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**Catholic mission leaders visit  
Baptist Foreign Mission Board**

**By Louis Moore**

**Baptist Press  
2/6/95**

RICHMOND, Va. (BP)--Responding to the 1994 Southern Baptist Convention resolution on improving SBC relations with Roman Catholics, seven U.S. Catholic mission leaders visited the Foreign Mission Board home office Feb 2-3 and met with FMB officials.

Discussions ranged from Latin America, where tensions sometimes run high between established Roman Catholic churches and the bustling number of new evangelical churches, to World A -- that unreached area of the globe where neither Southern Baptists nor Roman Catholics have much toehold.

"It was a mutual dialogue and fellowship with no expected outcome," said Sam Pittman, FMB executive director of public affairs. Pittman was facilitator for the meeting at the mission board in Richmond, Va., and Missionary Learning Center in Rockville, Va.

Pittman initially invited Frank Ruff, the official Roman Catholic liaison to Southern Baptists, to visit FMB facilities in Richmond. Ruff, of Nashville, Tenn., asked to bring "some friends," and the visit soon expanded into the bigger meeting.

Ruff has become familiar to many Southern Baptists through his annual attendance at the Southern Baptist Convention and visits to various Southern Baptist organizations and meetings, such as the SBC Executive Committee meeting twice each year.

"The other Catholic visitors and I were inspired by the commitment Southern Baptists and Southern Baptist churches have to world missions, which makes the work of the Foreign Mission Board possible," said Ruff, a priest who represents the Secretariat for Ecumenical and Religious Affairs of the National Conference of Catholic Bishops. "We wish Catholics had as deep a commitment.

"We all see ourselves as disciples of Jesus doing his mission, and it makes sense to me that we at least know what the other disciples are doing," he said.

During the Richmond meeting, FMB Executive Vice President Don Kammerdiener described Southern Baptists as "a people of mission" and enunciated six principles, or objects, of missions:

"First, "the only legitimate triumph is that of the kingdom of God," he said.

"Second, witness to one's faith is always appropriate.

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"Third, diversity is a sign of strength and not weakness. We are challenged by the faith of others and hence strengthened.

"Fourth, all nominalism (shallow religion) should be confronted.

"Fifth, all faith in Christ should be honored.

"And sixth, all Christian groups should be judged by their ideals and not by their failures."

Catholic visitors besides Ruff were Joe Thaler, a Maryknoll missionary; Bruce Nieli, director of the Office for Evangelization of the National Conference of Catholic Bishops; Joseph Lapaw, top administrator for Missionhurst Foreign and Home Missions; Sister Peggy Loftus, executive director of the U.S. Catholic Mission Association; Sister Patricia McCabe, the Catholic Diocese of Richmond's liaison to Southern Baptists; and Tom Quigley, a policy advisor on Latin America, Caribbean and East Asian Affairs in the Office of International Justice and Peace of the U.S. Catholic Conference.

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BSSB grapples with problems, solutions  
for accurate, timely literature orders

Baptist Press  
2/6/95

By Linda Lawson

NASHVILLE, Tenn. (BP)--Acknowledging numerous problems in getting orders for dated literature to churches accurately and on time the last two quarters, Baptist Sunday School Board officials announced corrective actions in process.

"We really missed the mark" for October-November-December (OND) 1994 and January-February-March (JFM) 1995, said Ted Warren, executive vice president and chief operating officer. "Our service level to the churches has been far below our standards, and we are doing everything we can as fast as we can to get things fixed.

"Our goal is high-value dated literature that meets the needs of those who use it and orders that are filled with a 100 percent accuracy rate, arrive on time and at the lowest possible cost to churches," he said.

Warren said the board responded to customer requests to make Sunday school literature more "timely and relevant" by reducing production schedules from 40 months to less than 12 months for some titles. This resulted in the need to change processes at every stage, including reducing the eight-week shipping cycle to six weeks.

He listed eight problem areas and corrective actions being taken.

First, Warren said fast-track editing and production deadlines were missed, resulting in many products arriving late at the warehouse.

A review process has been conducted and deadlines are being monitored and met, he noted. For the April-May-June (AMJ) 1995 quarter, only one foreign language periodical had not arrived in the warehouse when shipping began Jan. 23.

Second, Warren said the board's antiquated computer order fulfillment system, installed in 1971, was designed to fill orders when all products are in the warehouse and has no flexibility when products are late.

