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**-- BAPTIST PRESS**  
News Service of the Southern Baptist Convention

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SOUTHERN BAPTIST HISTORICAL  
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Mother's hot soup for the needy  
kindled daughter's compassion By Victor Tupitza

Baptist Press  
11/23/93

WASHINGTON (BP)--Like mother, like daughter.

Martha Davis' mother didn't have much in the way of possessions, but what she had she felt compelled to share with those who had nothing. That was back in 1949, a time when one could hardly find a church that would set a hearty meal before the homeless and hungry.

"We didn't call them street people then," Davis says. "They were known as 'tramps.'" Like their counterparts today, they had no place to call home.

"My mother and I would drive out to the park behind the Smithsonian with pots of hot soup," Davis recounts. "She did this on her own and out of her own pocket."

And that's like Davis today: For 25 years, she has continued that practice, with only minor changes in the way it's done. Today, the needs are far greater and she must look to others for help with her ministry of compassion.

A member of Greater New Hope Baptist Church, affiliated with the National Baptist Convention, USA, and just a stone's throw removed from Calvary Baptist in the heart of Washington's Chinatown, Martha asks for little in order to do the big things that lie as a burden on her heart.

She asked Calvary, a Southern Baptist-affiliated congregation, only for the use of its facilities -- nothing more would be required. It was to fulfill her vision of a place where she could mount a program in a transient neighborhood where hunger had become prevalent.

Calvary pastor Lynn Bergfalk says that is exactly what she did. "Martha has a vision of using our kitchen and that's all she asked for."

Calvary Baptist has an informal relationship with Davis; the feeding ministry is not in the church budget, although some members do volunteer.

Calvary is a "historic center-city church," Bergfalk notes. It had about 3,700 members after World War II but membership dropped off sharply after that. Now, however, the church has about 800 members and is racially and ethnically mixed. "We have strong mix of cultures in our church and our church staff is racially mixed."

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The church was willing to get involved in Davis' ministry because it knows "partnerships offer tremendous opportunities," Bergfalk says. "We have to find creative ways to do ministry by combining resources. Martha had the vision and we had the kitchen."

The 200 to 300 residents in nearby shelters or those just off the grates know Tuesday means a nourishing lunch served with care and dignity.

"I always wanted a large kitchen to feed the hungry," Davis says. "I was on my way to church one day when I had the vision that led me to Calvary." The vision simply was of the space required to invite needy people to food-laden tables.

While physical nourishment was her primary motivation, Davis knew food alone would not be enough to meet the needs of those she wanted to serve. With heartfelt insistence, she reminds those gathered at mealtime they are God's children -- and knowing that, they were expected to act that way.

Bergfalk says Davis' ministry is a "loaves and fishes ministry."

The food itself comes from various sources; some of it, following the practice of her mother, is cooked from the supplies of Davis' own pantry. In addition, Amvets, the Greater Washington Council of Churches and the Washington Area Food Bank are sources of supplies; some comes from nearby restaurants.

Davis speaks of U.S. Post Office employees who give money and ballplayers in the government printing office who on occasion take up collections at games to support her work. "But I get no government money," she stresses. "It all comes from people who care about the homeless."

Davis also wants the light of recognition to fall on the volunteers who assist her, including her young daughter, Malika, in ladling out the chicken and rice, heavy soup, warm rolls and thick Boston-cream pies typical of the menu Davis puts together.

Why does she continue this sometimes heart-wrenching ministry?

"I was nearly on the street myself," she says, thinking back on her past 59 years, some easy, some trying, that left her with health problems.

That experience led her to make what she called a "spiritual vow." With no judgement but with deep empathy for those who would come to her tables, she says, "I believed I could do something to help them get back their esteem ... provide some 'mothering love' ... share what I have as a gift from God."

Though Calvary Baptist is the site of her main food program, Davis has taken on a greater challenge. Now, she involves herself in helping others establish their own food programs. Walking in the footsteps of her mother, Davis can't stand still but must move about to take care of those in want.

