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EDITORS' NOTE: This story can be used in tandem with two Vacation Bible School stories in (BP) dated 1/24/93.

Orphaned girl thanks God
for Vacation Bible School

By Debbie Moore

Baptist Press
1/28/94

NEW ORLEANS (BP)--For all those who have ever taught in Vacation Bible School and ended the week utterly fatigued, frazzled and frustrated because a roomful of children were just there for the free babysitting, Lori Trice wants you to know:

"I was one of those kids."

Trice is now a preacher's wife and the mother of three children in a little bayou town in south Louisiana. She and her husband, Brent, pastor of the First Baptist Church in Berwick and a master of divinity student at New Orleans Baptist Theological Seminary, are working on the requirements necessary to become appointed as missionaries with the Southern Baptist Convention's Foreign Mission Board; they want to serve in Brazil.

But if it hadn't been for a faithful little Vacation Bible School in Lawton, Okla., in 1968, Trice said she believes she never would have made it to where she is today.

Born in 1959, Trice was the oldest of two daughters of seemingly perfect parents in Lawton, Okla., in a picture-perfect house. Her father, Gene McWilliams, worked at the local newspaper. Her mother worked for the local utility company but went to school at night because she dreamed of one day being a schoolteacher so she could to spend the summers with her daughters.

"Inside that house," Trice said, "even though it was so pretty and nice and neat on the outside, there was a different picture I knew as a member of that family.

"I knew of fighting, breaking glass, crying, arguing and hurtful words. I didn't always see my parents physically fighting but I would wake up the next morning to see the evidence of it in the broken glass my mom hadn't gotten picked up or in the cut on her eye, and I would know what had happened the night before."

Because of McWilliams' physical abuse of his wife, Trice's mother occasionally would take her daughters to live at her mother's home. "But we always ended up going back to our house," Trice said.

When Trice was about 8 years old, the McWilliamses moved out to the country, nine miles east of Lawton. Soon after that McWilliams lost his job.

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"I began to see, because I was a little bit older now, the financial pressures on him," Trice said. "Now I would see the almost daily drinking in my parents lives. I realize now that alcohol abuse played a big part in the destruction of our home."

The next summer, Trice's mother arranged for a friend's teen-age daughter to babysit her two daughters. The teen-ager already had the responsibility of caring for some younger brothers and sisters.

"The last thing a teen-ager wants to do in the summer is watch her brothers and sisters and some other kids," Trice said.

"So she found a special place for us, and that place was Vacation Bible School."

Trice said she eagerly went to Vacation Bible School that summer and loved it. She heard for the first time she could remember about the love of God and "I wanted to know him better," she said.

"When they talked about the fact that we were sinners who couldn't save ourselves, that God had made a way for a personal relationship with him through Jesus Christ so I could spend eternity with him in heaven, I knew I wanted that," Trice said, "and I embraced the Lord Jesus with all that my little 9-year-old heart could."

Trice did not know then the impact that decision would have on her later years. "I didn't know how sufficient he could be when I was 9 and gave my life to him," she said. "All I knew was that I needed to do it."

When she was 12 years old her mother brought her and her sister into the kitchen and said, "Daddy and I are getting a divorce."

"I wanted to leap for joy," Trice said. "I thought this would solve all my unhappy family problems. I wanted a happy home; I would do all I could to make it happen, and it wasn't working."

Even though she thought and hoped divorce would make things better, "it only made things worse," she said, "because my dad not only had lost his job, but now he also had lost his family, and his world was caving in on him. He would call and threaten suicide or threaten to set our house on fire. My mom or my grandma didn't ever believe him."

But then one October day in 1971 McWilliams called his wife at her mother's home and said he really had set the house on fire this time, and she believed him. Trice was in the seventh grade; her sister, Teri, was in the sixth. Their mother picked up the girls from school then went to pick up a friend, "for moral support, I think," Trice said. This friend was expecting her third child and had two little boys of her own.

As they drove down the road toward their home, they saw the house was indeed on fire, so Trice's mother went to a nearby farmhouse to call the fire department.

"As we were coming back to the house to wait for the fire department," Trice said, "my dad met us on the road in his car with what looked to be a shotgun sticking out his window."

"He ran us off the road into the ditch, and my mom said, 'Duck, girls!' just before a shotgun blasted through the window and instantly killed my mother's friend."

"My dad pulled over, stopped his car, got out and looked inside our car. As he saw my mom, who was slumped over, apparently unconscious, I said to him, 'What are you doing? Why are you doing this?'"