He noted that getting all literature in the warehouse on schedule to enable shipping complete orders on time will greatly alleviate these problems. Also, a new system will be operational in July 1996 to address this and many other concerns, such as adjustments and accurate tracking of shipments. In the meantime, temporary improvements are being made on the old system.

Failure to fill orders by established priorities was a third problem.

Standing orders and international orders are among the first filled each quarter. Adjustments are being made to assure that orders are filled on the basis of first in, first out, Warren said.

As an incentive to churches to order earlier, effective with OND 1995 material, the 5 percent discount given when cash accompanies an order will only apply if the order and cash are received by the deadline printed on the order form (July 18 for OND).

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Fourth, Warren said when literature orders had not arrived at the expected time or partial orders arrived, customers began calling the 1-800 customer service lines in record numbers.

He said when orders arrive at churches on time and are accurate, the number of calls will greatly decrease. Customer service representatives also are receiving training to enable them to more effectively transfer between taking orders and dealing with order adjustments to meet demands.

In a fifth area, Warren said customer service representatives did not have the latest information on the status of orders due to the inadequacy of the old order entry system. As a result, they sometimes communicated incorrect information or took the order again. This resulted in some churches receiving duplicate orders which frustrated these churches, depleted literature supplies and caused other orders to be delayed.

To address this problem, a new automatic scanning machine has been installed which will update shipping information on all packages shipped.

Sixth, Warren said while distribution personnel increased their work force by 125 percent, working three shifts to meet the demands of a six-week shipping cycle, these preparations were inadequate.

Warren said the entire order fulfillment process is being reviewed under the direction of Mike Harry, employed Dec. 1 as director of the BSSB distribution services department.

In a seventh area, Warren said, for JFM 1995, "Distribution Sunday," the Sunday on which literature for the next quarter normally is distributed in churches, coincided with Christmas day. This created confusion about when churches could expect to have their orders. Shipping schedules were made based on the guaranteed delivery date of Dec. 23 which was printed on the order form, but many churches wanted to hand out literature Dec. 18.

"We failed to take into account the unique situation of Christmas day being on a Distribution Sunday," Warren said. "We will not make this mistake again."

Finally, after orders left the BSSB in time to arrive by the guaranteed date, problems arose with some freight handlers, especially in December, Warren said.

"We are monitoring every company we work with. We recently have terminated our relationship with one company for "being uncooperative with us and with churches."

Warren said the entire literature production, distribution and shipping process is under continuous review, errors are analyzed and improvements identified and implemented.

"The prayers, suggestions and support of Southern Baptists would be appreciated as we work hard to solve these problems and meet the needs of individuals and churches."

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EDITORS' NOTE: Writer Mary E. Speidel and photographer Warren Johnson recently visited Mexico, including Chiapas state, where civil strife boiled over into armed rebellion last year.

Chiapas missionaries in  
'right place at right time'

By Mary E. Speidel

Baptist Press  
2/6/95

LAS MARGARITAS, Mexico (BP)--Charles Collins drums his hand on the steering wheel, keeping time to music on a Christian praise tape.

"I will trust in you and will not be afraid," the lyrics say.

This morning Collins and his wife, Jan, have good reason to fear. Just a few weeks earlier, Mexico's Zapatista rebels set up barricades along roads in this region. They searched vehicles at gunpoint, boarded buses and demanded money from passengers.

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But today all seems calm along the route from San Cristobal de Las Casas to Las Margaritas in Chiapas, Mexico's poorest and southernmost state. The only roadblocks: several checkpoints manned by the Mexican military.

Collins stops his truck at one just outside San Cristobal. After he shows a Red Cross identification card, a soldier waves him through.

"Have a good day," Collins responds in Spanish.

Collins volunteers as a paramedic with the Mexican Red Cross. But that's not what brought him to Chiapas. He and his wife, from Jackson and Yuma, Tenn., respectively, are the only Southern Baptist missionaries in the state. They came to help plant and develop Baptist churches.

Earlier, they planted churches among indigenous people in Guatemala. There, while translating for Arkansas Baptist medical volunteers, both felt God leading them to get medical training. During the couple's next furlough and a leave of absence in Jonesboro, Ark., Collins, a former pastor, trained to become a paramedic. Mrs. Collins, a former teacher, studied to become a licensed practical nurse.

