

# Associated Baptist Press

Editor: Greg Warner  
Associate Editor: Bob Allen  
Phone: (904) 262-6626  
Fax: (904) 262-7745

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## **Baptist relief volunteers to aid Rwandan refugees**

By Ken Camp

DALLAS (ABP) -- Eighteen Southern Baptist medical personnel and disaster-relief volunteers experienced in operating and maintaining solar-powered water purifying machines are traveling to Zaire to aid Rwandan refugees.

Baptists from Texas, South Carolina, Tennessee and New England were part of a lead five-member team that left Aug. 10 for Goma, Zaire. The volunteers will set up operations for ongoing relief. They are scheduled to return Aug. 29.

The first of a half-dozen volunteer Baptist teams slated to conduct two-week or three-week medical/relief missions in Zaire is scheduled to leave the United States Aug. 12.

The initial 13-member team includes relief workers from Texas and Colorado, along with doctors and nurses from California, North Carolina and Texas.

Baptists will work in two of the seven children's camps set up by UNICEF near Goma to care for refugee children who have been orphaned or separated from their parents. Medical volunteers will continue working in clinics at the camps for about three months.

It was reported Aug. 9 that each UNICEF camp cared for an average 100,000 children, many of them infants. Baptist volunteers will bring powdered formula which can be mixed with stream water made drinkable by water purifiers the Baptists will also provide.

The Southern Baptist Foreign Mission Board has released \$250,000 in relief funds to purchase 10 water purification systems from Global Water Technologies in Dallas.

Baptist World Aid, the relief and development arm of the Baptist World Alliance, is sending more than 300,000 pounds of medical supplies to Rwandan refugees.

During the recent BWA general council meeting in Sweden, Baptist leaders from around the world pledged

more than \$1.5 million in aid to Rwandan refugees.

The Cooperative Baptist Fellowship has allocated \$50,000 for Rwandan refugee relief, channeling \$40,000 through Baptist World Aid. The balance will support a Missouri-based refugee relief team of CBF volunteers working under the direction of Dwight Jackson, a former Southern Baptist missionary to Africa.

Designated financial contributions for relief may be channeled through state Baptist conventions or sent directly to the Foreign Mission Board at P.O. Box 6767, Richmond, Va. 23230; to Baptist World Aid at 6733 Curran St., McLean, VA 22101; or to Cooperative Baptist Fellowship, P.O. Box 450329, Atlanta, Ga. 31145-0329.

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## **Religious leaders call for end to nuclear weapons**

WASHINGTON (ABP) – More than 60 Protestant, Catholic and Jewish leaders marked the 49th anniversary of the U.S. bombing of Hiroshima by calling for an end to nuclear weapons.

The statement urges the religious community to engage in year-long activities designed to end violence.

The Aug. 6 anniversary of Hiroshima marked the beginning of the 50th year of the nuclear age, the leaders noted. Their statement plays on the biblical concept of a Year of Jubilee, a tradition that calls for every 50th year to be a time of proclaiming liberty from bondage.

"Violence is an increasingly central reality of modern life," the statement says. "Whether it is domestic violence in our homes, gun violence on our streets and in our schools, or ethnic violence in numerous regions around the world, violence appears to be on the rise."

The 20th century, the statement continues, "has been the most violent in human history" with wars accounting for an estimated 110 million deaths -- averaging more than 1 million per year. Meanwhile, "structural violence" -- hunger, poverty, preventable disease and racism -- has caused another 19 million deaths per year, the leaders said.

"In all, at least 1 billion deaths have been caused by violence in this bloodiest of all centuries," the statement says.

The statement urges the religious community to participate in the Year of Jubilee observance between July 16, 1995, and Aug. 6, 1995.

Among the Baptist signers were Joan Brown Campbell, general secretary of the National Council of Churches in New York; Daniel Buttry, director of the peace program of the American Baptist Churches in the U.S.A., Valley Forge, Pa.; Harvey Cox, professor of theology at Harvard Divinity School in Cambridge, Mass.; Ken Sehested, executive director of Baptist Peace Fellowship of North America; Glen Stassen, professor of Christian ethics at Southern Baptist Theological Seminary in Louisville, Ky.; and Robert Tiller, director of the American Baptist office of governmental relations in Washington.

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-- By Pam Parry

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EDITOR'S NOTE: Following is a four-part stories on the relationship between the Cooperative Baptist Fellowship and the Southern Baptist Convention.

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## Does SBC vote on funding foreshadow split with CBF?

By Greg Warner

(ABP) -- Are Southern Baptists headed for a split?

It's a question many people have been asking for 15 years but more earnestly since June, when the Southern Baptist Convention distanced itself from the rival Cooperative Baptist Fellowship.

The convention action -- which instructed SBC agencies not to accept contributions channeled through the Fellowship -- was seen by some in both camps as an attempt to force the Fellowship to declare itself a new denomination and leave the Southern Baptist Convention.

Founded three years ago by moderate Southern Baptists upset with the SBC's conservative leadership, the Atlanta-based Fellowship conducts annual meetings, collects money to support a variety of ministries (\$11 million last year), and accepts churches and individuals into membership. Equally important, it has become the repository of moderates' hopes for the future -- both for those who want to reform the SBC and those ready to break away.

Some observers say the Fellowship already is a new denomination, at least for all practical purposes. Others, including several historians, say it's too early to tell, and it may never happen. Still others say the Fellowship is gradually but inevitably becoming a denomination, whether or not that is the intent and even though its creation may not be evident until well after the fact.

For its part, the Fellowship so far has shunned the label "denomination." Fellowship Coordinator Cecil Sherman, in a recent letter to Baptist editors, denied charges the Fellowship is launching a new denomination. "It is not true," Sherman wrote. "The Fellowship has worked hard to remain within the SBC."

But such disclaimers have left many SBC leaders unconvinced.

"In America you don't have to declare yourself a denomination to be one," said Albert Mohler, conservative president of Southern Baptist Theological Seminary and a critic of the moderate CBF. The Fellowship fits an "organic definition" of a denomination -- that is, it behaves like a denomination and bears all the marks of one, Mohler said.

"A denomination is a fellowship of churches united around certain definable programs and working within certain definable structures to accomplish a purpose," he explained. "The Fellowship clearly has those structures and programs in place. ... I see the Fellowship as a new Baptist denomination."

That's not enough, say some church historians.