"He said to me, and yet more to himself, 'I have to do this. I have to.' He reached in his car and pulled out a gun, put it to my mom's chin, pulled the trigger and killed her."

"In one quick instant he seemed to come to reality as he looked at the devastation before him, and he said, 'Oh, my God, what have I done?' He reached in his car and put a gun to his head, pulled the trigger and with one shot he was dead and fell to the ground."

"I got out of the car and stepped over my dad's body and ran frantically down the road where I met the fire truck. The next thing I remember is sitting in the back of a police car, comforting my 11-year-old sister, telling her I loved her and I knew God would help us."

Trice told the policeman to call her grandmother, but over the radio in the police car came the message, "The grandmother's been shot." Before McWilliams made the trip out to the country, he had gone to the grandmother's house and shot her several times, as well as beat her head with his shotgun.

But even as Trice heard that message, she still had a peace in her heart that somehow God would make a way for her and her sister to be taken care of, Trice said.

The grandmother, Francis Richardson, age 46, miraculously survived and, along with her husband, adopted and raised the two girls as her own.

Trice said she believes God used her grandmother to lead her to study music at Oklahoma Baptist University, where she met her husband.

Trice tells her story because "I want teachers to look differently this year at those Vacation Bible School kids, and even some of the Sunday school kids, children that they know are there just because the moms and dads want to get rid of them for awhile.

"Don't think they're not paying attention," she said.

"You never know when something you may say or do -- a kind word or pat on the shoulder -- may make a tremendous difference in a child's life."

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(BP) photo of the Trice family available upon request from New Orleans Seminary's office of public relations.

'Someone special' emerged
from childhood cerebral palsy

By Sheri Paris

Baptist Press
1/28/94

"Well I used to think that I was nothing special,
And I used to think that I could not get far.
But then I met a carpenter who cared so much for me,
That He walked a lonely road to Calvary."
Lyrics by Steve Freeman

WAKE FOREST, N.C. (BP)--At age 2, Steve Freeman was diagnosed with cerebral palsy. The doctor told his parents he would never walk, never graduate from high school and never become a productive member of society. In December, Freeman walked down the aisle of Binkley Chapel at Southeastern Baptist Theological Seminary in Wake Forest, N.C., to receive his master of divinity degree.

Freeman said he overcame his handicap because of his parents' faith in Jesus Christ. Night after night his mother prayed, "God, help my baby boy." God honored her prayers by opening the door for Freeman's admission to Duke Children's Hospital, where he learned to walk at the age of 4.

Because of his progress, Freeman was able to attend public elementary school. It was there he experienced his first spiritual crisis: Freeman was smaller than the other children in his class and walked with a limp. He became the brunt of his classmates' jokes. He did not understand why God allowed this to happen.

"I thought that if God really loved me, he could take care of all those kids," Freeman said. "I almost believed that one day I was going to get off the bus and see 100 kids lying dead in the schoolyard."

Freeman also questioned God for allowing him to be born handicapped. "People always told me I was special, but I didn't feel very special," Freeman said. "I thought if God loved me he would not have made me this way. Couldn't he at least zap me and heal me?"

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When Freeman was 9, his questions were answered while his mother read a Bible story to him. Freeman told her he wanted to know more about God's love and how it fit into his life. His mother took him to their pastor, who told Freeman how he could trust Jesus Christ as his Savior.

"God began to take a 9-year-old broken heart and fill it with himself," Freeman recounted. "He remolded me and reshaped me and made me realize I was special, not because of my cerebral palsy, but because he loved me and died for me."

Freeman said his whole attitude changed when God intervened in his life.

"In elementary school, I always tried to stand a little taller and walk a little straighter," Freeman said. "I would act as if I could disguise my handicap. Then I met Christ and I realized I didn't have to impress him. He does not need me. There is nothing I can do for him that he cannot do for himself. I am just glad he chose to make me the object of his love."

Freeman said he spent the rest of his high school and college years with a better outlook on life. He tried out for the football team in junior high school but didn't make it. In high school, however, he was on the wrestling team.

"The coach of the squad approached me saying they were looking for someone who was my size and build," Freeman said. "I said, 'What do you want, a mascot or a waterboy?'"

Freeman made the team and had a perfect record that season: "I lost every match. There's nothing like getting your face slammed into a mat day after day, but I feel that I was good for my opponents' self-esteem."