And if there's a word of gratitude that exceeds others, it's when a satisfied diner during the lunch hour offers her, and does it rather tenderly, a "Mama, thanks."

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Polly House contributed to this story. (BP) photo to be available from the (BP) central office in Nashville.

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EDITORS' NOTE: In addition to (BP) story titled "Indian Baptists celebrate Carey, accept challenge to evangelize," dated 11/22/93, Baptist Press will release additional coverage Nov. 24 of the William Carey bicentennial celebration in India. Stories by Brian Smith will focus on the Crossover India evangelism campaign involving Southern Baptist volunteers, as well as Southern Baptist involvement in the Carey observance. (BP) photos by Smith from the India coverage are being mailed today to state Baptist papers by the Richmond bureau of Baptist Press.

Thanks,  
Baptist Press

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**Court refuses abortion cases,  
lets two-parent consent stand**      **By Tom Strode**

WASHINGTON (BP)--The U.S. Supreme Court recently denied hearings to two abortion cases, pleasing pro-life advocates in one and pleasing pro-choice supporters in the other.

The court refused to accept the appeal of a ruling upholding a Mississippi parental consent law, thereby allowing the statute to stand. The justices, however, also rejected acceptance of an appeal of a civil disobedience case in Wichita, Kansas., in which the defendant asked the court to reconsider determining when life begins.

The Mississippi law, enacted in 1986, requires minor women to receive written consent from both parents, with few exceptions, before obtaining an abortion. As an option, the minor may receive a judicial bypass of the law if she can show either she is mature enough to make the decision or an abortion is in her best interest.

After delays while procedural rules on the judicial bypass were adopted and other parental involvement cases were decided, the district court, acting in 1992, extended a preliminary injunction preventing the law from being enforced. On appeal earlier this year, the Fifth Circuit Court of Appeals lifted the injunction and ruled the law constitutional.

"We are encouraged that the Supreme Court left undisturbed the lower court decision upholding the state's efforts to restrict abortion on demand and to protect parental authority in families," said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission.

The case was *Barnes v. Mississippi*.

In *Tilson v. Wichita*, a pro-lifer, Elizabeth Tilson, was arrested for trespassing after entering a Wichita abortion clinic in an attempt to rescue unborn children and to deliver the "mothers, fathers, grandparents and siblings from the harms resulting from induced abortion," said her brief seeking a Supreme Court hearing.

In 1992, the district court agreed to hear evidence about the beginning of human life, because Tilson argued her trespass was necessary to save a person's life. The court ruled human life begins at conception and abortion takes a human life. The judge also ruled the defendant was justified in trespassing in order to save life.

In 1993, however, the Kansas Supreme Court overruled the lower court, saying, "When the objective sought is to prevent by criminal activity a lawful, constitutional right, the defense of necessity is inapplicable, and evidence of when life begins is irrelevant and should not have been admitted."

In the 1973 *Roe v. Wade* opinion legalizing abortion, the Supreme Court said it did not need to determine when life begins.

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**Kauai thanks Hawaii Baptists  
with free auditorium rent**

**Baptist Press  
11/23/93**

KAUAI, Hawaii (BP)--Hawaii Baptists, meeting on the island of Kauai where Hurricane Iniki struck Sept. 11, 1992, were given free use of the War Memorial Convention Hall by Kauai Mayor Jo Ann Yukimura.

The mayor's gesture came in appreciation for Baptist relief work after the hurricane, encompassing 384 Hawaii Baptist volunteers who prepared more than 260,000 hot meals through Nov. 21 of that year and 200 volunteers from Hawaii and the U.S. mainland who worked to repair churches and homes.

Hawaii Baptists, in their annual meeting at the end of their 50th anniversary year, were represented by 210 messengers from the convention's 107 congregations with 17,248 members.

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Paul Oyer, a layman from Olivet Baptist Church in Honolulu, was re-elected convention president.

