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**ATS notifies Southeastern
accreditation is reaffirmed By Jon Walker & Greg Kingry**

**Baptist Press
6/28/94**

WAKE FOREST, N.C. (BP)--Southeastern Baptist Theological Seminary's probation problems ended June 28 when the seminary received official notice that the Association of Theological Schools (ATS) has reaffirmed the accreditation of all degree programs and re-established the seminary as a member in good standing of the association.

"We have addressed all the concerns which ATS identified two years ago, and we have gone through a one-year academic cycle since making the requested changes," Southeastern President Paige Patterson said. "There is now an established pattern of cooperation among the trustees, administrators and faculty at Southeastern. Everyone has put significant effort into meeting the requests made by ATS, none of which were unreasonable."

Accreditation by a professional agency such as ATS not only gives an institution academic credibility but also facilitates the transfer of academic credit and enables students to receive certain scholarships and vocational endorsements. The seminary's regional accrediting agency, the Southern Association of Colleges and Schools (SACS), reaffirmed Southeastern's good standing last December.

"We're ready to kick in the afterburners," said Patterson. "We are delighted that ATS has affirmed the seminary's academic program and we are ready to expand educational opportunities for our students."

Patterson added the goals of the seminary are not just "educational" but include a hopeful participation in America's Third Great Awakening: "Our responsibility at Southeastern is preparing a generation of pastors, missionaries and other Christian leaders who will pray and work for such an awakening. This decision by ATS enables us to turn our attention to the accomplishment of the seminary's goals."

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Vice President for Academic Affairs Russ Bush said, "We are especially pleased that ATS has recognized that we measure up to the very high standards that they hold for all theological institutions. The people representing ATS made some very good suggestions that we have implemented and we believe these have benefited the seminary's programs."

Second-year Southeastern student Jane Wooten, from Garner, N.C., said she is not surprised by the decision. Wooten was among a group of the seminary's women interviewed by ATS representatives and she said she had a good feeling after the meeting.

"As a group, we were able to tell them that the Southeastern professors present a variety of views within the classroom," Wooten said.

T.J. Williams, from Cape Carteret, N.C., just enrolled for his first class at Southeastern this month. He said he had been concerned about coming to the seminary because of its probationary status.

"This decision by ATS means a lot to me," Williams said, adding he thinks accreditation is important to maintain credibility in the world.

"The apostle Paul said all things should be done in decency and order, and this shows we have our house clean," said Williams.

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Agencies vary on when
to refuse CBF dollars

By David Winfrey

Baptist Press
6/28/94

ATLANTA (BP)--While Southern Baptist agencies appear unanimous in following a motion to reject CBF-channeled money, leaders are not in agreement as to when that directive takes effect.

The Foreign Mission Board, Radio and Television Commission and Southern Seminary have already stopped accepting money from the Cooperative Baptist Fellowship. Meanwhile, the Home Mission Board, Brotherhood Commission and Midwestern Seminary will wait until the action is addressed by those agencies' trustees.

No agency head said he expects his board to reject the motion. At issue, however, appears to be a section of the SBC bylaws regarding who has the authority to implement such a directive and when it will be done.

Members to the Southern Baptist convention meeting in Orlando, Fla., backed a motion directing SBC agencies to decline money from the Cooperative Baptist Fellowship, an Atlanta-based group of Southern Baptists dissatisfied with SBC leadership.

While the Fellowship has established its own giving plan to support CBF missionaries and other operations, it has also channelled money to SBC agencies at the request of churches that would exclude such bodies as the SBC Executive Committee and Southeastern Seminary.

Last year, the Fellowship channelled \$2.7 million to SBC agencies, said David Wilkinson, CBF communications coordinator.

"I'm certain that our board (of directors) will want to comply fully," with the SBC motion, said HMB President Larry Lewis. But "the only group that has the authority to act on this issue is the board itself."

"Some have questioned whether the convention can order an agency directly in light of bylaw 28," said Lewis. Bylaw 28 states that motions dealing with an agency's internal operations or programs "shall be referred to the elected board of the agency for consideration..."

Brotherhood Commission President James Williams agreed with Lewis that trustees must act upon the motion.

"Our trustees will consider this matter in their Oct. 21-22, 1994 meeting," he said in a two-paragraph statement. "It is our interpretation that, in accordance with convention bylaw 28, the trustees of each agency must make that decision."

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But FMB vice president for finance Carl Johnson called it "redundant" for trustees to act on the motion. "The convention has taken action for us," he said. "We have asked CBF not to send us any money they receive after June 16," the last day of the Orlando convention.

Golden Gate Seminary President Bill Crews said he questions when the motion takes effect but has no question about the convention's intent. "I'd like to get a feel from some of the other agencies," he said, adding, "It was made pretty clear that we don't receive it, and that will be our stance."

While motions directing agencies have been referred to the trustees, Crews said messengers should be able to direct agencies on matters they feel strongly about. "I think the convention has a right to speak directly to any and all agencies, and when they do we will listen."

Marty Blankenship, director of seminary relations and development for Midwestern Seminary, said she didn't expect any change before the fiscal year's end, July 31. "My assumption would be that it would be something that our trustees will deal with in October."

Jack Johnson, president of the Radio and Television Commission said the motion has already taken effect at that agency.

"To my knowledge there was no time stipulation; no grace period," he said. "As far as I'm concerned, any money that is sent will be returned to the CBF." Regarding the bylaws, Johnson said, "When the convention makes a directive, that supersedes anything else."