"As long as they say they want to stay in, they are not a separate denomination," said Martin Marty, professor of modern Christian history at the University of Chicago Divinity School.

"The simplest way to put it is, we have a new denomination when both parties declare it," said Marty. "If you have a dissenting group that wants to stay in, it's not a new denomination as long as it stays in."

If a split occurs, Marty said, it will be because the Fellowship "grows so uncomfortable it will want to get out, or it will be seen as an irritant and be put out."

It's not fair to pin the term "denomination" on the Fellowship -- not yet -- says Larry Eskridge, associate director of the Institute for the Study of American Evangelicals in Wheaton, Ill. "You have to take steps to sever ties," the former Southern Baptist said. "There are too many strings" attached to the SBC structure, he added, leaving the Fellowship in a kind of denominational "no man's land."

While much has been written about the growth of denominations in America, historians have no simple method of defining what a denomination is. Some historians consider all Baptist groups as one "denomination," arranged in a variety of "conventions" -- the Southern Baptist Convention, American Baptist Convention, National Baptist Convention, Progressive National Baptist Convention, and many others.

Most are easily distinguishable from one another -- now. But when a Baptist convention or denomination is formed, it is seldom a simple thing. Much of the complexity is due, historians say, to Baptist polity, which vests local congregations with most of the power. While heirarchical or connectional denominations can easily decide which churches are in, which are out, and where the line is drawn, congregational denominations -- like Southern Baptists -- have remarkably little say in the matter.

When a split occurs in non-congregational denominations, Mohler said, it is formalized. Clear lines are drawn and clear choices made. "Baptist policy is messier than that," he said.

"Those formations don't usually take place in a scheduled, deliberate, rational way," said Samuel Hill, retired professor of religion at the University of Florida and an expert on Southern religion. "Usually it happens that a denomination has formed without that being the intention of the formers, and really without anyone wanting much to admit it."

"The (SBC) moderates don't want to form a new denomination, but that doesn't mean it hasn't happened or won't soon happen," said Hill, a graduate of Southern Seminary and a former Southern Baptist pastor.

"My hunch is there will be an evolution into the acknowledgement that a new denomination exists," said Hill. "My hunch is it will be a while before a forced choice arises, and it will probably come from the expellers," those now in control of the SBC.

"That is a key word – evolution," said historian Walter Shurden of Mercer University. "There is an evolution that occurs in the formation of some denominations."

If the Fellowship evolves into a new denomination, it will be in good historical company, Shurden said. The Separate Baptists, who started as a movement within New England Congregationalism but were forced out, "became the source of Baptist life in the South," including Southern Baptists, he said.

"They are a perfect example of a group that became a denomination not out of any deliberate action of their own but by exclusion by the establishment," said Shurden, head of the department of Christianity at Mercer University and founder of a moderate historical society.

There are other examples, added historian Russell Richey, considered an expert on American denominationalism. The Wesleyan movement that became modern Methodism was committed to stay within the Church of England, Richey said, and "only gradually came to be seen as distinct organization."

"John Wesley was insistent" that they stay, said Richey, associate dean at Duke Divinity School. "But the movement was behaving in an independent fashion long before it proclaimed itself a separate denomination."

Identifying a split is easier to do in retrospect, said Richey, editor of two books on denominationalism. "As long as they are denying that it has occurred and claiming to be part of the body, it is difficult for the historian or journalist to say."

If the Fellowship breaks away, what will historians point to as the defining moment?

"The day Keith Parks moved from Richmond to Atlanta gets darn close to being D-Day," said Sam Hill. "Nobody intended that or threw down the gauntlet. ... But both sides knew it. One boiled over and the other quietly celebrated it. But from that point, there probably is no turning back."

Parks, longtime president of the SBC Foreign Mission Board, resigned in October 1992, claiming conservative trustees were distorting the agency's historic mission. He took the lead of the Fellowship's fledgling missions program three months later.

Missions has been the centerpiece of the Southern Baptist enterprise since its formation almost 150 years ago. Missions also has been a battleground between moderates and conservatives in the fight for Baptists' loyalty.

"When the CBF took on a missionary-sending program, it was as if they went back to 1845 and decided to do something new," said Southern Seminary's Mohler.

In addition to the missions program, which now employs 41 missionaries at home and abroad, the Fellowship supports two new seminaries, ethics and public-policy agencies, a newspaper and a news service, and it endorses a new publishing house. And the CBF recently started a foundation, which only further enhances its image of permanence.

All that lends fodder to the argument of Mohler and others that the Fellowship is a de facto denomination. But most of those ministries are independent moderate ventures that are neither owned nor controlled by the Fellowship -- a radical departure from conventional denominationalism.

No matter, says Mohler. "Even though the Fellowship does much of its work by proxy, it is more or less a denomination. ... It is a different model of denominationalism. But I do not think it is legitimate to say it's not a denomination just because it does not mirror all the characteristics of one. It presents itself as a comprehensive alternative to the Southern Baptist Convention, and they describe themselves less and less as Southern Baptists."

The fact the Fellowship performs many functions of a denomination, such as supporting schools and publications, doesn't make it one, countered Martin Marty. "It's hard for Baptists to say that's a new denomination," he said. "All the parachurches do that." Campus Crusade for Christ, for example, performs many of those tasks, as do other groups that are not denominations, he said.

"Does anybody refer to Campus Crusade as a denomination?" echoed Cecil Sherman. And many Southern Baptist churches send funds to Campus Crusade and other independent ministries without being labeled disloyal, he added. Ironically, he noted, fundamentalists unhappy with the SBC's moderate leadership in the 1970s created alternative agencies. "I don't believe people said you are no longer Southern Baptists. Now those very people ... will define us away when we do it."

Sherman, who as a member of the Fellowship's Coordinating Council made the motion in February 1992 that the CBF start hiring missionaries, denies that pivotal moment was the point of no return. "I do think it defined us, but it is not necessary that we become another denomination or convention."

Sherman said it's not reasonable to compare the handful of alternative services offered by the Fellowship with the massive, institutionalized SBC. Nor do those services alone make a denomination. But on one important point he concedes something significant is afoot.

"We are creating these alternate services to the churches," Sherman said, "and if this loose network constitutes a denomination, I suppose we are a denomination aborning. We may be one in process."

Sherman walks a tightrope between two CBF factions -- lifelong, loyal Southern Baptists, who provide the bulk of Fellowship funding but are reluctant to break with the SBC, and progressive, typically younger, moderates who are more ready to take on the denominational label.

