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Proposed EEOC guidelines
getting congressional look

By Tom Strode

Baptist Press
5/20/94

WASHINGTON (BP)--Controversy over proposed guidelines on religious harassment in the work place has prompted not only a federal agency to reopen its public comment period but members of Congress to act as well.

Critics have said the guidelines, if unchanged, could severely inhibit religious expression on the job.

Rep. Buck McKeon, R.-Calif., will introduce legislation May 26 calling on the Equal Employment Opportunity Commission to remove religion from its proposed rules on work-place harassment, a staff member said. In addition, Sen. Howell Helfin, D.-Ala., plans to hold a hearing June 9 on the guidelines.

Meanwhile, the EEOC has extended the period for public comment until June 13. In mid-April, EEOC acting chairman Tony Gallegos told McKeon, Rep. Ernest Istook, R.-Okla., and staff members from other congressional offices the comment period would be extended until May 15, said Heather Ingram, legislative aide to McKeon. The EEOC issued no official word on an extension until May 13, when it announced the June 13 deadline.

The proposed rules, which initially had a 60-day comment period ending Nov. 30, 1993, provide guidelines on harassment based on race, color, religion, gender, national origin, age and disability. The EEOC already had issued guidelines on sexual harassment.

The rules define harassment as verbal or physical conduct, as well as writing or art, which "denigrates or shows hostility or aversion" toward an individual because of his or her religion or that of his or her "relatives, friends, or associates."

Among other definitions of harassment under the guidelines, it has the "purpose or effect of creating an intimidating, hostile, or offensive work environment."

Whether an activity meets such a standard is based on whether a reasonable person would find the "challenged conduct intimidating, hostile, or abusive," according to the rules. The employer would be responsible for maintaining an environment free of harassment.

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Many lawyers have said such guidelines could result in harassment charges against employees and employers for witnessing to subordinates or fellow workers or having religious art or gospel literature in an office. Though the comment period had expired, the EEOC has received about 4,000 letters concerning the rules since the first of the year, The Washington Times reported.

In a fact sheet on the guidelines, the EEOC said it would not be hostile for a person to declare his religious affiliation or to wear a cross or yarmulke.

Those who have expressed concerns about the guidelines are divided over how to deal with them. Some critics have called for the category of religion to be removed from the guidelines, while others have said the guidelines should include religion but should be altered.

The Southern Baptist Christian Life Commission contends religion should be deleted from the rules.

"We should not negotiate with the EEOC to get some watered-down right to talk about my denominational affiliation so long as it is 'casual' conversation," said Michael Whitehead, the CLC's general counsel. "My denominational affiliation won't save anyone, but if I share Christ and warn of hell, the EEOC may decide that is not casual enough. Christians shouldn't be asking EEOC's permission for a few scraps of religious symbolism at work.

"Religious liberty watchdogs should be barking wildly, not begging for a milk bone," Whitehead said. "When Caesar brings a muzzle, watchdogs shouldn't hurry to stick their noses in and try to get a comfortable fit. We must be watchdogs, not lapdogs longing for a trip to the big house.

"We should bark loudly and critically at the first experiment with our religious liberty."

The Baptist Joint Committee on Public Affairs, meanwhile, believes deletion of religion "could send a wrong signal that the EEOC is less concerned about religious harassment than it is harassment in other forms," BJC General Counsel Brent Walker said in comments filed with the EEOC. "Nevertheless, even though religious harassment should not be omitted from the guidelines, we are concerned that they might be applied in ways that limit or at least chill religious speech and practice in the workplace.

"We urge you to amend your guidelines to make absolutely clear that they are intended to protect, not denigrate religion and expressly disavow any intent on the part of EEOC to create a 'religion free zone' in the workplace as some have argued."

Walker included the following in suggested examples of what the BJC recommends ordinarily would not constitute harassment, minus "exacerbating and aggravating" conduct: Telling another about his or her "religious affiliation or conviction or the use of religious jargon in casual conversation;" inviting someone to church; displaying a Bible or religious poster; discussing religion informally; holding voluntary Bible studies during free time; and having a biblically based mission statement which employees are not required to endorse.

Although sharing the gospel was not specifically cited in his written comments, Walker said in a telephone interview witnessing also would be included under the category of "religious conviction" as a protected activity, as long as it did not continue in an abusive fashion after a person had asked that it be discontinued. When asked if sharing the message that those who reject Christ will go to hell should be protected, Walker said he preferred not to be so detailed in saying what should be acceptable.

