

# Associated Baptist Press

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

April 23, 1998

(98-30)

## In this issue:

- **Southern Baptist missionary shot to death in Colombia**
- **Seminary remodeling includes reincarnation of historic church**
- **Trustee chairman's departure symbolizes shift at seminary**
- **Gains by conservatives far exceed call for 'balance' struck in 1991**
- **Kathryn Chapman dead at 57; was longtime Southern prof**
- **Record proposes staff reorganization at NAMB**
- **Fellowship leaders fan out to spread the word in Texas**
- **High court turns away worship-access dispute**

## **Southern Baptist missionary shot to death in Colombia**

BOGOTA, Colombia (ABP) -- A Southern Baptist missionary in Colombia was fatally shot in front of his home in Bogota April 21.

The missionary, Charles W. Hood Jr., 44, had left his house about 3 p.m., apparently to go to a bank. His wife, Becky, said she heard a shout and a gun shot. When she ran from the house, she saw her husband lying on the ground and a man speeding away on a motorcycle.

Hood died en route to a hospital, while being transferred from a nearby clinic.

Jerry Rankin, president of the Southern Baptist International Mission Board, said he was "grieved and saddened" by Hood's death.

Hood is the 14th missionary or member of a missionary family to become a victim of murder or "other hostile action" in the IMB's 153-year history, according to a news release.

Dickie Nelson, associate director for the Richmond, Va.,-based IMB's work in Colombia, said officials do not know the motive for the shooting. Colombia has the highest murder rate in the world -- nine times that of the United States.

Rankin said missionaries take seriously the dangers of serving overseas but accept risk as part of their calling.

"There's no place in the world where the safety of a missionary can be guaranteed," Rankin said. "But missionaries follow the call of God wherever it leads, even into dangerous places, because they value making Christ known and bringing the lost to salvation."

Formerly from Missouri, Hood was appointed a missionary in 1987. He worked as a general evangelist in Bogota, a city of 4.2 million people, and was involved in theological education by extension.

A former minister of education at two Southern Baptist churches in Missouri, Hood is survived by two children: Rebecca, an 11th grader who lives at home, and Aaron Charles, a student at Ouachita Baptist University in Arkadelphia, Ark. His parents, Charles Sr. and Ruth Hood, live in Ash Grove, Mo.

-30-

-- By ABP staff

## **Seminary remodeling includes reincarnation of historic church**

By Mark Wingfield

LOUISVILLE, Ky. (ABP) -- The sanctuary of historic First Baptist Church of Providence, R.I., will be recreated in a new chapel at Southern Baptist Theological Seminary.

The 250-seat worship center, in what currently is Broadus Hall, will be the centerpiece of nearly \$3 million in building-renovation projects approved April 21 by trustees of the seminary in Louisville, Ky.

First Baptist Church of Providence is generally regarded as the first Baptist church to be established in America. The New England-style meeting house was built in 1774, although the church was founded in 1639.

Architectural drawings shown to trustees by President Albert Mohler included features such as boxed pews and a raised hourglass-style pulpit. Mohler said the decor would be white in color and classical in style.

The \$2.9 million in renovations approved by trustees will be funded largely by borrowing from the seminary's own cash reserves functioning as endowment, Mohler said. Of the seminary's \$80 million endowment, about \$15 million is in unrestricted funds the seminary has chosen to invest as endowment and has the prerogative to use in various ways, he said.

Creation of the new worship center, which also will be used as a preaching laboratory for students, is part of the third phase of a total renovation of Norton Hall, built on the seminary campus in 1926. Phases one and two of the renovation already are complete and were funded separately.

Also part of the new project will be relocation of the seminary's business services division to Sampey Hall and Mullins Lounge on the main campus. Most business offices currently are housed in the Carver Building which is away from the heart of the campus.

Space in the Carver Building being vacated by the business services division will be remodeled to house the new James P. Boyce College of the Bible, which is scheduled to open in August.

Mohler said the new worship center is needed because the seminary now has only Alumni Chapel, which seats 1,600, and a small chapel that seats about 40. The new facility will fill a need for a medium-size sanctuary, he said.