Likewise, Al Mohler Jr., president of Southern Seminary, said the school is already rejecting CBF money. "Since the SBC took this action, I must assume that it intended that action to take effect immediately."

Executive Committee President Morris Chapman said that while section 28 is open to interpretation, the committee views the motion as effective "upon the adjournment of the Southern Baptist Convention."

"I don't see a major problem with either approach," he added. "I believe the trustees of every agency will be very sensitive -- and I would assume responsive -- to the action of the convention."

Wilkinson called the SBC action "tragic, regrettable and an infringement upon the spirit of the autonomy of the local church."

"In essence, it instructs churches about how they must give their money," he said.

Mohler, however, said the motion respects church autonomy by directing SBC agencies, not congregations. "The convention has said nothing to its churches and the churches can send funds to the Southern Baptist Convention in ways each church so chooses, but churches cannot fund SBC programs by routing their funds through what amounts to another denomination."

Wilkinson said the Fellowship has never called itself another denomination. "It certainly has not been the intent of the leadership of the fellowship to withdraw from the SBC," he said, noting a vote at their last meeting to maintain funding tracts that include SBC seminaries.

"The persons who are hurt most by this action are clearly the missionaries and the seminary professors and the others who serve the denomination," he said.

HMB President Lewis said he thinks at least some funds going through the CBF will be redirected "either through the Cooperative Program or the Annie Armstrong Easter Offering."

Lewis also said he hopes those who voted to reject CBF money will recognize the potential for decreased funding and increase their support of the Cooperative Program. "I'm hoping that the end result will be a renewed commitment on the part of all Southern Baptists to fund missions through the Cooperative Program and it'll more than make up for any loss of funds."

Williams also appealed to churches to support Southern Baptist missions efforts through "regular Cooperative Program channels."

"Our laypeople do not want to see support of our missionaries damaged in any way," he stated. "I am very excited about the 1994-95 Cooperative Program budget goal of \$150 million and would urge all Southern Baptists to get behind the support of this goal."

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150th anniversary celebration
of SBC changes 1995 strategy

By Herb Hollinger

Baptist Press
6/28/94

NASHVILLE (BP)--Organizers preparing for the 150th anniversary celebration of the Southern Baptist Convention are charting a new course of action for the sesquicentennial event in 1995 in Atlanta and looking for a new coordinator. Action by messengers at the recent Orlando SBC meeting rescinded previous plans to have a huge, one-time celebration on Monday night prior to the start of the 1995 Atlanta annual meeting. Now, organizers are planning to have a special emphasis on the Tuesday night of the convention meeting and special presentations at each session -- much like the theme interpretations at each session during the Orlando meeting.

The Orlando vote also requires the Sesquicentennial Celebration to be a major focus of the sessions of the 1995 meeting in Atlanta.

The change has prompted the event coordinator and paid consultant assisting the SBC Sesquicentennial Committee to resign.

Catherine B. Allen, Birmingham, Ala., in a June 21 letter to the committee chairman John Sullivan, said she "must step out of the role of coordinator and consultant The time constraints now upon us and the procedural complications are not fitting into my schedule.

"It will be best for all concerned if I bow out right now, so that the next steps can take place under leadership that will carry the project through," Allen wrote Sullivan, executive director-treasurer of the Florida Baptist Convention.

Sullivan told Baptist Press he preferred not to comment on the matter but did say a previously scheduled meeting for the committee the first week of July has been postponed.

Allen said she was sorry not to be part of the Sesquicentennial and has "high expectations for what it can accomplish for our beloved convention."

Negotiations are under way with the SBC's Committee on Order of Business for the celebration activities during the regular annual meeting. Previously, organizers had hoped to have a spectacular celebration Monday night, prior to the start of the annual meeting, but projected costs compared to allocated resources and apparent conflicts with other SBC-related organizations which meet on Monday ruled out that possibility.

However, the SBC annual meeting is not the only part of the denomination's 150th birthday party.

The SBC Historical Commission is planning a SBC Sesquicentennial Celebration Sunday on May 7, 1995, and a National Historical Conference and Commemorative Event in Augusta, Ga., May 8-10, 1995, with a theme of "The Spirit of Southern Baptists, 1845-1995." May 8-10 are the actual anniversary dates on which the SBC was formed in Augusta 150 years ago.

Theme for the birthday celebration will be "Heritage and Hope: Remembrance and Recommitment."

A mission statement adds: "To facilitate a theme of celebration for 150 years of cooperation and to inspire commitment to the unfinished task of global mission."

The SBC has budgeted \$60,000 for three years to help pay for the celebration's expenses.

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Church-state debat continues
in wake of Jewish sect decision By Tom Strode

WASHINGTON (BP)--The U.S. Supreme Court has ruled as unconstitutional a state law establishing a school district in the village of a Jewish sect, but the decision appears unlikely to help clarify the high court's church-state doctrine, a Southern Baptist religious liberty specialist said.

The court, with associate justice David Souter writing the opinion, voted 6-3 to affirm lower court decisions which rejected the New York Legislature's formation of a school district for the physically and mentally impaired children of an Orthodox Jewish group. As a result of the June 27 decision, other arrangements will have to be made for the education of as many as 200 children who attended the school in the Village of Kiryas Joel.

In its friend-of-the-court brief, the Southern Baptist Christian Life Commission "urged the court to clear up the mixed signals it has been sending at the intersection of church and state," said Michael Whitehead, the CLC's general counsel. "Just tell people what the law is so they can follow it.