Critics in Congress also disagree on strategy.

While McKeon's non-binding House resolution will call for the deletion of religion, Heflin asked in a letter to the EEOC for either removal of religion or a clarification of the rules regarding religion.

While Heflin does not think the EEOC desires such a result, he believes the guidelines "are very vague, and they would force companies to place an outright ban" on religion in the workplace, said Heflin's press secretary, Tom McMahon.

The June 9 hearing will be before the Judiciary Committee's Courts and Administrative Practice Subcommittee, which Heflin chairs, McMahon said.

Comments on the guidelines may be sent to Office of the Executive Secretariat, EEOC, 10th Floor, 1801 L St. NW, Washington, DC 20507.

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Baptist pilot's faith
kept him up in crisis

By Melanie Childers

Baptist Press
5/20/94

FORT CAMPBELL, Ky. (BP)--Faith in God makes the difference when military service calls for extreme sacrifice, U.S. Army aviator Perry Alliman recounted.

Alliman and his co-pilot agreed that without their faith in God, they never would have survived a crash landing, severe bodily burns and injuries, or ground fire from angry Somali snipers last September.

The "Eyes over Mogadishu" mission was intended to keep peace, Alliman said. But for him and his crew, Sept. 25, 1993, turned into the worst kind of conflict -- the kind that takes human life.

Alliman, 32, is a chief warrant officer in the 9-101st aviation regiment at Fort Campbell, Ky.

He wasn't assigned a co-pilot until after he arrived in Somalia last August, he said, although he had been praying to fly with another Christian.

Alliman and his wife, Debbie, have been active Christians since 1986. They and their three children currently attend Henderson Memorial Baptist Church in Hopkinsville, Ky.

Through a Bible study in Somalia, Alliman got acquainted with Dale Shrader, another pilot from Fort Campbell who already had served five months in Somalia.

On the ground, Alliman and Shrader took turns leading Bible studies when the chaplain was unavailable.

In the air, the two men took turns controlling an 18,000-pound Black Hawk helicopter.

The partnership and Christian friendship they developed helped the two pilots endure the harrowing crisis that struck a month later.

The night began like many others, Alliman remembered: "We had been flying for about one and a half hours. ... It was 2 a.m. and we needed gas."

But when they touched down to refuel, three mortar shells exploded directly in front of them, he said.

They immediately took off to avoid being hit. However, they didn't escape the second attack -- a grenade which seared through the aircraft from front to back.

"We landed within 30 seconds of the hit," Alliman said. "We hit hard."

The tail section of the helicopter broke off when the aircraft hit a building. Alliman's face smashed into the console.

"Dale ... broke his wrist trying to get out," Alliman said. "He pulled me from the helicopter and sat me down where I could hide. He went back for the crew, but it was too late."

Just then, flames engulfed the helicopter. "I survived death by about 20 seconds."

While the Black Hawk was going up in smoke, Alliman and Shrader hid in the nearby bushes. They sustained massive second- and third-degree burns and numerous broken bones.

The next half-hour felt like an eternity as they alternately tried to hide and defend themselves from the Somali fighters, Alliman said.

"Dale kept saying, 'Perry, John 3:16. Perry, John 3:16,'" Alliman recalled. "He was comforting me, I was comforting him. We were just comforting each other the best we could."

Even though he regularly has shared his faith with others, Alliman said, one thought he couldn't get rid of during these moments of crisis was wishing he had done more to help lead people to make decisions for Jesus Christ.

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The pilots' rescuer came in the form of a mysterious man standing in the alley.

"He said 'American boys, come,'" Alliman said. The man directed them toward one end of the road, to a lightly armored tank of the United Arab Emirates -- part of the United Nations forces.

Alliman and Shrader ran down the alley, attempting to avoid continued gunfire.

Once safe inside the tank, "We both lay on the floor of the tank yelling 'Praise God,'" he said.

"In my opinion, the man in the alley was an angel," Alliman continued. And even if he were a Somali, he risked his life by intervening on the Americans' behalf, he said.

However, getting out alive was only half the battle, Alliman said. After he was transported to a U.S. Army burn center in San Antonio, Texas, physicians worked hard to stabilize him, clean out the wounds and perform necessary skin grafts.

"My left hand was grafted in six places," he said. "I was in terrific pain."