"There are people in the Fellowship who want it to take the 'D' word and get on with it," confirmed historian Bill Leonard, chairman of the religion department at Samford University and a close observer of SBC moderates. Leonard says the Fellowship should take a more "intentional" approach, allowing its members to define their future rather than letting its opponents state the terms.

The Fellowship has little to gain by publicly fighting the "denomination" label, Leonard added. But neither should it claim the title too quickly, since most churches aren't ready for a break with the SBC. Instead, he advised, the Fellowship should promote a "societal approach," in which churches pick and choose which causes to support, while waiting to see what new kind of denominationalism will meet churches' needs in the next century.

Others, like Eskridge of Wheaton, are more insistent.

"The Fellowship is going to have to take steps to incorporate as a denomination, either that or it is going to die," Eskridge said. "It can't continue the way it is. ... They've been fooling themselves to work this middle strategy. It just won't go. There are too many differences between the two sides to co-exist."

Not so fast, says Duke's Richey. "Shadow" organizations like the Fellowship exist within other denominations -- "either on the right or left" -- without producing a split. These "parallel structures" function to conserve valued principles or to reform the group from within, he said.

The Good News movement, a conservative bloc in the United Methodist Church, operates "a fairly complete set of agencies," including a mission board, seminary and publications, Richey said. Similar groups exist among Presbyterians, Episcopalians and others, he added.

If a split occurs in the SBC, either sooner or later, it's not likely to be a clean break, most experts said. Even if the Fellowship declares itself a new denomination or convention and attracts a significant number of churches, few Baptist congregations are expected to shed their SBC identity totally. Most will likely remain members of both groups, shopping for denominational services in both camps, according to their needs and preferences.

Such a scenario is possible because Baptist polity allows such "dual alignment." Two other apparently conflicting factors will contribute, the historians agree: intense residual loyalty to the SBC, even within many moderate congregations, which will prevent many churches from making a clean break, and the weakening role of all denominations in society, which will make it difficult for any group to retain the unswerving loyalty it has enjoyed from its churches in the past.

Shurden sees dual alignment as a likely outcome. "There is no historical problem with dual alignment," said Shurden of Mercer. It is very "Baptist," he added.

"Yes, it is inevitable that the people identified with the CBF are going to exercise what it means to be a Baptist somewhere besides the SBC," he said. "The issue is going to be, How many 'Baptists' do we have?"

The real fight -- for the churches -- is only beginning.

About 1,200 Southern Baptist churches sent checks to the Fellowship in 1993. That's a mere 3 percent of the 38,741 Southern Baptist congregations.

And those 1,200 churches include those that have voted to include CBF in their budget and those who simply allow members to steer their mission gifts to the Fellowship. That fact "vastly overestimates the number of congregations that see themselves affiliated with the Fellowship in any formal sense," said Mohler.

"I would disagree with those who think there will be a large number of churches seeking dual alignment," said Morris Chapman, the SBC's chief executive. "I would not anticipate all the churches that have given some gifts to the Cooperative Baptist Fellowship becoming dually aligned. There is a great loyalty to the denomination among Southern Baptists."

A split, however small, would be the first in the SBC's 150-year history. While the convention would inevitably feel the loss, both financially and otherwise, it's a loss conservative leaders seem ready to accept.

"For the Cooperative Baptist Fellowship, their course is in their own hands," said Mohler. "The vast, vast majority of Southern Baptists will eagerly support the Cooperative Program and Southern Baptist institutions. For those who choose to move in another direction, our response should be respect and not retribution. We owe that as Christian brothers and sisters. But we also owe each other honesty and clarity.

"The easy course is to avoid the hard questions," Mohler continued. "But sometimes the hard questions have to be answered. The question is, at what point does protest become exodus, and at what point does protest become permanent."

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## Part 2

### **Whether clarification or intimidation, both sides see SBC action as important**

By Greg Warner

(ABP) -- Was the June vote of the Southern Baptist Convention instructing the SBC's 19 agencies not to accept money from the Cooperative Baptist Fellowship an act of clarification or intimidation?

Two months after the vote, that debate still rages. Supporters of the measure say it was a matter of integrity.

"The Southern Baptist Convention decided the Cooperative Baptist Fellowship was a test of its own integrity," explained Albert Mohler, president of Southern Baptist Theological Seminary, who had a hand in designing the SBC action. "So long as Southern Baptist Convention agencies receive funds from the Cooperative Baptist Fellowship, those agencies were in some sense indebted to the Fellowship."

Critics, however, say the SBC action was a well-calculated attempt to speed a split in the SBC by further excluding the moderate churches that have supported the Fellowship and intimidating those middle-of-the-road churches that might be tempted to.

"What they are doing is establishing a kind of financial creed that says, 'You send your money the way we tell you or you don't send it,'" said Walter Shurden, head of the department of Christianity at Mercer University.

"The basis of the conflict is control versus freedom," said Shurden, who is active in the Fellowship. "It is another step in the long, tortuous, tyrannical process of fundamentalist control over as many aspects of Baptist life as they can get."

The Cooperative Baptist Fellowship was founded three years ago by moderate Southern Baptists upset with the SBC's current conservative leadership. It has become both the focus of hope for Southern Baptist moderates, who

have been 'pushed' to the fringe of SBC life, and the focus of contempt for conservatives, who see the Fellowship as the tangible symbol of liberalism's incursion into the denomination.

The Atlanta-based Fellowship receives contributions from churches to support moderate-backed ministries and -- until June -- selected SBC causes. Since its founding, the organization has channeled \$10 million in church donations to Southern Baptist agencies.

But that two-track approach, critics say, allowed the Fellowship to capitalize on ambiguity -- telling denominational loyalists the Fellowship is still part of the Southern Baptist Convention while telling more progressive moderates they were creating "a new thing."

What they were creating, said SBC chief executive Morris Chapman, was confusion.

"The SBC action appeared to be necessary to eliminate growing confusion about the channels of funding Southern Baptist missions," said Chapman, president of the powerful SBC Executive Committee that oversees the convention's Cooperative Program budget, the traditional channel for funding the agencies.

"Some of the leaders of the Cooperative Baptist Fellowship have strongly solicited funds that would otherwise be Cooperative Program funds," Chapman charged. "In doing so, they have sought to diminish the Cooperative Program concept and to discredit the mission outreach of the Southern Baptist Convention. This action simply agrees with some of the statements of the Fellowship that the CBF and the SBC are on two different tracks."