In 1990, Freeman graduated from the University of North Carolina at Wilmington. It was while he was a student there he announced his call to the ministry. His mother told him she always knew her special baby boy would someday serve God.

Freeman entered Southeastern in January 1991 with plans to prepare for a pastoral ministry. During his first semester, he studied evangelism with Phil Roberts, who required each student to give a 15-minute devotional during the class that semester. When Freeman's turn came, he sang a couple of songs for the class and gave a brief statement of his testimony.

By the end of the semester, several students asked Freeman to come sing and share his testimony in their churches. Freeman said he realized God could use him in ministry other than as a pastor. As a result, for the past two years Freeman has traveled to churches all along the East Coast singing, sharing his testimony and fulfilling his first love -- preaching.

By December 1991, Freeman had many requests for tapes of his music. At that point he was using soundtracks and singing music written by other people. He tried and failed to secure the rights to record the music he had been singing in churches. On New Year's Day 1992, he sat down at his piano.

Freeman prayed: "God, for some reason I have a desire to make a tape and I am frustrated. It is just not happening. If you want me to do this, you are going to have to open the door and make it happen."

Within an hour Freeman had written his first song, "I Love You Jesus." Freeman said he was surprised. He had never before attempted to write his own music but it seemed to come to him easily.

The next day he composed his second song, "Something Special," which has become the theme song of his ministry. Freeman has since written enough music to record two tapes: "Something Special" and "Crosspoint."

Freeman said he is excited about God's plans for his life after graduating from Southeastern.

"This is God's work," Freeman said. "I am just glad to be a part of it." He will continue sharing God's answer to his handicap and to the problems all people face.

"God keeps saying, 'My grace is sufficient for you,'" Freeman said. "'I have bigger plans than just healing your physical body. I could do that, but what good would it do?'"

"The truth is, God has healed me," Freeman added. "He healed me of the greatest sickness known to mankind: sin. It is worse than cerebral palsy, because sin separates us from a loving and holy God. God took that handicap away and replaced it with Christ."

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Paris is a newswriter at Southeastern Seminary. (BP) photo available upon request from the seminary.

Injured volunteer improving;
hospitals release 4 others

By Mary E. Speidel

Baptist Press
1/28/94

JACKSON, Miss. (BP)--Mississippi Baptist medical volunteer Danny Clifton, critically injured in a Jan. 18 truck crash in Honduras, has been transferred out of intensive care but remains hospitalized in Jackson, Miss.

Four other Mississippi Baptist volunteers also injured in the wreck have been released from Jackson hospitals and are recovering at home. They are David Sneed, a dentist from Eupora, Miss., and his wife, Ann; Anthony Presley, a dentist from Florence, Miss.; and Doug Phillips, pastor of Blackwater Baptist Church in Daleville, Miss.

The accident, which occurred at night on an unpaved mountain road during a volunteer medical project in Honduras, claimed the life of Mississippi Baptist Bradley Boatner, 17. Boatner was the only child of Gary and Paula Boatner of Brandon, Miss.

Clifton, an optometrist in Louisville and De Kalb, Miss., sustained lung damage, broken ribs and a bruised kidney, heart muscle and abdomen. Clifton's wife, Rose, said physicians for the first time Jan. 26 gave her husband a "bright picture" concerning damage to his lungs, one of his most critical injuries.

But before that turnaround of his condition, "We had some real tough days in there," said Mrs. Clifton in a phone interview from a waiting room at River Oaks Hospital in Jackson.

"We feel very blessed and fortunate to have him alive," she added.

Clifton was among a team of about 35 volunteers evacuated from Honduras early Jan. 20 by an Air National Guard plane from Jackson. The flight was arranged by the office of Mississippi Gov. Kirk Fordice through contacts by Mississippi Baptist Brotherhood director Paul Harrell. Five of the injured volunteers, including Clifton, were hospitalized in Jackson after the plane's arrival there. Others of the 17 volunteers injured in the wreck were treated and released.

The accident occurred when volunteers were returning from leading a medical clinic in rural mountains near Tela, Honduras. Part of the team was riding in the back of an open cattle truck when its driver swerved toward the road's edge. Heavy rains had softened the road and its shoulder gave way, causing the truck to crash down an embankment. Some volunteers thought the driver swerved to avoid an oncoming car; others saw no vehicle approaching but thought the driver might have been trying to miss a hole in the road.