For more than six weeks, including 15 days restricted to laying on his back, Alliman fought for recovery.

At times, he said, he has wondered why this had to happen; "but I try to leave that alone."

Instead, the pilot has chosen a positive outlook: "A whole lot of good things have come out of this. ... The situation really brought us closer to the Lord," he said, noting he had to rely on God's presence when he otherwise would have felt alone.

Even while in the hospital, he and Shrader had opportunities to share their faith in Christ, Alliman said.

And since he returned home last November, he has spoken to several church and civic groups about his experience.

Meanwhile, Alliman is thankful that life is beginning to return to normal. Most of the burns are healing well; he's back with his family; he's flying again; and he continues to live out his faith at work and through Henderson Memorial Baptist. He is a new deacon at the church and teaches Royal Ambassadors, a missions group for boys.

Shrader, too, has recovered and returned to regular duty, Alliman reports.

"I'm sure God's not done with me yet, because he's pulled me through all that," Alliman said. "I can look forward and backward to see how God is working in my life."

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Pastor coordinated troops
as they departed Somalia

By John Loudat

Baptist Press
5/20/94

BELDEN, N.M. (BP)--The U.S. military has returned from Somalia, and members of Sierra Vista Baptist Church in Belen, N.M., have their pastor back.

Lt. Col. Joe Long, United States Marine Corps Reserve and bivocational pastor of the Sierra Vista congregation since 1992, was

officer-in-charge of managing the plan for redeployment of forces from Somalia -- the pullout of troops and equipment.

His three-month military mission involved evacuating some personnel from Mogadishu, the nation's capital, via military aircraft and placing others on ships to Mombasa, Kenya, where they caught flights home on commercial aircraft contracted by the government. Commercial-type aircraft were not flown into Mogadishu because of reports of Somalis possessing stinger missiles.

Long spent his first three weeks at the U.S. Embassy in Mogadishu, putting together the plan and living in a tent. He then moved to the airport/seaport area of the city.

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The noise of shootings and large explosions were a regular occurrence in Mogadishu. One explosion in the middle of the night turned out to be a bombing of a church, by Muslims. Long said U.S. military vehicles always traveled in groups of three, at least, and no one would leave the military compound without being fully armed and with their helmet and flak jacket.

Long didn't limit his activities only to his military assignment. Eight to ten servicemen met in his room at 7 a.m. every day for prayer. Long said for many of the military, "there seemed to be a heightened awareness for their need of a personal relationship with the Lord." Many of those who participated in religious activities in Somalia had been inactive prior to their arrival there.

When the chaplain left three weeks before all the troops were gone, Long took over as volunteer chaplain. "I'm just glad the Lord gave me the opportunity," he said. He conducted services in a plywood building they called "the Plywood Cathedral."

Though there are no Southern Baptist missionaries in Somalia, Long said he was deeply impressed with the believers who are risking their lives to win people to the Lord.

He asked for special prayer for people like Leonard, from Kenya, who are involved in feeding and witnessing to the physically and spiritually hungry Somalis. Long was able to provide Leonard with cases of Bibles to distribute.

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Prayer for others lacking
in most Americans' prayers

By Terri Lackey

Baptist Press
5/20/94

NASHVILLE (BP)--Most Americans say they regularly send messages to God. But 20th-century prayers and those offered up 2,000 years ago seem to reveal a different agenda, according to an expert on biblical prayers.

A recently published Gallup poll reveals nine out of 10 American adults pray, and 36 percent of those pray daily.

And while the standard of praying for spiritual needs versus material needs hasn't changed much since Jesus walked the earth, praying for others as opposed to praying for self has taken a nosedive, said T.W. Hunt, prayer specialist for the Baptist Sunday School Board.

"The biggest single non-biblical aspect of American praying today is lack of intercession or praying for others," Hunt said.

"But according to the survey, people tend to pray more often for spiritual things (94 percent) than for material things (18 percent). That is also true in the Bible. And, in fact, that kind of surprised me," he added.

The six types of prayers listed in the Bible include confession, worship, praise, thanksgiving, personal petition (praying for self) and intercession (praying for others), said Hunt, who has a three-inch thick, maroon notebook filled with 35 years of personal documentation on prayers of the Bible.

"A preponderance of prayers in the Bible are either praise or intercession. The majority of teachings in the Bible are for intercession. The Bible tells you to pray for other people, and this is where Americans fail most dismally," he said.

