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**SBC resolutions affirm families,  
Iraq war, condemn homosexuality**

By Marv Knox

PHOENIX (ABP) — Southern Baptists punctuated key themes of their annual gathering w statements affirming "kingdom families" and condemning homosexual unions.

Those topics highlighted a slate of eight resolutions approved by messengers to the Southern Baptist Convention annual meeting June 18 in Phoenix.

Messengers also condemned abortion, declared the recent war in Iraq "just," affirmed religious liberty, denounced anti-Semitism, called for a response to the global AIDS crisis and thanked the local hosts. They zipped through the resolutions, pausing only briefly to defeat two amendments made by Wiley Drake, a perennial fixture at SBC microphones, known for offering a spate of motions and resolutions.

A key focal point of the Phoenix meeting actually occurred the evening before the convention started, when the annual Pastors' Conference turned its final session into a Kingdom Family Rally. The rally capped three years of preparation by the SBC's Council Family Life.

That emphasis telegraphed the SBC's first resolution, "On Kingdom Families." It cited divorce, attempts to redefine the family, infidelity and abandonment as factors underminir the "biblical model of the family."

Even the church is not immune, the resolution conceded, noting, "a disproportionately lar number of children reared in evangelical churches are growing up to leave the 'faith of the fathers.'"

Through the resolution, messengers agreed to "renew our commitment to build kingdom families by the recovery of the biblical understanding of family and the acknowledgement the permanence and responsibilities of the marriage covenant."

The resolution denouncing "same-sex marriage" tied in closely with a new initiative to encourage churches to provide ministries to help people leave the homosexual lifestyle. The "same-sex marriage" resolution cited recent advances made by advocates of homosexual rights – Vermont legalization of "civil unions" for same-sex couples, a California law giving registered partners the same rights as married couples, courts in Massachusetts and New Jersey considering legalization of same-sex unions, and the Full Faith and Credit Clause of the U.S. Constitution, which requires that marriages enacted in one state be recognized nationally.

These initiatives will result in more homosexual couples demanding their "marriages" be recognized in other states, the resolution predicted.

Homosexual unions have received support from newspapers, "a vast segment of the entertainment industry" and public schools, the resolution claimed. However, "Jesus states that marriage is a sacred, lifelong bond between one man and one woman," and the Bible calls the homosexual lifestyle "sinful and dangerous both to the individuals involved and to society at large," the resolution said.

"Legal and biblical marriage can only occur between one man and one woman," messengers affirmed. They went on record opposing "all efforts by any court or state legislature to validate or legalize same-sex marriage or other equivalent unions." The resolution urged Southern Baptists to "demonstrate our love for those practicing homosexuality by sharing with them the forgiving and transforming power of the gospel of Jesus Christ."

The other resolutions:

– Condemned abortion. "Scripture reveals that all human life is created in the image of God and therefore sacred to our Creator," the resolution stated. The resolution criticized 1970s-era SBC leaders and resolutions because they "endorsed and furthered the 'pro-choice' abortion-rights agenda."

Messengers went on record stating the Roe vs. Wade Supreme Court decision "was based on a fundamentally flawed understanding of the U.S. Constitution, human embryology and the basic principles of human rights."

– Affirmed the recent war that resulted in the "liberation of Iraq." "We believe Operation Iraqi Freedom was a warranted action based upon historic principles of just war," the resolution said. It affirmed President Bush, Congress and the U.S. military for successfully executing the war.

– Declared "absolute religious liberty" to be a basic human right that should be affirmed globally. The resolution portrayed Southern Baptists, the nation's largest Protestant denomination, as a maligned minority. "Southern Baptists and other evangelical Christians have in recent months been increasingly portrayed by the media and by international government sources as intolerant and even dangerous because of our commitment to Christ as the only way of salvation."

Such characterizations misrepresent the history of Baptists, who have been "determined advocates of freedom, especially religious liberty," the resolution said. It cited "a growing movement" that labels Christian preaching a "hate crime."