Mohler said the Fellowship's approach, while allowing churches to avoid an either/or choice with their mission gifts, created "the most difficult dynamic imaginable" for Southern Baptist agencies, which had to choose to compromise their denominational "integrity" or send the much-needed money back. Before the June vote, Mohler led Southern Seminary's trustees to refuse Fellowship funds.

"To me this is the bottom line: Southern Baptist agencies should relate to Southern Baptist churches through the Southern Baptist Convention," Mohler said. "Any alternative-giving program compromises the integrity of the relationship between Southern Baptist churches and Southern Baptist agencies.

Similar sentiment was expressed by three people who brought nearly identical motions to the June SBC meeting, instructing the agencies to refuse CBF funds in order to "maintain fidelity to the convention (and) avoid compromising the integrity of the Cooperative Program." The three motions were combined into one which passed easily.

Mohler, who has been president at Southern for only a year but has quickly become a point man for SBC conservatives, said he was not directly involved in presenting the SBC motions. But he acknowledged: "I knew that there was potential for such a motion. ... I knew some of the persons who were bringing motions, and I had been in conversations ... with persons about motions which may have been brought."

Mohler and Chapman insist the SBC vote does not infringe on local church autonomy, since churches still are free to choose which group warrants their support. "Once they determine they are going to support Southern Baptist missions, we simply are asking them to utilize the traditional channels," Chapman said.

But that choice is a consequential one. "Now the Cooperative Baptist Fellowship will stand alone and the Southern Baptist Convention will stand alone before Southern Baptist churches," Mohler said. "... I do not believe any one of us can serve two masters. One of those organizations will have primacy of place and first claim upon the congregation."

That suggestion turns Baptist polity upside down, said Cecil Sherman, coordinator of the Fellowship.

"I never had the faintest notion that I was serving the Southern Baptist Convention," he said. "The denomination was built to serve the churches. That the churches should ever be presented with the notion that they should serve the denomination shows how far we have moved from our historic benchmarks. That is drawing outside the lines for a Baptist."

Sherman said SBC leaders are trying to "franchise" Southern Baptist churches, drafting a narrow definition of what an SBC church is and how it should function.

"It does not work that way," Sherman said. The "very essence" of being Baptist, he said, is that freedom resides at the door of the local church.

"If Baptists want to get in a straightjacket they can do it, but there is a real sense in which they stop being Baptist when they do," Sherman warned. "Southern Baptists get to decide if they want to crawl into that tight place."

But I'm not sure they want to."

Shurden of Mercer agreed the SBC action defies the Baptist heritage by denying a voice to the minority. "When you exclude the money, you certainly exclude the voices," he said.

"It's the old idea, 'We have the truth and error has no rights.' The fundamentalists have no appreciation for the Baptist principle that error has rights." If early Baptists had been treated that way, he said, "we would have been stamped out."

If the objective is to intimidate churches, it won't work, Shurden predicted. "The idea that this is going to force some churches to abandon the Cooperative Baptist Fellowship is ludicrous. If anything it will harden their commitment to support CBF."

Most people on both sides agree the SBC action will have little direct effect on the actions of local churches. Those that want to continue supporting both the SBC and CBF can simply write two checks, one to each organization.

However, the action was significant, several historians said, in delineating the relationship between the two organizations. And if a split eventually occurs, it may be seen in retrospect as the defining moment in the relationship.

"I see it as a crossing of the river," said Shurden.

Most observers agree the June action takes the two organizations a step in the direction of a split, whether or not one occurs.

Chapman declined to predict if the SBC vote will hasten a split. "Only the leaders of the Cooperative Baptist Fellowship can give an answer," he said. "The things which they say give me cause to believe they will choose to do something distinct and apart from the Southern Baptist Convention."

Even if the Fellowship becomes a denomination, that's not likely to end all the confusion. Many if not most churches that affiliate with the Fellowship would also retain membership in the Southern Baptist Convention. Such "dual alignment" is the practice of the SBC's African-American churches, most of which also belong to predominantly black national conventions.

"Churches are saying, 'If we join CBF we leave the SBC.' That isn't so," said Sherman.

Several historians predict such "dual alignment" is the most likely outcome of the current confusion. Mohler said "de facto dual alignment" already exists, now that the SBC has drawn a clear line financially between the two groups.

"The Fellowship clearly is no longer a denomination within a denomination," he said.

The Fellowship forced the issue, Mohler said, by setting up its own structures and programs and appealing to SBC churches to fund them. The Fellowship then was "inescapably" in competition with the SBC.

"That issue of competition is what I believe will finally make a break apparent between the Southern Baptist Convention and Cooperative Baptist Fellowship," he predicted.

Moderates openly predict SBC leaders will go further and try to force the Fellowship out of the convention, perhaps by redefining SBC membership to exclude churches that affiliate with the Fellowship.

"It will be difficult for them to do that," Sherman said, "but they've got the lawyers. It will take them a while to define us away. They will create hoops for us to jump through. But it will be difficult."

The difficulty, Sherman said, is that so many "maverick" conservative churches fund non-SBC institutions and programs as well.

Baptists' congregational polity would make ousting the Fellowship even harder. Some religious bodies, like the Roman Catholic Church, are better organized to discipline minority groups, said church historian Martin Marty of Chicago. In "connectional, synodical or presbyterial" forms, local congregations have more freedom but "you still have a pretty good clear sense" of who is in and who is out," he said.

"The Southern Baptist Convention knows how to put out a single congregation, but they don't have it very easy putting out a group of congregations that has organized," Marty said.

Chapman and Mohler discounted predictions of further moves by the SBC against the Fellowship.

"The spotlight is now on the CBF to see how it responds," Mohler said, "but the matter is now of more remote interest to the Southern Baptist Convention."

His prediction? "We will see more grass-roots Southern Baptists return to clear support of the Southern Baptist Convention, the Cooperative Program and Southern Baptist Convention agencies."

"I do not see any other action by the Southern Baptist Convention in the foreseeable future," Chapman said. "I do not foresee the Southern Baptist Convention ever attempting to tell local churches to whom to give their gifts."

What if that means Fellowship churches are in the SBC to stay? "That's one of the reasons why the clarification was important," Chapman said. "Now Southern Baptists can more readily see the distinctions between the SBC and CBF."

"I pray that the Southern Baptist Convention will turn its attention wholly to fulfilling the Great Commission, based upon doctrinal purity, and keep its attention focused on the main business of missions," he added.

