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NEWS FROM THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JAN./FEB. 1984

THE TIE

125 YEARS OF THEOLOGICAL EDUCATION



1859

1984

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

HIGH TECH TRAINING

Computerization grows 'byte' by 'byte'

Memory disks, glowing display terminals and high-speed printers have accompanied the dawn of the Electronic Age upon Southern Seminary.

The seminary officially uses at least six computers in three states to help librarians locate books all over the country, aid administrators in keeping track of student records and planning purchases, and supplying people with power to process words, words, words.

And those computers are just a handful among many. Increasing numbers of professors and students have turned to computers and word processors to help them conduct studies and write papers.

The computer entered Southern's curriculum in 1980, when a seminar analyzed a language ministry survey for the SBC Home Mission Board.

"Almost 800 churches responded to the survey. That's too many to handle by hand," reports Larry McSwain, pro-

fessor of church and community who taught the course.

"We made arrangements to rent a CRT (display terminal) and rented time from the University of Louisville's computer center," McSwain adds. "Then we processed the data through the computer and tried to teach the students how to use the results."

What McSwain's students learned indirectly through observation other students soon had the opportunity to learn directly. A new "language" course designed to give students a working knowledge of computer usage was instituted a couple of years ago.

Now graduate students may count the computer course as one of their modern language requirements.

The reason for the new course and the shift in language requirements is relatively simple, McSwain explains.

"Any person planning to function in

a ministry that has a need for understanding society and information is illiterate if he or she does not have some computer capabilities," he claims.

"There is a major need to train people for the technology of using microcomputers in local churches and in fields where social research is important, such as church and community and psychology of religion."

Those specialties have received closest attention, primarily due to the efforts of McSwain and Dan Aleshire, associate professor of psychology and denominational ministry and teacher of the computer course.

However, there are possibilities for broader use of computers in seminary classrooms, Aleshire thinks.

One of the most direct will be teaching of languages, he claims. Other applications will relate to the use of computers in churches.

"In 10 years small computers will be as standard in most church offices as mimeograph machines," he says. "We will see more computer teaching in the seminary as we train students how to use them in their churches."

The result of such teaching will be "better ministers," Aleshire adds.

"We'll increasingly learn how to use the computer to help us identify concerns and locate the information that can help us provide better ministry," he predicts. "Computers will help us get information faster so that we can make better ministerial applications."

Given the computer's potential and the rate of current trends, it's only a matter of time until ministers-in-training receive part of their preparation from computers.

As Aleshire expresses it: "We're only a generation away from students who feel it's as natural to look at a computer terminal as to read a book."

(This is the final article in a series which focuses on the implications of advances in technology for seminary education.)



TECHNICAL MATTER — David Fluker, religious education major from Florida, works at a computer.

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PRESIDENT'S JOURNAL

Going to the well too often?

"Going to the well too often" is an expression born many generations ago during an era when families depended on a well for water.

More commonly located in the yard, during periods of "modernization" the family well was often moved indoors; the early predecessor to modern plumbing. In those days, families often rationed the flow of water, or the well could be pumped dry. Persons going to the well too often might exhaust the family's source of water (although in time the well would replenish itself).

Hence, the expression "going to the well too often" came to describe persons who return again and again to seek support for one reason or another.

Despite my awareness that institutions, like individuals, can "go to the well too often," I want to discuss frankly with you our need to expand campus buildings at Southern Seminary. This includes the enlargement of Cooke Hall to provide adequate space for an expanded program of church music and the refurbishing of Alumni Chapel.

Trustees also have approved a campus plan which anticipates construction of a student center, a new fitness center to replace Levering Gymnasium, and enlarged facilities for programs of continuing education.

We anticipate construction during the five-year capital funding period of the Southern Baptist Convention, 1984-89. The next issue of *The Tie* will include information about these projects.

To accomplish what we believe God would have us achieve at Southern Seminary, we are uniquely dependent upon you as alumni and friends to a degree which you may find difficult to comprehend. As president, I am dependent on these primary support groups for assistance in meeting the needs of Southern Seminary: trustees, faculty, staff, students, alumni and friends of the Seminary.

You have already demonstrated your commitment to Southern in more ways than I have space to describe. Most significantly in recent years you participated in the campaign for excellence dur-

ing which we secured more than \$10 million in gifts, pledges and bequests to the endowment fund.

Now during the new year of 1984 we will ask you to assist your seminary again as we expand the facilities required to maintain the role of Southern Seminary as a premier institution, not only among Southern Baptists but in this nation.

The needs are authentic, the proposals for meeting them are exciting and I am confident we will complete these projects on schedule. We will succeed as alumni and friends join us in a cooperative effort to extend the heritage of Southern Seminary into the next century. I believe you will want to participate in this bold venture of faith when you see the full scope of our proposals in *The Tie*.

Considering the breadth of such a multi-million dollar challenge, this question is both obvious and legitimate: Are we going to the well too often? To answer, let me pose another question: When was the last time Southern Seminary appealed to friends and alumni for on-campus construction funds? Except for Cooke Hall (1971), which was built with Cooperative Program capital funds, no buildings other than apartments have been built on the campus since the Boyce Library in 1957-58. Because we have not constructed new facilities during these 25 years, there are both cumulative and current needs for additional buildings to undergird the comprehensive ministry of the Seminary.

Southern Seminary seldom "goes to the well" seeking funds from alumni and friends for capital construction. Nor should we ask this again in the near future. Yet during each generation to a generation-and-a-half the Seminary does ask alumni and friends to achieve a major capital advancement.

Not since relocation of the campus from downtown Louisville to the present site in 1927 has the Seminary proposed so significant a capital advance. After almost three decades we are "going to the well again" asking that alumni and friends share with us as together

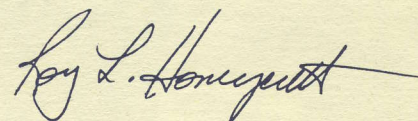
we escalate the quality of ministry to persons through Southern Seminary.

As you await the "capital edition" of *The Tie* during mid-winter, I hope even now you will begin to consider your participation by a personal gift and by encouraging others to join us as we assure that our heritage is transmitted into our hope for the remainder of this century and the next.

When Southern Seminary was founded in 1859, James Pettigru Boyce wisely heeded the caution offered by a friend and mentor. This counsel has prevailed at Southern Seminary: Most institutions place emphasis on *buildings, books and brains*—and in that order. At Southern Seminary the emphasis has always been on brains, books and buildings, and in that order.

Yet, having undergirded the brain power and the book power of the Seminary through the "campaign for excellence" and through continuing bequests, the need now is to expand facilities for the School of Church Music, construct a student center, a new physical fitness center, and facilities for expanded programs of continuing education. Buildings have a legitimate role in an institution, just as brains and books.

Will you join other alumni and friends as together we "go to the well again," seeking resources necessary to maintain the excellence of Southern Seminary as a premier seminary?



Roy L. Honeycutt, President

ENLIGHTENING VISITS

Schweizer calls for 'second conversion'

New Testament scholar Eduard Schweizer told a Southern Seminary audience that Christians need a "second conversion."

Following an initial conversion call away from the world, the second conversion "leads us back to the world," Schweizer told students in chapel.

