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HMB refugee office faces
crisis with Haitian exodus

By Susan Doyle

Baptist Press
8/9/94

GLORIETA, N.M. (BP)--Of the approximately 1,000 Haitians who leave their homeland in boats each day, Southern Baptists end up being directly responsible for an average of 60 of them.

According to Bill Fulkerson, director of the Southern Baptist Home Mission Board's refugee office, it is a responsibility that is reaching crisis level.

Fulkerson recently shared information about Southern Baptists' refugee work with members and leaders of Southern Baptist Woman's Missionary Union.

"It's a chronic state that might become acute," Fulkerson said. "The refugee situation is not getting any better. In fact, it's getting worse."

The United Nations has identified more than 19 million refugees worldwide -- a number which has increased by 5 million in the last five years. From the time a refugee is identified as such by the U.N., it can take anywhere from two months to 10 years to be resettled with a sponsor.

A political refugee, as defined by the U.S. State Department, is "a person from any nation fleeing because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership of a particular social group or political opinion."

The HMB's refugee office, working in cooperation with government-contracted refugee resettlement services in the country, receives refugee cases continually. Those cases can be anything from an individual to a family of six or seven.

Two days is all the time given to the HMB to resettle Haitian refugees before their case is passed to another resettlement service.

"For every case we can't resettle, we are denied a case in the future," Fulkerson said. "We very seldom have to return a case because we don't want to lose the future opportunity."

More refugee sponsors are needed to adequately handle the influx of refugees, he said. The HMB could use 50 more churches willing to be refugee sponsors.

The HMB asks the entire church to be the sponsor and to shoulder the responsibility -- financial, emotional, physical and spiritual.

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"We don't know what will happen in Haiti, but we do know that hundreds of Haitians are coming into our country," Fulkerson said. "Recently there were five Baptist families who came over on boats."

Providing for the needs of refugees hasn't been a one-way street. Haitian refugees have been directly responsible for increasing the number of Southern Baptist Haitian congregations.

Southern Baptists have 68 Haitian churches. All but two or three can be directly attributed to Haitian refugees, Fulkerson said. "Twenty congregations were started last year. All from refugees."

For more information on refugee resettlement, contact the Southern Baptist Refugee Resettlement Office, 1350 Spring NW, Atlanta, GA 30367 or (404) 898-7395.

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Volunteers add their efforts
to Rwandan refugee ministry

By Barbara Denman

Baptist Press
8/9/94

JACKSONVILLE, Fla. (BP)--After their boats had carried them as far as the Kagera River would allow, the Rwandan refugees disembarked, climbing across the hyacinths and reeds to reach the Tanzania shore. A few led goats and livestock while some had only the clothes on their backs and others had no shoes.

For nearly two months, these refugees from war-torn Rwanda had hidden in a game reserve on the Tanzania border, hoping to escape the slaughter that had killed many of their families and friends. They were on the last leg of their ordeal, but most were too consumed by exhaustion, hunger and thirst to proceed. After arriving on Tanzanian soil in July, many of the refugees could only sit and rest before they summoned the strength to go on.

The children were so tired and dehydrated they couldn't walk, they couldn't cry, recalled Hugh Cater. Their glazed eyes spoke volumes. But within days, these very same children had recovered and could be heard laughing, playing and even wailing as they stood in the United Nations-organized food distribution line.

Andres Vazquez watched one woman plotting her way across the marsh, toting her life's possessions on her head and her dehydrated son in her arms. When she approached him, Vazquez first thought that she wanted help, he said. But instead, she reached out her hand and shook his. "I quickly grabbed her child and together we walked all the way to the entry point. I'll never forget that experience," he said.

Later Cater and Vazquez returned to the point of entry near the Tanzania-Rwanda border with cups of water for the weary sojourners.

Cater, coordinator of Florida Baptist's foreign mission partnership, and Vazquez, son of Florida Baptist language missions director Raul Vazquez, were among a team of volunteers sponsored by the Florida Baptists Convention who traveled to refugee camps near Benaco, Tanzania, on a four-week humanitarian mission.

The team offered relief to Rwandan refugees and another set of servant hands to Southern Baptist missionaries serving in Rwandan refugee camps in Tanzania since April.

After time traveling and handling some administrative matters, Cater and Vazquez, both of Jacksonville, spent two weeks distributing food to Rwanda refugees in the Kagenya and Rugera camps, located several hours from Bukoba. In the past four months the camps, two of several located along the Rwanda-Tanzania border, have become a makeshift home to an estimated 30,000 Rwandans.