"We wanted to increase our scope of ministry when we returned to Guatemala," explains Mrs. Collins.

But when it came time to go back, God instead directed them to Chiapas, which borders Guatemala.

"They arrived at just the right time with just the right skills," observes missionary Larry Gay, who directs the work of Southern Baptist missionaries in Mexico.

The Collinses moved to the state capital of Tuxtla Gutierrez just a few months before Indian rebels took up arms on New Year's Day 1994. The Zapatista National Liberation Army -- demanding social justice for the region's indigenous people -- seized several towns in Chiapas. About 150 people died in the two-week conflict with government troops.

Such tensions were nothing new to the Collinses, who lived near guerrilla warfare in Guatemala. But the missionaries were new to Chiapas, "still trying to get a handle on living in Mexico," Collins recalls.

They stayed put in Tuxtla, several hours' drive from the conflict. "We were minding our own business, doing what we could here," says Mrs. Collins.

On Jan. 15 their phone rang. It was Gay, asking them to see how Baptists might minister in the wake of the uprising.

A few weeks later the Collinses were cooking beans for war refugees. Collins' Red Cross connections helped them get government permission to operate three feeding kitchens in shelters near the combat zone. Doors also opened because of Baptists' good reputation for relief work during Mexico's 1985 earthquake.

Two other Foreign Mission Board missionaries, Phil and Peggy Templin, who live in a nearby state, moved temporarily to Chiapas to help the Collinses. Their days started before dawn and ended late at night.

"Sometimes I said, 'God, I'm tired. If you want to do something here, you're going to have to do it because I can't,'" Collins admits. "I saw God move in that."

The project drew more than 150 Baptist volunteers from across Mexico to staff the kitchens. They fed up to 1,600 refugees twice a day before turning over the kitchens to the government last May.

The first refugee fed was Patricia Mendez, 13. Today she greets the Collinses after worship at a new Baptist mission church in Las Margaritas, which resulted in part from the feeding project. The missionaries give her family a ride home.

When they arrive, Mendez' mother, Elsa, a Tojolabal Indian, shows the missionaries the family's modest house. It's just a few rooms, still under construction. But it's a place to call home. The roof was paid for by human needs funds from the Foreign Mission Board.

Sitting inside under the roof's shade, Mrs. Mendez recalls how her family first met Baptists.

When Zapatista rebels seized their town, they gave local men 24 hours to join their forces. Anyon who declin d would be killed, they warned.

Rather than take up arms, the Mendez family left their home and farm. "Although it was a poor house, it was our house. We were crying when we took our first steps. We thought we would never be able to return," she says.

The family found shelter in another town. But a few weeks later local officials made them move on. Townspeople feared refugees brought disease; some even thought they were Zapatistas.

When refugees arrived at the shelter in La Independencia, "they were shell-shocked," Collins recalls.

It took time to gain their trust. When Baptists invited the refugees to worship services in nearby Las Margaritas, "a rumor arose that Baptists were part of the Zapatistas and this might be a way of winning us over," says Mrs. Mendez.

But she and her family went anyway. "We saw that God was with (Baptists). And we realized we needed to accept Christ," she explains.

Today they and several other refugee families have become Christians and attend the mission church in Las Margaritas. The congregation recently purchased property for a church building. For now they meet in the home of Lindoro Fonseca, a Baptist layman who for years prayed God would provide a Baptist church in his town.

"We see God's hand in the things that have happened here," he says.

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(BP) photos (three horizontal) mailed to state Baptist newspapers by Richmond bureau of Baptist Press. Outlines available on SBCNet News Room.

Despite religious liberty law,  
Mexican believers still persecuted

Baptist Press  
2/6/95

By Mary E. Speidel

ALTACOMULCO, Mexico (BP)--Feliciano Gonzalez Lopez gazes across a valley toward the Mexican town of San Nicolas de Guadalupe.

It's been months since he's traveled there. He wants to go back. But the village is now off-limits to Gonzalez, a Mexican Baptist physician.

San Nicolas holds painful memories for Gonzalez. He remembers every time he looks in the mirror; a crooked scar circles the bridge of his nose.

Gonzalez speaks matter-of-factly about the day when Roman Catholics stoned and clubbed Baptists outside a house where they were meeting in San Nicolas, a few hours' drive from Mexico City.

"I saw a rock coming toward me. When I turned it hit me. My nose was hanging off my face," recounted Gonzalez, who lives in nearby San Miguel.