Schweizer, professor emeritus at University of Zurich, Switzerland, said the anxiety and loss of hope in the world today can be remedied by "the miracle of the presence of God."

A former visiting professor at Southern, Schweizer said the message of the resurrected Christ is "peace to you." Peace does not mean complacency or lack of concern, but "that sin and death are overcome."

"When we know of that peace — when conversion has happened — it must also become a conversion politically, economically and socially," Schweizer said. "We always circle around ourselves. We spin around ourselves looking for our sins."

"This is the message of the gospel, that we are freed from our inferiority complexes as well as our superiority complexes." It would have a big influ-

ence on politics, he said, if America would get over "inferiority complexes," of "recovering her former glory," and "superiority complexes" that say "we have to do it our way."

He urged Americans to "see the world with God's eyes . . . sins have been forgiven. Not just for us, also for our enemies."

"Our first task is to be ministers of the word," Schweizer said. Ministers must see the world's need and the "power of God's yes," "to learn from it," and "perhaps be a little contagious."

Gheens lectures focus on 'theology of hope'

Jurgen Moltmann, underscoring his international reputation as the "theologian of hope," called for a rebirth of Christian hope in an anxiety-plagued world that has "buried our hopes and destroyed our future."

The West German theologian delivered the Gheens Lectures at Southern Seminary during the fall semester.

In his major address, Moltmann cited

three dominant reasons for loss of hope in the modern world and pointed to Jesus Christ as "the one who has given hope back to us."

One cause for society's anxiety, he said, is that "we forgot there is only one people of hope in the world — the people of God." He lamented the division between Christians and Jews and urged the Christian community "to heal relations" with the Jewish people, focusing on the "common hope" of the Messiah.

Moltmann also claimed "widespread discouragement" within affluent societies is closely connected with "prosperity on the basis of injustice." Anxiety and guilt have troubled nations which have become rich at the expense of the poor, he said.

"The question is not whether we are going to stop giving to poor nations, but whether we are going to stop taking from them," he asserted.

He urged Christians of Western nations to "sit down at table" with poor and oppressed persons. The "only answer to mass misery," he said, is Christian community and fellowship.

Moltmann attributed a third factor in worldwide despair to false hopes associated with the growth of industrial power. As the affluent "build their palaces," he said, they are simultaneously "digging the graves for the environment and ourselves, threatening to destroy the future of creation."

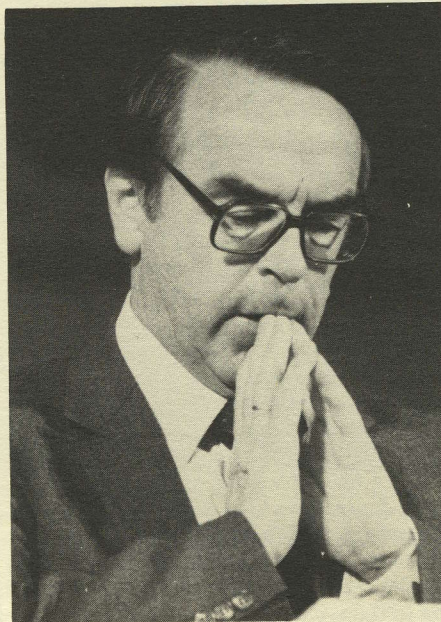
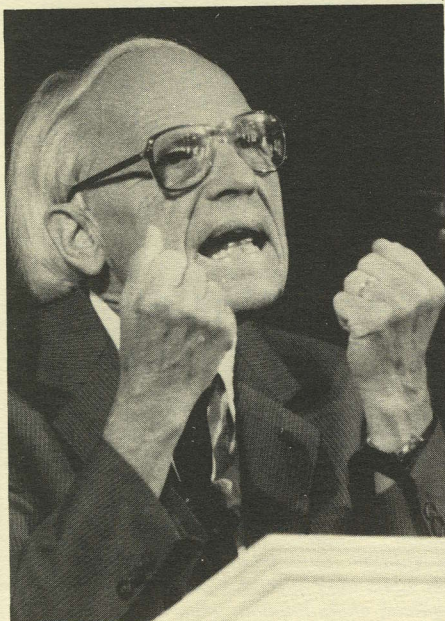
He called for a "new peace treaty with nature," based on cooperation and stewardship rather than exploitation. "We must recognize," he added, "that the natural world has a right to live."

Moltmann said the scriptures call for hope through repentance, a "turning away from death and powers which destroy life and a turning to the future of the living God."

The basis for hope is faith in Christ's resurrection and the expectation of his return, Moltmann said. The former, he explained, is the "foundation for hope," while the latter "defines hope's horizon."

Christian hope, he added, is not "exclusivistic," but points to "a future for the whole world."

"The rebirth of individuals," he concluded, "involves anticipation of the rebirth of the whole of creation."



EUROPEAN SPEAKERS—Renowned scholars Eduard Schweizer (left) and Jurgen Moltmann.

Lochman gives advice on Marxist dialogue

Christians cannot afford to "ignore the Marxist challenge" which confronts them around the globe, an East European minister told students at Southern Seminary.

Jan Lochman, professor of systematic theology at the University of Basel, Switzerland, delivered the 1983 Norton Lectures at the seminary this fall. He discussed the "Christian-Marxist dialogue" currently taking place in many parts of the world.

Lochman spoke as one who knew his subject first-hand. An ordained minister of the Evangelical Church of the Brethren, the Czechoslovakian native saw his country convert to communism following World War II.

He claimed the only practical Christian response to Marxism today is to confront it head-on and challenge its assumptions through constructive discussions.

"The church has to listen, even to the enemy," Lochman insisted. "We must

scrutinize what there is to learn, even from strange voices."

Yet even while listening and scrutinizing, Christians must conduct a "campaign of hope," he said.

Both Christianity and Marxism offer hope and expect the realization of their hopes, Lochman noted. For Christians, hope means salvation. But for Marxists, it means political progress.

"Marxists have held that the Christian hope is a 'narcotic' which blocks political progress," he explained. "That position is not based on the Bible."

He added, however, that many Christians have misunderstood the Bible. He noted that the "New Jerusalem" mentioned in the Book of Revelation emphasizes a "political dimension" of Christianity which basically has been ignored.

"Christian hope for the future is too often thought of as other-worldly and purely spiritual," Lochman said. "In my opinion, individualistic interpretation of biblical hope is wrong. Far from ignoring the realm of the temporal, the prophets and Jesus Christ came to grips with it."

Music offers 'skylight for truth,' says lecturer

Music strengthens churches by helping Christians understand God's truth, a leader in American church choral music told participants in the 23rd annual Church Music Institute.

"Music helps us see ourselves better. It reflects," claimed Charles Hirt, minister of music at Hollywood (Calif.) Presbyterian Church.

Music is "like a window through which we can appraise the world," Hirt added. It is a "skylight for God's truth."

Hirt is professor emeritus of church and choral music at the University of Southern California.

He was on the Southern Seminary campus to work with 60 participants from 12 states in the Church Music Institute. He also delivered one of the seminary's Gheens Lectures.

Hirt noted that churches are developing an "increasing awareness and wonder at what music will do to the human heart."