"Instead, majority and concurring opinions are flashing garbled signals, certain to cause more collisions and more litigation by puzzled parents and school officials."

Though the Lemon test has been the court's standard since 1971 for determining establishment of religion cases, and the lower court rulings in Board of Education of Kiryas Joel Village School District v. Grumet were based on Lemon, Souter's majority opinion did not appeal directly to it.

The Constitution allows some accommodation of religion, but "accommodation is not a principle without limits," Souter said in his opinion. The state-approved existence of such a school district "crosses the line from permissible accommodation to impermissible establishment," he said.

Associate justices Harry Blackmun and Sandra Day O'Connor, meanwhile, disagreed about Lemon in separate concurring opinions. Blackmun said Souter's opinion was based on Lemon, while O'Connor said it did not focus on it. Blackmun reaffirmed his support of Lemon, while O'Connor said the Lemon framework should be abandoned.

The CLC's Whitehead, whose brief called for the rejection of Lemon and the adoption of a test more accommodating toward religious expression, called the decision "religious discrimination disguised as neutrality. It promotes secularism, not religious freedom.

"The Lemonistas will again take credit for this successful attack on a school house full of children with spina bifida and Down's syndrome. Lemonistas think they have saved America from the grave threat of governments which go too far in accommodating religion. I doubt that most Southern Baptists believe the real problem facing America's culture is too much accommodation of religion by governments, especially public schools.

"These handicapped children have now been diagnosed to suffer from another disability -- their religion," Whitehead said. "Their parents take their religion seriously and seek to practice it openly. This double disability forces them to forfeit the right to special education assistance."

Jay Sekulow, chief counsel of the American Center for Law Justice, called the opinion a "warning shot aimed at the accommodation of religion."

"The message is clear: If a religious organization is the primary beneficiary of state action, it runs the risk of treading on constitutionally thin ice," Sekulow said in a written statement. "This decision is disturbing and dangerous in the fight to guarantee freedom of religion for all people of faith."

Organizations supporting strict separation of church and state applauded the opinion.

It is a "victory for religious liberty and its essential shield, the separation of church and state," said James Dunn, executive director of the Baptist Joint Committee, in a written statement. "It is a ringing reaffirmation of the principle that government cannot favor one religion over another or religion over irreligion. The basic elements of the Lemon test stand."

The BJC's general counsel, Brent Walker, said Souter's failure to depend on Lemon did not matter, because the case he based his decision on did rely on Lemon.

"I'm more interested in enforcing the neutrality principle embodied in Lemon than insisting upon Lemon being cited as a specific precedent," Walker said in a prepared statement. "By whatever name, the court came out right."

"Our brief pointed out that the court did not have to use Lemon to decide this case. The school district was clearly unconstitutional under core establishment clause principles. Employing Lemon to decide this case would be like using a jeweler's scale to weigh a truckload of gravel."

The opinion "means we won't face the prospect of fundamentalist Christian schools, Catholic schools or Muslim schools, all operating as public schools," said Barry Lynn, executive director of Americans United for Separation of Church and State.

"Had the anti-separationists prevailed, we might have been faced with a disaster," Lynn said in a written statement. "This decision is yet another rebuff to the assorted ultra-conservative, religio-political organizations in this country that are seeking to force church and state into a shotgun wedding."

Associate justices John Paul Stevens, Anthony Kennedy and Ruth Bader Ginsburg joined Souter, Blackmun and O'Connor in the majority. Stevens and Kennedy also wrote concurring opinions.

Associate justice Antonin Scalia, writing the dissent, called the court's opinion "astounding." He was joined by Chief Justice William Rehnquist and associate justice Clarence Thomas.

The New York law "involves no public aid to private schools and does not mention religion," Scalia said. The court rejects the facial neutrality of the law and "invalidates the present accommodation because it does not trust New York to be as accommodating toward other religions ... in the future," he said. "This is unprecedented -- except that it continues, and takes to new extremes, a recent tendency in the opinions of this Court to turn the Establishment Clause into a repealer of our Nation's tradition of religious toleration."

Souter's opinion found the legislature's action lacking because it was not a general law and provided no assurance other religious communities would be treated similarly.

The village, which is in Orange County, New York, consists of about 10,000 Satmar Hasidic Jews. It became a municipality in 1977. It has separate private schools for non-disabled boys and girls. Federal and state laws, however, require public schools to provide an education for disabled children.

The public school's students are all Hasidic Jews with impairments. The seven-member school board contains all Hasidic Jews, but the superintendent is not Hasidic. The teachers, who live outside the Hasidic village, are from diverse religions and teach only secular subjects.

Members of the Satmar Hasidic Jewish sect practice cultural separation, have special dress and grooming, and speak Yiddish.

Before the special school district was formed, handicapped and learning disabled children from the village attended public schools in the surrounding school district. Their parents withdrew them, citing "panic, fear and trauma" suffered by the children in leaving the village and in being in school with people who were so different culturally.

The Lemon test, which was instituted in the 1971 Lemon v. Kurtzman opinion, requires a government activity to pass a three-part standard. In order to avoid being a violation of church-state separation, Lemon says an activity must: 1) Have a secular purpose; 2) not primarily advance or inhibit religion and 3) not foster excessive entanglement with religion.

The GLC's brief in the case was the third time in four years it has asked the Supreme Court to replace Lemon with a new test.