Each day hundreds more Rwandan refugees cross the borders into Tanzania to the east, Burundi to the south, Zaire to the west and Uganda to the north. In all, an estimated 1.9 million Rwandans out of a population of 8.1 million have fled their homeland.

Tanzania was the first destination of the refugees. As many as 500,000 have fled there since April.

In July, the refugees began fleeing into Zaire, which has drawn intense media coverage and response by the United States and the U.N.

But that has not stopped the flow into Tanzania. Each day brings 500 to 800 new refugees through the water reeds into freedom. They arrive permanently scarred by the brutality of the conflict in their homeland.

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The Florida Baptist team supported Rwandan and Tanzanian Southern Baptist missionaries as they conducted surveys in the camps to reunite families and oversaw the building of mud ovens. They also helped U.N. officials conduct registration in two camps.

Cater, Vazquez and team leader Jim Brown of the state convention's language missions division assisted in the distribution of food to the refugees, hauling bags to refill the food supply, validating food credits and maintaining order in the lines where the refugees waited all day to receive their portion of corn, beans, oil and salt.

They served under an agreement with the United Nations CONCERN program and the Southern Baptist Convention's Foreign Mission Board. Prior to the crisis in Rwanda, Florida Baptists were involved in a partnership with Baptist churches in Tanzania and Southern Baptist missionaries, sending more than a hundred volunteers to support Tanzania Baptist churches.

After their four-week stint, the team from Jacksonville was relieved by a group of volunteers from the Florida Panhandle. Brown remained in the camps to coordinate the relief effort.

According to the missionaries who spoke the Rwandan language, every one of the refugees had experienced firsthand the loss of an immediate family member to the conflict.

"Seeing that made my perception of evil more real," Vazquez said. "People were getting hurt. People were killing each other. People were demeaning themselves.

"But that made Christ and the need to accept him or reject him even more of a reality," he added.

The volunteers walked a fine line to share their faith. Because they were working under the auspices of the United Nations, they were prohibited from blatantly witnessing and starting new churches.

"Because of the severe physical needs of the people, we have been dealing with more physical than spiritual matters," Cater noted. "Our hope is that we have shown the United Nations that we are a trustworthy organization and that it will allow us in the future to minister to the spiritual (needs) as well as physical.

"We did have a chance to witness when they asked us, 'Why are you here?'" said Cater. The Brotherhood disaster relief emblem of a stalk of wheat and fish on his shirt allowed him to equate physical food and spiritual food.

A Tanzanian Baptist pastor led one Sunday worship service under a tree. After observing one refugee "praising the Lord, more than anyone, I learned that his wife and children had been slaughtered," said Vazquez. "I'm not sure how I would react had that been me. It was an humbling experience."

Both men also said they were overwhelmed with how little possessions the Rwandans needed to survive. When they arrived from the homeland, they had nothing and were given food supplies and a tarp. Their days are spent perfecting the art of survival. They stand in line all day to receive food, walk for miles to pick up firewood and fashion huts of mud and grass.

And through it all they demonstrated a "pretty good attitude," Cater said. "They were getting along satisfactorily with so little.

"That made me even more aware that people need more than the physical to survive. Before their physical needs were met, they were asking us about spiritual things," he added.

According to Cater, Florida Baptists will have a presence in the camps until January and maybe through June. "The refugees in Tanzania have no plans to go home. The people fear reprisal and the missionaries tell us that it is a reasonable fear.

"We need to be there. On the short term, we are providing a ministry to Rwandan refugees. They have noticed that there is something different about us, even as compared to the other relief workers.

"And we are assisting an organization in ministering to the needs of thousands. The United Nations is beginning to know who we are and from that we will have credibility to participate in world-wide relief."

**Korean Southern Baptists:
growing, praying, coping** By David Winfrey

TACOMA, Wash. (BP)--Like other large churches, First Baptist of Tacoma, Wash., has multiple services, a variety of ministries and strong pastoral leadership.

But the Pacific Northwest's largest Southern Baptist church has one distinction from many its size: Most members are Korean.

It is one of 835 Korean congregations in the Southern Baptist Convention. That number continues to grow, as 73 Korean starts were made last year, according to the Home Mission Board's language church extension division.

"The Korean Southern Baptist is the fastest-growing ethnic group within the Southern Baptist Convention," said Daniel Moon, HMB assistant director for language church extension.

More than 700 Korean Southern Baptist congregations have been organized in the past 20 years, he said, citing immigration as an aid to growth.

"Whether they (immigrants) are Christian or not, the church plays a very dynamic function in helping a new Korean immigrant to resettle and to provide guides for them for jobs and information that is essential for them to adjust," Moon said.