"I see no reason for the Southern Baptist Convention to be distracted any further by the existence or non-existence of CBF."

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### Part 3

## **Churches now the judge of Fellowship's value**

By Bob Allen

(ABP) -- With the battle for the Southern Baptist Convention over, moderates now are taking their case to the denomination's 38,000 churches. How well they are doing depends on where the question is asked.

Messengers at this year's SBC meeting considered rapid growth of the three-year-old Cooperative Baptist Fellowship threat enough to instruct denominational agencies to refuse contributions from the moderate shadow group, even though the convention's missions boards are hurting for funds.

By its own count, however, the Fellowship has managed to make inroads into about 1,200 churches -- far short of the major schism that might have been predicted by the 45 percent-55 percent votes in critical elections during the heyday of the denomination's controversy.

And that number includes not only dyed-in-the-wool CBF churches but also those that while maintaining overall loyalty to the SBC allow individual members to designate gifts to the Fellowship.

One Baptist state newspaper editor, Lynn Clayton of Louisiana's Baptist Message, editorialized recently that the Fellowship has "not captured the hearts or imaginations" of enough Southern Baptists to become a substantial national movement.

Perceptions that the Fellowship is primarily a holdover of the SBC fight and that in worship styles and doctrine it is to the left of center, along with the strong loyalty most Southern Baptists feel to their denomination, have hindered its growth, Clayton wrote.

Even among those Baptists who have been using the Fellowship as an avenue for protest, Clayton surmised, some "do not identify with it as a program organization."

Fellowship leaders acknowledge their recruiting efforts have won few churches away from the SBC.

"The number of churches which have taken official action to affiliate exclusively with the Fellowship would be a very small number," said David Wilkinson, communications coordinator for the Atlanta-based Fellowship.

Most churches which include the Fellowship in their budget also continue to contribute to the SBC, asking individual church members to choose whether to send their missions gifts through Nashville or Atlanta.

At least for the near future, Wilkinson said, most will remain "what I call both-and churches rather than either-or churches."

"The movement toward the Fellowship by most objective measures has been gradual," said Wilkinson. He offered several observations:

-- Most Fellowship pastors abhor dictatorial leadership styles and emphasize lay members' right to choose.

Therefore, they are slow to push denominational issues and less likely to demand their own way than a more autocratic leader might.

– The diversity that divided the SBC for 15 years exists in some measure in most congregations. Good pastors naturally want to avoid precipitating a crisis in their church.

– During its first three years, the Fellowship "organizationally has been very nebulous," he said. "It is more a spirit, more a movement than an organization, though it is taking on organizational character."

– The Fellowship carries a price for pastors in terms of career advancement. "When a pastor is identified as pro-CBF, that definitely has implications for the network of moving from one church to another and particularly from a smaller congregation to a larger one," Wilkinson said.

-- And particularly recently, Wilkinson said, there are reports of influential SBC leaders meddling in local churches that are leaning toward the Fellowship by encouraging individual members to oppose the effort.

"Unfortunately," Wilkinson said, "many of the false issues that were raised about former SBC (moderate) leadership are still being used today to try to intimidate churches and individuals from endorsing the CBF. 'They don't believe the Bible.' An openness toward the Fellowship is interpreted as 'Your pastor is trying to take your church out of the SBC.' There are many pastors, I think, who could recount that kind of accusation," he said.

That pressure may increase after the SBC action against the Fellowship in June. One pastor who declined to speak on the record said opponents in his church tried to get him fired for his support of the CBF after the SBC voted to refuse Fellowship money.

Wilkinson said critics are right when they say the Fellowship, to ensure its future, must find ways to bring more young pastors into the fold, but he said the SBC faces the same challenge. "I think it's a false picture to portray the picture in Baptist life as a choice between the old SBC and the new CBF," he said.

"I think there are literally thousands of pastors and other church leaders out there that are very disillusioned with the SBC, whose response will be simply to withdraw," he said. "They will focus on their church and their community. What is potentially lost is the larger part in the Baptist vision and in Baptist cooperation, which I think is a tragedy. I think this is a potential fallout from the SBC wars, regardless if there was a CBF or not."

"I think one of the challenges for the Fellowship is to articulate the vision that captures the imagination of Baptists who are disaffected and feel disenfranchised by the SBC. It's one thing to be put out of the SBC, it's another to find a home elsewhere," Wilkinson said.

Historian Bill Leonard, head of the religion department at Samford University, agrees denominational identification is becoming less important to Baptists and others.

"You have a number of young pastors who are looking at the future and saying it doesn't belong to any denomination," said Leonard. While attendance at SBC training centers like Ridgecrest and Glorieta has dropped, he said, people flock to hear successful church leaders from outside the denomination.

There is a warning there for the Fellowship, Leonard said. "An entity like the Fellowship that intentionally 'denominationalizes' according to old forms is probably not going to be that relevant anyway."

While some Southern Baptist churches have clearly identified with the Fellowship and others have pledged their allegiance to the SBC, for the rest the tug of war is just beginning. Some are already feeling the pinch.

Mark Wilbanks, pastor of Southside Baptist Church in Jacksonville, Fla., recently completed a term as president of the CBF of Florida. Yet, he said, "I very much consider myself a Southern Baptist."

"What has happened these past years has been foreign to my experience growing up a Southern Baptist, being educated a Southern Baptist and being pastor in a Southern Baptist church," he said.

Despite Wilbanks' heavy involvement in the Fellowship, his church has never formally dealt with the issue.

A number of Southside's members work for the Florida Baptist Convention, and the church is committed not to put those members "in a position where they feel deserted by their own fellowship," he said.

Wilbanks said he also believes he should not abuse his position by pushing the Fellowship on the congregation before it is ready. "My hope is the laypeople in this church will want to raise these issues and deal with them and it won't be the pastor who says we have to decide," he said.

The Fellowship can be a difficult sell in a place like Southside, Wilbanks said. "We're very much a traditional Southern Baptist church," he said. Advocating alternatives to traditional missions channels is "going against decades

of promoting the Cooperative Program as our sole means of Baptist work," he said.

"The church has taken great pride over the years as being a strong cooperative church. We've sort of elevated the Cooperative Program to the point, I don't know if it's a sacred cow, (but) maybe we're out of perspective on how we've done things."

However, Wilbanks said, the church can't avoid the issue forever.