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Education Commission complies
with directive on CBF funds

By Tim Fields

Baptist Press
6/28/94

CHARLESTON, S.C. (BP)--Members of the Southern Baptist Education Commission voted June 27 to comply with a motion passed earlier in the month by the Southern Baptist Convention in Orlando, Fla., directing its agencies to decline funds channeled to them from the Cooperative Baptist Fellowship.

Commission members then adopted a reduced budget for 1994-95 to compensate for the projected \$8,000 in lost income.

In their annual meeting in Charleston, S.C., commissioners approved an operating budget for the fiscal year which begins Oct. 1 of \$569,451, down more than \$19,220 from the budget previously recommended by the commission's administrative committee.

The decreased budget reflects not only the loss of \$8,000 previously budgeted as income from CBF but an additional \$11,220 decline in projected revenue from the Southern Baptist Commission on the American Baptist Theological Seminary. The Seminary Commission along with the National Baptist Convention has operated American Baptist College (ABC) in Nashville since 1924. ABC is the only accredited four-year Bible college in the nation predominantly for African American students training for pastoral or other church-related vocations.

Stephen P. Carleton, executive director of the Education Commission and executive secretary of the Seminary Commission, told Education Commission members that American Baptist College like many other private Christian schools is struggling to survive financially.

"In past years the Seminary Commission has reimbursed the Education Commission approximately \$19,000 annually for services rendered to the ABC by the staff of the Education Commission," Carleton explained. Because of declining revenues from endowments and a severe financial crisis at the school, Carleton said he recommended a reduction in the reimbursement from \$19,820 to \$8,600, a decrease of \$11,220 from the previous year.

Carleton said the budget considered by ABC's Southern Baptist and National Baptist trustees last April included a projected income of \$6,000 from CBF channeled funds. Because of a critical financial crisis at the time of the meeting, ABC trustees did not approve a budget for 1994-95 but are expected to deal with the budget, as well as the convention's motion related to CBF funds, when they meet again this October.

Prior to the vote on the CBF motion, Carleton told Education Commission members that in spite of the loss of income which would entail some hardships for the commission, he felt the agency should be a team player and comply with the wishes of the convention to refuse funds channeled to the agencies through the CBF.

Jerry M. Henry, commission chairman and pastor of Elkdale Baptist Church in Selma, Ala., reminded commissioners that the commission would be the first SBC agency to deal with the CBF matter. "If there are individual churches that want to give to the Education Commission, we will receive money from those individual churches," Henry said. "But the Education Commission's administrative committee recommends that the commission go along with the convention's directive that we not accept CBF funds."

Prior to the full commission meeting, the administrative committee also had proposed to adjust for the loss in revenue from CBF channeled funds and Seminary Commission reimbursements by cutting the full \$19,220 from the personnel budget.

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This means that the Education Commission will be unable to fill the vacant position of secretary to the executive director, Carleton explained. "This secretary position was vacated when Margaret Cammuse was promoted to administrative assistant on the retirement of the previous administrative assistant," he said.

"I do not feel we can cut any Education Commission programs, so in the interest of cooperation with the convention we will have to all carry a heavier load and do without this staff position for the present time," he said. According to Carleton the 1994-95 budget provides funds for a 2 percent salary increase for Education Commission staff.

In other action, the commission gave approval to Carleton to proceed with working out a cooperative agreement with the Foreign Mission Board and Cooperative Services International Education Consortium (CSIEC) to provide office space and staff support for the president and a clerical person of CSIEC at the Education Commission offices in Nashville.

CSIEC is a consortium of 43 Southern Baptist colleges and universities which work with the Foreign Mission Board's Cooperative Services International program to coordinate exchange of professors and students and the establishment of satellite higher education programs predominantly in countries where missionaries are not allowed or are restricted.

Both the FMB and the Education Commission would provide financial resources for the cooperative arrangement and the Education Commission would provide staff support and maintain a data bank to match up member schools with overseas opportunities.

Carleton told commissioners that currently there are approximately 50 CSIEC programs in China and 50 in former Soviet republics. "As an example, Oklahoma Baptist University is not only setting up educational programs in Russia but is helping to set up businesses and is acting as a liaison with them," Carleton said. "This is a wonderful opportunity for two SBC agencies to cooperate in expanding the global outreach of Southern Baptists while strengthening missions and Baptist higher education," he said.

Carleton said the FMB, CSIEC and the Education Commission have completed draft agreements that would bring the proposal to reality if ratified by member schools of the CSIEC in September.

"Dan Grant, current president of CSIEC and president emeritus of Ouachita Baptist University, has been serving as an unpaid volunteer director and wants to retire again," Carleton noted.

"I am as excited as I can be about this whole concept and I think we have resources in faculty members and students in seminaries, colleges and schools that can have a real impact on many of the areas where the Foreign Mission Board needs these kinds of programs."

Carleton told commission members the models for such a cooperative effort are the joint agreement just announced between the Foreign Mission Board and the Brotherhood Commission to work together in coordinating lay mission volunteers with foreign missionaries and overseas short-term mission opportunities and the joint utilization of Henry Blackaby by the Foreign Mission Board, Home Mission Board and Baptist Sunday School Board in developing a convention-wide spiritual awakening program.

"These kinds of arrangements are a wise use of Cooperative Program funds," Carleton asserted.

In other action, the commission voted to launch new program initiatives and themes within the boundaries of the Education Commission's current program statement which was approved by the SBC in June 1993.

Carleton told commissioners that the new emphases were shared with the SBC Program and Structure Study Committee which is currently studying the program statements and tasks of all SBC agencies.

The new program emphasizes and respective themes include:

-- The program of enhancing educational excellence, with the theme "Every School a Center for Academic Excellence."

