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December 13, 1993

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Moroccan man jailed
for becoming Christian

Baptist Press
12/13/93

CASABLANCA, Morocco (BP)--A Moroccan man has been sentenced to three years in prison for converting from Islam to Christianity.

The French-language newspaper "l'Opinion" identified him as Mustapha Zemamda of Casablanca. He was sentenced in the district court of Casablanca in November.

Nineteen Moroccans who signed up for a correspondence course in Christianity mailed from France were summoned by the court Oct. 25. Officials ordered them to sign a statement agreeing to sever relations with the correspondence school.

Eighteen signed, but Zemamda refused. Summoned to court again four days later, he still refused to sign or renounce his Christian faith. Sentencing followed. Officials took no action against a Brazilian named in the news article as Zemamda's religious mentor in Morocco because he is a "Christian," or foreigner.

Christians in Morocco requested prayer for Zemamda and all Christian believers in the country. Morocco is almost 100 percent Muslim and is considered one of the countries most closed to the gospel.

Concerns addressed to the Moroccan embassy in Washington, D.C., should note Zemada's case number, 8075/93.

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Judean shepherd (Patterson)
relives 'wonderful night'

By Norman Miller

Baptist Press
12/13/93

WAKE FOREST, N.C. (BP)--Southeastern Baptist Theological Seminary's concluding fall chapel service began routinely: a couple of hymns, a solo, a Scripture reading. Dean of students Danny Akin had barely finished reading the Christmas narrative from Luke's Gospel when from somewhere near the back of the auditorium came the screechy strains of an old man's voice: "Yes, yes, that's exactly how it happened. I remember it so well. O, I shall never forget it!"

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Many turned in apparent shock to see an aged man whose wrinkles were as deep as the gleam in his eye. Looking like a throw-back from the 1960s -- with a robe, sandals and a scruffy beard of red, brown and gray -- the decrepit intruder tottered toward the communion table as he said, "Shalom, Shalom, Shalom. I am Benjamin, a Judean shepherd."

Though disguised in voice and features, few listeners had any doubt Southeastern President Paige Patterson was delivering a dramatic monologue. Last year, before Christmas break, Patterson impersonated Simeon, the devout and righteous Jew mentioned in Luke 2.

After weaving his family history, Benjamin began spinning the yarn of the shepherds' first Christmas night. "I remember very well the night you call Christmas. We were sitting around the campfire, humming rustic tunes and reliving the accounts of our favorite heroes of Israel. My favorite character was always David, the shepherd king. I loved the way God gave him the ability to conquer the lion and the bear and the Philistine.

"As we slumbered around the waning fire, my friend Tofic interrupted the silent night: 'Do you really believe Messiah will ever come?'"

Benjamin's face lit up with excitement as he described what happened next. "All of a sudden the darkness of the night vanished; it was as though there was a lightning storm, but there was no thunder. The heavens were ablaze as a man appeared, but I could not call him a man. We were stricken with fear; it was an angel."

With both expressions and a voice filled with wonder, Benjamin recounted the angel's message: "For unto you is born this day in the city of David a Savior which is Christ."

"I could hardly believe Tofic's question was answered so quickly," said Benjamin.

In response to the angel's proclamation, the shepherds raced toward Bethlehem in dark of night. After a brief inquiry, they found the stable. "A startled man appeared at the door. Then a smile came upon his face as if our visit was some sort of sign, so he invited us inside."

With a puzzled look Benjamin noted, "A manger is a feeding trough for animals -- strange place for a baby to be born, strange place for a king, especially Messiah.

"Such an odd feeling came across me; I have never known it before," Benjamin continued. "We suddenly found ourselves on our knees in front of that little baby, and then I did something I couldn't believe: 'May I hold the baby?' I asked the mother."

It took little imagination to see the infant so tenderly cradled in Benjamin's crooked arms. He remarked it reminded him of holding a newborn lamb.

"I found myself holding God! God in human flesh in my own hands! I laughed so joyously that the others must have thought I was beside myself," Benjamin said.

"I soon felt jealous eyes on my neck, so I reluctantly handed the child to Tofic. Silent tears drenched his beard as he held the son of God.

"As we walked out," said Benjamin, concluding his story, "our hearts were so happy that we found everybody we possibly could and told them what had happened to us. I don't think anyone believed us. I believe they all thought something was wrong with us. But we could not help ourselves; we told them anyway.