"I am grateful for what is happening to the ministers of music (who are) harnessing this power," he continued.

Hirt warned, however, that "music is precarious, illusive, not that easily defined," adding that the task of church musicians is to "take it, shape it, harness it to inspire."

Hollis: 'Sin of being used' troubles church

Southern Baptist ministers must beware the pervasive "sin of being used" which plagues the church as well as society, warned Harry Hollis of the Southern Baptist Christian Life Commission.

Hollis told a chapel audience that "the sin of being used is one of the most destructive yet overlooked sins in our midst."

Modern Christianity, he noted, usually focuses on the harm of using others. That problem still exists, he said, but Christians also must give attention to the converse sin of allowing themselves to be manipulated.

"The genesis of the sin of being used," he explained, "is our refusal to acknowledge who we are as God's creation. It is a sin that makes others into gods by giving them the power to control us. We allow ourselves to be less than God intended."

The problem, he said, pervades every category of human relationships, including families, businesses, even churches.

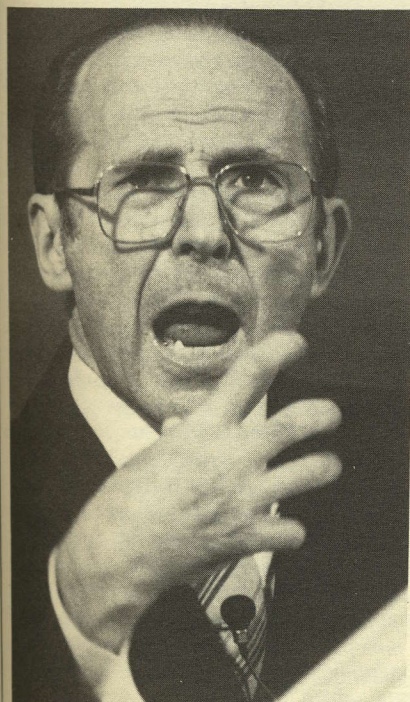
Hollis warned that ministers who give in to the sin of being used may compromise the gospel in various ways:

- By "nurturing a still-born evangelism that prematurely hurries people down the aisle so our church will be perceived as evangelistic."

- By "catering to the powerful, the successful and the strong, at the expense of the weak, so we can be seen in the denomination as 'winners.'"

- By "preaching only on 'safe' issues to keep the peace, to keep the money coming in."

- By "tolerating or even supporting doctrinal debates and divisions in our midst, instigated by people who have no sense of our Baptist heritage."



LECTURES—Theologian Jan Lochman gave first-hand advice on Christian-Marxist dialogue.

BEYOND THE BEECHES

Madden's career enhances pastoral care

When Southern Seminary alumnus Myron Madden retired this summer as director of pastoral care, it marked the end of an era at Southern Baptist Hospital in New Orleans.

Since establishing the department 23 years ago, Madden has become an authority in pastoral care and has brought national recognition to the hospital's pastoral care program.

Under his leadership, the pastoral care department has trained more than 20 chaplains a year, ministered to hospital patients and staff and helped thousands in the New Orleans area through its counseling center.

The department was recognized as the second-leading program of its kind in a nationwide survey taken among Southern Baptists several years ago.

Madden earned a Th.M. degree from Southern in 1942 and added a Th.D. in 1950. After graduation, he served as pastor and Army chaplain. He came to Baptist Hospital in 1960 from the pastorate of St. Charles Avenue Baptist Church in New Orleans.

The move from church to hospital "was given to me as a real challenge," he recalls. "I wanted to develop students, and I wanted to do pastoral counseling. Now the program is accredited in those two areas—crisis counseling and teaching."

Though the program grew beyond his original aims, training hospital chaplains has been a mainstay. Students have come from throughout the U.S. and from Germany, Australia, Japan and South Africa.

Despite retirement, Madden has no plans to slow down. He will continue to write, counsel, supervise chaplaincy students and lead workshops. Since 1965, he has written a column for *Home Life*, a Sunday School Board publication with about one million readers.

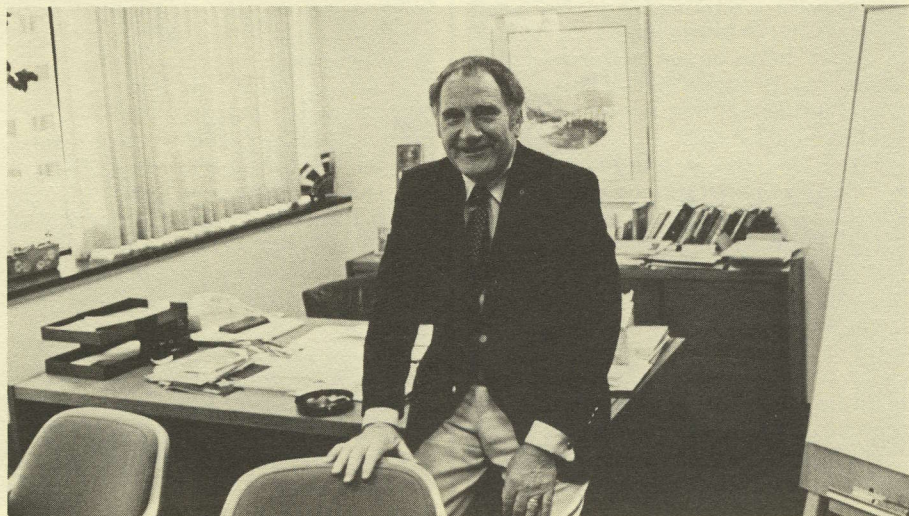
His commitment to ministry through chaplaincy remains strong.

Madden believes the first requirement of a hospital chaplain is not to "do" anything for a patient.

"In an institution where most people have performance tasks and goals," he explains, "chaplaincy is a counterflow because the first requirement of a chaplain is to be present and be one's self rather than do something to or for somebody. It is being with people, not to affect change in their lives as much as to help them accept where they are and the blessings that are theirs."

"Chaplaincy affirms people so they have access to their own spiritual resources."

Adapted from a story by Linda Easterlin, Southern Baptist Hospital, New Orleans.



CARING LEADER — Alumnus Myron Madden has gained acclaim for his leadership in pastoral care.

Willie Kate Baldwin marches through life

No matter where life has tossed her, Willie Kate Baldwin has managed to land on her feet, marching forward.

A 1934 graduate of Southern Seminary, Baldwin began her career teaching school in Simpsonville, S.C.

When the worldwide economic picture brightened in the late '30s, she finally got a chance to become a missionary. She journeyed to Abeokuta, Nigeria, to head the college for African women there.

She faced obstacles—constructing a campus from mud buildings and creating a women's college.

Yet the young missionary persevered. She got the college off to a strong start and later moved on to eastern Nigeria to start yet another school for women.

Baldwin survived building the school from the ground up. She shaped the curriculum to meet the needs of the women, and even survived illness.

When she returned to the United States after seven years of ministry, she set aside her desire for continued service at the strong urging of her doctors.

Soon Baldwin was working as a counselor and psychologist with the handicapped in New York state while working on a master's degree in special education.

Later she became a teacher of mentally and emotionally retarded children in New Jersey and attended Columbia University at night to earn a doctorate.