"We have a growing number of folks who say, 'We are not going to give as we used to give.' We've got to, as a congregation, settle this issue of allowing people to give as they choose to give," he said.

That may be controversial, Wilbanks said, but: "It's a matter of conscience. It's a matter of fundamentally who we are as Baptists. We've always honored that diversity. Now in a day where diversity is seen as threat, it's sad to see what we have done. We've dug a hole and put our heads in the ground."

Wayne Kempson, pastor of First Baptist Church of Waldorf, Md., said he differs with the current SBC leadership more over "style and personality" than theology. However, he said he does not find the Fellowship any more attractive because of "a theological looseness about it that bodes ill."

Because the Fellowship was a reaction to "a narrowness" among conservatives, Kempson said, "they have gone to the other end of the spectrum and become so open minded, you don't know what they stand for."

Kempson said he believes the Fellowship is on its way out of the SBC and will eventually become "a pretty insignificant Baptist group in America."

"I do not feel comfortable in a CBF-type environment, but I feel very, very alienated from the SBC," he said. "But having said that, you've got to make a choice. You get in the harness and pull with all the other horses."

Kempson said the moderate/conservative issue is not a major concern in his church. He ministers in a high-transit area with a large military population. Many members of his church come from a background other than Southern Baptist. "The battle I fight is to be Baptist and not a community church," he said.

After a period of ambivalence about the denomination, Kempson said he recently made a decision about how he will lead his church.

"Where I am personally is, I have recently decided I am going to push the SBC. We are going to be an SBC church. I think it's a good mechanism. I don't think it's very open at the national level right now, but history teaches that changes."

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## Part 4

### **Fellowship, SBC face uncertain future on changing denominational landscape**

By Greg Warner

(ABP) -- "Denominations used to exist to fight each other. Now they exist to fight themselves."

That assessment from historian Martin Marty could aptly summarize the recent history of America's second largest denomination, the Southern Baptist Convention. But the turmoil that threatens to split the 15 million-member SBC reflects not only well-publicized theological differences but deep divisions in the cultural and religious fabric of America, historians say.

"Once upon a time, [denominations] were successful in defining the theology of everyone within them," said Marty, professor of modern Christianity at the University of Chicago Divinity School. Now, in denominations like the SBC, "you've got the whole spectrum," he said.

Marty, regarded as the foremost analyst of the American religious scene, said he believes denominations are "moving from an authority pattern to a familial pattern." Americans are looking to denominations less and less for theological identity. Instead, denominations are becoming more "relational," Marty said, more like families.

But families fight. "What Baptists are having is a family fight, and there's nothing as vicious as a family fight," Marty said.

"In old Southern Baptist Convention," said historian Sam Hill, "there was consent to get along. That's gone now. It's been going for the last third of a century."

Southern Baptists are not the only ones who have spent recent years in intramural combat. Among Lutherans and Presbyterians, the differences led to formal separation.

– The Association of Evangelical Lutheran churches started as a moderate movement committed to reforming the conservative Lutheran Church-Missouri Synod from within. Eventually the group became discouraged and broke away from the 2.6 million-member denomination in 1977. Thousands of moderate Lutherans remained in the Missouri Synod church, but about 100,000 members announced they were leaving, elected officers and organized a new convention. Ten years later, it united with two other national Lutheran bodies to form the Evangelical Lutheran Church in America, which now has 5.2 million members.

The Evangelical Lutherans are the closest counterparts to the Cooperative Baptist Fellowship, the SBC's moderate wing, said Marty. But while the Evangelical Lutherans "wanted as quickly as possible to affiliate with other Lutheran bodies" after the split, Marty said, the Fellowship might not have that option. "They are not really at home with the American Baptists," he said.

– The Presbyterian Church in America was organized in 1973 by conservatives in the Presbyterian Church of the United States, the Southern body of Presbyterians. The PCA said the mother church was denying the deity of Christ and inerrancy of Scripture and forcing local churches to accept women in leadership roles. The PCA claims 224,000 members, mostly in the South. In 1983 the mother church merged with northern Presbyterians to form the Presbyterian Church (USA), which now has 3.8 million members.

"When the Presbyterian Church in America formed out of the old PCUS, they just said 'We don't agree with you any more,'" said Marty.

That's the usual pattern, with the conservative element departing to form a new denomination. The pattern among Lutherans and Southern Baptists, with conservatives retaining power, cuts against the grain of modern denominationalism.

Denominations have played a unique role in America. In fact, they have given American religion its recognizable structure, said the late historian Sidney Mead, who with Sam Hill wrote the "Handbook of Denominations."

The settlers who came to America, beckoned to its shores by the promise of religious freedom, brought with them various versions of the Christian faith. Once religious liberty was written into the new country's Constitution, it guaranteed that a cacophony of religious voices would compete for the attention of its citizens. Gone were the established churches of the European scene, displaced by the constitutional separation of church and state. Pluralism and toleration eventually set the tone for the American religious dialogue.

Religious freedom and the vast opportunities of the American frontier inspired a hunger for new and pure beginnings – new wineskins suitable for the enormous challenges of the New World. During the period between the American Revolution and the Civil War, denominations began to take shape, filling needs once met by family, community, religious authorities -- all scarce on the American frontier.

"What developed was more or less a free market for religion, and the denomination became the brand name," said Albert Mohler, president of Southern Baptist Theological Seminary.

Initially, denominations were built around shared purposes, whether for missions or social ministries. Later, doctrinal differences became more important.

Virtually all historians agree the role of denominations in modern America is changing. Most say denominations play an increasingly minor role in the lives of average Americans. And some say denominations, once the skeleton of American religion, are becoming dry bones.

"There is a lot of fragmentation in denominational life right now," said Russell Richey, associate dean at Duke Divinity School and editor of two books on denominationalism. "There is a search for new structures and new ways of functioning. Southern Baptists are an acute expression of this divisiveness."

Many social researchers say America is in a post-denominational age. Others, like Richey, say America is

reinventing denominationalism. Phenomena like parachurch organizations, church-hopping across denominational lines, and the megachurches -- which are "a little denomination in their own right" -- are evidence of the flux in American religion.

Rather than the disappearance of denominations, however, "what we are seeing is a transformation of these forms," Richey said.

"My sense is the whole denominational mechanism is in transition," said Bill Leonard, chairman of the religion department at Samford University. "This is true for Pentecostals, Episcopalians, Baptists."