Other offices are first vice president, Ray Viliamu, pastor of Makakilo (Hawaii) Baptist Church; second vice president, Kats Taura, a layman from Waiialae Baptist Church in Honolulu; recording secretary, Betty Petherbridge, a laywoman from University Avenue Baptist Church in Honolulu and daughter of Victor Koon, the convention's first executive director.

Messengers adopted a 1994 budget of \$2,422,628, a 1.7 increase over 1993, including anticipated Cooperative Program receipts from Hawaii churches of \$974,277, a \$4,000 decrease from 1993. In keeping with a goal adopted in 1975 to forward 35 percent of Cooperative Program receipts to national and international Southern Baptist causes by the year 2000, the convention increased its 1994 percentage by .65 percent to 30.85 percent.

Donna Farr, who chairs the Hawaii Baptist Academy's board of directors, reported the school had elected Dick Bento as president effective Jan. 1. Bento currently serves as acting director.

A resolution opposing same-sex marriages was adopted in light a Hawaii Supreme Court ruling that the state must show compelling reasons for a law that allows for only heterosexual marriages in the state. The law has been challenged by three homosexual couples. Messengers, expressing concern over wording of parts of a resolution opposing euthanasia and assisted suicide, tabled the proposal.

The 1994 meeting will be Nov. 10-12 at Wahiawa.

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Ed Young: top-10 lists  
to keep churches vibrant

By Debbie Moore

Baptist Press  
11/23/93

NEW ORLEANS (BP)--"What I like to do is just sit around a table and talk church," the Southern Baptist Convention's president recently told students at a New Orleans Baptist Theological Seminary chapel.

"You've heard enough sermons in this chapel for the kingdom to come in several times," said Ed Young as he stepped from behind the pulpit and walked down to the second pew.

Young has been the pastor of Second Baptist Church in Houston for just over 15 years. A native of Laurel, Miss., he previously was the pastor of First Baptist churches in Erwin and Canton, N.C., and in Taylors and Columbia, S.C.

He told NOBTS students when he was a seminary student, "What I wanted to do was to sit down with some of those (chapel speakers) and just ask some questions and hear some things that would stretch me a little, challenge me a little bit."

Young presented a list of 20 ideas -- two top-10 lists -- about church, then answered questions from students.

The primary function of the church, Young said, is to worship. "Out of worship comes evangelism (and) ... discipleship. But evangelism or discipleship without a worshipping person, without a worshipping body, ... basically is powerless."

To have worship, Young said there must be wonder. "There has to be an awe there. ... There has to be a mystery about it. And the older you and I get, the more difficult it is to keep the sense of wonder of the faith. ... (But) that's the beginning of worship."

Then out of wonder comes gratitude and out of gratitude comes worship, he said.

Acknowledging the debatableness of his "top-10" lists, Young first presented "10 things I think personally will just absolutely hurt a church" and keep it from worshipping, leading people to Christ and making an impact of discipleship on people's lives:

1) Location. "I've been pastor of five churches; each church was smaller than the church I went to next," he said. "I can tell you location is very important ... in growing a church."

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2) A committee-led church. "If anybody can find me a genuinely growing church that was committee-led, would you please march that church out where I can see it?" he said. "That's not a New Testament pattern. ... A committee-led church will never grow."

3) The "right-size" mentality. "I've never been at a church where somebody didn't say to me, 'Don't you think our church now is about the right size?' That's called being at ease in Zion."

4) Negative preaching. "The idea that every Sunday we've got to skin everybody that comes to worship will not build a church. Jesus didn't spend a whole lot of time talking about sin. ... Jesus talked about somebody being lost. ... We think we have to help the Holy Spirit convict everybody of sin. We don't have to do a lot of that. The Holy Spirit does that."

5) Fear of debt. "I'm not for going in debt, but you've got to take it wisely."

6) Improper use of time by staff leadership. "You've got to be a wise steward of your time and not be dominated by that which is not profitable."