The worship center will be connected to the west wing of Norton Hall by a new lobby. A pipe organ currently housed in the School of Church Music's recital hall will be moved to the new worship center as well.

In other business, seminary trustees approved a \$17.4 million budget for the coming fiscal year, a 2 percent increase over the current year. The budget includes \$100,000 less in Cooperative Program income from the Southern Baptist Convention, due to recent declines in Southern's enrollment.

However, that loss is made up in part by a range of increases in student fees, ranging from a 5 percent increase in matriculation fees for most degree programs to an 11 percent increase in matriculation fees for doctor of ministry students.

The new budget also includes increases of up to 4 percent of staff and faculty salaries, to be awarded based on merit. Seminary employees received no pay raises last year due to the school's tight financial situation.

Seminary treasurer T.J. McGlothlin said the school is operating so far this fiscal year with income exceeding expenditures by \$1.3 million.

Mohler also reported that spring on-campus enrollment is 1,267, up from 1,067 last spring. More than half that increase (125 students) is made up by women enrolled in one-night-a-week courses offered through a new Seminary Wives Institute. The institute, directed by Mohler's wife, Mary, offers courses such as "MasterLife" and "The Ministry of Hospitality."

Trustees also approved an amendment to the seminary's charter requested by the SBC Executive Committee. The amendment stipulates that the seminary as a corporation has one member, and that member is the SBC.

Mohler explained that all SBC agencies and institutions have been asked to insert similar language into their charters to prevent any defections from SBC control. "The reason for this is the defection of some institutions from state conventions. ... This is intended to keep SBC institutions from taking any such action."

Mohler said Southern is the first of the SBC's six seminaries to take such a step, although the International Mission Board and Sunday School Board already have complied.

Seminary trustees also elected new officers. The new chairman is Ruffin Snow, minister of evangelism at First Southern Baptist Church of Del City, Okla. First vice chairman is Roger Spradlin, pastor of Valley View Baptist Church in Bakersfield, Calif.; second vice chairman is Dennis Saller, a dentist from Melbourne, Fla.; and secretary is Byron Boyer, a retired teacher from Louisville.

Six current faculty members were granted promotions either to elected faculty status or tenured status: Thomas Schreiner, professor of New Testament; Mark Seifrid, associate professor of New Testament; Ben Mitchell, assistant professor of Christian ethics; Jack Cunningham, professor of Christian education; Thom Rainer, professor of evangelism and church growth; and Mark Terry, professor of missions and evangelism.

-30-

## **Trustee chairman's departure symbolizes shift at seminary**

By Mark Wingfield

LOUISVILLE, Ky. (ABP) -- Jerry Johnson quoted from the Gospel of Luke in his last moments as chairman of trustees at Southern Baptist Theological Seminary.

"Now let your servant depart in peace, for my eyes have seen your salvation," Johnson said, quoting words uttered by Simeon upon seeing an infant Jesus at the temple and recognizing him as fulfilling Old Testament prophecy concerning the consolation of Israel.

Johnson, one of the most controversial and outspoken of Southern's trustees during a decade of conflict and transition at the seminary in Louisville, Ky., concluded a two-year term as board chairman April 21. His passing of the gavel to a new chairman was symbolic not only for Johnson but also for fellow trustees and administrators.

The implication of Johnson's statement -- and a sentiment echoed by others during the meeting -- was that the once-unthinkable goal of rescuing the Southern Baptist Convention's mother seminary from "liberalism" was now complete.

As one of the seminary's youngest-ever trustees when he came on board in 1989 at age 26, Johnson gained instant recognition by declaring that one would have to be "blind as a mole" not to see that then-President Roy Honeycutt "doesn't believe the Bible."

That was one of the loudest initial salvos in what would become a bitter campaign by an emerging ultra-conservative majority on the board to reverse the seminary's theological course. Although surviving Johnson's initial attack, Honeycutt, an Old Testament scholar who served 11 years as president, moved up retirement plans

and stepped aside in 1993. He was succeeded by Albert Mohler, a former Baptist state paper editor who has presided over a radical shift in thinking among the seminary's faculty and student body.