While many Baptists speculate whether or not the Cooperative Baptist Fellowship is becoming a new denomination, Leonard said, "That may not be the most relevant question." Denominations will continue to exist and have some impact on the culture, Leonard said, but they will mean less and less to the average American.

In that climate, he said, the Fellowship could have trouble forging a denominational identity.

Scholars say the same cultural factors will affect the Southern Baptist Convention, which has the additional daunting task of trying to restore enthusiasm for a denomination wracked by controversy. "It's not clear to me that the generations coming on are going to flock in droves to the Southern Baptist Convention as it is now led," said historian Sam Hill, a former Southern Baptist and retired religion professor.

"I see a different picture," said Morris Chapman, chief executive of the Southern Baptist Convention. "The lack of loyalty about which some historians and sociologists speak is overstated, in my opinion."

"While I do believe some denominations will experience a post-denominational era, I believe the Southern Baptist Convention has an opportunity to seize the moment," he said. "I believe the spirit of the people, our doctrinal purity, and our love for the Lord are all ingredients that position us to continue to reach the masses. There will always be emptiness and hunger in the heart of mankind. Who is to say that under God's leadership a denomination cannot find its way to continue to reach people?"

"Trends are temporary," he continued. "Who is to say that five, 10, or 20 years from now there won't be a strong surge to identify openly and unapologetically with a denomination that stays on course? If Southern Baptists remain loyal to our Lord, Jesus Christ, we will have little trouble creating loyalty among our people. If a denomination becomes misdirected, that's where it begins to lose its strength."

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## **HMB directors approve staff cuts, affirm statement on ecumenical pact**

By Bob Allen

ATLANTA (ABP) -- Directors of the Southern Baptist Home Mission Board approved deep staff cuts in the agency's home office, averted an effort to repudiate a controversial document signed by its president, and followed orders by the Southern Baptist Convention to refuse missions gifts from the rival Cooperative Baptist Fellowship.

Meeting in Atlanta Aug. 10, the directors approved recommendations deleting or suspending 25 positions at the HMB's Atlanta headquarters because of slumping contributions to SBC causes nationwide.

About half the jobs are professional positions and half support staff, said Larry Lewis, HMB president.

Most of the affected professional positions are vacant now or will be vacant by retirement when the cuts take effect in 1995, Lewis said. He also said the cuts will affect support personnel minimally, because the board expects to hire secretaries to replace workers unwilling to commute after the agency's move from mid-town Atlanta to a new building in suburban Alpharetta, scheduled for next spring.

The cuts are across the board, Lewis said, adding that division vice presidents and department heads were asked to propose ways to cut funds in their areas by 6 percent either through staff reduction or cutting programs. Lewis said he reviewed those recommendations and made the final decisions.

Among the jobs eliminated are three program positions in the evangelism section, a net loss of seven jobs and a three-year suspension of another in the extension section, three jobs and two suspensions in the ministry section, one in the planning and finance section and five secretarial positions in the services section.

The cuts will save nearly \$1.4 million. Along with other cutbacks, Lewis predicted the Atlanta office will be able to absorb about half of the \$4 million being cut from current expenditures to enable the staff to present a balanced budget in 1995, Lewis said.

The Atlanta cuts "may ease the pain" of anticipated cuts awaiting Baptist state conventions, which receive HMB funds through matching-fund agreements, Lewis said. State convention officials have been told to plan on 6 percent fewer dollars from the agency next year, and are currently in the process of deciding where to cut back, he said.

Directors voted 40-28 to endorse both a resolution adopted by the Southern Baptist Convention in June and a "resolution of intent" by the board's executive committee relating to a controversial document signed by Roman Catholic and evangelical leaders last spring.

The motion, by Wade Armstrong, a vocational evangelist from Ceredo, W.Va., passed as a substitute to one offered by Bill Streich, a lay member of First Baptist Church of Wichita Falls, Texas.

Streich's motion asked the board to "renounce" the document *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*. Among evangelical leaders signing the document were HMB President Lewis and Richard Land, executive director of the SBC Christian Life Commission.

Critics have said the statement hurts Southern Baptist evangelism efforts aimed at Catholics by rejecting proselytizing of active adherents and that it involves the SBC in ecumenical efforts traditionally shunned by the denomination for fear of theological compromise.

Streich called for the full board to reject the executive committee's June statement, which he said amounted to an endorsement of the Evangelical-Catholic accord "on both theological grounds and its reported negative impact on missions."

Lewis apologized to members of the board "if what I have done brought embarrassment to you or in any way negated our thrust to evangelize the entire world." But he also defended the document.

Though the document said explicitly it was not a doctrinal statement, it acknowledged several differences of opinion on key teachings between evangelicals and Catholics that will likely never be resolved, Lewis said.

However, he added, "we do agree we're fighting for the soul of America."

Lewis said he signed the document as an individual and not as an official representative of the board. The coalition which produced it included several people he has worked with over the years in his personal involvement in anti-abortion and anti-pornography efforts, he said.

While conservative evangelicals differ with Catholics theologically, he said they ought to work together on social concerns. "If you've been in the trenches -- if you've been fighting the baby killers and the pornographers -- you don't find many liberal Protestants there," he said.

The SBC resolution affirmed the benefits of conversation between Baptists and Catholics and urged cooperative efforts on social and moral concerns, while affirming Baptist doctrines such as justification by faith and the need to evangelize all people regardless of church affiliation.

The "resolution of intent" adopted June 14 by the HMB executive committee interpreted the "Evangelicals and Catholics Together" accord as not "prohibiting a fervent witness to all unsaved and unchurched people, regardless of their denominational affiliations."

Lewis later told Associated Baptist Press the trustee vote should not be interpreted as endorsing the "Evangelicals and Catholics Together" document but that "it appears to be a confirmation" of the president's right to speak out on controversial issues.

Streich said he plans to distribute a petition to board members individually to allow them to sign on to a minority opinion and release it to the press.

HMB chairman Bob Curtis, pastor of Ballwin Baptist Church in suburban St. Louis, Mo., said Streich is free to contact board members, but the document will not be recognized as an official minority report because it comes outside outlined procedures for such statements.

The directors also voted overwhelmingly to obey SBC action instructing all convention agencies not to accept funds from the Cooperative Baptist Fellowship, ignoring an impassioned plea by one board member.

Rose Bear, a volunteer Baptist Student Union director from Terre Haute, Ind., asked the directors to refuse the SBC directive "because it is the wrong thing to do." (See related story.)