Then Glassboro State College asked Baldwin to set up a program to train teachers and psychologists for the handicapped. She held that post until 1973, when she retired, sort of.

School District 55 in her hometown of Laurens, S.C., asked her to be district psychologist. In Baldwin's "retirement," she also was named an examiner for the state Mental Health Department.

Just like her entire life, Baldwin's retirement has been busy, full of movement and progress. But that's not surprising, given her purpose for living: "My idea is we're here to serve."

Adapted from The Greenville News.

TEACHING MINISTERS

Administration=ministry for Hardee

Ralph Hardee is known to most Southern Baptists as a teacher. But bring up the subject of church administration, and the religious educator suddenly becomes an evangelist.

Hardee, associate professor of church administration at Southern Seminary, doesn't just teach his area of expertise, he preaches it.

"If I could change just one thing in seminary," he says, "it would be the attitude that many people have toward administration."

"People have the idea that administration is non-essential, non-spiritual busy work that is tangential to Christian ministry. We need to begin with the premise that administration *is* ministry. And, not only that, it is an exciting, rewarding, vital ministry."

Hardee, 48, believes what he teaches—or preaches. His enthusiasm for church administration permeates every classroom lecture.

"I want to open up a healthier understanding of administration in the minds of students," he explains. "I want them to see how administration involves the total congregation in the church's total ministry."

"The perceptions haven't changed as quickly as I want," he adds, "but I'm not discouraged yet."

Hardee joined the seminary faculty in 1976, moving from the staff of the Southern Baptist Seminary Extension Department in Nashville, where he worked for four years.

Previously, the South Carolina native served churches in four states as minister of education and/or music.

Somehow in the process, he also earned M.Div., M.R.E. and Ed.D. degrees from Southern.

"I guess I've been bi-vocational almost all my life," he explains.

That pattern began early in his career.

When he came to Southern as a theology student in 1957, he got a job cutting meat at Kroger for a 15-hour weekly salary of \$21.

When a Louisville area church asked him to serve as minister of music and education, the congregation volunteered to match his Kroger salary.

Hardee accepted.

"Naturally, the first week at the church, I worked about 60 hours. And that's the way I got started," he says with a grin.

Regardless of the hours, the energetic father of two has willingly invested his life in the ministry of the local church.

"I've always loved the church," he says. "I can't think of anything more exciting than serving on a church staff."

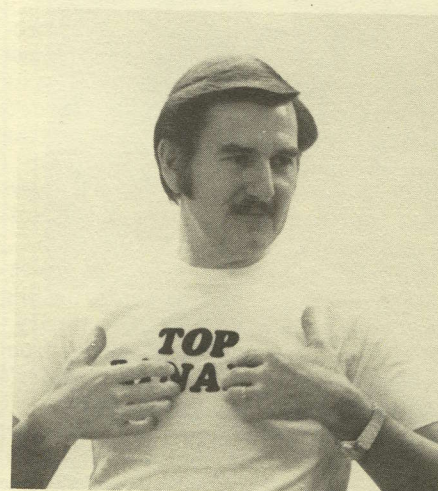
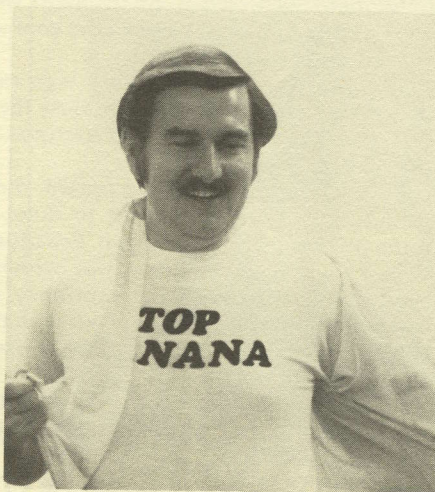
In the classroom, Hardee has tried to integrate theories of church administra-

tion with practical guidance based on years of on-the-job experience. "I try to help students understand that the church can be a healthier, more effective organism if it's well-organized," he emphasizes.

Hardee's expertise in church long-range planning, organization, staff relations and time management also has led him outside the seminary as a speaker and consultant.

But his focus remains on the seminary and his commitment to equipping ministers of the future.

"I love teaching here," he says. "I have fun doing what I do."



TOP BANANA—On the issue of church staff relations, Ralph Hardee is willing to bare his soul—almost. He recently modeled a tee shirt given to him by staff members of a church where he served. The gift was a reference to Hardee's well-known penchant for banana pudding.

125th ANNIVERSARY

Seminary begins . . . and begins again

Southern Baptists and Southern Seminary will celebrate together in 1984. The 125th anniversary of the seminary marks that many years of theological education in the convention.

In its anniversary year, Southern Seminary will train approximately 3,000 men and women for gospel ministry. They will study church music, religious education and theology. Then they will depart to serve churches and mission fields around the globe.

So many ministers and such far-ranging service would have been hard to imagine in the early days of the seminary.

Baptists in the South began pressing for a seminary in 1835 — 10 years before the Southern Baptist Convention was chartered. But it took almost a quarter-century of praying, planning and preparing before their dreams took shape.

It was in the autumn of 1859 when their vision — The Southern Baptist Theological Seminary — became a reality. Four young professors and 26 students met in First Baptist Church, Greenville, S.C., to launch the Southern Baptist Convention's first institution.

The future looked bright in 1859, particularly because the founding fathers were so well prepared for their tasks.

James Pettigru Boyce, pastor, professor, editor and businessman, almost single-handedly led the seminary to its start by raising \$70,000 in needed funds. For his efforts, he is known as the founder of the seminary.

Boyce was educated at Brown University and Princeton Theological Seminary. He was pastor in Columbia, S.C., editor of *The Southern Baptist* and professor at Furman University before leading in the formation of Southern Seminary.

He was chairman of the faculty from 1859 to 1888 and was the seminary's first president at his death in 1888.

John A. Broadus, one of the most noted preachers of his age, was known as one of the brightest pupils at his alma mater, the University of Virginia.

Broadus served as a pastor and later as assistant professor and chaplain at

the University of Virginia before joining Southern Seminary.

He was a professor at the seminary from 1859 to 1895 and president from 1889 to 1895.

Basil Manly Jr., perhaps the most brilliant of the founding four, graduated from the University of Alabama at the age of 18.

Manly also studied at Newton Theological Institution and Princeton Seminary. He was pastor of several churches, edited *The American Baptist Memorial* and was principal of Richmond Female Institute before coming to the seminary.

He was professor from 1859 to 1871 and from 1879 to 1892.

William Williams, the fourth professor added to the faculty, was an able leader in several fields.

He was a graduate of the University of Georgia and Harvard University Law School. He practiced law, was pastor of churches in Georgia and Alabama and was professor of theology at Mercer University before accepting his post at Southern.

Williams was professor at Southern from 1859 to 1877.

The brightness of Southern Seminary's beginning soon was clouded by the shadows of the Civil War. The seminary held its first commencement in 1861 and then had to close as the country succumbed to battle.

The future of the seminary was in doubt for the next several years. As the war raged on, prospects for continuation looked bleak.