"Incidentally, I found in the Bible that God primarily did his great work through intercessory prayer," he added.

For example, Moses' prayers delivered the children of Israel from Egypt; Esther's prayers delivered her people from the murderous plot of Haman; the prayers of Nehemiah rebuilt the Jerusalem wall; and the prayers of the church of Antioch started a missionary movement.

Hunt said Christians can begin to pray more for others by just making a list of who or what they would like to lift up to God.

"The Bible says to be ordered in your prayer. Prayer is a discipline like exercise or eating nutritious foods. Spiritual exercise is a discipline.

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"To achieve a mature prayer life, a person must follow the biblical example of making praise and intercession their primary prayers as opposed to spending so much time in petition," Hunt said. "But petition is good because the Bible has many cases of it.

"It is a legitimate and valid form of prayer. In fact, some great things came from personal petition too," Hunt said. "Abraham prayed for a son; Hannah prayed for a baby; Hezekiah prayed to live. And there are 40 petitions by David recorded in the Bible."

According to the Gallup survey, people pray most often in thanksgiving (94 percent) and for the well-being of their families (98 percent), for strength or guidance during life's challenges (92 percent), to ask God for forgiveness for oneself (92 percent), for personal peace (87 percent) and health (82 percent), to forgive others (86 percent), for world peace (83 percent), for safe passage on a trip (81 percent) and for deliverance from a personal burden (80 percent).

A high percentage of Americans also pray for loved ones who have died (79 percent), when they are scared or afraid (79 percent), for their country (76 percent) or for help with important decisions such as a new job or a marriage partner (74 percent) and for Jesus Christ to return (55 percent).

Fewer than 50 percent of Americans who speak to God pray for the president or other political leaders (48 percent), good grades (42 percent), overcoming an addiction (30 percent), victory in athletic events (23 percent), material things (18 percent) or for something bad to happen to someone (5 percent).

Hunt said people pray "because they realize God can do something they can't do. That's why they prayed in the Bible, too. Because in their helplessness, they realized God could do something they couldn't."

Prayer has two purposes, Hunt said -- "to make us more like God and to make us participate in his work."

Prayers of confession, worship, praise and thanksgiving can make those who pray more like God, he said, "whereas petition and intercession are ways to participate in his work."

While 36 percent of the American public pray daily, only 3 percent pray continually -- a biblical mandate most Christians ignore, Hunt said.

According to the survey, 9 percent say they pray several times a week; 6 percent say they pray once a week, 3 percent pray a couple of times a month, 1 percent, monthly; and 2 percent, twice a year.

"People should be in a continual state of prayer. They should just be shooting arrow prayers to the Lord all the time. It is biblical instruction to pray without ceasing," he said.

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Volunteers seen as vital
to this Baptist association

By David Winfrey

Baptist Press
5/20/94

ATLANTA (BP)--A Baptist association in metro Atlanta is using volunteerism to convince church members that pastors aren't the only Christians called to minister.

Noonday Baptist Association recruits laity for volunteer projects in Atlanta and beyond and has gained a reputation as a model for their use of volunteers.

"My ultimate goal is to get every Baptist unit in our association doing some type of missions work outside the walls of their church," said director of missions Bob Franklin, who has been with Noonday 11 years.

"The major thing that volunteerism does for us is involve every person in the work of the kingdom," he said. "It has meant allowing Christians to use their God-given gifts in areas where they feel comfortable."

In 1992, it also meant more than a half-million dollars worth of man-hours donated to ministry and construction projects, he said.

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"We work on the philosophy that everybody wants to help," said Val Keener, the association's administrative assistant who recruits volunteers.

"We use volunteers for everything," she said. "Once you let that be known, you'd be surprised how many people volunteer."

Noonday is an example of the difference volunteers can make, said Elmer Goble, associate director of short-term volunteers for the Home Mission Board.

"Bob has a great vision for what volunteers and lay people can do," said Goble. "One of the reasons they are successful is because he really sees the reason for everyone to be involved and sharing their faith through volunteerism."

Locally, Noonday volunteers operate a food pantry ministry called LOVE, INC (which stands for "In the Name of Christ," not "incorporated"). About 100 of the association's churches participate in the ministry, sharing their faith as they provide assistance to those in need, said Bill Rogers, coordinator for LOVE, INC.