7) Staff without a boss. "Somebody has got to be held responsible. I've told the people in my church that if a chair on the second floor is dusty on Sunday morning, it's my fault. ... I think there must be a servant leadership type of role that we have as ministers within the church."

8) Threatening atmosphere to non-Christians. "We need to gear our churches to those who aren't there yet. ... That means that those who are there need to pastor and minister and shepherd one another," while those who are gifted to evangelize should go out to get those who aren't there yet, Young said.

9) Evangelistic counting. "Count with integrity."

10) Shabby buildings. "Let people know that we care about this place."

"My basic thesis," Young said, "is ... if we don't change the methodology of how we do church -- never the message ... -- the church as we do it today will go out of business. The body of Christ will not go out of business, ... but the way we're doing church, and a lot of the methodology we use, we had better change, big-time change."

Moving out of the negative, Young then gave a list of 10 growth principles.

1) Leadership. "I can't emphasize this enough," he said.

2) Surplus parking. At Second Baptist in Houston, all on-campus parking is only for visitors. The church provides valet parking and shuttles for senior citizens and others who don't want to walk to the church.

3) Visibility. "Do some non-threatening events to get to know people. ... Jesus was a friend of sinners. ... When you become a friend to somebody, you don't have to worry about confronting him with the gospel; he will ask all the right questions every single time if you just continue being his friend."

4) Discernment of needs and meet them. Many parents, for example, want somebody at church who will love and work with their children. Through such ministry "and all the support groups that your church can be involved in, ... you'll have an evangelistic church."

5) A praying church. Second Baptist has a 24-hour prayer ministry and a "shield-a-badge" for all Houston police officers. "When we began to pray a little bit, we saw God begin to do supernatural things in worship and in Bible study."

6) Discernment of gifts. Even though he has been the pastor of small churches, Young said, "I've always had a full staff at every church I've pastored. How is that? ... I believe that God gives to every church exactly what they need. We are to equip and call forth the gifts of those who are there, and we've got a full staff!"

7) Shared vision. "Everybody is a part."

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8) Quality. One example of Young's emphasis on quality at Second Baptist is the preparation of Sunday school teachers. "We make our teachers take their responsibility exceedingly seriously," he said. Anyone who teaches at Second Baptist usually has completed MasterLife, has been part of the prayer ministry and has been through (the Baptist) "Experiencing God" (study series). The church also provides a resource library and video tapes of upcoming Sunday school lessons presented by a master teacher and offers beginning Greek classes for the teachers.

9) Constant change. "The best time to change something is when you first go to a church. ... Go there all ready with a vision; don't wait to do the basic, essential things that need to be done to make that church come alive."

10) Teach and preach the Bible.

When asked about the traditional Sunday school class system, Young said he prefers large classes with one good teacher and many small "shepherd groups" instead of many small classes with poor teachers.

He also wants a husband and wife to be in the same Sunday school class.

Concerning new members, Young answered, "We treat everybody who comes down the aisle at our church as if they are not a Christian. I don't care if they come by letter, statement, I don't care what they say. ... They get in the counseling room and we introduce them to Jesus Christ. ... We want a regenerate membership."

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EDITORS' NOTE: The following story replaces one with the same headline in (BP) dated 11/17/93.

California Baptists refuse to seat  
messengers of church with woman pastor

Baptist Press  
11/23/93

By Mark A. Wyatt

SANTA ROSA, Calif. (BP)--In a series of close votes at the start of their annual meeting, Southern Baptists in California overruled their credentials committee and parliamentarians and refused to seat messengers from a San Francisco church because its pastor is a woman.

It is believed to be the first time a Southern Baptist state convention has ever excluded a church over the issue of women pastors, although several Baptist associations have taken similar actions.