-- The program of evangelism through education, with the theme "Every School a Center for Evangelism."

-- The program of global mission through international education, with the theme "Every School an International Outpost of the Kingdom."

Commissioners re-elected current officers to serve another year including Henry as chairman; Doug Hodo, president of Houston Baptist University, vice chairman; and Betty Jo Cooley, lay person, Chesnee, S.C., secretary.

In the opening session of the Association of Southern Baptist Colleges and Schools, Education Commission members named Harold Graves, 81, former president of Golden Gate Baptist Theological Seminary, as recipient of the 1994 Charles D. Johnson Outstanding Educator Award.

Carleton said the award recipient is selected each year by the commission's administrative committee and is a means of recognizing individuals who have demonstrated a commitment to Christian higher education through Southern Baptist institutions.

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Churches are full of failures,
consultant tells musicians

By Keith Hinson

Baptist Press
6/28/94

RIDGECREST, N.C. (BP)--"We are all strikeout kings, and the church consists of a group of people who are failures," a national consultant on preaching and worship told participants in Church Music Leadership Week at Ridgecrest Baptist Conference Center, June 18-24.

"In fact, the only way you can get into the church -- the authentic church -- is to say, 'I have sinned,'" observed Harold Bryson of the Baptist Sunday School Board in Nashville.

"I think that we need to focus today on failures, because there is the feeling that ... we must always hit a home run," he continued, adding that Babe Ruth, the legendary baseball player, struck out 1,330 times during his career -- 616 more times than he hit home runs.

"Yet Babe Ruth was never considered for his strikeouts. He was always thought about for his home runs," declared Bryson, who served as pastor for the week-long conference.

"Would to God the church ... focused more on our positive aspects than our failures," Bryson said, "but God's people need to come to grips with their home runs and with their strikeouts.

Bryson reminded the group about the story of Simon Peter who, at a critical time, denied knowing Christ.

"I would imagine that Simon Peter -- if he had never failed, if he had never denied the Lord Jesus Christ -- would never have had a sympathetic spirit toward anybody else," Bryson said. "For within our failures, we learn what it's like to fail, and we become a lot more sympathetic."

Noting that Simon Peter wept bitterly after he denied Christ, Bryson said anyone who fails will experience pain, but there can be an upside to failure.

Experiencing failure and restoration can prevent persons from judging others, he observed.

"A lot of times people point judgmental fingers toward failures, because they think they have never failed," he said. "You know what the church of Jesus Christ really is? You won't find this in many theological books. ... It's a bunch of sheep who have all strayed and been found by the same shepherd."

Failure should also help Christians learn humility, Bryson said.

"We are always wanting to be God instead of a creature that is submissive to God, and these failures of life can be beneficial, because they teach us what we need to know all along: that we are not God, and we need a spirit of humility."

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Bryson said his own failures have made him a better minister, enabling him "to help fellow strugglers to get up from their failures."

"I hear a lot of people who are quit judgmental say if any minister of music or preacher fails, they're out of it," he concluded. "I want you to know that I have struck out, and a lot of people have tried to call me out, but God never did call me out."

"There have been times that I thought that things that happened to me were the benediction of my ministry. But in actuality, they turned out to be the prelude. We need to learn that no failure needs to be final, and God can redeem our failures."

Church Music Leadership Week was sponsored by the church music ministries department of the Sunday School Board.

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Define 'real worship' carefully,
preacher tells church musicians By Keith Hinson

Baptist Press
6/28/94

RIDGECREST, N.C. (BP)--Real worship should not be defined by what style of music a congregation uses, the speaker for Church Music Leadership Week told musicians attending Ridgecrest Baptist Conference Center July 18-24.

"People are worshiping in different kinds of ways -- liturgical, traditional, contemporary, blended, seeker and celebration praise," Harold Bryson, a Baptist Sunday School Board preaching and worship consultant, told conferees.

Bryson cited adoration of God, the reality of sin, the forgiveness of sin and an application in life as four key ingredients of worship.

Adoration of God is important, he said, because God should be the focus of worship.

"Isaiah 6 says to me that we are not to focus our worship on any style of worship, but we are to focus our worship upon God himself," Bryson said.

He cautioned against a casual approach to relating to God. "So many times in our worship, we make God a buddy-buddy idea," Bryson said, "but I am here to say to you that a report about real worship is to place God upon the throne and to recognize that he is the Creator and we are the created."

Bryson also urged conferees to avoid defining genuine worship by what instruments are played.

"Some churches stand over here and say, 'Now I'm telling you, if you don't have an organ and piano, that's not real,'" Bryson said.

"Others are standing over here and saying, 'If you don't have guitars and banjos, that's not real. ... 'If you don't just sing hymns, that's not real.' ... 'If you don't have choruses, that's not real,'" he said.

"I have a preference, but I'm not going to tell you," Bryson said, "because I'm not going to impose my style on you. I believe in the priesthood of believers. I'm not going to sit in judgment upon you for the way you worship."

He decried the practice of building churches around the popularity of worship leaders.

"We think that Baal died before the New Testament. We think idolatry is outdated," Bryson said. Some Christians, however, idolize pastors and music leaders who are trying to focus worship on God, he said.

Do not define authentic worship by emotions, Bryson also cautioned the group.

"There are a lot of people who just build their whole worship experience on feelings. They gauge it with goose bumps," he said.

Such people may say, "Well, I just didn't feel God was there today. I just didn't feel we had a wonderful service."