"Everything that we do comes through the churches," said Rogers, who is also a volunteer. "We want (recipients) to know that the church is helping them and not the association."

Outside Atlanta, about 600 "Builders for Christ" have volunteered for construction trips to mission churches. Such trips often give volunteers a vision of what can be accomplished locally, Keener said.

"Once they go on one trip, they see what can be accomplished in one week's time," she said.

Volunteers also have learned to expect the unexpected, Franklin added. "A miracle happens on every trip. We always see God's hand."

Seven years ago in Calgary, volunteers were already behind schedule on a seminary building's roof when rain was approaching, Keener said. Volunteers circled for prayer and asked that the rain not interrupt their work.

Rain fell all around the building, but the building site stayed dry as workers continued their work, Keener said.

Volunteerism impacts the association and individual churches in a number of ways, Franklin said. Among them:

-- Economics. "Giving to associational missions has almost doubled in eight years, and it's because of the volunteers that come back and lead their church to increase their missions giving."

In addition, LOVE, INC would not be possible with a paid staff, Franklin said. "We would have to double the association's budget to even come close to handling the same program that we have."

-- Unity. "There's a fellowship of churches through the relationships of the laymen."

-- Leadership. "I see laymen come back and assume leadership positions in the church."

Recruitment of volunteers requires good communication, Franklin said. "If you make the need known, people will be called out to respond."

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(BP) photo (horizontal) mailed to state Baptist newspapers by the Atlanta bureau of Baptist Press. Cutlines are on SBCNet.

Chapman fields questions,
comments from N.M. Baptists

By John Loudat

Baptist Press
5/20/94

ALBUQUERQUE, N.M. (BP)--Morris H. Chapman, president and chief executive officer of the Southern Baptist Executive Committee, met with pastors and lay people from across New Mexico during the regular monthly Central Baptist Association Ministerial Fellowship Luncheon May 17 at First Baptist Church in Alameda.

Approximately 60 people attended the session, arranged by Frank Zamora, pastor of First Baptist Church in Las Cruces and president of the Baptist Convention of New Mexico.

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Chapman began his time with a brief statement about the purpose of the SBC Executive Committee, which is to carry out the work of the SBC between annual meetings.

The committee, he said, receives Cooperative Program funds from state conventions, determines the percentages to be forwarded to the different denominational entities and assists in the development and revision of program statements for SBC agencies and institutions.

Chapman expressed his fondness for New Mexico, where he was pastor of First Baptist Church of Albuquerque from 1974-79. "There's never been a place I have loved more than New Mexico," he said.

Calling attention to the words of the Apostle Paul in 1 Corinthians 2, Chapman said preaching Christ first and foremost is what every Baptist body ought to be about.

Admitting, "I don't have all the answers," Chapman then opened the floor to questions and comments.

Zamora asked Chapman about reports leaders of the conservative movement are concerned Jim Henry, if elected SBC president in June, will not make the right appointments. Henry, pastor of First Baptist Church in Orlando, and Fred Wolfe, pastor of Cottage Hill Baptist Church in Mobile, Ala., are the two announced nominees.

Zamora also expressed concern about the implication Russell H. Dilday Jr., fired March 9 as president of Southwestern Baptist Theological Seminary, was "at least moderate and possibly liberal."

And Zamora raised a question concerning recent SBC presidents whose churches have given very little to support the CP. He used as an example the current president, H. Edwin Young. Young's church, Second Baptist in Houston, only gave 1.4 percent of their undesignated receipts to the CP in 1993, according to the April 13 edition of the Texas Baptist Standard.

Chapman responded by pointing out some of the reasons he believes are responsible for decreases in CP giving. "Not all of our Cooperative Program struggle should be laid at the feet of our debate about the Bible."

He said more and more churches are paying more attention to local ministries that are costing more and more money.

Noting church growth experts are predicting many denominations will be only a shadow of themselves in a few years in a post-denominational era, Chapman expressed his belief Southern Baptists, on the other hand, are positioned to become an even greater denomination because of their commitment to the Word of God.

Chapman then referred to discussion in Texas to keep all undesignated money sent to the Baptist General Convention of Texas in the state and forward on to the SBC only money specifically designated by the local churches. That plan, he said, would result in a complete collapse of the partnership the Texas convention has had with the SBC since 1925, the first year of the CP.

The Executive Committee continues to stay committed to the traditional partnership between state conventions and the SBC, Chapman said. "The best answer is to stay with what has worked since 1925."