Volunteer Ann Sneed said she recalls realizing the truck was going to turn over, then waking up under a pile of medical supplies. She called out to her husband, David, several times, but he didn't answer at first. When he finally responded, he diagnosed his own injuries -- a broken jaw and arm -- and his wife's -- broken ribs.

Mrs. Sneed freed herself from the debris and moved "over close enough to him (her husband) so I could touch him. ... We stayed that way until someone carried us up the hill," she told Baptist Press in a phone interview while recuperating at home in Eupora.

Medical volunteers not severely injured began emergency medical treatment for some of the accident victims at the scene, according to Mrs. Sneed. Later they and other team members not in the accident also helped treat injured volunteers at a Tela hospital. The four more critically injured volunteers were evacuated by helicopter Jan. 19 to a hospital in San Pedro Sula.

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There Tom Canady, a Southern Baptist missionary from Wilmington, N.C., provided critical help when the volunteers were taken by mistake to a public hospital, according to Phillips' wife, Martha. Canady tracked them down and had them transferred to a private hospital equipped with better medical facilities and equipment. He arrived just before Phillips was to have had surgery at the public hospital for a ruptured spleen.

Meanwhile, missionary Stanley Stamps, from Prentiss, Miss., worked with government officials to arrange for the shipment of Boatner's body back to the United States on the plane with the volunteers. A U.S. embassy official made the four-hour trip from the Honduran capital of Tegucigalpa to San Pedro Sula to expedite the paperwork, Canady said.

"That's not normally done," Canady said, adding that this process usually takes several more days because of government regulations.

"It was a beautiful experience the way the religious and government organizations cooperated" in Honduras and the United States throughout the tragedy, Stamps added.

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EDITORS' NOTE: This story updates and subs out the (BP) story with the same headline, dated 1/26/94.

Baptist relief workers begin
mass food production in Calif.

By Ken Camp

Baptist Press
1/28/94

DALLAS (BP)--Texas, Oklahoma and Mississippi Baptist disaster relief teams prepared more than 32,000 meals on Jan. 26 for Californians still reeling from the Jan. 17 earthquake that rocked the San Fernando Valley.

After four days of working at far below their food serving capabilities in Santa Clarita, Calif., Texas Baptist volunteers were asked by Red Cross to join forces with Oklahoma and Mississippi workers at the Van Nuys, Calif., airport warehouse on Jan. 25.

Red Cross officials wanted the Baptists in a single controlled, secure area where they could mass produce meals that then could be distributed by about 90 ARC emergency response vehicles throughout the quake-ravaged area, according to Jim Burton, national off-site disaster relief coordinator for the Southern Baptist Brotherhood Commission.

Initially, the Baptist volunteers were told the American Red Cross had requested 50,000 meals for Jan. 25 and 80,000 meals for the next day. However, the Red Cross' ability to provide ERVs limited the actual demand once the mobile units were in place.

The Texas Baptist Disaster Relief Mobile Unit -- a specially equipped 18-wheeler -- has a field kitchen capable of producing more than 35,000 meals a day.

Since setting up emergency food service Jan. 20 on a Kmart parking lot in Santa Clarita, about three miles north of a collapsed section of Interstate 5, Texas volunteers had averaged cooking about 5,000 meals each day -- all that five Red Cross emergency response vehicles could deliver.

After relocating to Van Nuys on Jan. 25, the Texas Baptist workers prepared 6,000 meals that evening, and they cooked 16,000 the next day.

Louisiana Baptist volunteers -- en route to California on Jan. 25 -- were expected to continue the small-scale food service at Santa Clarita begun by the Texans.

Missouri Baptists were expected to continue working out of the junior high school in Fillmore, Calif. The California Baptist Disaster Relief Mobile Unit was stationed at the Valley Red Cross Center in Van Nuys, and a smaller regional California rig was at Shepherd of the Hills Church in Porter Ranch, Calif.

Two tilt skillets from Arkansas Baptists were being sent to California to increase food service capabilities for the smaller disaster relief units.

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**Knoxville church doubles
Lottie Moon offering goal**

KNOXVILLE, Tenn. (BP)--A Knoxville, Tenn., church is on pace to exceed its \$50,000 goal for the Lottie Moon Christmas Offering -- by more than \$50,000.

First Baptist Church of Concord in the Knoxville area, which gave about \$41,000 to Southern Baptists' foreign missions offering last year, set a goal of \$50,000 for 1993-94, said H. Ernest Woodby, business administrator at the church.

Surprising the church did not do anything unusual to reach the \$100,000-mark, Woodby said.