Religious liberty not only affirms the right to remain involved in the religious tradition of one's birth, but also affirms "the right of anyone to change his religious loyalties without fear of persecution," the messengers avowed.

– Denounced "all forms of anti-Semitism as contrary to the teachings of our Messiah and assault on the revelation of Holy Scripture."

– Supported humanitarian efforts to combat the AIDS crisis around the globe and urged prayer for and ministry to AIDS victims. The resolution noted the epidemic of HIV-AIDS in Africa and affirmed emergency relief, such as \$15 billion allocated by President Bush and Congress to combat the disease in Africa during the next five years. It pointed out AIDS has been combated most effectively by an abstinence-based strategy that calls for sexual relations to take place only within marriage.

This year, a new convention bylaw required messengers to submit proposed resolutions in advance of the annual meeting. Resolutions Committee Chairman Mike Hamlet, pastor of First Baptist Church of North Spartanburg, S.C., declared the procedure a success. But Drake, whose amendments to the Iraq and religious liberty resolutions lost overwhelming support, proposed a motion to suspend the submit-in-advance bylaw. Convention parliamentarian ruled his motion out of order, noting the bylaw could not be suspended.

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### **Patterson reportedly to be named Southwestern Seminary president**

By Mark Wingfield

FORT WORTH, Texas (ABP) – Paige Patterson will be nominated as president of Southwestern Baptist Theological Seminary in a called meeting of seminary trustees June 24.

A seminary spokesman confirmed to the Fort Worth Star-Telegram and the Dallas Morning News that Southwestern's trustees have been called to a special meeting in Fort Worth June 24.

Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., confirmed to the Morning News that he is the candidate and will be in Fort Worth for the meeting. The Star-Telegram reported that Patterson previously met with the presidential search committee two weeks ago.

The Star-Telegram article quotes several sources close to Southwestern and Southeastern praising Patterson as the right person for the job and indicating he is the candidate.

Patterson would succeed Ken Hemphill, who is leaving to accept a newly created position in Nashville, Tenn., as national strategist for the Southern Baptist Convention's Empowering Kingdom Growth emphasis.

Hemphill and other seminary leaders have denied previous reports that Hemphill was pressured to leave the seminary presidency. However, numerous sources related to the seminary have told the Baptist Standard, the Star-Telegram and the Morning News that Hemphill was forced to leave by a group of fundamentalist trustees acting in concert with other SBC leadership.

Trustees reportedly have wanted a stronger personality at the helm who will sweep out all faculty deemed not in agreement with the SBC's fundamentalist theology and conservative politics.

Patterson is viewed as an ideal choice for the task, because he was one of two architects of the so-called "conservative resurgence" that has reshaped the SBC since 1979. Along with

Paul Pressler of Houston, Patterson sounded an alarm about alleged liberalism in SBC schools and agencies, rallying busloads of messengers to SBC annual meetings to elect string of ultra-conservative presidents. Those presidents in turn influenced the selection of trustee boards.

Supporters of that conservative movement hail Patterson as a defender of the faith.

"Dr. Patterson is one of the heroes of our denomination," Southwestern trustee Lolley Cogswell of Sherman told the Star-Telegram.

Bob Pearle, pastor of Birchman Baptist Church in Fort Worth, told the newspaper Patterson would be an excellent choice at Southwestern.

Likewise, former SBC President Tom Elliff of Del City, Okla., commended Patterson as a proactive, visionary leader and told the Star-Telegram: "It would not surprise me if the committee chose him."

The Morning News quoted former SBC President James Merritt of Atlanta: "I don't think you could find a finer man to lead any educational institution than Dr. Paige Patterson."

Patterson twice was elected president of the SBC, and he has been credited with pulling Southeastern Seminary out of a near-death spiral. In 11 years there, he not only stopped exodus of students but grew student enrollment from 700 to 2,400.