Like their Anglo counterparts, Korean Southern Baptists have a high respect for the Bible and are deeply involved in evangelism and missions, Moon said. Last year, Korean congregations contributed almost \$1 million to the Cooperative Program and more than \$2 million in total missions giving, according to HMB statistics.

Through culture and custom, however, Korean Christians have some distinctions.

Korean Christians developed intensive prayer lives through such pressures as Japanese occupation, the Korean Conflict and immigration struggles. Like many other Korean churches, First Baptist in Tacoma hosts weekday morning prayer meetings.

About 100 members attend each morning before work. Some visit briefly after the sanctuary doors are unlocked at 4:30 a.m. Others stay through the 6 a.m. service, when pastor Chang Sun Moon leads the congregation in hymns, prayer requests and a five-minute message.

"Among Koreans, we believe God will answer our prayers in the morning," said Moon, a Korea native who came to America in 1969 to attend Golden Gate Baptist Theological Seminary. He cited the parting of the Red Sea and the fall of Jericho as morning events.

"Prayer life is very important for every Christian life as well as church life," he said. "When you get excited about God's answer to your prayer life, you want to spend more time with the Lord."

A current prayer concern is the 23 million residents of North Korea following the death of communist President Kim Il Sung, said Dan Moon. Korean-Americans are hopeful that the death of Kim, who was considered a god, will open that region to evangelism.

"They are preparing to either send missionaries or educate their church members how to bring the gospel into that closed society," he said.

Autonomy is another important issue for Korean congregations, which often decline sponsorship or assistance, said David Terry, HMB associate to the director for language church extension. "They're very independent thinking from the beginning."

"They don't have the concept that you start out as a Bible study and then a mission," he said.

"Another thing is a dedication to their church financially and time-wise," Terry said. "They feel like they have failed if he (the pastor) has to go out and make a living."

One concern among first-generation Korean Christians is the faith of their children, who usually do not speak Korean. They often do not attend the first-generation Korean Baptist churches and are not joining Anglo congregations in large numbers, said Moon.

"It will be hard to reach them," he predicted. "It's a new generation of American population who are uniquely to their own."

The worship styles of first-generation Korean churches and those of their children are "absolutely two different things," said Sungkook Kim, pastor of Calvary American-Korean Baptist Church in Seattle. "The emphasis in the worship service is very different."

Kim's church targets second- and third-generation Korean Americans, with an emphasis on highly expressive worship and providing ministry opportunities to the laity.

First-generation Korean churches place a high priority on church attendance and financial support of the pastor and church ministries, said home missionary Vincent Inzerillo, a language church starter in the Seattle-Tacoma area. Korean-American churches place greater emphasis on personal involvement in ministries, Kim said.

"When they come, we really need to meet not only their spiritual need but we need to give them opportunities to serve to make them feel they really belong," he said.

First-generation Christian Korean immigrants "don't understand what their younger generation are going through in their society," said Kim.

"Korean parents are pushing their kids to do the ministry according to their desire," he said. "This is when second generation rebels."

Dan Moon said he hopes the more than 270 Korean-Americans enrolled in Southern Baptist seminaries are an indication that the new leadership of pastors will be creative to meet the spiritual needs of those whose identity has been shaped in the American environment.

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(BP) photo (horizontal) of a Korean pastor and choir mailed to state Baptist newspapers by the Atlanta bureau of Baptist Press. Cutlines are in the SBCNet News Room.

Seattle home missionary
never has same day twice

By David Winfrey

Baptist Press
8/9/94

SEATTLE (BP)--Home missionary Vince Inzerillo works with 14 language groups ranging from Hispanic and Korean to deaf and Filipino. Still, the son of Italian immigrants says he only knows two kinds of people.

"I just see A or B. Lost or saved," says Inzerillo, 46, who became an ethnic church planter in 1983.

Since he arrived, the Puget Sound Baptist Association has averaged a new language congregation every three months for 10 years.

"I like the diversity," says Inzerillo, who was pastor of a multi-ethnic church here before he was commissioned.

In a city where residents drink enough coffee to wire General Electric, Inzerillo claims, "I've got two speeds, stop and go." Rather than caffeine-aided energy, however, Inzerillo attributes his enthusiasm to the constant opportunities to serve God.

"There's always something new happening. God's at work all the time and he gives me the option all the time to get involved," he says. "It's very hard to get bored or frustrated with something like that."

Inzerillo credits God with preparing him to work with ethnic churches in one of America's most culturally diverse cities.