But in 1865, after fighting ceased, the founding fathers met again to determine if Southern could reopen. Broadus voiced their resolve with words which have echoed through the seminary's history: "Suppose we quietly agree that the seminary may die, but we'll die first."

The seminary did reopen that fall, this time with four professors and only seven students.

Despite the small numbers, the faculty worked diligently to provide quality training. The lectures Broadus prepared for one blind student in his homi-

letics course later became the famous textbook, *The Preparation and Delivery of Sermons*.

The new start and the determination of the faculty did not assure the young seminary a future. Reconstruction wracked the Deep South, and finances were scarce.

Seminary trustees voted in 1871 to find a suitable new location for the school. Seven cities vied for the honor, but the vote went to Louisville, Ky., in 1872.

That summer Boyce moved to Kentucky to prepare for the move. Five long years passed until finances were secure enough to make the move, but Southern finally relocated in Louisville, its permanent home, in 1877.

When classes resumed that fall, 89 students joined the faculty and looked



MOUNTAINTOP EXPERIENCE—The committee moving Southern Seminary to Louisville, Ky., in 1877 gathered on Lookout Mountain near Tenn., during a

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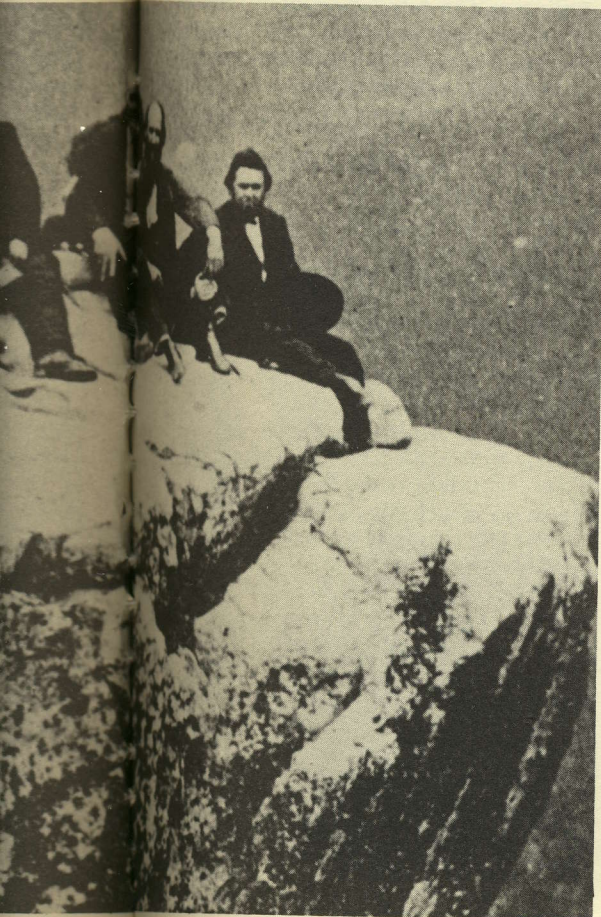
Finances still were a critical factor in the seminary's life; however, relief came from two sources in 1880.

First, former Georgia governor Joseph Emerson Brown donated \$50,000 to stabilize the seminary and propel it forward.

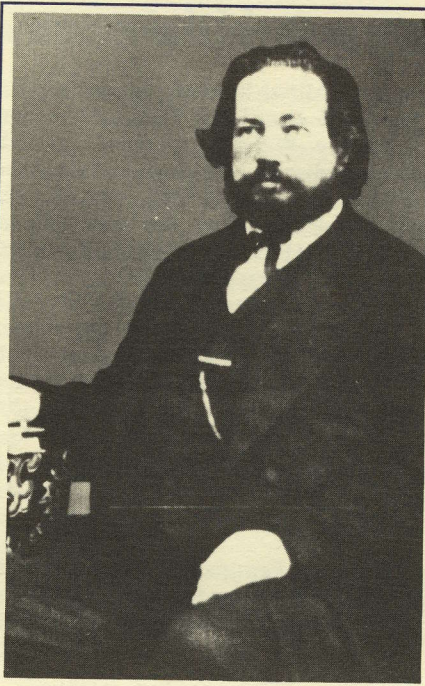
Then, encouraged by Brown's generosity, layman George W. Norton launched a campaign to secure additional gifts so that the future of the seminary might be assured.

Finally in a permanent location and on stable financial soil, the seminary was set to continue its mission toward the end of the 19th century.

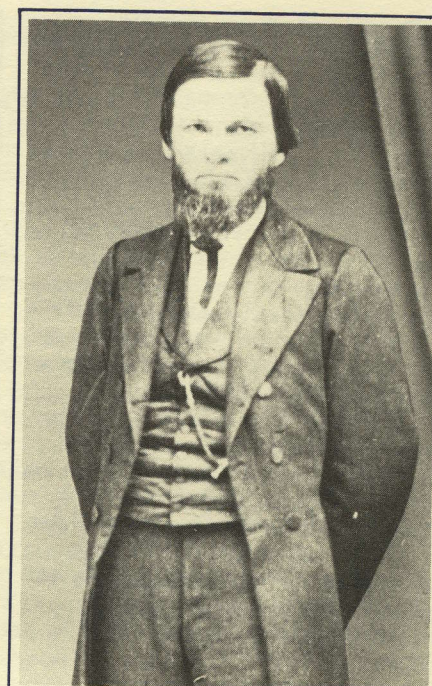
This is the first of a seven-part series commemorating the 125th anniversary of Southern Seminary.



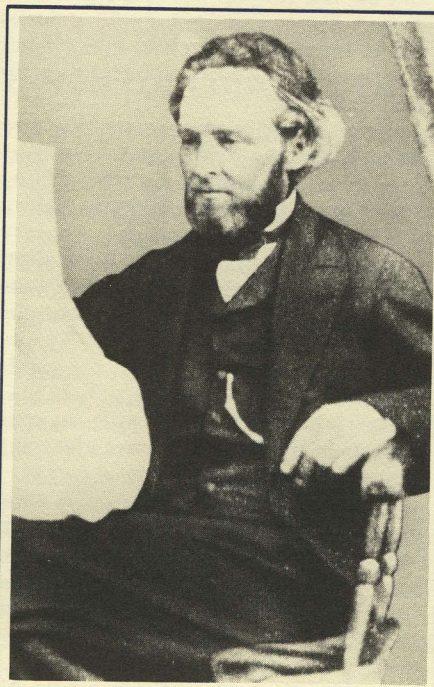
Committee representing Southern Seminary from Greenville, S.C., to Louisville, Ky., during a high point in their deliberations.