If Patterson comes to the Texas post, it would be a homecoming of sorts—and a symbol of how the Baptist landscape has changed.

Patterson is a native Texan. His father, T.A. Patterson, was executive director of the Baptist General Convention of Texas from 1961 to 1973.

After earning an undergraduate degree at Hardin-Simmons University in Abilene, a BGCT-affiliated school, Patterson left Texas to attend New Orleans Baptist Theological Seminary in Louisiana.

He returned to Texas as a pastor and educator, serving as president of the Criswell Center for Biblical Studies, which today is Criswell College. The Bible college was started out of First Baptist Church of Dallas and was considered a more conservative alternative to BGCT-related schools or SBC seminaries, including nearby Southwestern.

From his post at Criswell, Patterson launched the crusade to turn the SBC in a more conservative direction.

Relations between Southwestern and the BGCT, once highly cordial and cooperative, have grown strained in recent years as the SBC has pushed for more doctrinal conformity. One key area of disagreement is the SBC's new faith statement, drafted during Patterson's tenure as convention president. Southwestern and other SBC seminaries require faculty to sign the Baptist Faith & Message 2000, a document the BGCT has refused to endorse.

If Patterson takes the helm at Southwestern, the choice facing Texas Baptist churches will become clearer than ever, predicted David Currie, executive director of Texas Baptists Committed, an organization that has sought to keep the BGCT free of SBC-style fundamentalism.

"There's one good thing I can see, but it's selfish," Currie admitted. "It probably guarantees the existence of Texas Baptists Committed 15 more years."

Patterson "obviously will bring a much more hard-line fundamentalism to Southwestern," said.

"It just clarifies for Texas Baptists that everybody ultimately is going to have to decide" if they will follow the SBC's current theology or not, said Currie, who praised two BGCT-affiliated seminaries as more palatable alternatives.

The battle for Texas will be fought on the local level as churches choose between pastors and staff members educated at Southwestern or at more BGCT-friendly schools like Baylor University's Truett Seminary and Hardin-Simmons University's Logsdon School of Theology, Currie said.

"Texas Baptists Committed has got to be more aggressive in explaining why fundamentalism is not" the right choice, he said. "This means that Truett and Logsdon need to quadruple their efforts at recruitment so they are supplying more pastors to Texas than Southwestern."

Currie places the responsibility for educating Texas Baptist churches about this choice squarely on the shoulders of their pastors.

"Every pastor that's not a fundamentalist should be explaining to their church why fundamentalism is wrong and why they don't want to call a fundamentalist as pastor," he urged. "But that's not happening. It's the biggest problem we have—pastors not educating their churches. ... Pastors have got to show courageous leadership and educate their people."

While Currie said he disagrees with Patterson on theology, he expressed admiration for Patterson's political skills.

"He is a good thinker and he presents their case in a sellable fashion," Currie said.

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### **SBC calls churches to help gays abandon homosexuality**

By Greg Warner

PHOENIX (ABP) – The Southern Baptist Convention is asking its churches to begin "ministries of compassion" to homosexuals to encourage them to abandon the gay lifestyle.

The SBC's Task Force on Ministry to Homosexuals, which reported its findings to the annual convention in Phoenix, said it identified 40 to 50 Southern Baptist churches that already have "intentional" ministries to homosexuals and speculated that perhaps thousands of other SBC churches minister to gays in informal ways.

Likewise, many resources already exist to help homosexuals and churches that want to minister to them, task force members said. Several Web sites have been established to link interested Baptists to resources.

Jimmy Draper, a task force member, said the initiative is a first step. "We have not strategized a new program," said Draper, president of Lifeway Christian Resources. "We're trying to get churches to get a heart for this, and the resources are there if they will do the work."