Raised in a three-story house on the waterfront of Chester, Pa., Inzerillo grew up around a variety of ethnic communities, including Jewish, Irish, German and Puerto Rican.

He traveled around the world with the Navy and became a Christian while stationed in Seattle. Inzerillo was baptized while working as a summer missionary to Canada with Henry Blackaby on Indian reservations. He later got his theological training at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"Raised in the East. Saved in the West. Baptized in the North. Educated in the South," he says. "Here I am as a home missionary doing foreign mission work on home mission soil. To me, you couldn't have planned it that well."

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Inzerillo doesn't describe his job as starting churches. "I'm working with people and what God is doing," he says. "I'm using language and culture as a vehicle for the gospel. And if God wants to start a church or mission, I'm ready to help put the pieces together."

Inzerillo is sensitive to God's work and well-equipped to work with a variety of ethnic groups, says Harold Hitt, director of language church extension for the Northwest Baptist Convention.

"He's probably the finest multi-ethnic catalytic missionary there is in the country," said Hitt, who, as Inzerillo's boss, may be a bit biased. "He's very flexible, and he's a tireless worker. If an ethnic group needs to have a meeting at 10:30 at night he's willing to go."

Diversity is a key to being a language missionary, Inzerillo says. Since 1970, Seattle's non-Anglo ethnic population has grown from 12.6 percent to almost 25 percent, he says.

"I've got a vision to reach every potential language group in the Puget Sound area," he adds, noting the Seattle school district has identified students from 88 language groups.

Most of the association's churches are in the suburbs, presenting a problem for finding sponsoring churches and meeting locations. "Where do you find ethnic people? In the cities. Where do we have churches? We don't have them in the cities."

Inzerillo says that led him to develop the watchcare program to work personally with groups that cannot get a sponsoring church. Some meet in other denominations' buildings, he adds.

While many Anglo churches sponsor language congregations, he says some have been intimidated by the rapid growth that ethnic churches often experience.

"Here's a stat: In six and a half years, 11 have been asked to leave" their sponsoring church, he says. "Why? For numerous reasons, but one certainly is because others were threatened because the growth factor was so great."

Among his goals is the creation of a church starting campus, where any Southern Baptist ethnic group could purchase space. Inzerillo compares his dream to a condominium cluster, where young congregations could buy then sell when they became more independent or needed more space.

Inzerillo says Southern Baptists are at an interesting crossroads regarding race amid projections that Anglo-Americans will be a minority group by the year 2050.

"If that's true, then our methodologies, our philosophies of ministry, our strategies ... need to be processed with that in mind on a leadership level," he says. "And if language (work) needs to be given priority and resources, so be it."

He cites the election of a Chinese and African American as vice presidents at the Southern Baptist Convention as a possible indication that non-Anglo churches are gaining recognition and leadership among Southern Baptists.

"I think that is a wonderful gesture," he said. "That could be the beginning of something great. But then again, it could be just a wonderful gesture."

"It's what we do and our actions that are more important than simply the words or the head in front."

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(BP) photo (horizontal) of Inzerillo with a Filipino pastor mailed to state Baptist newspapers by the Atlanta bureau of Baptist Press. Cutlines are in the SBCNet News Room.

Outreach almost 'accidental'
as church disciples converts

By David Winfrey

Baptist Press
8/9/94

TACOMA, Wash. (BP)--In a day of aggressive church marketing, Celebration Christian Fellowship runs counter to some church trends as well as to secular society.

"Outreach is almost accidental, to be honest," says pastor Jay Chambers. "The question with us is always how to disciple the ones who God sends to us."

Rather than developing a marketing strategy for reaching an affluent suburb, Celebration members focus on becoming stronger Christians while operating a dozen lay-led ministries in some of Tacoma's toughest communities.

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As a result, Celebration has a high percentage of new Christians, including former convicts and addicts, he says.

"People aren't hard to reach if you don't care who you catch," says Chambers, 35, who runs a gift, flower and antique shop to support his ministry. "Addicts are easy to reach; they're desperate. But they can't do anything to build your church for at least two or three years."

While some pastors have interpreted the baby-boomer generation as having low devotion to anything, Celebration requires new members to sign commitment cards agreeing to, among other things:

- a daily Bible reading and prayer time.
- tithe.
- "clear up any relationships that get messed up before Sunday."
- involvement in Christian service for two hours each week.
- the accumulation of no new consumer debt.

Chambers calls the commitment cards Celebration's way of being counter to culture, like the church at Jerusalem, in which members sold their possessions and held all things in common.

He adds he doesn't think every church should imitate Celebration. "That's not what the church at Ephesus did. They did something else to be counter to their culture."