Gonzalez held his nose in place while he tried to help fellow Baptists find refuge in the house. They locked themselves in several rooms, trying to protect themselves. Outside a mob of nearly 200 townspeople, including local officials, pelted the house with stones.

"You're not going to leave here alive!" the attackers yelled.

"We were praying," Gonzalez said. "We asked God that he might let us live, but we prayed, 'If it's your will that we die, we will die.'"

The mob began throwing rocks at the Baptists' cars. About 130 Baptists -- mostly from other towns -- were attending an associational gathering outside a home where Gonzalez helped start a mission congregation.

"They broke the windows on my car and turned it over," Gonzalez said. Later they demolished about a dozen other cars.

The attackers picked up a Bible, trying to ignite it in order to set a car on fire. "But the Bible wouldn't burn," said Gonzalez.

Inside the house, Baptists photographed the violence. Some wanted to fight back. "But in a case like this, the only thing you can do is give it to the Lord," the physician said.

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In the bedlam, two of the Baptists fled the house and ran to a nearby town to get police. When the police arrived, the mob backed off. But they promised they'd "be back with gas" to burn the cars and property.

Fearing for their lives, Baptists fled the town. The ones who lived in San Nicolas -- about 45 people -- sought shelter in a Baptist church in San Miguel. Afraid to go home, they stayed there more than a month.

In order to go back to San Nicolas, the Baptists -- who are Mazahua Indians -- were forced to sign an agreement prohibiting other evangelicals from entering the town.

The document, technically illegal, was drafted more than a year after constitutional reforms resulting in a new religious liberty law were passed in Mexico. The country has witnessed some of Latin America's worst anti-evangelical persecution in recent years.

The Baptists signed the agreement because they felt there was no other way to return. Since then they've hired a lawyer to appeal the action, with help from the National Baptist Convention of Mexico. And through missionary Jim Wagoner in nearby Altacomulco, they've also received emergency food -- paid for by hunger relief funds from the Southern Baptist Foreign Mission Board.

That help made a big difference to Horacio Sanchez Severino, who owns the home the Catholic mob attacked. After Baptists fled the scene, the attackers stole or destroyed all his crops and seeds. They ransacked his home, taking "everything I had of value," including his birth certificate.

The Baptists still worship in Sanchez' home. They've named themselves the "God is My Strength and Protection Baptist Mission."

They still face persecution. Even some of Sanchez' own relatives have threatened to kill him for being an evangelical.

But he stands firm in his faith. "For me to live is Christ, to die is gain," he said.

Three evangelicals died for their faith late last year in San Juan Chamula in Mexico's Chiapas state. Local Roman Catholics have persecuted evangelicals there for several decades.

Salvador Santiz faced persecution even before he publicly committed his life to Jesus Christ. After he and his family attended an evangelical worship service in his hometown of San Juan Chamula, authorities threw him in jail.

But he wasn't bitter. Although he wasn't yet a born-again Christian, Santiz prayed for officials who imprisoned him. "We prayed for them because they really didn't know what they were doing" against evangelicals, he explained.

After he was freed, Santiz moved with his family to nearby San Cristobal de las Casas, where he later accepted Christ as Savior. Today Santiz, a Tzotzil Indian, is lay leader of a Baptist mission congregation there.

Most of its members also fled their homes about a decade ago because of persecution in San Juan Chamula. They worship in an abandoned mill on property where they've built modest homes. The property also is the site of a Bible institute that trains indigenous Baptist leaders in the area. Southern Baptist missionaries Charles and Jan Collins lead the institute.

The congregation also offers refuge and encouragement to evangelicals who continue to flee San Juan Chamula. Miguel Diaz Santiz is one of them.

"There were times we couldn't even play Christian songs on a tape player in our home," said Diaz. Authorities "came inside and made us turn off the music."

Diaz, who knew the evangelicals murdered in San Juan Chamula last year, now can worship as he chooses. Since arriving in San Cristobal, he and his family, former Presbyterians, have become Baptists. They are building a home on a small plot provided by the Baptist mission.

"We're free to praise God here. We're thankful for that," he said.

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(BP) photos (two horizontal, one vertical) mailed to state Baptist newspapers by Richmond bureau of Baptist Press. Outlines available on SBCNet News Room.