This spring marks the conclusion of Mohler's fifth year in office, a milestone noted in an April 20-22 trustee meeting by the unveiling of a new portrait of Mohler to hang in Heritage Hall, alongside portraits of past presidents including Honeycutt, Duke McCall, E. Y. Mullins, John Broadus and James Boyce.

"When I think of where Southern Seminary stands at present, I am aware the Lord has given us exceedingly, abundantly above what anyone could ask," Mohler told trustees.

Mohler described the seminary's current phase as a "season of promise and fulfillment."

"We are standing on the shoulders of giants who have gone before us," Mohler said in reference apparently excluding some of his more moderate predecessors. "We are standing in fulfillment of what I think those founders would have wanted."

Having faced "the unilateral doctrinal disarmament of the Christian church" head on, Mohler said the seminary now is standing steadfastly for God's truth.

"I know we could not be where we are today without the support of this board," Mohler added, "and behind you the support of churches who are determined to have a seminary that serves them faithfully."

Mohler said the seminary now has "the flagship evangelical faculty to be found anywhere" and that he would not trade the current faculty for any other.

During Mohler's five-year tenure, the seminary has experienced a faculty turnover of 70 percent or more, with both longtime moderate professors and newer conservative professors moving, being forced out or retiring.

Mohler highlighted the trustees' election of several newer faculty members from appointed posts to more permanent regular teaching posts, noting their "quality" and "commitment."

He said he looks forward to the fall when these faculty members will sign the seminary's 140-year-old doctrinal statement, called the Abstract of Principles.

"I know when they sign it they mean it," he said, alluding to published comments by former faculty members that they had signed the Abstract in good conscience by rationalizing some of the documents more troublesome points.

Asked in a later interview to explain what he meant by the reference, Mohler cited a column written by former professor Henlee Barnette published in the Kentucky Baptist newspaper Western Recorder in December.

In the column, Barnette said he signed the Abstract despite disagreeing with a literal interpretation of its article on "election." He explained he could sign the Abstract in good conscience because he understood it to be a "compromise" document which was never intended as a complete theological statement or a set of rules.

Mohler picked up on that theme in explaining his comments about the integrity of Southern's current faculty. "There is a difference between seeing the Abstract as clearly binding or as more symbolic," he said.

Two of the stickiest points of the Abstract of Principles are articles on providence and election.

Article IV, on providence, says that "God from eternity decrees or permits all things that come to pass and perpetually upholds, directs and governs all creatures and all events." Article V says that "election is God's eternal choice of some persons unto everlasting life."

Mohler, like the seminary's first president, subscribes to a theology labeled five-point Calvinism. A tenet of Calvinism is the doctrine of limited atonement, which says that Jesus' death on the cross is effective to save only those chosen by God for salvation. It implies that God also determined in advance to send other people to hell.

Asked if a faculty member now must affirm limited atonement in order to sign the Abstract and "mean it," Mohler said no.

Although an increasing number of Southern's faculty adhere to five-point Calvinism, Mohler cited top administrators Danny Akin and Thom Rainer as two non-five-point-Calvinists who signed the Abstract with integrity.

The Abstract actually requires professors to subscribe to only three elements of Calvinism, Mohler said: the total depravity of humanity, the doctrine of election and the perseverance of the saints.

Barnette, in his published column titled "The Abstract of Principles: Why I Signed It," disagreed with that assessment, particularly as it relates to Article V on election.

The statement in the Abstract expressed the view that "God chose some people to go to heaven, and by implication, others to hell."

Mohler reiterated in the interview that holding such a belief is not necessary to affirm the Abstract. A proper reading of the Abstract "allows for" belief in limited atonement but "does not stipulate" such belief, he said. "Both possibilities have been accommodated."

-30-

## **Gains by conservatives far exceed call for 'balance' struck in 1991**

LOUISVILLE, Ky. (ABP) -- In 1991, as an impasse was mounting between an emerging conservative majority of the trustee board and a more moderate faculty and administration of Southern Baptist Theological Seminary, peace was brokered through a "Covenant Renewal" document.

In this document, the administration, faculty and trustees agreed to work together to bring theological balance to the faculty by adding more "conservative evangelical" scholars until parity was achieved.