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## **HMB follows SBC order despite impassioned plea**

By Bob Allen

ATLANTA (ABP) – Ignoring an impassioned plea by one board member, directors of the Southern Baptist Home Mission Board voted overwhelmingly to obey a Southern Baptist Convention instruction not to accept funds from the Cooperative Baptist Fellowship.

Rose Bear, a volunteer student director from Terre Haute, Ind., asked the directors to refuse the SBC directive against the Fellowship, a moderate organization promoting alternative missions programs that bypass the SBC, "because it is the wrong thing to do."

She told HMB directors, meeting Aug. 10 in Atlanta:

"This is the wrong thing to do because of missions. If we adopt the motion we are saying by our actions that it would be better for an immigrant family to have no Bible at all than to have one purchased with CBF dollars; it would be better for a child to go hungry than to have a bowl of soup bought with CBF funds; it would be better for an inner-city gang member to never hear the gospel than to hear it from someone whose salary was tainted by CBF contributions. I am not willing to say that. ... "

"If missions is truly our love, we will let nothing seduce us away from that. If throwing a punch at CBF is our main objective, then we need to change the name of this board. If CBF needs to be chastised, surely the Creator of heaven and earth is equal to that task. I find it written nowhere in the Great Commission that that is part of our job description.

"This is the wrong thing to do because of relationships. Jesus says 'By this shall all men know that ye are my disciples, if ye have love one to another. Does this motion pass that test? On the eve of his crucifixion our Lord made one request for us as he agonized in prayer. He did not ask the Father to make us smart or rich or powerful or successful or even happy. He asked the Father to make us one. Is this motion in harmony with the heart of Jesus or contrary to it?

"If we acquiesce to this demand of the 4,730 [who voted for the SBC proposal], we join them in saying to multiplied hundreds of our brothers and sisters: 'We don't need you. We don't want you. Get out.' This is an attitude of retribution, not reconciliation. And it is not worthy of this board. It is not worthy of this denomination and it is certainly not worthy of the gospel of Christ.

"This is the wrong thing to do because of our accountability. ... We do not have to answer for what the convention does or what CBF does, but we do have to answer to God for what we do. ... Furthermore we are accountable to Southern Baptists, not just the 58 percent of those present and voting in Orlando, but to all 15 million-plus Southern Baptists who are living today -- to say nothing of those who have gone before and those who will someday follow. You have to look no further than the book of Exodus to see what happens when the people of God choose to follow a majority that is wrong.

"I imagine that there are some of you who don't really believe deep in you heart that turning down missions money is a good idea, but you're afraid that if you vote against the motion you will be misunderstood, criticized or branded as liberal. I know those are fears I've faced. Teenagers aren't the only ones who have to deal with peer pressure. If that describes your situation, let me urge you to be strong and just say 'no'. ..."

"I entreat you, fellow board members, to stand with me defeating this motion soundly. But if you will not, then I will stand alone."

Asked by a director why the board was voting on an issue that seemingly was settled by mandate of the convention, Lewis said the SBC's Bylaw 28 requires any motion involving the inner workings of an agency must be referred to that agency.

Lewis said, "I do believe this board is vested with the authority" to act on the referral, but "when the convention gives us such a clear direction, I do not think we have an option but to comply."

In a show-of-hands vote, six directors opposed the motion.

In another Fellowship-related matter, trustee chairman Bob Curtis, pastor of Ballwin Baptist Church in suburban St. Louis, Mo., announced to directors that he has appointed a committee to study how the board should relate to state conventions which permit churches to pass funds to the CBF through their offices.

Curtis will chair the committee. Also serving on the committee will be Greg Martin, pastor of Commission Road Baptist Church in Long Beach, Miss., who called for the committee in a motion adopted by the board's executive committee meeting in Orlando June 14.

Other members include Gene Bowman, Marvin Capehart, Tom Madden, Ann Cushing, Shirley Russell, Ed Hayes and staff members Ernest Kelly and Gary Jones, ex-officio.

Curtis said the group will consult with HMB staff and state convention executive directors before reporting to the board's executive committee in October. Any recommendations would come to the full board in December, he said.

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## **Job cuts approved by HMB directors**

ATLANTA (ABP) -- These are the program positions eliminated in staff cuts approved by Home Mission Board directors Aug. 10.

### **Evangelism Section:**

-- A vacant national missionary position in the personal evangelism department. The work will be reassigned to other departments.

-- The national missionary position in the interfaith witness department. The current national missionary, Bill Gordon, will be transferred to the vacant position of associate director of the department.

-- The special assistant for promotion and project development. Bobby Sunderland, who holds that position, will be transferred to another job.

### **Extension Section:**

-- The office of associational administration. Responsibilities will be transferred to other offices.

-- The national manager of Town and Country Thrust and Metro Thrust. The person in the job, Bob Moore, will replace Everett Anthony, who retires Dec. 31, as director of the office of metropolitan missions.

-- Two regional manager positions in the office of Mega Focus Cities. One of the managers, Michael Cox, will be named to a new position of associate director of the office.

-- Director of the ethnic resource and church development department will be suspended for three years.

-- The national missionary to work with an ethnic leadership development program at Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

-- One of the two national missionary positions related to deaf ministries. Clifford Bruffey will retire from one of the jobs Dec. 31. He will continue to do contract work for the board.

-- The national missionary for Haitian outreach. Peter Golinski will retire from the position Dec. 31.

-- The office of associate director of the new church extension division. The associate director, Kenneth Niebel, will retire Dec. 31.

-- Four full-time and one part-time support staff positions.

### **Ministry Section:**

-- The director of the missions ministries division and the secretary to the director. Beverly Hammack, the current director, retires Dec. 31. Positions now in her division will relate directly to the Ministry Section office.

-- The associate director of the church and community ministries department will be suspended indefinitely. Harold Hime will retire Dec. 31.

-- The associate director of church and community ministries, suspended for one year. The current person in the job, Gerald Hutchison, will become director of the department, replacing Harold Wilcox, who retires.

-- The field staff position of assistant director. Nathan Porter, currently in the position, will retire Dec. 31.

A new position of director of projects development will be added to the Ministry Section. Jane Bishop, currently secretary to the director of the missions ministries division, will take the new job.

Planning and Finance Section:

-- The vacant position of associate director of program research in the program research department.

Services Section:

-- Five full-time support staff positions, eliminated in a restructure.

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-- By Bob Allen

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