Dan Nelson, pastor of First Baptist Church in Camarillo, challenged messengers from 19th Avenue Baptist Church in San Francisco as the 53rd annual meeting of California Southern Baptist Convention was called into session Nov. 16. But John Bohrer, pastor of First Baptist Church in Red Bluff and chairman of the convention's credentials committee, reported the challenge had been ruled invalid by the credentials committee and by convention parliamentarians.

"We have come to the conclusion that this challenge is not valid in that it does not conflict with the constitution as written," Bohrer explained. "Our committee has come to the conclusion that these messengers may be seated."

When Scott Williamson, CSBC president and pastor of Rose Drive Baptist Church in Yorba Linda, reported that convention parliamentarians had ruled the challenge out of order, Nelson asked for a clarification of the ruling.

"My feeling is that the practice of this church is their business," Nelson said, "but when we seat these messengers that it does reflect what the majority of our churches believe ... is in accordance with The Baptist Faith and Message, which I do not feel it is."

Nelson cited 1 Timothy 3:2(a) and a corresponding section in The Baptist Faith and Message which says "officers of the churches should be pastors and deacons, husband of one wife" as the basis of his challenge.

"I would like to know the way this can be continued if this is out of order," Nelson said.

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At Williamson's request, Ed Collier, pastor of First Baptist Church of Prunedale and chairman of parliamentarians, explained why Nelson's challenge was ruled out of order.

Collier cited Article II, Section 3 of the CSBC constitution which states the convention "shall have no ecclesiastical authority whatsoever and shall never assume to write creeds or to exercise judicial or legislative control over the churches."

Also cited was Article III, Sections 1 and 2, which permit accepting messengers "who are members in good standing of Baptist churches cooperating with the convention." Collier said churches are considered cooperating which are in sympathy with the purpose of the convention, support it financially and "have not adopted articles of faith in conflict with The Baptist Faith and Message" as adopted by the Southern Baptist Convention.

"I do not know that they have adopted articles. I do know that they have called a woman pastor," Collier said. "But in the opinion of the parliamentarians they have not violated the constitution.

"Your challenge is permissible, the committee has determined that it is not a valid challenge because there is no violation of the constitution of this convention," Collier told Nelson.

Robert Lewis, pastor of Temple Baptist Church in Fairfield, asked the convention to overrule the parliamentarians' decision and not seat messengers from 19th Avenue.

"We have a Baptist Faith and Message and I believe with all my heart and soul that (19th Avenue Baptist Church) is out of harmony with The Baptist Faith and Message," Lewis said. "We've fought that out in our seminary, on our board of trustees. We've been fighting it in all of our seminaries.

"I think it's unscriptural if you read the Bible and interpret the Bible," Lewis continued. "I think this convention ought to make a stand and overrule, and go ahead and not seat these churches that are violating the Scriptures in calling women to be pastors."

Lewis's remarks were punctuated with a scattering of amens from other convention-goers.

Wiley Drake, pastor of First Southern Baptist Church in Buena Park, supported Lewis's motion, noting the last sentence of Article III states "the convention shall be the final judge of the qualifications of its members."

Drake encouraged messengers to vote for the motion. "Let the convention vote its heart. Let's don't decide by a few people, let's decide by all the people. Let's let God's people say 'amen' or 'amen,'" he urged.

Martha McNeil, associate pastor of Tiburon Baptist Church, said voting not to seat the messengers would be "going against Baptist history ... against every precedent of what has made a Baptist church and a Baptist people Baptist.

"I want you to be intentionally denying your heritage if that's the way you choose to vote," McNeil told messengers.

In another appeal to Baptist history, 19th Avenue pastor Julie Pennington-Russell pleaded with messengers to reject the challenge to her church's messengers.

"One of the proudest hallmarks of Baptists traditionally has been our unity in diversity," she said. "The tent that we've set up for the Baptist family has always been large enough to include folks who, within certain parameters, approach the Scripture the same way.

"You may find today that you feel that we have stepped outside that parameter and it's not my desire to try and change your mind about Scripture. But if you open the door today and find that we are not acceptable, next year it will be someone else for another reason and after that someone else and in 10 years we may have a very lonely convention here," Pennington-Russell said.