Bryson's response is, "It doesn't make any difference what you felt. You know, God's been here."

Still others gauge worship by numerical success, Bryson noted. They think, "We had a great crowd. Why, they were packed in there, and we had chairs in the aisle. It was great."

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But Bryson recalled the words of Jesus when he said, "Where two or three are gathered in my name, there I am in the midst."

The reality of sin should never be left out of worship, Bryson said.

"If we have authentic worship, and we praise and worship God and come into the presence of God, we shall recognize who we are and we shall say -- every one of us -- 'Woe is me.'"

He called for a wider definition of sin. "If you're Southern Baptist, and you're not a cusser, you don't play cards, you don't dance, you don't smoke or chew, or go around with people who do or mess around ... you are perfect," Bryson said.

"In our churches today, we like to emphasize the sensual sins," he noted, "but when we talk about pride and jealousy and judgmentalism and self-righteousness, it gets quiet."

The forgiveness of sin is an act initiated by God, he said.

"When the Lord forgives us, he does something for us we cannot do for ourselves," Bryson continued. "Forgiveness means for the wounded party to absorb the hurt."

"They stretched Jesus Christ on the cross of Calvary, and they put the thorns on his brow, and they put the nails into his hands. He was innocent, but he absorbed all of the hurt for what we have done against him," Bryson said.

An application in life is the final ingredient of authentic worship, he said.

"The benediction doesn't conclude worship," Bryson said. "When is it over? It is never over."

Bryson recalled his recent visit to First Baptist Church of Orlando, Fla., where, upon leaving the church, he saw a sign that declared, "You are now entering the mission field."

"What takes place in worship ought to be lived in life," he said. "If you hear a sermon on love, you ought to just go out and love one another. If you hear a sermon that we ought to go out and win the world to Christ, we ought to go out and share (Christ) with our family members and neighbors."

Application in worship comes when Christians minister to the needs of others, Bryson said.

Many churchgoers like majestic hymns, wonderful choruses and sermons but, he suggested, "They would never go in a ditch on the road from Jerusalem to Jericho to help anybody out of the ditch."

Bryson said his greatest sermons are not preached in the pulpit but outside the church.

"For I can go out of here and talk about the fruits of the Spirit -- about love, joy, peace, kindness, being long-suffering -- and it is of absolutely no value if I go home and I am unkind to my wife," he said. "Worship is related to life."

Church Music Leadership Week was sponsored by the church music ministries department of the Sunday School Board.

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Paul's message to the Romans
a 'Clear Word To America'

By Dwayne Hastings

Baptist Press
6/28/94

LONGWOOD, Fla. (BP)--Beware the message of the decline and fall of the Roman empire, said Albert Mohler, president of The Southern Baptist Theological Seminary, Louisville, Ky., during a recent address at First Baptist Church Sweetwater, Longwood, Fla.

He said there is a clear word to the current generation of Americans in Paul's Epistle to the Romans.

Preaching from the first chapter of the book, Mohler noted, "Rome seemed invincible. Its fall was not predictable even 100 years before it happened. The empire did not fall because of the power of any external army, but because of the decay which was within its midst."

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"It is a haunting word to us, to what it means to live in America in the 20th century. We are a privileged people in our world, but we are privileged at our peril," Mohler said.

Mohler looked to the Apostle Paul's letter to the Romans, saying, "Paul knew Rome was a power-conscious culture and so with great intentionality wrote, 'the Gospel is the power of God for salvation to everyone who believes.'"

Rome was the only superpower of its day, and all roads did literally lead to the city of Rome, Mohler added. And today "the United States is the one world power left standing at the end of the Cold War."

Mohler said our culture has changed drastically since Jonathan Edwards depicted man being held over the flames by a holy God and "all of America seemed to understand and trembled."

Even if we no longer acknowledge it, we are still "sinners in the hands of an angry God," Mohler said, "Our sins against one another pale as we sin against God Himself. We are under the judging gaze of an almighty God."

Some claim that the Church is now mature and, therefore, no longer required to preach the wrath of God, Mohler said. They "are preaching simply a God of love and mercy where the sacrifice of Christ is not seen as an atonement but as an illustration of God's love toward us."

This is a dangerous trend, indicated Mohler: "When the wrath of God is not revealed in our preaching, it is not the Gospel of Jesus Christ."

Agreeing with the Apostle Paul, Mohler said, "I am not ashamed of the Gospel because it is the Gospel which allows God to look at me, not with wrath, but with mercy."

In writing to the Romans, Paul was saying "the only unshakable foundation, the only enduring kingdom, is the Kingdom of Jesus Christ," related Mohler.

"Humans, set to their own devices, will take the innate knowledge of God with which they are born and pervert it to something else, exchanging the worship of the Creator for the worship of the created," Mohler said.

This problem of idolatry is very contemporary and close at hand, Mohler added: "Most Americans are idolaters, not in bending down to idols, but when they look in the mirror in the morning." We are a nation consumed with self-satisfaction, he said.

"'Professing to be wise, they became fools,'" said Mohler, quoting Paul and noting that Romans 1 states three times God gave the 'fools' up to uncleanness and the lust of their hearts. Rome had a "lifestyle of pure pleasure in which an orgiastic sexual code had spread among the nobility of Rome," Mohler said.

Mohler noted that Paul recorded homosexuality as the first indication of a culture 'given over' as 'men burned in their desire toward one another.'