Although the task force is encouraging Southern Baptists to reach out to homosexuals with compassion and grace, members concede the new initiative will not likely silence critics who accuse the SBC of gay bashing because of its insistence that homosexuality is a sin. Protesters from Soulforce, a pro-gay group, rallied outside the Phoenix Civic Center earlier during the convention, as they have in past years.

"My guess is they will continue to say we are anti-gay because we ... say that the lifestyle they are living is inconsistent with the gospel," said Richard Land, a task force member and president of the SBC Ethics and Religious Liberty Commission.

"I know that some of the critics have said ... you have to accept their lifestyle to accept them," Land added. "That's intolerant of them. That's intolerance. They're saying we have to deny our faith in order to meet their standard of acceptance. We can accept them and not accept their lifestyle, in the same way we accept alcoholics ... and heterosexual philanderers."

Task force members insist gays can abandon homosexuality by the power of God. Messengers to the convention agreed, adopting a resolution emphasizing the power of God to "transform" homosexuals.

Task force member Bob Stith said Mel White, Soulforce leader and former Southern Baptist "doesn't want to allow people to choose" to leave homosexuality. "We believe people should have the right to choose to change," said Stith, pastor of Carroll Baptist Church in Southlake, Texas.

But Brenda Moulton, coordinator of the Association of Welcoming and Affirming Baptists, told Associated Baptist Press that programs to help gays leave the lifestyle "are hurtful to the gay individual."

"If one believes that sexual orientation or gender orientation is part of the diversity of God's creation, then to try to change that would be hurtful," she said in a telephone interview. "To change that would be comparable to trying to change eye color or skin color."

According to Moulton, the American Psychological Association says "ex-gay reparative therapies," such as those proposed by the task force, not only can be harmful but don't work. Moulton said she herself tried to change her homosexual orientation. "I didn't feel as close to God as I did when I finally came to terms with my sexuality and accepted it as part of God's creation. I felt like a whole person instead of a person who had been trying to split myself into two pieces."

Land, who served as pastor of a church near the French Quarter in New Orleans in the 1970s, "before the word 'gay' came into the parlance, said "a third to a half" of the church members were former homosexuals. "It is hard to leave this lifestyle," he said. "I became aware it is much more difficult to do outside of Christ."

"I can think of no crueler joke that has been played by the Devil than to have this lifestyle described as a 'gay' lifestyle," he added, "because I have found it to be one of the loneliest, one of the saddest, lifestyles that I've had the misfortune to observe. I felt nothing but compassion and sadness for people who found themselves in this lifestyle."

Tim Wilkins, another task force member, is a former homosexual who said God's power enabled him to abandon homosexuality. "I did not consciously choose to have same-sex attraction but I did choose to give in to it," said Wilkins, founding director of Cross Ministry, a North Carolina-based Christian ministry to homosexuals.

When he was gay, Wilkins said, if someone had suggested he would one day be married, he would have laughed. After deciding to leave the homosexual lifestyle as a matter of Christ's obedience, he said, he later experienced "a dramatic change" at age 33 and developed an attraction to women. He now has a wife and two daughters.

"There is no such thing as a gay Christian," Wilkins said. At least one task force member disagreed with that assertion.

"Neither I nor the Ethics and Religious Liberty Commission believe it is impossible to be a

homosexual and a Christian," said Land. But as with Christian racists, Land said, it is impossible to be gay and live a life consistent with the gospel.

Task force members tried to distance Southern Baptists from anti-gay groups that preach hate. "That is nauseating to me," said Draper, who suggested Southern Baptists should apologize to gays who have been the targets of hate.

Wilkins said loving homosexuals does not require affirming their practices. "I love homosexuals more now than when I was one," he said, but he added, "The highest form of love does not withhold the truth."

Task force members said Southern Baptists will have to overcome much fear and misunderstanding of gays in order to minister to them. They should treat gays just like other people in need of salvation, members advised.

"What we're really calling our churches to do is practice lifestyle-blind evangelism ... to homosexuals, to any group," said Land.