Celebration's emphasis on discipleship has helped new Christians grow stronger. "When you tell a brand new Christian that believers tithe, they just do it," he says. "It's church people who won't do it."

Meanwhile, the congregation has developed into a tight-knit Christian community, he adds. "There is no such thing as a personal crisis in this church. If somebody has a kid in the hospital, it's a church thing.

"Fellowship is not the number of potlucks, but interdependency upon one another and Christ," he says. "We've raised \$6,000 for alcohol treatment. The commitment is to do whatever it takes."

Celebration also is committed to avoiding strife in church business, Chambers says. "We don't have business meetings," he notes. "We pray till we all feel in one accord about it."

Members regularly see that where sin abounds grace abounds even more. "We have eight or 10 adults who have spent time in prison," Chambers says. Another member is chief of police in a nearby town, he adds. "It makes for interesting Bible study sometimes."

Other examples he cites of abounding grace:

-- An unwed couple running from police came to the church with their baby seeking sanctuary. While the church was ministering to them, the police visited Chambers and learned what had happened. "They said, 'Well, see what you can do with them.'"

Within months they became Christians. They are now married. The man works in a restaurant and the two joined the church.

-- The church had purchased a building and was financially unprepared when offered a nine-bedroom house in a community where members wanted to start a home for unwed, pregnant teen-agers.

The house last sold for \$102,000, but the church was able to buy it for much less, Chambers says. "We offered them 40,000 (dollars), and they said, 'How about thirty-five?'"

-- A logger from nearby Buckley felt called to pastor a mission congregation but was dyslexic, Chambers recounts.

"We all laid hands on him and prayed that God would heal him. It's one of those things that you do, but we didn't pay any attention to it for a month."

That was when the man stood in front of the church and read a chapter from the Bible flawlessly, Chambers says. "He can't read anything but the Bible."

The emphasis on discipleship rather than programs is less stressful than other churches he has served, Chambers says. "I don't feel any pressure to prove myself in the church. It's the Lord's church.

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"I'm going to disciple leaders and if one of our people feels called to a ministry they will do it," he says. "It's so fun and exciting to be with a group of 17 or 18 men who are so committed. When they think Jesus says, 'Do this,' they just try to do it."

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Goat herder, valley of churches
among his missions highlights

By Brian Smith

Baptist Press
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FORT WORTH, Texas (BP)--In a yellowing photograph on the wall behind Bud Fray's desk at Southwestern Baptist Theological Seminary, a large group of half-naked Africans are huddled in the shadow of a small airplane's wing, listening to a missionary in a blue hat. In the foreground, a dirty young boy with a long walking stick also listens intently to the missionary's message.

As photographs go, it's rather ordinary. Yet to Fray, who served as missionary to Southern Africa 28 years, it is anything but ordinary. The young missionary in the picture is none other than Fray himself, and the boy is a blind goat herder named Ferdinand. "He would always herd his goats around the airplane and listen to the gospel," the soft-spoken Fray said. "His heart was open to Christ and he became a believer."

Later, when Ferdinand enrolled in a school for the blind, his teachers were astounded. "This little guy, way down there a hundred miles from civilization, tested at the genius level," Fray said. "I got him a braille Bible which he learned to read. He memorized the whole gospel of John."

Fray's relationship with a blind genius goat herder is just part of a lifetime adventure in missions which began in a chapel service in 1956 at the Fort Worth, Texas, seminary, where Fray was a student.

Baker James Cauthen, then president of the Foreign Mission Board, was speaking during Southwestern's missions emphasis week. One of Cauthen's statements during the invitation was to let Jesus be so real as Lord that he could say anything to you and send you anywhere he wants you to go, Fray said.

"God's finger was right on me. I knew without a shadow of a doubt that missions was the will of God for my life."

One year later, Fray and his wife, Jane, were in Harare, Rhodesia (now Zimbabwe), learning the Shona language. "The African people were the most beautiful, peace-loving, engaging people on the face of the earth," Fray said. "I became absolutely enthralled with learning their language and talking heart-to-heart with them about Jesus."

It was that communication with the people that Fray recalls as his greatest experience on the mission field. "We went into a valley where there were no believers and no Baptist churches, and we were looking at perhaps 10,000 square miles and 250,000 people. In eight short years, 42 little Baptist churches started in that valley and thousands came to Christ," he said. "Nothing will ever compare to that in terms of fulfillment and joy and seeing heaven come down to earth and seeing entire villages transformed by the power of God."