"I have been in heaven with Jesus now for more than 1,900 years, and try as I might, I can recall no time on earth which compares to the glory that has been mine ... unless it was that wonderful night when I realized God gave us Messiah, and I knelt before the Christ child and gave myself to him."

Benjamin leaned heavily on his cane and reverently left the auditorium as Southeastern's vice president for external affairs, Bart Neal, and wife, Edith, lifted praise to God by singing, "Birthday of the King."

**Houston's Second Baptist backs up
'Pray for the President' commitment By Steve Barber**

MEMPHIS, Tenn. (BP)--Second Baptist Church in Houston has backed up its commitment to use the Southern Baptist Brotherhood Commission's "Pray for the President" booklet with an order for 1,000 packets -- which translates into 10,000 individual copies.

It is the largest single order thus far for the booklet, a tract-sized guide to "fervent prayer" for the president and vice president of the United States. To date, more than 200,000 copies have been distributed.

"We've purchased 10,000 copies of 'Pray for the President' so that each family can use one as a guide for their prayer time," said H. Edwin Young, pastor of Second Baptist and president of the Southern Baptist Convention. "We will be handing them out during worship in January."

Young was the driving force behind the approval in September by the SBC Executive Committee of a 40-day season of prayer for the president, starting in January. The idea came after a meeting Young and Morris H. Chapman, Executive Committee president, and others had with President Clinton and Vice President Al Gore Sept. 16 at the White House.

A subsequent mailing to all Southern Baptist pastors coordinated by the Brotherhood Commission contained a letter from Young encouraging them to join in the prayer effort, along with a suggested sermon outline, a list of planning helps and a sample copy of the booklet.

Young has underscored his support of the effort since then.

"I'm excited about this special emphasis in my church and I know pastors will be eager to participate as they examine this material" he said.

James D. Williams, Brotherhood Commission president, said if beginning the 40-day prayer emphasis the first Sunday in January does not fit with a church's calendar, then it might consider starting on Baptist Men's Day, Jan. 23.

"The morning service could be dedicated to a Pray for the President kickoff, the evening service to Baptist Men's Day and its theme, 'Missions Involvement Through Serving In Christ's Spirit,'" Williams said.

There is no cutoff date for ordering copies of "Pray for the President," which is available only from the Brotherhood Commission at 1-800-727-6466.

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**Court hears RICO arguments,
to rule on pro-life application By Tom Strode**

Baptist Press
12/13/93

WASHINGTON (BP)--The U.S. Supreme Court heard arguments in a case which will determine if abortion clinics can use a law originally intended to penalize organized crime to halt the activities of some pro-life protest groups.

If the Supreme Court rules the 1970 Racketeer Influenced and Corrupt Organizations Act applies to efforts by activist pro-lifers to shut down abortion clinics, it could cripple this arm of the anti-abortion movement and potentially harm other social protest groups.

"This law cannot be applied this way without risking the destruction of every protest movement in this country that in any manner, shape or form causes (economic loss)," said Randall Terry, founder of Operation Rescue and a defendant in the case, after the Dec. 8 arguments.

The central element in National Organization for Women v. Scheidler is whether an economic motivation by those charged is necessary for the RICO law to be applied. RICO makes it illegal for the affairs of an enterprise to be conducted through a "pattern of racketeering." Such a pattern includes at least two incidents of criminal acts, such as murder, arson and extortion.

The lower courts dismissed NOW's charges of extortion and violation of RICO, citing a lack of economic motive by the protesters.

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During the oral arguments, NOW lawyer Fay Clayton said RICO's language does not require an economic motive by violators of the law but there must be an economic effect. Several of the acts in RICO which illustrate a pattern of racketeering "do not have an economic motive," she told the justices. There is economic loss by the abortion clinics, she contended.

Robert Blakey, a law professor at Notre Dame University who argued for the pro-lifers, told the justices "illicit gain" is the concept pervading RICO. Racketeering means extortion and fraud, Blakey said, and extortion is "a property-obtaining notion. It's not coercion."

NOW's argument fails because there is neither extortion nor economic motive by the pro-lifers, said Blakey, who wrote the RICO statute as a Senate lawyer.

NOW's reasoning would cause RICO to apply "not only to Gotti ... but to Gandhi and Chavez," Blakey said. "That's a result Congress never intended."

Because of concerns in 1970 RICO might be applied to protesters against the Vietnam War, Congress narrowed the bill's scope, Blakey said.

Clayton and Department of Justice lawyer Miguel Estrada, who argued on NOW's side, said RICO applies to criminal activity and does not apply to such acts as peaceful picketing and leafletting.