(Robert Marus provided additional reporting for this story.)

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### **BWA's Lotz calls on SBC for unity despite cuts**

By Tony Martin

PHOENIX (ABP) – Immediately before Denton Lotz stood to bring the Baptist World Alliance report to the Southern Baptist Convention, messengers voted not to reconsider a partial defunding of the world Baptist body.

"The Lord has a wonderful sense of humor, doesn't he?" quipped Lotz, BWA general secretary, as he began his report June 18.

One day earlier, messengers approved a reduction in funding for BWA from \$425,000 a year to \$300,000. A motion to reconsider that cut was defeated easily the next day. Many observers see the reduction as a precursor to SBC withdrawal from BWA.

Despite the cut in funding and related tensions between the SBC and BWA, Lotz's report was upbeat.

"We Baptists in the Baptist World Alliance, 260 conventions, we want to stick together with Southern Baptists, with brothers and sisters in Bangladesh, with Baptists in South Africa and Zimbabwe," he said. "We stick together because we belong to Jesus Christ."

Lotz brought greetings from BWA President Billy Kim of Seoul, Korea. Kim thanked Southern Baptists for their support of the BWA since 1905.

Kim also invited Southern Baptists to a "birthday party" – the centennial celebration of the BWA in Birmingham, England.

Today is a new day in missions, Lotz declared.

"In 1900, 25 percent of the Christians in the world lived in North America and Europe," he explained. "In 2003, 60 percent of the Christians are now in the southern hemisphere. That

Spirit is moving, and perhaps one day Africans will have to come to re-evangelize Europe and North America."

In Turkmenistan, Baptist pastors are being beaten and their churches closed, Lotz reports. "That's why we need to work together. That's why we need Southern Baptists to work with us. We work together for religious freedom.

"We also work together for reciprocity," Lotz continued. "Thirty years ago, there was only one mosque in Washington. Today there are 39. So now, we need to tell our brothers and sisters that we need a church in Saudi Arabia and Yemen. We want religious freedom for the whole world. That's why we work for reciprocity and work in the United Nations for religious freedom."

"The Holy Spirit is moving all over the world, and that's why we need the support of Southern Baptists. We need your support because we know your commitment to evangelism.

"Southern Baptists need to stay in the BWA because of your joy in stewardship," Lotz continued. "You have supported us over the years, and we want your continued support."

"Your Baptist brothers and sisters around the world say, 'We don't know you, but we love you in Jesus Christ.'"

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### **Experts debate federal grants for 'bricks and mortar' at churches**

By Robert Marus

By WASHINGTON (ABP) – Whether or not you believe that government historic preservation grants should be given to churches probably depends on whether or not you believe that the First Amendment requires special treatment for religion. Major disagreements on that question are what animated a June 17 panel discussion featuring legal experts and prominent advocates on both sides of the issue.

Participants in the Washington event discussed recent developments regarding state funding for religious buildings. The Bush administration has recently made several regulatory changes in its ongoing attempts to expand the government's ability to provide funding directly to thoroughly religious organizations, such as churches, for the performance of social services.

The most recent of those changes made news on May 27, when the National Parks Service announced a \$317,000 historic preservation grant to an organization that maintains Boston's Old North Church. The church building, which houses an active Episcopal congregation, was instrumental in Paul Revere's famous nighttime ride to warn of advancing British troops at the beginning of the American Revolution.

Historically, the federal government has denied direct grants to churches or other deeply religious organizations for construction or repair of buildings – so-called "bricks and mortar" aid. The practice was made explicit by a series of Supreme Court rulings in the 1970s, which determined that government aid to so-called "pervasively sectarian" groups for construction or repair of buildings that could be used for religious purposes was a violation of the First Amendment's ban on government support for religion.

But the panel's speakers noted that that standard has begun to change. "The movement

the law has been away from [strict] separation [of church and state] and toward neutrality even-handedness" between religious and non-religious groups in provision of government grants designed to pay for social services or public accommodations, said George Washington University law professor Chip Lupu.