The power Fray experienced in that remote valley in Southern Africa 30 years ago has also been very evident in his classes at Southwestern, where he returned in 1989 to serve as professor of missions and spiritual formation until he retired to Knoxville, Tenn., in May 1994.

"Every day, my heart beat with excitement as I went to missiology because I knew the Lord was going to be there. God met with that class; it's the only way I can explain it," he said.

That expectation of God moving in the lives of his students is what Fray recalls as his fondest experience as a professor, both at Southwestern and at Ouachita Baptist University in Arkadelphia, Ark., where he served as chairman of the religion department from 1985-89.

"I have absolutely loved the involvement with the students as global awareness hits them and they become aware of the heart of God for the whole world," he said with a gleam in his eye.

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He displays that yellowing photo of Ferdinand as a reminder of what God can do in the lives of people. "He's just a little ragged boy disguised as a goat herder. But within was a genius and God knew that," Fray said. "It shows me the potential of students and the mighty things God might do through the most unsuspecting person."

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McKinney retires after
44 years at Southwestern

By Susan Simko

Baptist Press
8/9/94

FORT WORTH, Texas (BP)--When James McKinney and his wife, Elizabeth, rented a truck and moved to Fort Worth from Louisiana in 1950, they still didn't know if McKinney had the job he had interviewed for at Southwestern Baptist Theological Seminary.

The couple stored their things in a rental house and drove back to Louisiana to await a contract. A few anxiety-filled days later, it arrived, marking the beginning of McKinney's 44-year Southwestern music career.

Hired as composer-in-residence, McKinney began teaching theory and voice, and six years later he was appointed director of the school of sacred music. When the name changed to the school of church music the next year, his title changed to dean. McKinney retired from Southwestern on July 31. Scotty Gray, the seminary's executive vice president, will serve as acting dean of the school of church music until a new dean is chosen.

While the music dean's position flooded McKinney with administrative responsibilities, he found the most satisfaction in teaching -- especially teaching voice, he said.

"I enjoy voice more because I can see immediate results in people. I know they are benefiting from what I'm doing, and if they are not, I need to find out what's wrong and change it," McKinney said.

"You can see people's personalities freed up whenever they learn to sing better. They get a freedom to express themselves," he said. "Most people have a certain amount of inhibitions they carry around with them. Sometimes some of the most artistic people are that way, because they are introspective instead of being extroverts. Music can really help them."

McKinney also helped preachers use their voices better during his tenure at Southwestern. He team taught preaching lab with theology professors, applying musical principles to the speaking voice. Several pastors have thanked him years later for saving their voices.

Now, alumni are scattered across the globe, and "wherever they go, a little part of me has gone with them," McKinney said. "When they preach, I preach. When they sing, I sing. I think that's what a teacher is -- a person who enables people."

McKinney chose to teach music because melodies have enveloped his life, he said. When he was a child, his family gathered around the piano to sing during their free time. His uncle B.B. McKinney, the Baptist hymn writer, often performed solos for them. McKinney played trombone as a youngster and later in an army band during World War II.

McKinney gave up several years of army- and college-engineering training to pursue music. He earned his master of music degree from Louisiana State University in 1950 and his doctorate from University of Southern California in 1969.

His studies helped him understand worship as the goal of sacred music, McKinney said.

"What you offer in worship is an offering to God," he said. "I think of all areas, this is one area where people really can participate. They can't all preach or can't all pray well or feel they can or want to, but they can all sing a congregational hymn."

Hymns will entwine themselves around church members' lives, McKinney said. He has clung to them in his own life's tempests.

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"When I'm in trouble in any sense, right away the words of hymns or sacred music start going through my mind. I'm a strong believer in scriptural texts. In all the years I've picked music for my choirs, text was the first thing I looked at," McKinney said. "Music has the power to open people's hearts, to warm them emotionally, to open our hearts and minds to the Word of God."

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Stan Grubb named as ACTS
affiliate relations manager

Baptist Press
8/9/94

FORT WORTH, Texas (BP)--Stan Grubb has been named affiliate relations manager for ACTS, the Southern Baptist Radio and Television Commission cable television service that reaches into more than 20 million homes.

Deborah Key, vice president of network operations for the RTVC, said Grubb is uniquely qualified to work with ACTS affiliates nationwide.

"Stan has a strong background in media," she said, "coupled with a genuine commitment to serving Jesus Christ. He is a talented individual whose creativity and work ethic will be appreciated by our affiliates."