Associate Justice Antonin Scalia told Estrada the government's broad approach could mean "any national organization which has adherents and hangers-on" who commit unlawful acts would be exposed to prosecution under RICO.

Led by Ruth Ginsburg, David Souter, John Paul Stevens and Scalia, the justices questioned both sides frequently and left little indication which direction their decision would go. The opinion is not expected for several months.

"NOW would sacrifice not only America's babies but America's freedom of speech in social protest," said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission. "If a leader knows he may face RICO charges because someone in his group or church breaks the law during a social protest, this court decision would doubtless have a chilling effect on group leaders and members. The financial hammer of enormous legal fees and treble damages under RICO can only intimidate free speech and association in the lawful exercise of social protest.

"Justice Scalia and others seemed mindful of this potential chilling effect," said Whitehead, who observed the arguments, "but the court may nonetheless decide the problem with RICO is one for Congress to fix by amendments, not for the courts to fix by judicial limitations which cannot be found expressly in the text. Strict constructionist judges may be liked when they leave intact popular laws, but they will be disliked when they leave intact unpopular laws."

After the arguments, Clayton said she thinks the justices are sensitive to the argument "there are no First Amendment issues here."

Blakey told reporters, "White-collar crime is in this statute. Organized crime is in this statute. Protest is not in this statute, and if it is in, it's a sad day for the First Amendment of the United States."

NOW President Patricia Ireland said, "This case is not about peaceful protest." The activities of Joseph Scheidler, executive director of Chicago's Pro-life Action League, and other activists are not comparable to the protests of Martin Luther King and Gandhi, she said. While they are insulated from prosecution, Scheidler and others form a network which has used force and violence against abortion clinics and their personnel, Ireland said.

"I've never touched a clinic worker," Scheidler said. "I've never done anything terroristic. Why aren't I in jail if I'm doing all these bombings and shootings and things?"

"I don't make any money off of saving babies," he said. "They're in a business of killing babies, and we're hurting their business. I'll admit that. We've saved a lot of babies."

The penalties for RICO include prison sentences of as much as 20 years, large fines and forfeiture of property.

When Congress reconvenes in January, it will take up legislation which also could hinder pro-life activists. The Senate and House of Representatives passed different versions of the Freedom of Access to Clinic Entrances Act shortly before adjournment in November. A conference committee from the two houses will try to work out differences before returning the legislation to both chambers. President Clinton has pledged to sign it.

The FACE Act would make a federal offense of blocking the entrance to an abortion clinic as well as violence or force against a clinic and its employees.

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Texas Baptists, Campus Crusade
bring 'Jesus' film to Kurds

By Ken Camp

Baptist Press
12/13/93

DALLAS (BP)--Texas Baptists are teaming up with Campus Crusade for Christ to deliver a Christmas gift for up to 35 million Kurds in the Middle East -- a dramatic portrayal of Jesus' life presented in their own language.

During the last two weeks in December, a Kurdish-language version of the "Jesus" film translated by a Kurdish Southern Baptist from Dallas will be broadcast on five television stations in the neutral zone of Iraq.

Broadcasts on the five stations, which cover large portions of southern Turkey and northern Iraq, have a potential audience of 35 million viewers.

Baptist involvement in the project began about 18 months ago when Bob Dixon, executive director of the Texas Baptist Men missions organization, received a phone call from a Campus Crusade representative.

Leaders of the para-church organization were aware of the emergency relief Texas Baptists provided to Kurdish refugees in Turkey, Iraq and Iran. They wanted to know if Dixon knew anyone who could translate their "Jesus" film into the dominant Kurdish dialect.

Dixon contacted Hashim Sushi, who had served as interpreter of Kurdish language and culture for TBM during the relief ministries.

Sushi -- a Muslim by birth who had been investigating Christianity for a couple of years -- had joined Midway Road Baptist Church in Dallas as a result of his contact with Dixon.

"It's amazing how the Father works," Dixon said. "At the time, Sushi was in the process of translating for Wycliffe the Gospel of Luke, which is the basis for the 'Jesus' film."

Sushi worked more than nine months translating the "Jesus" film into the written Kurdish language and interpreting it into the Karmangi dialect.

He and Mafa Barzani, another Kurdish member of Midway Road Baptist Church, were joined by 13 other north Texas Kurds in recording most of the film's dialogue at the Baptist Building in Dallas over a five-month period. A few additional voices were recorded in Nashville.