All parties pledged "fairness in selecting faculty across the theological spectrum of our Baptist constituency" toward the end result of a "balanced representation" on the faculty.

"Until the trustees, in consultation with administration and faculty, determine that the seminary has achieved faculty balance, the seminary will employ only faculty or instructors ... who sign the Abstract of Principles and positively affirm this covenant, including its statement on Scripture," the document said.

By all accounts, the transition in Southern's faculty now has gone further than anyone dreamed possible in 1991. With a turnover rate of more than 70 percent, the vast majority of faculty members present in 1991 have departed and been replaced by much more conservative thinkers.

Julian Pentecost, a former trustee from Virginia, was chairman of the committee that drafted the Covenant Renewal document.

In a recent interview, Pentecost said the Covenant Renewal was not the "instrument of peace" it could have been, and he was disappointed with the final product.

However, even the hope for achieving a so-called "balance" on the faculty has been abandoned, he said. "I don't think they went to a point of balance and stopped. It has gone far beyond the point of balance."

At the conclusion of an April 21 trustee meeting during which the seminary's faculty transition was once again noted, President Albert Mohler was asked whether the Covenant Renewal document is still binding.

"It still stands and is still signed by all faculty members," Mohler replied.

Has the balance in faculty the Covenant Renewal document sought been achieved?

"I think there are many different interpretations of what that balance would look like," Mohler said.

"What was clear at the time was the Covenant Renewal document was a bridge instrument ... to find a way through an impasse," he added. There always was the understanding that the document could be revisited and revised, he said.

Regardless, Mohler said, "I made clear to all when I came as president what kind of faculty I would bring, and I have been true to that commitment."

-30-

-- By Mark Wingfield

## **Kathryn Chapman dead at 57; was longtime Southern prof**

LOUISVILLE, Ky. (BP) -- Longtime Southern Baptist Theological Seminary professor Kathryn Chapman died April 22. She was 57.

The cause of death was not disclosed. She had recently battled cancer and was hospitalized April 17 with pneumonia and a fever, according to a news release.

Chapman joined the faculty of the seminary in Louisville, Ky., in 1978 as an assistant professor and director of the seminary's child-care center. In 1995 she was elected Gaines S. Dobbins Professor of Childhood Education.

Chapman was a popular member of the seminary faculty. The December 1995 graduating class established the "Kathryn N. Chapman Student Scholarship Fund" in her honor. She was awarded the first Findley B. and Lounenia Edge Faculty Award for teaching excellence in May 1991.

Seminary President Albert Mohler called Chapman "a dear and cherished member of this faculty" who "will be greatly missed."

Chapman wrote numerous books and articles, including the children's books, "Who Jesus Is," "God and I Can Talk," and "Parenting by Grace." She also wrote an unpublished manuscript, "Bald Before God: Discovering Cancer."

Chapman was a longtime member of Crescent Hill Baptist Church in Louisville. She was the church's interim minister of childhood education from 1992 to 1994.

She is survived by a sister, Jane Chapman, and two brothers, Bill and Terry.

-30-

-- By ABP staff

## **Reccord proposes staff reorganization at NAMB**

ALPHARETTA, Ga. (ABP) -- Less than a year after it was formed, the North American Mission Board of the Southern Baptist Convention already is in need of organizational changes, President Bob Reccord has announced.

Reccord, who was chairman of the committee that created NAMB's structure and staff before being named president of the new agency, told employees April 13 that organizational changes will be proposed to trustees the first week in May.

These "minor tweaks" will result in only about 10 people changing direct supervisors, Reccord said, but several work units will be shifted from one work group to another. One new vice presidential position will be created and another vice presidential position eliminated.

NAMB's media technology center, located in Fort Worth, Texas, will be elevated from department level to that of a vice presidential group. That unit is what remains of the old Radio and Television Commission, one of three agencies merged to create NAMB last June.

With this change, David Clark, executive director of the media technology unit, will be elevated to vice president of the newly named broadcast communications group.

The media technology unit originally was one of five units within a media and missions education group. That vice president-headed group also will change names in the restructuring, becoming the mobilization and missions education group, with Nate Adams remaining as vice president.