Traditionally the church has a March for Missions Sunday in December, he said. Women bring in flags representing countries where Southern Baptist missionaries are stationed, he said. Then, as the organist plays, people bring their offerings to the front of the church.

Woodby noted pastor Doug Sager, who is completing his first year at the church, challenged members to exceed or beat the set goal.

The only thing different, Woodby said, was the interjection of pledges. People were told if they could not give that Sunday they could pledge an amount to be given by Jan. 31, 1994.

The response was phenomenal, Woodby said. "The Holy Spirit was really working that morning" of the March for Missions.

As of Jan. 17, the church had received \$92,364 in cash and an additional \$8,683 in pledges for a grand total of \$101,047.

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**Church dedicates offering
to deceased missionary**

**Baptist Press
1/28/94**

McMINNVILLE, Tenn. (BP)--A tragic story resulted in something positive at First Baptist Church in McMinnville, Tenn.

In December retired missionary Ruth Womack, a member of the church, was killed in an automobile accident.

Her tragic death led the church's deacons to consider a challenge interim pastor Carroll Owen had made about a week before her death.

"I preached a sermon on missions," Owen said. "On impulse, I observed they had a worthy goal (\$11,000) for the Lottie Moon Christmas Offering for Foreign Missions, but I told them I thought First Church, McMinnville, should have a more challenging goal of \$20,000.

"Nobody fainted," Owen said, but church dismissed and nothing else was said about it.

After Womack's death and funeral, however, the deacon body talked about raising the Lottie Moon goal to \$20,000 in memory of Ruth Womack.

Owen noted Womack was loved and respected by the entire church. After her retirement as a missionary in Nigeria in 1987 she returned to McMinnville and became active in her home church. She was Woman's Missionary Union director and taught a children's Sunday school class, Owen said.

The church voted to accept the challenge.

On Sunday, Jan. 23, the church received the news it had received \$20,054 for the offering, exceeding the challenge goal.

"We called attention to it in the bulletin and stopped and sang the doxology," Owen said.

"It (meeting the challenge goal) truly happened in memory of her," he said.

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Academic dean examines
theological education

By Brenda J. Sanders

KANSAS CITY Mo. (BP)--What is the nature and value of theological education? This question was posed to Midwestern Baptist Theological Seminary students by the institution's academic dean, Vernon Davis, during recent convocation services on campus.

The past decade has seen a rise of serious questions in American society concerning the quality of higher education in general, Davis noted, prompting specific questions involving theological education: "What are we trying to do? What difference are we trying to make in society and how well are we doing it?"

Many believe the church today faces a crisis in leadership, he said, as it battles secularism and pluralism "in an increasingly apathetic and hostile culture." They question: "Where are the people who can help us understand this wilderness and lead us out of it? Why aren't the seminaries producing more people who can lead the church effectively in this strange new world?"

Davis said theologians find themselves in "an era of seminary bashing," not so much from the general culture, but "by our own constituencies who desperately seek ways to combat the threat to survival and (to) recover the possibility of effective mission."

Seminarians are challenged to "justify our commitment and demonstrate our ability to make a vital contribution to the world outside these walls," Davis said.

Many characteristics of American society contend against the value of theological training for ministry, he pointed out:

-- "Secularism challenges the legitimacy of our foundational affirmation that God has spoken and that we can confront life on the basis of the truth of revelation."

-- "Pluralism challenges the distinctiveness of our authority," he continued. "The claim to follow the one who is 'the way, the truth and the life' is questioned in a world where a babble of voices promise salvation and a way of living."

-- "Materialism challenges the relevance of our message which speaks to the shaping of souls, and in the face of it, we are tempted to market our message in ways that promise health and wealth for faith and to minimize the themes of servant and cross which are central to authentic discipleship."

-- "Anti-intellectualism challenges the value of the reflective approach to understanding faith and life," Davis said. "For many, there must somehow be a way to know the mind of God without having to use our own."

-- "Pragmatism challenges the slow and sometimes immeasurable process of soul-building. In the name of whatever works, we can delude ourselves into thinking that the quick fix provides permanent solutions and the production of immediate results ensures the growth of mature disciples."

During the past 15 years, Southern Baptists have had their own version of the "theological debate," Davis noted. "We have focused upon our schools as being problems rather than resources, and we have created a climate in which there is an erosion of trust without and a corrosion of confidence and courage within.