Grubb has been with the RTVC since August 1991. His responsibilities during his tenure have included being a master control operator for ACTS and FamilyNet, the RTVC broadcast television service that reaches into more than 50 million homes; producer and writer for "The Master's Music," a classical music radio program for Russian audiences; floor director and camera operator for the "Family Enrichment Series" telecast; director, technical director, floor director and camera operator for "COPE," a live daily television program; and radio production assistant for the "MasterControl" weekly program.

From October 1988 until August 1991, Grubb was minister of media, print operation and assistant to the minister of recreation at First Baptist Church of Grapevine, Texas.

Prior to coming to Fort Worth in 1988 to attend Southwestern Baptist Theological Seminary, where he earned a master of arts degree in communication, he served in various capacities for the television ministry of the First Baptist Church of Alcoa, Tenn.

The two churches where Grubb served are ACTS affiliates.

Grubb is a native of Alcoa. He earned a bachelor's degree from East Tennessee State University at Johnson City in 1986 with a double major in broadcast production and leadership communication.

He and wife, Meghan, are members of Wedgewood Baptist Church in Fort Worth.

"When a junior in college, I felt the Lord was leading me to serve him in a full-time media ministry," Grubb said. "After answering the call, I sought ways to develop my communications skills for his glory. There are no more powerful mediums than radio and television in developing images of changing lifestyles. These persuasive mediums have a direct effect on social, cultural and religious perceptions.

"Therefore, I believe God would have me invest my life in Christian broadcasting so as to have a positive influence on these perceptions. My objective is to bring honor and glory to God by serving him in this vocation."

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8 ACTS, FamilyNet affiliates
highlighted in 'Night of Honors' By C.C. Risenhoover

Baptist Press
8/9/94

FORT WORTH, Texas (BP)--Five ACTS (American Christian Television Service) affiliates and three FamilyNet affiliates received awards at the "Night of Honors" telecast on ACTS and FamilyNet Aug. 5.

In addition, ACTS of Fort Smith, Ark., received the "Affiliate of the Year" award.

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ACTS is the Southern Baptist Radio and Television Commission cable television service that reaches into more than 20 million homes. FamilyNet is its broadcast television service that reaches into more than 50 million homes.

ACTS award recipients were Channel 32 of Monticello, Ind., in the commercial or spot announcement category; Channel 7 of Monroe, La., in the short feature category; and Channel 27 of Little Rock, Ark., in the program series category. Channel 23 of Jackson, Miss., and Channel 34/48 of Pensacola, Fla., tied for top honors in the special program category.

FamilyNet award recipients were CFNT K2ODN of Wichita Falls, Texas, in the commercial or spot announcement category; KYFC TV-50 of Shawnee Mission, Kan., in both the short feature and program series categories; and WTLW-LIMA of Lima, Ohio, in the special program category.

The winning ACTS commercial or spot announcement entry submitted by the Monticello, Ind., affiliate was titled "LIFEROCK Christian Music Videos Promo." Produced by station volunteer Norman Sands, the 30-second commercial featured clips from a variety of segments from the Christian music video program "LIFEROCK."

"Touch Tomorrow Today" was the title of the ACTS short feature winner submitted by the Monroe, La., affiliate. The 20-minute program featured a series of personal testimonies about the value of First Baptist Church of Monroe's ministries and how they touch those of all ages. The program was part of the church's overall "Touch Tomorrow Today" campaign, during which \$3.5 million was raised for its building program.

The winning ACTS program series was Channel 27-produced "Window on Little Rock with Jane Krutz." Krutz interviews guests on each program, with regular features on health and personal finance. The producer is Linda Bennett.

In the ACTS special program category, the Jackson, Miss., affiliate with "Carols by Candlelight" and the Pensacola, Fla., affiliate with "Solid Rock" shared first place honors.

The latter was a Keir Lohbeck special that provided opportunity for friends and family to reflect on the impact Lohbeck had on their lives. It also provided a witnessing tool for others to see Christ through the music and memories of his life. Producer was Christina J. Crandall.

"Carols by Candlelight" was a Christmas special presented by Jackson's First Baptist Church. Pam Warren was technical director.

"Maximum Marriage Seminar" by the Wichita, Texas, affiliate was the winner in the FamilyNet commercial or spot announcement category.

The 30-second spot was produced to compliment other material the church was using to promote a weekend seminar on marriage.

In the FamilyNet short feature category, the Shawnee Mission, Kan., affiliate received top honors for its "Kansas City Youth for Christ Ranch Film." Purpose of the eight-minute film was to introduce teens to Kansas City Youth for Christ ranches. Producer was Wayne Antrim.

The affiliate also won in the program series category for "K.C. On Line," a live prime-time call-in program with a conservative pro-Christian family values slant.