In addition to working on the "Jesus" film, Sushi is giving one more Christmas present to his people -- himself.

After a commissioning service at Midway Road Baptist Church Dec. 12, he was scheduled to leave Dec. 15 for Dihou, Iraq, where he will teach at a Christian high school.

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First deaf foreign missionary
heard God's call loud and clear By Mary E. Speidel

Baptist Press
12/13/93

RICHMOND, Va. (BP)--Yvette Aarons heard God's call in the sounds of silence.

Her response made history: On Dec. 7 she became the first deaf person appointed as a career missionary by the Southern Baptist Foreign Mission Board. She'll return to the Caribbean island of Trinidad, where she has ministered to the deaf as a mission volunteer for three years.

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"I've found my niche," said Aarons, 34, who has been deaf since birth.

Aarons grew up in Jamaica attending schools that emphasized "oral education," or teaching the deaf to speak and read lips. She learned to sign through her deaf friends.

She became a Christian as a teen-ager at a hearing church on the island. Later she began attending a deaf church, where she first sensed God's call to missions after meeting some evangelical missionaries.

Aarons moved with her family to New York City when she was 16. Her first exposure to Southern Baptists came when she started attending a Long Island church of the deaf during college. Leslie Bunn, then the church's assistant pastor, became an important mentor for her. He now leads the deaf congregation at Temple Baptist Church in Norfolk, Va.

Bunn, who said he is hard of hearing, has watched Aarons overcome obstacles as she followed the path toward foreign mission service.

"Communication is the biggest struggle of any deaf person," said Bunn following Aarons' appointment at Bon Air Baptist Church in Richmond, Va. "But Yvette persevered. And I think the reason she persevered is because she has a very close relationship with the Lord."

Aarons received the bachelor of arts degree from Long Island University in Brooklyn, N.Y., and master of education degree from Western Maryland College in Westminster, where she majored in deaf education.

After completing her education, she taught deaf, mentally retarded and physically handicapped children in New York City for about a year.

With her goal of foreign missions in mind, Aarons moved to Fort Worth, Texas, to attend Southwestern Baptist Theological Seminary. Her first year was tough; she had no interpreter for classes. But she survived by reading lips and borrowing notes from students she enlisted to help her.

"I knew this was where God wanted me. I just stuck with it through thick and thin," said Aarons, speaking through interpreter Becky Walker of Richmond, who interpreted for her during her later seminary years.

More hurdles awaited. When she contacted the Foreign Mission Board about possible service, board officials told her they had no personnel requests for a deaf person to work as a career missionary.

"The board didn't have a policy (against appointing the deaf), but it was seen in practical application as a problem. We didn't know how it would work," said FMB administrator Clark Scanlon, who has led the board in studying deaf ministries around the world. "The main thing was that there was no request."

But Aarons didn't let that stop her. "I said, 'Well, I didn't make myself deaf,'" she recalled.

She kept at it, earning a master's degree in religious education from Southwestern. Then she worked with the deaf for two years as a Mission Service Corps volunteer at Woodhaven Baptist Deaf Church in Houston. She also worked with Deaf Opportunity Outreach (DOOR), an organization that promotes deaf missions.

Then the Foreign Mission Board offered her an assignment as an International Service Corps volunteer among the deaf in Trinidad. Aarons spent three years there.

"She's been a wonderful inspiration to the deaf -- for them to see a deaf young person who can live on her own, handle her own business affairs and carry herself in a mature Christian manner," said FMB volunteer Lisa Bruce, who worked with Aarons in Trinidad for several months.

Besides sharing her faith and discipling new Christians, Aarons has tried to help Trinidadian deaf people build self-esteem and improve their lives. "In Trinidad there aren't the equal-opportunity experiences (for the deaf) like here in America," she explained. She helps them "aim to go forward in their lives, instead of staying in the same situation, saying 'I can't.' I went (there) trying to say 'You can.'"

During her assignment there, she worked closely with Southern Baptist missionaries Willard and Doris Goforth, who already were ministering to the deaf in Trinidad. The Goforths had no previous experience in deaf ministry, so Aarons helped them improve their signing skills. English is the island's national language, but the deaf there use a Trinidadian sign language different from American Sign Language.

"I wish you could just open your ears a little bit and hear what sounds the deaf will make ... when we announce that Yvette is coming back to live," Mrs. Goforth said in a phone interview. The Goforths didn't tell the deaf people Aarons worked with that she might be appointed a career missionary.

"We wanted to wait to be sure everything went through You don't know how much they miss her," Mrs. Goforth said.