However, Lupu noted, the courts have not applied those principles yet in a case that involves a "bricks and mortar" issue. As Lupu and his colleague Bob Tuttle argued in a report on the issue, "The Bush administration's recent announcements, therefore, venture into constitutionally questionable territory."

Participant David Kuo, deputy director of the White House Office of Faith-Based and Community Initiatives, pointed to an example from Seattle to point out that the new regulations simply created a "level playing field" for religious groups versus secular group. He noted that in 2002, the Federal Emergency Management Agency reversed an earlier decision to deny a grant to the Seattle Hebrew Academy for repairs after a devastating 2001 earthquake. The earthquake-repair grants had already been given to other secular educational institutions in the area. "Everything else gets rebuilt except for this Jewish day school," Kuo said. "Is this a gross violation of church and state to apply to religious day schools?"

Kuo continued by voicing the White House's customary assertion about opening government grants to religious organizations – that such policies merely create "a level playing field."

But Rep. Chet Edwards (D-Texas) told participants the country's founders didn't intend to make religious groups equal with all other societal interests, but rather intended to set religion apart. "I would suggest that the first 16 words of the Bill of Rights were not designed to put houses of worship on a 'level playing field,' but rather the opposite," he said. "I think that the notion of putting houses of worship on a level playing field is truly a dangerous or

Becky Rees, legal counsel for the Becket Fund for Religious Liberty, said the history of American jurisprudence that treated religion as special was sometimes twisted to "discriminate" against religion in public life. "By treating religious contributions to public debate as out-of-bounds or merely tolerable, government needlessly deprives itself – and in turn, the people it exists to serve – of the rich moral and political resources that so many religious traditions hold in stewardship for the benefit of all," she said. The Becket Fund has supported expansion of government's ability to give grants to religious groups.

Rees and Kuo both emphasized that government money may not go to support religious teaching or proselytization, but that the programs they were talking about had secular purposes. For instance, Kuo said, the Old North Church grant went to a building that houses a small congregation but is also an extremely important part of American history that hosts hundreds of thousands of tourists a year.

But Elliot Mincberg, general counsel for the People for the American Way Foundation, said there is no way to separate the religious and secular aspects of a church building. "Without Uncle Sam's dollar, that church could not function as an active house of worship," he said.

Mincberg also noted that one argument against government grants for religious groups – that government money always means increased government regulation and monitoring – was proven true by the Old North Church case. The federal program under which the church received the preservation grant requires participants to agree to maintain the historic character of the building for 50 years after the time of the grant. "If government money flows, government regulation inevitably flows," Mincberg said.

The panel discussion was sponsored by the Roundtable on Religion and Social Welfare Policy, a collaborative effort between a group of think tanks and the George Washington University Law School. The organization provides regular news updates on developments in the faith-based initiatives debate as well as legal analysis of new actions or decisions on its website, [www.religionandsocialpolicy.org](http://www.religionandsocialpolicy.org).

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### **Motions during SBC bring little action**

By Bob Terry

PHOENIX (ABP) – Should Southern Baptist military chaplains be ordained ministers? Na Capt. Al Hill thinks so. During the opening session of the Southern Baptist Convention annual meeting in Phoenix June 17, Hill offered a motion requiring that ordination to pastoral ministry be required for all people endorsed for military chaplaincy by the convention's North American Mission Board.

Hill's motion was one of 12 presented during the two-day meeting. Nine, including Hill's, were referred to SBC entities, and three were ruled out of order. No miscellaneous business item, including Hill's, was debated by the 7,008 messengers gathered in the Phoenix Civic Plaza. Hill, a messenger from First Baptist Church of Alexandria, Va., said he was satisfied with the decision to refer. "At least we have the issue back on the agenda," he said in an interview. "Prior to this meeting, it seemed the door was closed to further consideration."