The Lima, Ohio, FamilyNet affiliate won in the special program category for "Target Croatia." Purpose of the 28-minute film was to show people in the Lima area how they could make a difference in the lives of children in Croatia. The project was directed, produced and edited by John P. Owens.

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Religious Heritage medal
to be awarded Herscel Hobbs

Baptist Press
8/9/94

ST. LOUIS (BP)--Baptist leader Herschel H. Hobbs will receive the Gold Medal award from Religious Heritage of America during its 44th Annual National Awards Program Oct. 8 in Atlanta.

The Gold Medal recognizes 50 years of service in the ministry. Hobbs will be among 10 people to receive various awards from the organization, which was founded in 1951 and has as its purpose helping America reclaim the religious values upon which it was founded.

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During its 44-year history, the organization has recognized more than 600 individuals as role models of exemplary leadership, including such notables as Billy Graham, Norman Vincent Peale, Paul Harvey and Chuck Swindoll.

Hobbs, who has penned more than 100 books, is pastor emeritus of First Baptist Church in Oklahoma City, where he served from 1958-76. A former president of the Southern Baptist Convention, he was chairman of the committee that drafted the 1963 Baptist Faith and Message statement of Southern Baptist beliefs.

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**83-year-old twins active
after 65 years of ministry**

By Terri Colker

Baptist Press
8/9/94

OCALA, Fla. (BP)--Jessie and Bessie, the "Conway Twins" as they were known, began their ministries more than 65 years ago at First Baptist Church in Palatka, Fla. The 83-year-old duo labor on today, not allowing time to diminish their enthusiasm for the work to which they've been called.

Jessie Ohlinger's love is music.

Bessie Marx's heart belongs to children.

Jessie, although retired several times over, still plays the organ for a small congregation in downtown Ocala. She studied piano in college and claims she learned the organ by "hit or miss." Those who've heard her play might say she never misses.

In addition to her efforts at church, Jessie has played for radio broadcasts in Ocala, Chautauquas at Ridgecrest (N.C.) Baptist Conference Center and youth camps at Baptist assembly grounds in Florida. The Marion County school system benefited from her talents as a classroom teacher and music supervisor for all the schools.

"The Lord only gave me one real talent and that is music," she says. "He gave me an ear for music, I have to admit that."

She cites a time when her sheet music fell to the floor as she began a new and difficult piece. She just followed along with the choir and finished the performance without missing a note. It's times like those, she says, when she's sure God is with her.

Bessie's ministry to children began with a second-grade Sunday school class in Palatka. Today she continues her work with youngsters, often traveling to Ridgecrest to keep her teaching skills sharp with the latest techniques. Over the years she has served churches in Jacksonville, Coral Gables, Oklawaha and Ocala, now serving as second-grade teacher at First Baptist Church in Ocala.

Bessie says she prefers children over adults because she sees the future in their small faces.

"Children are our tomorrow," she says. "I feel privileged to be able to work with kids. Even though they are so innocent, they tell all."

From Bessie's many memorable experiences, one in particular stands out. At the end of her classes, each child is required to recite a Bible verse before leaving. On one particular Sunday the pastor's son came up with, "We are laborers together with God." When Bessie asked him what it meant to be a laborer, she answered, "That's when you're ready to have a baby."

Bessie says it's little treasures like these that keep her continually renewing her drive to teach.

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Colker is editorial assistant at the Florida Baptist Witness.

**Southern Seminary adds
3 assistant professors**

Baptist Press
8/9/94

LOUISVILLE, Ky. (BP)--Three new professors will begin teaching duties at Southern Baptist Theological Seminary this fall.

The Louisville, Ky., school has named Gregory D. Lewis and Janet Furness Spressart as assistant professors of social work and Esther H. Rothenbusch as assistant professor of church music.

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Lewis has been director of Lifeline Sunshine Coast Community Psychiatric Centre in Australia. He earned the B.A. degree from the University of New England in Australia and the M.S.W. from Southern Seminary. He is enrolled in doctoral studies at Queensland University of Technology in Australia.

Spessart has been director of statewide volunteer programs and children's mental health advocacy for the Mental Health Association in New Jersey. She received the B.S. degree from the Philadelphia College of the Bible and the M.S.W. degree from Rutgers University in New Brunswick, N.J.

Rothenbusch has held part-time teaching positions at the University of Michigan-Dearborn, Adrian (Mich.) College and Bowling Green (Ohio) State University. She earned the B.M. degree from Baldwin-Wallace College in Berea, Ohio, and the M.A. and Ph.D. degrees from the University of Michigan in Ann Arbor.

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