Aarons struggled with the choice of returning to Trinidad or looking at possibilities in other foreign countries. She sought counsel from Carter Bearden Jr., pastor to the deaf at First Baptist Church of Richmond.

"He said silence from God is an opportunity to build my faith, a time to put the brakes on the concerns and frustrations of where I should go," she recalled. "That helped me decide to stay with the plan of going to Trinidad."

Aarons' appointment is a "major, major step" for the Southern Baptist deaf community, said Bearden, who interpreted for deaf worshippers attending the Dec. 7 missionary appointment service.

"It's saying to other deaf Southern Baptists that there are opportunities within our own (mission) agencies. It's saying that when God calls, there could be a place for you."

He added: "Who better to minister to the deaf than the deaf themselves?"

Foreign Mission Board officials report no other current personnel requests for deaf career missionaries, and they don't anticipate more in the near future.

But working with Aarons showed them the possibilities.

"Yvette showed us she truly felt the calling of the Lord to go," said Dan Broskie, the missionary candidate consultant who guided Aarons through the appointment process. "She didn't feel herself to be a test case. She in no way made herself out to be any kind of martyr."

Did Aarons ever want to give up on answering God's call to missions?

"No, no. Never," she said. "I can say I feel it's right because Jesus is in my life, and he's attached to missions Maybe sometimes I felt tired, but not defeated."

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(BP) photo (vertical) mailed to state Baptist newspapers by Richmond bureau of Baptist Press. Outline available on SBCNet Newsroom.

'Marketplace Miami' draws ethnically diverse support

By Celeste Pennington

Baptist Press
12/13/93

MIAMI (BP)--In a march that stretched along Biscayne Boulevard, from the Freedom Tower in Miami to the AT&T Amphitheater, hundreds of Southern Baptists handed out tracts and invited motorists and pedestrians to a Sunday afternoon rally.

Among the marchers were French Haitian, Anglo and Hispanic Baptists -- including some elderly Cubans who had spent nearly 20 years in Cuban prisons. They carried a long banner bearing in Spanish and English the words from Galatians 3:7 -- "Stand fast, therefore, in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage."

The march and rally marked the climax of a weekend-long Marketplace Miami gathering, Nov. 11-14, that attracted more than 100 local laypeople and pastors. The aim of the meeting was to begin mobilizing Baptists to bring the hope and freedom of Jesus Christ into their diverse and crime-ridden marketplace.

"Our vision," said Gladys Millan of Iglesia Bautista Rendencion, "is for Christians in our churches to begin to link what happens on Sunday in church with what happens Monday where they live and where they work."

The weekend, sponsored jointly by the Home Mission Board, Florida Baptist Convention and the Miami Baptist Association, included fresh dialogue among local church members and various Christians from business communities around the country who see their jobs as their mission assignments. It also featured a time of orientation for pastors.

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As the culturally diverse group conversed about the spiritual needs of Miami, and as they joined in prayer and sang together, they began to sense among themselves a spirit of unity.

"Friday night," said Sylvia Cleeland of West Flagler Park Baptist Church, "I could see the walls among our people coming down. I said to my Sunday school class the next morning, forget about the lesson. I saw God at work Friday night."

It was that spirit of unity that prevailed Sunday at the amphitheater when Bob Sena, assistant director of language church extension at the Home Mission Board, called Baptists at the close of the rally to come to the altar to claim Miami for Christ.

"Before that moment, Marketplace Miami had been a vision, but it had not been fleshed out," said Reid Hardin, coordinator for renewal and marketplace evangelism at the Home Mission Board. "But there we could see Christians with different backgrounds rallying around a common cause: to raise the cross in Miami's marketplace."

Sena said he was especially pleased about the strong Hispanic presence in Marketplace Miami. "Relationship-building is the key in the Hispanic community. The only way we can begin to plant churches is to mobilize the laity. I think what happened in Miami can serve as a launching pad for Hispanic Christians everywhere."

Marketplace Miami is the third in a series of metropolitan areas targeted for Marketplace Evangelism weekends. Already Hardin has coordinated similar meetings in Boston and Southern California. Williamsburg, Va., and San Francisco dates are set. In the planning stages are Marketplace Vancouver and Houston.

"We want what we've experienced in Miami to spill over into these places, and eventually, in marketplaces around the world," Hardin said.

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Pennington is a free-lance writer in Atlanta.