Hill and other military chaplains contend the current NAMB policy of not requiring ordination for military chaplains reduces Southern Baptist chaplains to "religious social workers."

"It is like sending our troops into battle with defective rounds," said Army chaplain Capt. Randy Moore, currently stationed at Fort Benning, Ga. "Southern Baptist chaplains need best equipment possible. That means ordination to me."

NAMB changed its policy on chaplains in order to avoid endorsing female chaplains who have been ordained. Although the U.S. military requires all chaplains to be ordained in the faith traditions, NAMB officials contend they will find a way for women to continue serving chaplains without ordination.

SBC conservatives, including those among NAMB's trustees, believe the Bible forbids ordination of women, but they are open to women serving in chaplaincy roles.

A NAMB spokesman said he is confident the concern of military chaplains will be seriously considered by the agency, including additional conversation with senior military chaplains.

Another motion introduced at the SBC would have instructed the Executive Committee and other SBC entities to accept funds from Baptist individuals, churches, associations, conventions and organizations. The motion originally was ruled out of order because it called on messengers to "exercise authority given to the trustees of the various entities."

However, the order of business committee offered to meet with Brian Kaylor of Union Mission Baptist Church in Elkland, Mo., to reword the motion in a way that would make it acceptable. After the motion was reworded, it was referred to all SBC entities impacted by the proposed action.

The motion appeared aimed at the decision by the SBC Executive Committee not to accept funds from a recently formed state convention in Missouri. The new convention was formed after changes in leadership of the traditional state convention, the Missouri Baptist Convention.

Five motions were referred to the SBC Executive Committee. Two messengers moved that the SBC annual meeting be held in their respective areas. Bob Mackey of Parma Baptist Church in Ohio asked that the annual meeting be held in Cleveland by 2010 or as soon as

possible. Ben Brazal of King of Kings Christian Fellowship in Bronx, N.Y., moved that the convention meet in New York City.

Bobby Greene of Beulah Baptist Church in Kents Stone, Va., asked that the convention calendar include an annual emphasis on God's creation being done in six 24-hour days a on the worldwide flood.

The Executive Committee also will consider a motion requesting a special offering to be collected in July for the International Mission Board to help make up shortfalls in the miss agency's budget. The motion was offered by Greg Hyland of River Valley Community Church in Lebanon, N.H.

Messengers also voted to refer to the Executive Committee a request that proposed resolutions be distributed to the messengers at least one session prior to their considerat

In addition to the motion by Chaplain Hill, NAMB received two motions dealing with effort: reach internationals in the United States. Jamal Buhara of Phoenix asked for increased "attention and funding" for ministries to Middle Eastern immigrants. Lawson Lau of Illinois asked for cooperation between NAMB and the IMB to reach 2 million international studen and scholars studying in the United States.

Two motions by Wiley Drake of First Southern Baptist Church of Buena Park, Calif., were ruled out of order. Drake's first motion sought to amend the annual meeting's order of business to allow a five-minute report from Crusade Radio, a program which he directs, about its support for President Bush. Drake's second motion sought to suspend SBC Byla: 20 to allow presentation of resolutions from the floor. Bylaw 20 requires advance submiss of all proposed resolutions. Earlier, the resolutions committee declined to accept resolutic from Drake because they were not submitted prior to the meeting.

Also ruled out of order was a motion by Roy Davis of North Shreveport Baptist Church in Louisiana asking that the Southern Baptists of Texas Convention be declared host of the SBC annual meeting in Phoenix. In declaring the motion out of order, the order of busines: committee reminded messengers that state conventions are autonomous bodies and can be instructed by the SBC.

A motion to reconsider the reduced budget allocation to the Baptist World Alliance was offered by Jim Stroud of Third Creek Baptist Church in Knoxville, Tenn. After determining that Stroud had voted for the budget the previous day, the motion was introduced and soundly defeated.

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