Religious liberty law means  
changes for Baptists in Mexico      By Mary E. Speidel

MEXICO CITY (BP)--Attorney Jorge Lee Galindo slides a document across the table in his office in Mexico City.

It's a copy of a law he's spent a lot of time studying. In fact, it's the reason he sits today behind a desk at the National Baptist Convention of Mexico headquarters.

Lee works full time for the convention, mainly helping Mexican Baptists learn what the law means for them. He travels across the country meeting with Baptist leaders to explain practical implications of the changes.

He quit a secular law practice to take the job after the Mexican legislature passed a new religious liberty law in July 1992. It stemmed from constitutional reforms pushed by former Mexican President Carlos Salinas de Gortari.

The law grants churches official legal status in Mexico for the first time.

"Before churches couldn't own any property. They couldn't have their own bank accounts," explained Lee.

But to gain that status under the new law, churches must register with the government. That hasn't been an easy task for Baptists. Lee helps cut through the red tape.

Most religious groups file under the name of a single organization. But Baptist polity presented some problems for a government far more familiar with the hierarchy of the Roman Catholic Church.

"It's hard for (government officials) to understand Baptists' practice of the autonomy of the local church," Lee said.

To gain legal status, each of the Baptist convention's nearly 1,200 churches must be registered individually. That's been a big job for Lee and his colleagues. They're still working on it.

The convention itself registered first. The country's 38 regional Baptist associations followed. They were required to change their name to "regional conventions" to avoid confusion with the legal name of the government office handling the registrations. That office uses the term "association" in its name, Lee explained.

Besides granting churches legal status, the law has brought Mexican clergy the right to vote. But they still can't hold public office in most cases unless they resign their role in ministry, Lee said.

The law also paves the way for full legal presence of foreign clergy. They first apply and receive approval through the religious and immigration branches of the government. Southern Baptist mission workers in Mexico -- who first began serving there more than a century ago -- received that documentation Jan. 31 and now officially may be called "missionaries."

The legislation also allows private schools to offer religious education -- still prohibited in the public educational system. This change gives Baptists the opportunity to open their own schools for the first time.

"We have plans to do that, but we don't have the money right now," Lee said.

In addition, the law offers greater freedom in conducting public religious services. For example, religious groups once needed a government permit to hold religious events in public places such as stadiums or arenas. Now the only requirement is permission from the facility's owner.

Lee said he believes the law has raised the status of evangelicals in Mexico, where most of the population is Roman Catholic.

At the annual meeting of the Mexican Baptist convention last summer, for example, the government director of religious affairs personally presented Baptist leaders from each "regional convention" with their official registration numbers. Baptists also received a flag of Mexico.

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"This was an historic event because this gave us recognition before the government," Lee said. "Also it communicated our commitment as Baptists to obey the law."

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(BP) photo (vertical) mailed to state Baptist newspapers Feb. 1 by Richmond bureau of Baptist Press. Outline available on SBCNet News Room.

**Cracker Barrell encounter  
yields faith for waiter**

By Ken Walker

Baptist Press  
2/6/95

MOUNT WASHINGTON, Ky. (BP)--Evangelist Philip Bradshaw was "off duty" the night he took his family to dinner at a Cracker Barrel restaurant in Louisville, Ky. But when he gave the gospel with his tip, a waiter responded to the invitation.

"I hadn't even thought about witnessing that night," Bradshaw said. "But I do it as a lifestyle. When I travel, I witness to waiters, busboys or bellhops. I've noticed a lot of those people are willing to listen."

On this night, Bradshaw and his family were so impressed with Jim, the young man who waited on them, that Bradshaw complimented him on the exceptional service.

After Jim told the family his name, the evangelist asked whether he was a Christian. Suddenly Jim stopped cleaning up the table. "Well, not really," he said softly. "I'm a Catholic but I don't go to church much."

"Religion doesn't make you go to heaven, regardless of the religion," explained Bradshaw, former pastor of Kings Baptist Church near Mount Washington, Ky. "You need a personal relationship with Jesus Christ."

Bradshaw gave a brief explanation of how God provided the way to eternal life, but paused to say the busy waiter probably didn't have much time.

"I'm going to take the time," Jim replied. "I've been waiting for someone to tell me about Jesus."

"I couldn't believe it," Bradshaw said. "He just stood there and listened. Finally I said, 'Would you be willing to give your life to the Lord?'"

"Man, you're really getting next to me," the waiter said. "You're giving me goose bumps."