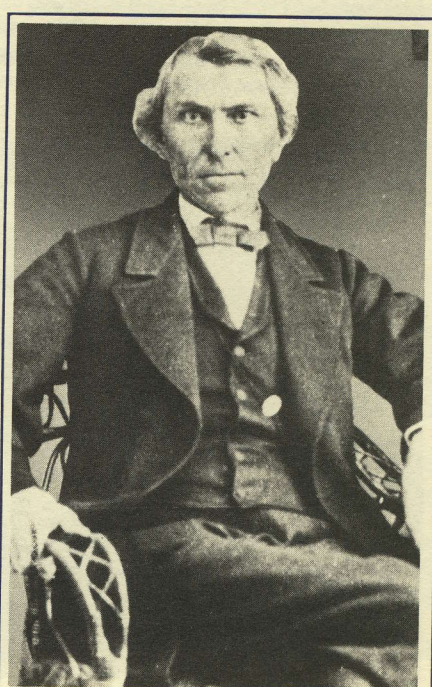
James P. Boyce
Chairman of the Faculty, 1859-88
President, 1888



John A. Broadus
Professor, 1859-95
President, 1889-95



Basil Manly, Jr.
Professor, 1859-71, 1879-92



William Williams
Professor, 1859-77

SOUTHERN ACCENT

Oates' fest to focus on pastoral care

Persons from throughout the country who are involved in the ministry of pastoral care will gather at Southern Seminary April 2-4 for a festival honoring Wayne E. Oates.

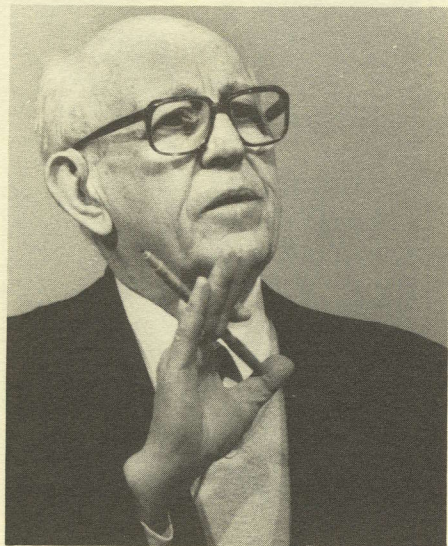
Oates, a pioneer in pastoral care, served on the seminary faculty for 26 years before joining the University of Louisville School of Medicine in 1974.

In October he was reappointed to Southern's faculty as senior professor of pastoral care for 1984-85.

The three-day festival will focus on spiritual dimensions of pastoral care, with seven plenary presentations and a selection of 16 workshops, led by former students and colleagues of Oates.

Oates will be the guest of honor at a special banquet and will deliver one of the plenary addresses.

Other plenary addresses will be presented by Howard Clinebell, professor of pastoral psychology and counseling at the School of Theology, Claremont, Calif.; William E. Hulme, professor of pastoral theology and ministry at Luther Northwestern Theological Seminary, St. Paul, Minn.; and Edgar N. Jackson, former pastor of Methodist churches in New York City and a noted author.



CELEBRATED LEADER—Wayne Oates will be honored by a conference on pastoral care April 2-4 on the seminary campus.

Also, Albert L. Meiburg, professor of pastoral theology at Southeastern Seminary, Wake Forest, N.C.; John H. Patton, director of the Georgia Association for Pastoral Care, Atlanta; and Edward E. Thornton, the Lawrence and Charlotte Hoover professor of pastoral care at Southern Seminary.

Registration for the festival, including the banquet, is \$50 per person. Pre-registration fee is \$10 and should be mailed to Supervised Ministry Studies, Southern Seminary.

Seminary to sponsor broadcast conference

Southern Seminary is a sponsor of the 1984 National Conference on Broadcast Ministries to be held April 23-25 in the Amfac Hotel at the Dallas-Fort Worth Airport.

The conference, scheduled just days before the satellite launch of American Christian Television System (ACTS) and Baptist TelNet (BTN), is expected to attract approximately 1,000 pastors, media ministers and other church staff members, along with about 150 seminary students.

Other agencies sponsoring the conference are the Radio and Television Commission, Baptist Sunday School Board and Southwestern, New Orleans and Midwestern Seminaries.

Activities will include workshops and exhibits offering information about ACTS and BTN, planning TV worship programs, local origination programming and equipment for media ministries.

Participants will be able to meet experts in the field and share ideas with other church broadcasters.

"Last year we had to turn away nearly 100 people who registered too late to participate in the workshops," said Ron Dixon, conference coordinator. "We are encouraging early registration, because workshop participation will be by admittance pass only."

Amfac Hotel rates are \$49 single, \$54 double. Registration fee of \$45 per person will cover the cost of a Tuesday

night banquet and a Wednesday luncheon. To register, send registration fee to Bonnie Wilson, Radio and Television Commission, 6350 West Freeway, Fort Worth, TX 76150.

Group targets cities

The challenge of ministry in the cities was the focus of the kick-off banquet for the seminary's Urban Evangelism Fellowship in November.

Dale Cross of the Home Mission Board, which sponsored the event, said the purpose of the fellowship is to "build a network of people concerned for the cities. We need to share dreams—not only among students, but also with denominational workers and faculty members."

He added that the new organization will give the HMB a point of contact with students concerned about urban evangelism and may create new options in seminary curriculum.

Southern professors instrumental in forming the fellowship were Willis Bennett, Larry McSwain, Phil Roberts and Lewis Drummond.

Spring lectures set

Southern Seminary will host three lecture series this spring, focusing on preaching, Christian ethics and adult education.

David C. Matthews, senior minister at First Baptist Church, Greenville, N.C., will deliver the E.Y. Mullins Lectures on preaching, March 6-9.

The lecture series will coincide with a Continuing Theological Education Conference. "Preaching Practicum," led by members of the seminary preaching faculty, will focus on development of proclamation skills.

The Clarence Jordan Institute, March 20-21, will feature **Jim Wallis**, founder of Sojourners Community in Washington, D.C., and editor of *Sojourners*.

Leon McKenzie, hospital education coordinator for Indiana University Hospitals, will give the Gheens Lectures April 24-25.

McKenzie also serves as associate professor of adult education at IU and is widely known for his work in that field.

Boyce board OK's advanced diploma

Overseers of Southern Seminary's Boyce Bible School have approved a revitalized advanced diploma program.

Boyce Bible School is the division of Southern Seminary which provides ministerial training for persons who have not received college degrees.

The board of overseers approved a new structure for the Diploma in Advanced Ministry Studies, reducing requirements from 40 to 28 academic hours. The advanced diploma program is open to recipients of Boyce's Diploma in Christian Ministry or Diploma in Educational Ministry.

Boyce director David Q. Byrd noted two major reasons for restructuring the advanced diploma program.

First, many graduates of the school's regular diploma programs want and need additional training, he said. Second, the reduction of advanced diploma

requirements from 40 to 28 hours will enable them to achieve the training in only one more academic year.

The advanced program will give students an opportunity to focus on study of the Bible, as well as missions, church history, evangelism, pastoral ministries, church administration and religious education, Byrd reported.

In other action, the overseers elected Richard Stephenson, executive director of the Baptist General Association of Virginia, chairman; A. B. Colvin, assistant to the executive secretary of the Kentucky Baptist Convention, vice chairman; and Russell Bennett, director of Long Run (Kentucky) Baptist Association, secretary.

Overseers also learned that the school's total enrollment rose by 103 students in the 1982-83 school year. Enrollment was 598.

Southern Seminary's evening school, which with Boyce comprises the seminary's Ministry Training Center, taught 520 students in 1982-83.

Outstanding teachers noted for contributions

Three faculty members have earned awards for outstanding contributions to their teaching specialties.