Bivocationalists set goals,
hear challenge from Mohler By Mark Wingfield & Pat Cole

Baptist Press
12/13/93

LOUISVILLE, Ky. (BP)--Bivocational ministers from across the Southern Baptist Convention set a goal of starting 300 new congregations in 1994, affirmed the denomination's 1995 evangelism emphasis, honored five of their own for outstanding ministry and heard a challenge from the new president of Southern Baptist Theological Seminary during Dec. 9-11 meetings.

Southern Baptists should re-emphasize the New Testament teaching that every believer is a minister and move away from seeing ministry as something done only by professionals, Al Mohler, president of Southern Seminary, said in his address to the Southern Baptist Bivocational Ministers' Association.

Mohler was keynote speaker for the association's annual banquet, during which five men were honored as "Exemplary Bivocational Ministers."

Those honored were Dan Hurst, pastor of Oakwood Baptist Church in Lee's Summit, Mo.; Dennis Jones, pastor of Sylvan Hills Baptist Church in Camden, Ark.; Augustine "Gus" Kim, minister of education at Westbury Korean Baptist Church in Houston; and Leon Wilson, pastor of Southpark Baptist Church in Oklahoma City.

The annual gathering of bivocationalists includes two separate organizations, the National Council for Bivocational Ministries and the Southern Baptist Bivocational Ministers' Association. Both groups met on the campus of Southern Seminary this year.

The first group primarily includes leaders of bivocational ministries emphasizes in the state conventions. The second group encompasses all bivocational ministers.

The national council adopted two goals this year:

1) For churches served by bivocational pastors to establish 300 new missions or churches in 1994.

2) To encourage all bivocational churches to participate in "Here's Hope. Share Jesus Now," the SBC's simultaneous evangelism effort planned for 1995.

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The council also reaffirmed four previously stated goals related to connecting bivocational ministers to bivocational opportunities, developing resources for bivocational ministers and strengthening the lives and fellowship of bivocational ministers.

Officers elected by the council include Charles Stewart, pastor of Rose Hill Missionary Baptist Church in Ashland, Ky., president; Mike Dennis, Missouri Baptist Convention staff member, vice president and program chairman; Ray Hayes, bivocational supply preacher from Fisherville, Ky., assistant newsletter editor.

Officers elected by the association, which is the larger group, include Bob Ray, pastor of Fairy Baptist Church in Hico, Texas, president; Ron Ward, pastor of Mount Tabor Baptist Church in Loris, S.C., vice president; John Hall, pastor of Pleasant Hill Baptist Church in Grand Ridge, Fla., second vice president; Jimmy McCaleb, minister of music at Daystar Baptist Church in Florence, Miss., treasurer.

In his address, Mohler told the bivocational ministers a return to New Testament teachings about the nature of ministry would help Southern Baptists "transcend a good many of the controversies in our denomination."

He said the New Testament teaches a "simplicity of the ministry" that Southern Baptists need to recover.

"The simplicity is this: Every member of the body of Christ is a minister," Mohler said. "The simplicity is that every person saved by the blood of Jesus Christ and brought into the church has a particular ministry to exercise."

Regarding ministry as a task for professionals minimizes the role of ministry required of each believer, he explained. When viewed from the New Testament perspective, "there is grave difficulty in imagining a church where every member does not consider herself or himself a minister."

The New Testament also teaches some people are called to particular church offices, Mohler said. That calling, he stressed, does not depreciate the calling of other Christians.

Mohler cited three biblical imperatives for people who are called to ministerial offices in churches:

-- a certainty of calling and an understanding of ministry that matches the New Testament view of ministry.

-- a calling that has not only been revealed to the minister but also affirmed by others in the congregation.

-- a willingness to "give everything we have" to fulfill that calling.

Throughout the three days of meetings, bivocational ministers heard reports from various agencies and numerous testimonies from those ministers present.

Bob Mills, director of the Mission Service Corps program with the Southern Baptist Home Mission Board, told the group the HMB will begin piloting in five state conventions a new program to help link bivocational ministers with both church jobs and secular employment.

Mills introduced Carl Barrington, who recently joined the HMB staff to direct the program of Tentmakers, which relates to bivocationalism.

Next year's meetings will be Dec. 1-3 at Samford University in Birmingham, Ala.

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(BP) photos of the five award recipients will be mailed to the appropriate state Baptist newspapers by the Western Recorder, Kentucky Baptist newsjournal.

EDITORS' NOTE: -- Also available: Feature on river baptisms reprinted by permission of the Dallas Morning News.

HOUSE MAIL

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