There has been similar decay in America over the last 20 years, said Mohler. In this country the homosexual agenda looms "large across society in such a way that literally every major culturally significant force has either capitulated to the homosexual movement or is at least being undermined."

Mohler said the Romans text leaves no "wobble-room." Although many Biblical interpreters have tried to become apologists for homosexuality, this passage definitely argues otherwise, Mohler added.

"The Church is in a time of testing and a time of trial," said Mohler. "The test is: 'Will the Church approve what God has condemned?'" When the Gospel is rightly preached, stressed Mohler, "the righteousness of God is revealed."

"It is God's righteousness that holds us in judgment, that demands an atonement, and that necessitated the Cross," Mohler said, "The Gospel is offered to us not because of who we are but in spite of who we are."

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Dwayne Hastings is a newswriter for Southeastern Baptist Theological Seminary.

**Carey joins Brotherhood
Commission editorial staff**

By Julie Wilkerson

MEMPHIS, Tenn. (BP)--Robert J. "Bob" Carey of Fort Worth, Texas, has been named editor of Missions Today magazine for the Southern Baptist Brotherhood Commission's Adult Division.

Carey, 39, joins the commission after being on staff with North Richland Hills Baptist Church in Fort Worth, Texas, as director of communications for the past three years.

"We are pleased that God has led Bob Carey to join our staff," said Jim Burton, director of Men's Ministries and former Missions Today editor. "He offers us a wealth of experience. Bob has served on a church staff, worked for newspapers and wire services, and served as a vice president of an international sports ministry. The real plus with Bob is his people skills. We think all of these attributes will contribute greatly to the communication of our Men's Ministries objectives."

Before working at North Richland Hills, Carey was involved with an international sports ministry which led him to the 1988 Olympics in Korea and the 1992 Olympics in Barcelona, Spain. Carey disciplined track star Carl Lewis and his teammates the year before they went to the 1988 Olympics.

His experience also includes free lance photography for the Dallas Times Herald and United Press International from 1990-91, serving as editor of the Hico News Review from 1984-85, and nine years as a track coach for the University of Washington, Seattle; Linfield College, McMinnville, Ore.; and Wayland Baptist University, Plainview, Texas.

Carey received a bachelor's degree in journalism education from the University of Washington in 1977.

He and his wife, the former Sharon Beaver, have two children -- Brittany, 7, and Hannah, 4.

Carey replaces Jim Burton, former editor of Missions Today, who has been promoted to director of Men's Ministries.

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(BP) photo mailed to state Baptist newspapers by the Brotherhood Commission.

**Michael Caison joins Brotherhood
as associate of Adults in Missions**

**Baptist Press
6/28/94**

By Julie Wilkerson

MEMPHIS, Tenn. (BP)--Michael Carroll "Mickey" Caison, 44, of Ladson, S.C., has been named associate director of the Adults in Missions Department at the Baptist Brotherhood Commission.

As associate director, Caison will act as coordinator of national disaster relief, church renewal and Experiencing God Weekends.

Caison comes to the commission after serving churches in South Carolina. His most recent pastorate was Tall Pines Baptist Church in Ladson.

His missions-related experience includes work through Migrant Missions Ministry and missions trips to Brazil and West Virginia. Caison was on-site coordinator for the South Carolina Baptist Convention Disaster Relief Unit.

Caison has also served on the board of directors for the Carolina Lowcountry Chapter of the American Red Cross and was volunteer deputy director for emergency preparedness for Berkeley County.

His interest in the "inner person" is reflected in his certification as lay evangelism school instructor, Prayer for Spiritual Awakening seminar instructor and Building Witnessing Relationships instructor.

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Caison is married to the former Jeanne Wheeler. They have four children -- Melanie Anne, 16, Amanda Leanne, 14, Rebecca Lynn, 10, and Michael Aaron, 6.

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(BP) photo mailed to state Baptist newspapers by the Brotherhood Commission.

Retired SEBTS professor given
Distinguished Service Award

By Chele Caughron

Baptist Press
6/28/94

WAKE FOREST, N.C. (BP)--The Association for Clinical Pastoral Education (ACPE) presented Albert Meiburg, retired professor of pastoral theology from Southeastern Baptist Theological Seminary, Wake Forest, NC, with its 1994 Distinguished Service Award.

The award, a wall clock, recognized Meiburg for "his outstanding service as ACPE president, seminary faculty, and CPE (Clinical Pastoral Education) supervisor."

"It was a surprise to me," Meiburg said of the honor he received April 30 at the annual ACPE meeting in Milwaukee.

Meiburg, who retired last year from Southeastern, has been active in pastoral care since 1957. From 1971-1972, he served as the third president of the Association for Clinical Pastoral Education.

Meiburg noted that psychoanalysis was a heavy influence on Christian counseling, but he is pleased to see the direction clinical pastoral education has taken over the years: "As the movement has matured, they have turned back and determined that students need to examine their theology," he said, "I think there needs to be a close connection between the CPE and the seminaries."

Working as a professor and CPE supervisor has been most rewarding, Meiburg said: "It's a sense of multiplying yourself, of having made a contribution to people who are going to make a contribution, kind of a flow-down ripple effect. That's one of the greatest satisfactions."

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EDITORS' NOTE: The following story was inadvertently omitted from (BP) 6/23/94. It is one of two stories on the role of evangelists in Baptist life today.

Pastors list pros, cons
of full-time evangelists

By Keith Hinson

Baptist Press
6/28/94

ORLANDO, Fla. (BP)--Some pastors are cautious about inviting full-time evangelists to speak in their churches, according to a number of preachers attending the Southern Baptist Convention June 14-16 in Orlando, Fla.