He acknowledged the churches of two recent SBC presidents have given less than 2 percent to the CP. He was quick to point out the churches of two others, his and Jimmy Draper's, gave more than 10 percent. When Chapman left First Baptist Church of Wichita Falls, Texas, for the Executive Committee in 1992, the church was giving 13.5 percent.

"The conservative stance is not anti-Cooperative Program," Chapman said. "It's wrong to infer that from the giving of past presidents."

Concerning the firing of Dilday, Chapman said, Southern Baptists elected the trustees and gave them the responsibility to decide who the president would be. The trustees did not go beyond the authority given them by the SBC, he said. He added the Executive Committee has no authority over convention institutions; that responsibility belongs to the trustees.

"I'm not going to get into the theological implications, though I think there were some," Chapman said of the Dilday dismissal. He mentioned the five-year impasse trustees said they had with Dilday, the prospect of another five years and the invitation of Keith Parks, missions coordinator for the moderates' Cooperative Baptist Fellowship, to speak at commencement.

He also pointed out trustees have admitted to making mistakes in the way they handled the dismissal.

"I don't know if you have ever had to terminate a staff member in your church. My experience is that unless there is a cooperative response on the part of that staff member, there is no easy way," Chapman said.

He labeled as mere speculation reports that leaders of the conservative movement were worried about appointments Jim Henry would make if elected SBC president. He said Baptists can be grateful they have two nominees for convention president who are committed to the Word of God.

Zamora asked Chapman to tell his "friends" (leaders of the conservative movement) the election of Henry, whose church leads the convention in CP giving, will say much in the way of encouraging CP support.

Alan Hawkins, pastor of Del Norte Baptist Church in Albuquerque, asked Chapman if he were offended by conservative leadership that gives so little to the CP and if he were concerned convention leadership seems to be "drawing the circle smaller and smaller when we ought to be drawing it larger" to reach the world with the gospel.

Chapman responded by saying churches have the right to make their own decisions concerning CP giving. "I can disagree with them, but not be offended. I encourage everyone to support the Cooperative Program."

He said the objective of the conservative movement has not been to draw a smaller circle (by being less inclusive), but to make sure seminaries are positioned around the Bible as the Word of God. Admitting he has not agreed with everything that has been done or all the ways they have been done in behalf of the conservative cause, he said he has always stood for what he believes.

"The only circle is around the Word of God," he said.

Lee Black, president of the New Mexico Baptist Foundation, asked Chapman about the study group presently considering revision of program statements of SBC boards.

Chapman said the study is an effort to determine how the SBC can best function in the 21st century and be most responsible and good stewards of what is received.

Asked if he anticipated competition between SBC entities, Chapman said the study should lessen competition and promote greater understanding between them.

Eddie Tubbs, pastor of Bethel Baptist Church in Alamogordo, told Chapman something has to be done to re-establish trust. It's getting harder and harder, Tubbs said, to encourage churches to increase their CP giving.

Chapman said his heart and those of the leaders of the conservative movement have been for the SBC, whose witness, he said, "will be multiplied many times over in the future."

"I believe we (the SBC) are making gains. I hope people will see that we want a convention that loves God. Our heart is with the SBC. We don't want to tear down the convention," he said.

Chapman said anyone can be a Southern Baptist whose church gives \$250 a year to SBC causes. Not just anyone, however, should sit in positions of responsibility on convention boards, he said. Any Southern Baptist can be a messenger to the SBC and speak their convictions, but only those elected by a majority of messengers can sit in leadership positions.

Chapman reported the Executive Committee officers currently are studying the issue of receiving funds from the CBF and will report to the Executive Committee in their Monday meeting prior to the June 14-16 SBC meeting in Orlando. Emphasizing no decision has been made, he said even if the Executive Committee recommends that SBC entities not receive money from the CBF, local churches would still be able to support the SBC, if they chose.

He asked, "Why give to the SBC through the CBF, when you can give it directly?"

Sharing his conviction that the larger family of Southern Baptists will remain together, he concluded by asking the audience to pray for patience.

Zamora, who had issued the invitation to Chapman for dialogue, said he appreciated Chapman's willingness to discuss the issues New Mexico Baptists care about. "This is what is needed," Zamora said.