While losing oversight of Fort Worth operations, Adams' group will assume purview of a smaller volunteer-mobilization unit, formerly housed in a separate strategic planning and mobilization group.

The vice president for business services position, held by Ernest Kelley, will be eliminated, and all units previously reporting to Kelley will instead report to the vice president of strategic planning and mobilization, Mike Day.

Day's unit will be renamed the strategy and business services group.

Kelley, who was interim president of the Home Mission Board before it was dissolved to form NAMB, will take on a new role as special assistant to the president. Reccord said Kelley, who is nearing retirement age, will enhance partnerships in new work areas, particularly Alaska, the Northwest and Canada.

As part of the change in business services, Carlos Ferrer, formerly NAMB's comptroller, will assume additional responsibilities as NAMB's chief financial officer. Ferrer joined the HMB in 1992.

Reccord told NAMB employees that the agency's structure was "created last year almost in a vacuum, knowing that some adjustments would be necessary. Now that we have developed a solid strategic direction, we must have a structure that allows us to be more effective."

Reccord also said this would not be the last organizational change at NAMB.

"We cannot allow ourselves to get in comfort zones that are unproductive," he said. "We must be willing to constantly change in order to meet the changing needs of our partner churches, associations, state conventions and sister agencies."

NAMB has an inventory of about 350 staff positions, although several dozen of those positions have not yet been filled or have been filled and then vacated in the agency's early days of operation.

-30-

-- By ABP staff

## **Fellowship leaders fan out to spread the word in Texas**

By Marv Knox

DALLAS, Texas (ABP) -- Although the pace of its growth has slowed, the Cooperative Baptist Fellowship continues to offer "cutting edge" opportunities for Baptists, Fellowship Coordinator Daniel Vestal said during an April series of meetings across Texas.

Vestal said the enormity and urgency of the Fellowship's mission leaves no time, energy or spiritual stamina for waging war against the Southern Baptist Convention, out of which the moderate splinter group formed in 1991.

Vestal headed a crew of staff members from the Atlanta-based Fellowship and Texas pastors who fanned across the state to conduct at least 37 "Celebrate the Spirit; Learn the Truth" rallies April 20-24.

In addition to Vestal, rally speakers were Keith Parks, head of the Fellowship's global-missions efforts; Gary Parker, leader of its Baptist-principles emphasis; and Bill Bruster, a director of its church-relations program; as well as Texas pastors Dean Dickens of Garland; Jerold McBride of San Angelo; and Charles Wade of Arlington.

"The Cooperative Baptist Fellowship was born out of the controversy of the Southern Baptist Convention, out of the conflict and chaos of 20 years," Vestal said at the first rally, held at Wilshire Baptist Church in Dallas.

The Fellowship started in May 1991, less than a year after its supporters conceded the SBC's political/theological "holy war" to a group that had worked for more than a decade to turn the convention sharply to the right.

The kingdom of God and the Fellowship's mission cannot be advanced by continuing that fight, said Vestal, who was pastor of Tallowood Baptist Church in Houston before he joined the Fellowship's staff a year ago.

"I'm not going to give my energy, and the Fellowship is not going to devote its energy, to saying bad things about people" in the Southern Baptist Convention, he declared.

Throughout the meeting, Vestal ignored invitations to lambaste SBC leadership. During a question-and-answer period, when audience members criticized the convention, he merely turned to the next questioner.

However, Vestal did take a moment to refute accusations being spread about the Fellowship by conservative opponents.

"Some things being said about us simply are not true," he stressed.

"CBF is not an organization that believes in gay marriages. We're not an organization whose leaders don't believe the Bible."

Repetition of those rumors "is a deliberate effort to diminish us," he added.

"Here's what I have to say about that: 'Blessed are you when others persecute you and falsely say all kinds of evil against you, ... for so they treated the prophets before you,'" Vestal said, quoting Jesus.

"We're going to articulate who we are and what we believe -- in the spirit of Christ," he said.

Despite its stormy beginning and continued criticism by SBC leaders, "we are a work of grace -- a testimony of how God brings good out of bad," he added. "We represent a new way of being Baptist."