Dean Forrest, an evangelist based in Greenville, S.C., describes the participation of an evangelist as essential to the life of a local church.

"The evangelist is one of the five-fold ministry gifts mentioned in Ephesians 4," he said. "The evangelist is necessary if you want your church well-rounded."

The use of an evangelist "blesses a church whether anything visible happens or not," according to Benny Jackson, an evangelist based in Germantown, Tenn. "Some pastors don't really understand the role of the evangelist. They forget there's a gift of being an evangelist."

Ken Alford, pastor of Bell Shoals Baptist Church in Brandon, Fla., affirms the ministry of evangelists. "The Bible says the evangelist is one of God's gifts to the church. I do think our pastors ought to consider using full-time evangelists," he said.

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Steve Hollaway, pastor of Madison (N.J.) Baptist Church, however, said he would need to be convinced, however, that full-time evangelism has "a valid biblical warrant and isn't a product of 19th-century revivalism."

"There was no professional evangelist until the 19th century. What did people before that think?" he asked, answering, "... the (evangelist mentioned in Ephesians 4) was anyone who shared the gospel, such as a few laypersons in my church who seem to have that gift."

Alford's previous pastorate was at Morrison Heights Baptist Church in Clinton, Miss. He said the church was consistently reaching people and didn't hold many series of revival meetings.

But the year before Alford left Morrison Heights, he invited evangelist Jay Strack to preach a series of revival services.

"The Sunday night service was so well attended that we moved the weeknight services to the coliseum at Mississippi College," Alford recalled. "We had 103 professions of faith. That made me realize that mass evangelism is not dead. It still has a place in the church."

When choosing revival speakers, some pastors turn to friends from seminary or college, but that may not always be the best choice, said C. Ray Gentry, director of missions for Coosa and Lookout Valley Baptist associations in Fort Oglethorpe, Ga.

"It depends on the need of the church and the purpose of the revival," said Gentry, a pastor for several years until his recent move to associational missions. "If there needs to be a harvest revival, a pastor should probably use a vocational evangelist in contrast to a personal friend."

Alford noted pastors are often evangelistic as they preach from the Bible. "But at times," he said, "we need to have an event with a steady focus on evangelism. There are men who are gifted in drawing the net, and we need to use them."

Some pastors won't invite evangelists because they don't know any personally. "Pastors are more likely to invite people they know, and that's good, because the pastor is responsible to God for who's in the pulpit," Forrest said.

Some evangelists who are invited to conduct one-day revivals or events will spend a few days in the same city visiting other churches so pastors can meet them.

This is a practice of Boyd and Floyd Amason, who describe themselves as "a music ministry with humor."

"We make a lot of in-person contacts in churches, because we want to meet pastors," said Floyd Amason, who with his identical twin is based in Chesterfield, Va. "Getting an initial foot in the door is hard, but once a church has had us, they'll invite us back on a regular basis."

One pastor praised evangelists as having unique spiritual qualities. "I think evangelists have abilities and skills that go beyond the average pastor," said Randall S. Neal of Dover Shores Baptist Church in Orlando. "They've been in so many churches that they have a good feel for the bigger picture out there. They can give effective prophetic exhortation."

Jackson said a full-time evangelist "can be totally objective and bring a different perspective to the church."

Neal said he has had positive experiences in using evangelists but is selective about which ones he will invite to preach. "I am careful in my interviewing and screening as to their methods, theology and practice. I want to know that they're preaching lordship as opposed to easy believism."

Hollaway said he feels more comfortable using fellow pastors in preference to full-time evangelists. "Pastors are more likely to be in tune with what will happen after they leave. They recognize the impact and the need for follow-up," Hollaway said.

Forrest said some pastors mistakenly believe evangelists have no idea what it means to be a pastor. "My father was a pastor for 45 years," said Forrest. Other evangelists, such as Jackson, are former pastors.

Hollaway noted there are few full-time evangelists in his area of New Jersey, which could necessitate bringing someone from another geographic area, such as the Deep South.

"Churches in our area are skeptical," Hollaway said. "They're afraid anyone you bring in from the South will be out of touch and have a cultural gap -- coming in with Southernisms -- so that our members might be reluctant to invite their friends.

"We've only had two events you could call revivals in a five-year period," Hollaway said. "That's not atypical for churches in our area."

One evangelist believes some pastoral reluctance can be traced to scandals in televangelism. "Some television evangelists and others have had negative publicity," Jackson noted, "but the scandals are no more than those experienced by some pastors."

Some churches don't feel they can afford an adequate honorarium for a full-time evangelist. "That's a legitimate concern with a few churches," Gentry said, "but evangelists are willing to work with you. Most are flexible with your needs."

Jackson suggests a strategy for pastors whose churches are not usually generous with revival speakers. "The pastor should meet with key leaders in his church and share with them that the evangelist has been invited to speak," he said. "Then give them each an envelope, and ask them to take it home and consider giving an offering in advance -- to pray about it and see what the Lord lays on your heart.

"The greatest benefit is to involve people in the meeting. The person who contributes \$100 is involved," Jackson said. "He's going to be there every night and will be the one who does the most praying."

Leon Westerhouse, an evangelist based in Birmingham, Ala., suggested using the Southern Baptist Home Mission Board's directory of full-time evangelists.

"The evangelists in the book have to be approved by their church," Westerhouse noted. "I would encourage a pastor to invite an evangelist and trust God that he will do a good job."

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