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**Blackaby to lead HMB, FMB
missions presentation at SBC**

By David Winfrey

Baptist Press
5/20/94

ATLANTA (BP)--Prayer and spiritual awakening authority Henry Blackaby will lead this year's home and foreign missions presentation during the Southern Baptist Convention, Wednesday, June 15.

"This night could consolidate our commitment to missions at home and abroad," said Blackaby, co-author of the "Experiencing God" Bible study.

Blackaby is director of prayer and spiritual awakening for the Home Mission Board as well as assistant to the presidents of the Foreign Mission Board and Baptist Sunday School Board.

In addition to Blackaby, the missions program will include home and foreign missionary testimonies, music and addresses by HMB President Larry Lewis and FMB President Jerry Rankin.

The presentation, titled "Experiencing God Through Missions," will also feature video stories about missionaries and presentations by MissionsUSA Live, a touring musical and drama group sponsored by the Home Mission Board.

Blackaby said he hopes the program will give Southern Baptists a "burden of the critical nature of missions."

The program, which is scheduled to begin at 7:25 p.m. in the Orange County Convention/Civic Center in Orlando, Fla., will be preceded by 10-minute reports from the Woman's Missionary Union and the Home and Foreign Mission boards.

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**Leonard Hill to retire
from Executive Committee**

Baptist Press
5/20/94

NASHVILLE (BP)--Leonard E. Hill announced retirement plans after more than 36 years with the Southern Baptist Convention Executive Committee, according to Morris H. Chapman, president and chief executive officer.

Hill will retire effective Sept. 1, having served as assistant convention manager, or convention manager, for 36 annual meetings of the SBC.

Beginning with employment on Feb. 1, 1958, Hill served first as production editor and then as managing editor of The Baptist Program until its last issue in September 1993.

He edited the Baptist Bulletin Service for 34 years until editorial responsibility was transferred to the Baptist Sunday School Board on Jan. 1 of this year, as well as producing annually the large SBC wall calendars displayed on the walls of church offices.

Ernest Mosley, Executive Committee executive vice president and Hill's supervisor the past seven years, stated "few Southern Baptists have ministered to as many church leaders through the printed page and through effectively coordinated meetings as has Leonard. Though most of his contribution has been off the platform and behind the scenes, the benefits have been received by masses in conventions as well as staff members in the privacy of their offices."

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Hill, asked by Baptist Press for comment, "My ministry on the staff of the Executive Committee these past 36 years has been behind the scenes. To determine if my efforts have been worthwhile, I ask two questions of the people I have attempted to serve: Pastors and other church staff persons, have you become better servants of Christ because of help received through the pages of the Baptist Program? Laypersons, have you learned more about the Southern Baptist ministries you share in around the world and have you received help and inspiration for daily living because of the Baptist Bulletin Service? If any answer in the affirmative, I am indeed blessed."

A native of Oklahoma, Hill is a graduate of Oklahoma Baptist University and Southwestern Baptist Theological Seminary where he earned the Th.D. degree.

For 22 years he has written a weekly syndicated column for The Tennessean in Nashville providing answers and advice related to concerns of the aging.

Hill and his wife, Katie Lou, will continue to reside in Nashville where they are year-around fans of Vanderbilt University sports programs.

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**Hardin-Simmons plans
to offer M.Div. degree**

**Baptist Press
5/20/94**

ABILENE, Texas (BP)--Hardin-Simmons University, through its Logsdon School of Theology, will begin offering a master of divinity degree in the fall of 1995.

Members of the executive committee of the board of trustees unanimously approved a recommendation May 19 for the ministerial degrees.

HSU President Lanny Hall said the proposal to offer the M.Div. degree "responds to the needs of pastors, church staff members and ministerial students in our region."

The total program will require 90 semester hours of correlated curriculum, including 42 semester hours of foundational courses and 48 graduate hours.

Since 1982, HSU has been offering the master of arts degree in religion as a traditional research-oriented academic degree "designed especially for those interested in pursuing the Ph.D.," Hall said.

Hall reported the M.Div. degree has been under consideration since the late 1980s.

The president said in 1993 the Logsdon faculty concluded there was sufficient need for establishing the M.Div. as a practical degree at HSU and adopted a motion "that Hardin-Simmons University establish a master of divinity degree to be offered through the Logsdon School of Theology to begin in the fall of 1995."

The University Graduate Council, he said, voted May 4 to "approve the master of divinity degree in principle, pending the development of course guidelines for the new curriculum involved."

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