That way includes sharing leadership and vision among "laity and clergy, male and female, female and male clergy, and persons who are black, brown and white," he said.

It also includes "cutting edge" developments on three fronts, Vestal noted. They are:

-- Organizational structure.

"CBF represents the wave of the future," he claimed. "We're not pyramid-shaped, like a typical convention. We're more molecular -- a collection of networks, connecting and interconnecting groups of Baptists together."

Moreover, the Fellowship doesn't plan to become a pyramid-shaped convention, he noted. "In 1997, we 95 percent said we do not want to be a convention. ... We think conventions in the future will look more like CBF than CBF looks like present conventions."

-- Global missions.

"We're on the cutting edge of global missions in the way we've come to see the world," Vestal said.

The Fellowship focuses its missions priority on World A, the 1 billion people globally who have not had an opportunity to hear the gospel, he said.

Specifically, the Fellowship ministers to unreached people groups, collections of people whose language, ethnicity and culture bind them together and who have not heard the message of Christ, he said.

-- Theological education.

The Fellowship provides some financial support and networking to the 11 new Baptist seminaries, divinity schools and Baptist "houses" at universities that have been started in the past eight years, Vestal said.

"When in history have that many institutions for theological education been started in such a short period?" he asked. "The Fellowship didn't start any of them, but we partner with them."

These small new schools are providing intensive training to young ministers, with commitment to mentoring them and focusing on Baptist principles, he said.

## High court turns away worship-access dispute

By Larry Chesser

WASHINGTON (ABP) -- The United States Supreme Court has declined to intervene in a dispute over a policy of not allowing churches to worship in New York City public schools.

Without comment, the high court refused April 20 to review a federal appeals-court decision upholding the New York Board of Education policy. Thirteen religious groups had asked the Supreme Court to strike down the policy banning the after-hours use of public-school facilities for worship and religious instruction.

The policy permits outside groups to use school facilities for a variety of purposes, including the discussion of religious material. But it specifically prohibits "religious services or religious instruction on school premises."

An evangelical Christian church, the Bronx Household of Faith, filed a lawsuit challenging the policy after it was denied permission to meet in a middle school for weekly worship services. The church claimed the policy violates protections of free speech and religion in the First Amendment.

Both a federal district court and the 2nd U.S. Circuit Court of Appeals sided with school officials.

The appeals court described the school facility as a "limited public forum" that had been opened to outside organizations for a wide variety of civic and social uses.

Access to such forums may be limited, the court said, as long as the restrictions are "reasonable and viewpoint neutral." In this case, the court said the school's policy was reasonable and did not discriminate on the basis of viewpoint.

A church-state lawyer who was among those challenging the policy criticized the Supreme Court's refusal to review the lower-court rulings.

"If there ever was a case that cried out for review by the court, it was this one," said Brent Walker, general counsel of the Washington-based Baptist Joint Committee.

Walker said there is "no constitutionally significant distinction" between "discussing" religion, which is permitted under the school-use policy, and worship, which is not.

Walker said the Supreme Court's denial to review the case "does not approve the lower court's decision on the merits" and that the case is "not binding outside the 2nd Circuit Court of Appeals."

In their brief urging the high court to overturn the policy, the religious groups argued that the Supreme Court has already said that government officials cannot deny access to a community group solely because its religious speech includes worship and religious instruction.

In a 1981 decision in *Widmar vs. Vincent*, the Supreme Court "rejected a policy essentially identical to the school-district policy in this case," the groups contended. In that case, the high court rejected an attempt by a state university to deny access to groups seeking to meet for religious purpose and instruction.

The brief was filed by the Christian Legal Society, the Baptist Joint Committee, the Council of Churches of the City of New York, the Ethics and Religious Liberty Commission of the Southern Baptist Convention, Focus on the Family, the General Conference of Seventh-day Adventists, Liberty Counsel, the National Association of Evangelicals, the New York City Church of Christ, the Presbyterian Church (U.S.A.), the Queens Federation of Churches, the Union of American Hebrew Congregations and the Union of Orthodox Jewish Congregations of America.

-30-

---

END