"Today I beg you, I implore you to leave the tent big enough to accommodate us because you may find one of these days that it's not going to be big enough for you," she said. Her remarks were greeted with a scattering of applause.

After extending time for discussion and an unsuccessful attempt to divide the motion, messengers voted by a show of hands to end debate on the challenge.

President Williamson then called for a show of hands on whether to overrule the parliamentarians and refuse to seat the messengers from 19th Avenue Baptist. The vote was inconclusive, however, and a written ballot was taken.

Some questioned whether the votes were valid since no messengers had been seated when the challenge was pressed. Only after the vote was taken on whether to seat 19th Avenue's messengers did the convention formally vote to seat the other messengers.

Randy McWhorter, pastor of First Southern Baptist Church in Fountain Valley, confirmed he and fellow parliamentarians had advised Williamson the action was unconstitutional since the votes were taken before any messengers had been seated.

Later, however, on a voice vote affirming the earlier ballot, messengers upheld the 213-204 vote against seating 19th Avenue's representatives.

After the results were announced, two messengers from other churches turned in their credentials in protest. Additionally, a flurry of related motions and resolutions were presented seeking, among other things, to return missions gifts contributed by 19th Avenue Baptist during the past year. Another motion called for unseating messengers from all churches which have women deacons.

Following a lengthy discussion during a subsequent business session, the motion to refund missions gifts to the church was referred to the state convention's executive board.

Another motion directing the convention president to write a letter of apology to 19th Avenue Baptist Church was approved on a split vote. Exter Hardy, pastor of First Southern Baptist Church in Davis who offered the motion, said the convention should apologize for insensitivity and laughter which occurred during the discussion and vote to exclude messengers from the church.

At least two messengers voiced objections to any such apology, saying only a small number of the messengers had demonstrated insensitive behavior.

But Williamson told messengers he had discussed the issue with Hardy and "would be happy" to write such a letter.

The narrow nine-vote margin excluding messengers from 19th Avenue seemed to confirm in advance a fear expressed by the CSBC president in his convention sermon.

"Some of us are busy trying to determine if everyone has the right theological positions and in the meantime people are dying and going to hell and Satan sits on his place in hell and he is laughing," Williamson declared.

"My fear is the controversy that has swept our national convention will sweep us here in California, and rather than working at reaching people for Jesus, we will be taking shots at one another.

"If that happens, we won't be lifting Christ very high," Williamson said in a reference to the 1993 CSBC annual meeting theme, "Lift Him Up."

Williamson preached Tuesday evening, Nov. 16, during the convention's second session. The vote not to seat 19th Avenue's messengers came at the start of the first session earlier that day.

Noting he had prepared the sermon before the convention began, Williamson asked for understanding and unity to avoid the kind of division among California Baptists that has marked the Southern Baptist Convention.

"The lesson is not hard to see," Williamson said. "We need every one of us lifting together to present Christ to our lost world and to our state if we are going to make a dent in the numbers of the lost.

"The sad thing is that there are some who are too busy doing other things that distract from the task we have," Williamson said.

He said some "are taking potshots at others" and some are complaining about everything from worship styles to "the names on the churches," a reference to frequent criticism about some churches removing the word Baptist from their names.

"Here in California, with millions of people drowning in sin, we need to be passing out the life belt of the gospel of Jesus Christ, not shooting at one another," Williamson said. He urged California Baptists to work together to "lift up Christ."

One of those affected by the convention vote not to seat messengers from 19th Avenue Baptist was Francis DuBose, senior professor of missions at Golden Gate Baptist Theological Seminary. He is a member of 19th Avenue Baptist and had planned to attend the convention as a messenger from the church before the successful challenge.

DuBose, who retired last year after 26 years but continues teaching as senior professor, was reluctant to say anything that might reflect on the seminary.