Milburn Price, dean of the School of Church Music, is a recipient of the 1983-84 ASCAP Awards, presented by the American Society of Composers, Authors and Publishers.

Awards are based upon "the unique prestige value of each writer's catalog and the performances of his compositions," ASCAP president Hal David said.

William Cromer, professor of religious education, and **Michael Harton**, assistant professor of educational administration, earned second place and \$1,000 in the 1983 competition for the Grawemeyer Award.

They were honored for their design of a course for teaching seminary students practical ways to set up church educational programs. The competition was open to persons in the Louisville area

who are involved in college teaching.

In other faculty news:

Three faculty members were affected by action of the Southern Seminary trustee executive committee this fall:

- **Raymond Bailey**, formerly professor of communications and adjunct professor in preaching, was named professor of preaching;

- **Wayne Oates**, professor of psychology of religion and pastoral care, 1948-74; was named senior professor of pastoral care; and

- **David Q. Byrd**, director of Boyce Bible School, was named dean of the school.

In other matters, **Wade Rowatt**, associate professor of psychology of religion, was a speaker at the Baptist Sunday School Board's Fall Festival of Marriage.

Eric Rust, emeritus professor of Christian philosophy, has been visiting professor at Davison College, Belmont Abbey College and Lenoir-Rhyne College, delivered the Staley Lectures at Cumberland College and was a visiting lecturer to the faculty at the University of Missouri-Rolla.

Maurice Hinson, the Carolyn King Ragan professor of church music, presented lecture-recitals at Baylor University, University of Houston and Louisiana State University this fall.

Bill Leonard, associate professor of church history, will present the Staley Lectures at Anderson College and the Spring Theological Lectures at Stetson University in February and lead Spiritual Emphasis Week at Samford University in March.

Faculty members released new books this fall. They are:

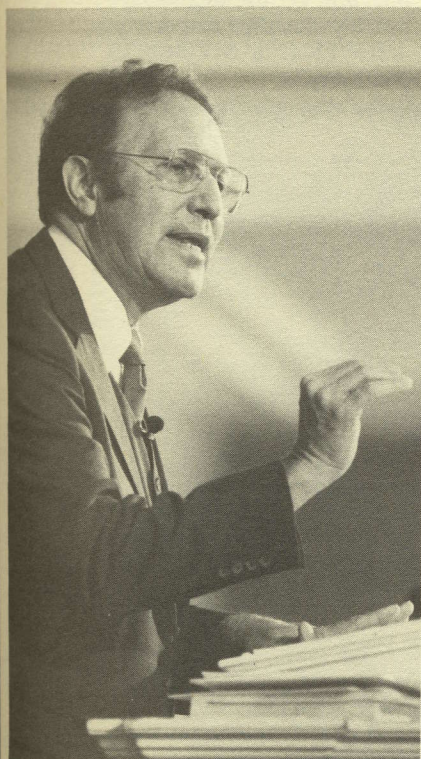
- **Willis Bennett**, dean of the School of Theology, *Effective Urban Church Ministry* (Broadman);

- **James Cox**, the Victor and Louise Lester professor of Christian preaching, edited *Biblical Preaching* (Westminster);

- **Diana Garland**, assistant professor of religious education, *Working With Couples for Marriage Enrichment* (Jossey-Bass);

- **Wayne Oates**, *The Struggle to be Free* (Westminster); and

- **Eric Rust**, *The Word and Words: Toward a Theology of Preaching* (Mercer University Press).



REVIVAL SPEAKER—Kenneth Chafin, pastor of South Main Baptist Church, Houston, provided spiritual emphasis during Southern's fall revival.

Rice love letter found among Bibles

A handwritten love letter from Baptist missionary pioneer Luther Rice was discovered in a collection of rare Bibles and manuscripts donated to Southern Seminary by Mr. and Mrs. John Halde- man of Coconut, Fla.

Folded in its original form, the long letter to Sarah H. Myers of Hamburg, S.C., was dated Jan. 21, 1818, and post- marked Washington, Ga.

Rice wrote: "I hope you will not be displeased with me for writing once more as I really feel myself compelled by an affectionate regard which I cannot resist!"

The marriage proposal is the third known Rice letter to Myers. Appar- ently, she never accepted Rice's propo- sal since he was single when he died at the age of 47 in 1836.

'Christmas card family' is distortion

Christians who uphold the stereotype of the "Christmas card kind of family" are distorting the past and the Scrip- tures, a family specialist warned.

Sarah Catron, director of the Asso- ciation of Couples for Marriage Enrich- ment, led a workshop this fall for mar- ried students at Southern Seminary. Her husband, David, associate professor of psychology at Wake Forest Univer- sity, was co-leader of the seminar.

Mrs. Catron said many Christians have reacted to rapid change by glorify- ing "families of the past" with large, stable households. "The problem with this kind of family is it probably never existed," she asserted.

And, in contrast to the "Christmas card" stereotype, Catron pointed to Old Testament personalities to argue "fam- ilies have always had a great deal of emotion. They have always been cap- able of bringing out the best of emotion and the worst of emotion in us."

Parents today, she said, must cope with influences which have drastically altered the family, leaving few "well- worn paths" for parenting in the '80s.

Contraception, Catron noted, is a "radical" technological change which has given families a choice about whether to have children, how many to have and when to have them.

Increased longevity has affected par- enting, she said, referring to a battery of statistics. Expected life span in America is 78 years for women and 70 for men. Women statistically marry at 22 and males at 24. Parents have their last child at ages 27 and 29 respectively.

Based on such statistics, she said

"typical" parents will be in their late 40s when the last child leaves home, giving them 25 years together in the home without children.

In contrast, Catron pointed out that the average couple in 1900 could expect to live less than two years after the last child left home before one parent died. "Families are much less involved with the active role of parenting in a life span," she observed. "We've begun to structure life around things other than child rearing."

Catron said a third factor complicating marriage is conflict between changing gender roles and expectations.

She explained that a husband still cannot expect to be respected if he is a good parent but is not good at his career. A woman, likewise, is not fully respected for her career if she is not also successful as a mother.

The net result, she said, is "we have sim- ply added roles on top of roles, until we find ourselves pulled in so many directions we cannot meet our expectations."

She urged parents to "determine what is really important."

Fall commencements feature Crouch, Sisk

More than 215 students were ex- pected to receive degrees during South- ern Seminary's 152nd commencement Dec. 16.

Commencement address was deliv- ered by W. Henry Crouch, pastor of Providence Baptist Church in Charlotte, N.C. Crouch earned B.D. and Th.M. de- grees from Southern in 1953 and 1954 respectively.

Degrees were conferred by the seminary in the three schools of theol- ogy, religious education and church music.

Later in the day, commencement exercises were held for Boyce Bible School, which expected to award di- plomas to 13 graduates from its Louis- ville center.

Commencement speaker was Ted Sisk, pastor of Immanuel Baptist Church in Lexington, Ky. Sisk earned B.D. and D.Min. degrees from Southern in 1960 and 1976 respectively.

Boyce is a division of Southern Seminary.



FAMILY SPECIALISTS—David and Sarah Catron led a workshop for married couples at Southern Seminary during the fall semester.