"That's not me, Jim. That's the Holy Spirit. Is there any reason you wouldn't be willing to give your life to the Lord?"

"Right now, I can do it?" he asked.

"Right now, you can," Bradshaw nodded.

"I want to do that. What do I do?"

After Jim prayed a simple prayer of repentance, Bradshaw stressed to him the importance of finding a church and being baptized.

"Thank you, thank you, thank you," the man said, shaking Bradshaw's hand. Then he returned to the kitchen.

Soon the manager appeared at the Bradshaws' table.

"I'm a Christian," the woman said, "and I just want to thank you so much. We've been praying for Jim for so long, and now he's found Jesus."

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**Swanberg named special assistant  
to Southwestern Seminary president**

Baptist Press  
2/6/95

FORT WORTH, Texas (BP)--Southern Baptist pastor, humorist and encourager Dennis W. Swanberg has been named special assistant to the president for seminary relations at Southwestern Baptist Theological Seminary. He will come to his new position after four years as pastor of First Baptist Church of West Monroe, La.

A Southwestern graduate, Swanberg will work closely with President Ken Hemphill and the seminary's office of student services, particularly in student recruitment.

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"God has provided Dennis with a unique gift of humor and we look forward to him utilizing that gift in enhancing the image of Southwestern and its programs," says Lawrence Klemptner, vice president of student services. "I have always been very impressed with Dennis Swanberg. In my almost 20 years of knowing him, I have never met anyone who has not been delighted with his sensitivity and his dynamic personality. Dennis never meets a stranger."

As a member of the seminary family, Swanberg will speak and entertain at various prospective student events on and off campus.

Swanberg's sense of humor is known in many Southern Baptist circles and God has used his gift of encouragement to break down many barriers in Southern Baptist life. However, the accomplishments of which he is most proud have been in his work as church pastor.

Under Swanberg's leadership at First Baptist of West Monroe, the church has grown to two morning worship services and three Sunday schools, its Saturday "F.A.N." (Friends and Neighbors) Club ministry has reached over 500 children weekly, "Promise Keepers" had more than 500 men attend its first rally, and the church's tape ministry has doubled in one year's time. In 1994, the church recorded the largest Vacation Bible School registration in its history.

Average Sunday school attendance rose from 1,070 people in 1989-90 to 1,260 people in 1993-94, with 2,026 attendees on Friend Day. Additions to the church's overall membership since February 1991 have totaled 1,201 people, including 381 people in baptisms. Six hundred thirty-three decisions, including 115 decisions for salvation, have been made during First Baptist's Living Christmas Tree programs.

First Baptist ranked second in Cooperative Program gifts among 1,500 Louisiana Baptist Convention churches in 1994, having contributed \$334,443. The church's "Touch Tomorrow...Today" building program, pledging \$3.5 million for the first phase, accounted for \$1,143,075 in campaign contributions from December 1993 to December 1994.

In addition to serving at First Baptist, Swanberg has been pastor of churches in Arkansas and Texas. He has served as a trustee for New Orleans Baptist Theological Seminary, a member of advisory boards for Louisiana College and Northwest Louisiana State University's Baptist Student Union.

Before receiving the doctor of ministry degree in 1986 and the master of divinity degree in 1980 from Southwestern, Swanberg earned the bachelor of arts degree in Greek and religion at Baylor University in Waco, Texas.

Swanberg is married to the former Lauree Wilkes of Fort Worth. They have two sons.

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**Anderson named director  
of annual giving at Southern**

**Baptist Press  
2/6/95**

LOUISVILLE, Ky. (BP)--Brad Anderson has been named director of annual giving at Southern Baptist Theological Seminary in Louisville, Ky.

Anderson, who has six years experience in fund development, has worked previously for Cargill Associates, a Fort Worth, Texas, -based consulting firm, and for the University of Texas at Arlington's College of Business.

A graduate of Baylor University with a degree in radio and television, Anderson served as a newspaper reporter and radio announcer prior to entering the development field.

Anderson holds membership in the National Society of Fund Raising Executives and the Council for the Advancement and Support of Education.

Anderson grew up in Argentina, where his parents Justice and Mary Anne Anderson were Southern Baptist missionaries. Anderson is married to Ann Anderson. His father now directs the Center for World Missions and Evangelism at Southwestern Baptist Theological Seminary in Fort Worth.

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