"It's a sad day for our convention," DuBose said when informed of the convention's action. "19th Avenue has been a great witness in the city.

"We were not on a crusade, not trying to make a statement," DuBose said of the church's choice of a woman as pastor.

Asked what signal the vote sends to other churches, DuBose said: "It means we're closed to much of Scripture."

DuBose predicted 19th Avenue will remain active in the San Francisco Baptist Association "unless the state (convention) puts pressure on them."

"We still consider ourselves Southern Baptists," DuBose said.

Pennington-Russell, a member the Cooperative Baptist Fellowship's coordinating council, told Associated Baptist Press her congregation will have a meeting Nov. 21 to discuss its response to the convention vote. "I don't know what the outcome will be," she said, "but I don't think we're ready to jump ship at all."

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Norton to head marketing  
at Brotherhood Commission

By Julie Rybolt Wilkerson

Baptist Press  
11/23/93

MEMPHIS, Tenn. (BP)--The Brotherhood Commission has announced the hiring of Tim Norton, 32, to head the marketing efforts of the 86-year-old Southern Baptist agency. He will begin his new assignment Dec. 1.

Norton comes to the Brotherhood Commission from the Home Mission Board, where he had been as associate director of church growth and associational evangelism since 1992. He was the HMB's associate director of marketing from 1990-92.

While at the HMB, Norton was responsible for providing administrative leadership in planning, organizing and promoting church strategy development in evangelism and church growth. He also developed materials and processes for resource preparation and training.

Brotherhood Commission President James D. Williams said Norton is a brilliant young man, highly trained in marketing, and very committed to missions. His experience at the Home Mission Board and in the denomination will enhance his leadership with the Brotherhood Commission.

"Our programs in the churches are growing, but there are many men and boys not involved in missions education," Williams continued. "The successful marketing of our programs and products is a priority, and Tim will be working with our staff and state leaders to insure that all we do reflects the needs and wants of Southern Baptist churches and individuals."

Norton's other work experience includes an association with Southwestern Baptist Theological Seminary in Fort Worth, Texas, as director of purchasing from 1986-90 and purchasing assistant/buyer from 1985-86.

A native of Lowville in upstate New York, Norton is a graduate of the University of Central Florida, where he earned a bachelor of arts degree. His master of arts in religious education is from Southwestern seminary.

Married to the former Dawn Elizabeth Shirley, the Nortons are expecting their first child in April.

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CORRECTIONS: In (BP) story titled "Woman pastor, CP v. CBF among state Baptist issues," dated 11/22/93, please change the spelling of the church to 19th Avenue Baptist Church, not Nineteenth.

Also, South Carolina was listed incorrectly in the 26th paragraph. Please correct the paragraph to read: In state convention presidential elections involving theological/political tensions, moderate-backed nominees won in Texas, Virginia, North Carolina, Louisiana and Kentucky. Conservative-backed nominees won in South Carolina and Arkansas.

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EDITORS' NOTE: Please add the following as the last paragraph to (BP) story titled "Woman pastor, CP v. CBF among state Baptist issues," dated 11/22/93:

-- Mississippi Baptists adopted a resolution praising students at Jackson's Wingfield High School who voted for school prayer, 490-96, on Nov. 5, then voiced prayer over the school's intercom Nov. 9-11. The convention also pledged "our full support" to administrators who supported the effort. The school's principal, Bishop Knox, has been placed on indefinite administrative leave for allowing the prayers. Knox has said he followed court guidelines for student-initiated prayer at graduation ceremonies.

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CORRECTION: In (BP) story titled "Colorado Baptists receive news of financial progress," dated 11/22/93, please change the first sentence to two corrected sentences: "Messengers approved a 1994 budget of \$2,545,979, a \$34,000 decrease from 1993. Included are anticipated Cooperative Program gifts from Colorado Baptist churches of \$1,268,419, a \$7,000 increase over 1993."

Thanks,  
Baptist Press

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