"We have had difficulty receiving questions as examples of honest inquiry coming from genuine concern for the life and health of the body," he continued. "We have had difficulty hearing responses as authentic answers that do not cover a hidden agenda."

Fifteen years of controversy takes a toll on people and institutions, Davis said. "When a community comes to continue to live in the context of unresolved crisis, change takes place at the heart of its life. The focus of the community is shifted.

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"We become preoccupied with survival rather than mission," he said. "We become obsessed with the present rather than the future, in a way that makes us value too much things that are passing and disregard things that are eternal. We think too much on the concerns of self, and too little on those of community. We think in terms of preserving what we have and protecting what we are, rather than in terms of risking ourselves in the cause of our calling.

"We think too much of controlling and too little of enabling," Davis added. "We seek to place limits on one another, rather than to free one another to become fully ourselves in the grace and the power of the living Christ."

Davis said because of this, there is a need in the theological community to "clarify our central mission and to recommit ourselves to it."

"We are placed together here to be a community of learning, a fellowship of preparation for persons called to ministry," he said. "We are to prepare God-called men and women through a curriculum centered in the biblical revelation for the work of the churches and their mission throughout the world.

"We are to equip men and women here at this intersection of heritage and hope, tradition and innovation, for the incalculable destiny that they can realize only under the direction of the living Spirit of God."

What kind of community is necessary to make that possible?

Davis said a study by educator Ernest Boyer for the Carnegie Foundation for the Advancement of Teaching suggests four kinds of scholarship basic to the task of higher education, and which he believes are relevant to theological education as well: the scholarships of discovery, integration, application and teaching.

-- "The scholarship of discovery is essential in theological education," Davis proposed. "The desire to learn new truths is not incompatible with commitment to the truth we have already discovered. . . . To say with conviction that Christ is the answer is not to imply that we have all the answers. The implications of the simple gospel take a lifetime to explore and all the acumen and creativity that we can bring to the venture.

"In the years ahead, technology will bring us face to face with serious questions, questions of whether we should do all that we can do. New discoveries in other fields will present us with issues that demand theological and ethical direction. We'll confront increasing pluralism and intercultural challenges which will call for a level of understanding of our own faith and the faith of others that we do not yet have and call for ways of communicating and ministering effectively that have not yet been discovered.

-- "The need for the scholarship of integration will call for us now and in the future to be more serious in interdisciplinary study and dialogue," Davis pointed out. "In this world of life together as a learning community, we daily deal with the need for integration, with trying to discover what I have found and how it relates to what you have found, for putting it all together and bringing some coherence to the whole."

In addition, he said, "The scholarship of integration calls for us to be more creative in presenting the Christian faith as a framework of integration for the common experiences of life. We must deal more with trying to show how faith enables people to put it all together, rather than to present it as just another competing loyalty for the attention and love of the people."

-- "The scholarship of application is at the heart of seminary studies. The debate between classical learning and hands-on experience is too often based on a false dichotomy," he said. "The work of the classroom always needs to be done with the needs of the church in full view. And the work of the church needs to be done with an openness to the heritage of the faith and the insights of the best theoreticians.

"The result of the scholarship of application is that we find ways of building bridges from the world into the life of theological study, and from the world of theological study into the life of the world."

-- Fourth, "The scholarship that is needed and is essential in the life of this community is the scholarship of teaching," Davis said. "Theological education is inevitably incarnational. Unless the words are made flesh in the person of the teacher, they probably do not affect us much at all. It is through the teacher that we not only receive information and insight, but also interpretation and inspiration."

What kind of community is essential to nurture the kind of scholarship that can meet the needs for churches and for leadership?

First, Davis said, "I think it has to be a community of the called. We are a voluntary body. Given our polity, you do not have to be here in this place or in any place of preparation in order to get a place of service in the church. We are here voluntarily as students, based upon our sense of need to learn and grow. Yet, it is with a sense of compulsion and of calling that we are all here, both students and faculty alike."

Second, "We must be a community that values foundations and structures," he noted. "We must come to see that sometimes the most practical thing we can do in all the world is turn our backs upon the desire for immediate solutions or quick fixes and lay again the foundations, capture the skills and gain the critical abilities to learn what is good and what is not."

Third, "If we are this kind of community, we must be one that respects the diversity of our understanding that we bring to a common experience of salvation in Jesus Christ."

Finally, he said, "It must be a community which believes that the resurrection is something that not only happened to Jesus, but which happens to us, not simply someday, but believe that the resurrection can happen to us here and now."

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