GLOBAL ISSUES

White House visit affirms Escobar's call

Southern Seminary professor Donoso Escobar this fall joined evangelical Hispanic leaders at the White House to suggest answers for troubled Central America.

For President Reagan, it was another attempt to rally Hispanic support around his foreign policy. For Escobar, it was an opportunity to affirm his calling as a Christian social worker and teacher.

Escobar, who was director of immigration and refugee resettlement for the SBC Home Mission Board from 1980 to 1983, is now assistant professor of social work at Southern Seminary.

"I came to Southern with a sense of arrival," Escobar said. "This is what I have dreamed of for most of my life."

That dream was born in Costa Rica during Escobar's final year of seminary. There he was involved in an evangelism project in an inner-city neighborhood.

"I found myself equipped with theology but lacking the skills to respond to the great social needs I encountered," Escobar reflected.

So after a period of praying and searching, he decided to become a social

worker and combine theology with social work skills.

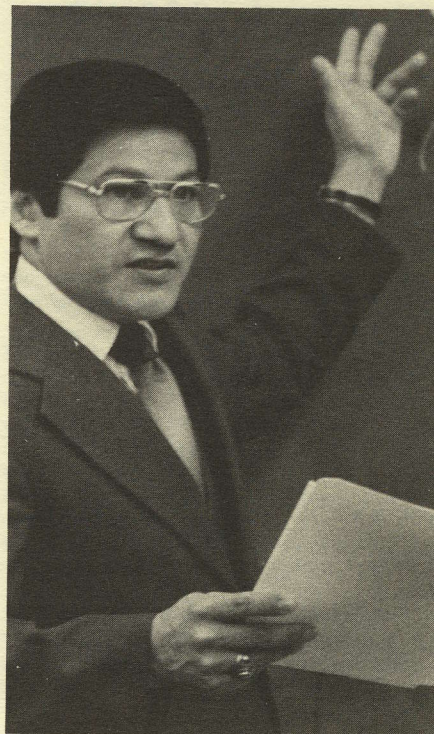
That decision led Escobar back to his native Nicaragua, where he founded a school in a poverty-stricken neighborhood in the capital city of Managua. The school also doubled as a church which he pastored.

In 1968 Escobar came to the United States and the University of Arkansas to begin studies in social work. During his graduate studies, he ministered to Hispanics in Little Rock.

"We live in an age of challenge," Escobar said, reflecting on both his ministry and his trip to Washington. "God's ministers are being challenged to intervene in whatever arena they may find themselves. Those placed by God in leadership positions at a national level have a duty to influence public policy."

"While I was at the White House I asked myself over and over again, 'Am I my brother's keeper?' Each time the answer echoed back, 'Yes, I am.'"

As a social worker and a minister, Escobar has a unique perspective on the world's problems. That view moved him to express two major concerns of



TEACHING MISSION—Donoso Escobar believes in the ministry of Christian social work.

Hispanic Americans while he was at the White House.

One concern was to oppose the support of future dictators in Central America. The other was to encourage the U.S. government to meet the needs of displaced persons already fleeing the conflicts in that region.

The rationale for his stance relates to Christian social work.

"Social work enables one to interpret human reality," Escobar said. "But one can't divorce human reality from God's reality. Anytime a Christian intervenes in history—whether individual, community or national history—he has to take into account God's plan for mankind."

Concern for God's plan and a commitment to reveal the social reality of humanity from a theological perspective led Escobar to Southern.

"It has been my dream to prepare ministers capable of responding to mankind as a whole," he explained. "Social work makes sense, and I am convinced that it is biblical."



PHOTO SERMON—Louisville pastor Wayne Dehoney (center), a seminary trustee, has taken more than 50,000 pictures of people around the globe. Theology professor Wayne Ward and his wife, Mary Ann, visited a recent exhibit of Dehoney's work at a Louisville art gallery.

CLASS ACTS

Classes of 1900-49

I. N. Patterson (1924), 85, died July 10.
Reuben Alley (1926), 87, has died.
R. Clayton Pitts (1931), 76, died Oct. 30.
Charles Ransom Barrick (1932), 89, died Sept. 30.

Robert Samuel Komp (1933), 78, died July 7.
Paul Crandall (1933), 76, died Oct. 29.

J. Roy Clifford (1936) celebrated his 50th anniversary in the ministry Oct. 13. He has served churches in Florida, Kentucky and South Carolina.

John E. Huss (1940), former pastor of churches in Florida, Kentucky and South Carolina, celebrated his 50th anniversary in the ministry Oct. 13. He received the E. A. McDowell Award for "years of faithful ministry" from the South Carolina Baptist Convention in 1982. **Ernest J. Loessner** (1940) was visiting professor at Golden Gate Seminary during July and currently is working part-time with the Florida Baptist Convention.

Waudine Storey (1941), a G.A. consultant for the Mississippi Woman's Missionary Union, received a 1983 Victor T. Glass Award for racial reconciliation.

Woodrow W. Hill (1942) is pastor emeritus of Green Street Baptist Church, High Point, N.C.

I. B. Hall (1944), 64, retired from First Baptist Church, Roswell, Ga.

Edgar H. Burks (1948) has returned to Nigeria as a missionary. **David R. Grant** (1948) has received the 1983 Alumnus of the Year award from Mississippi College. **Dennis U. Hachoday** (1948) died Dec. 23, 1982.

M. Wendell Belew (1949) received a 1983 Victor T. Glass Award for work in the SBC Home Missions Board's missions ministries division. **George W. Fletcher** (1949) retired as architectural consultant at the Baptist Sunday School Board. **John A. Holt** (1949) has retired and lives in Huntington, W. Va.

Classes of 1950-59

Kathryn Jasper Akridge (1950) will retire as executive director of Kentucky's Woman's Missionary Union on Dec. 31, 1984.

W. Murray Severance (1951) is author of *Pronouncing Bible Names*, published by Holman.

Edgar E. Hatfield (1955) retired as pastor of Parkview Baptist Church, Tulsa, Okla., after 18 years.

H. Bernard Deakin (1956), 61, died in Gainesville, Ga.

Russell E. Bridges (1957) is director of development at Harrison Chilhowee Baptist Academy, Seymour, Tenn. **Robbie J. Harris**

(1957) is president of Dallas (Texas) Baptist Pastor's Conference. **Robert N. Sanders** (1957) is senior minister of First Baptist Church, Mattoon, Ill.

Andrew M. Hall (1958) will retire from First Baptist Church, Delray Beach, Fla., on April 29, 1984.

John M. Cann (1959) is administrator for Martha Franks Retirement Center, Laurens, S.C. **James R. Deuel** (1959) is a 1983 Walter Pope Binns Fellow at William Jewell College. **Clayton Watkins** (1959) is pastor at First Baptist Church, Canadian, Texas.



Story '48



Bridges '57

Classes of 1960-69

William T. Brogden (1961) and his wife have a new daughter, Rebecca Lynn, born Sept. 19. **Arthur L. Patterson** (1961) was chosen for a second term as president of the Ohio Baptist Convention. **Jerry M. Stubblefield** (1961) was promoted to full professorship at Golden Gate Seminary.

Jonathan A. Lindsey (1964) is coordinator of library affairs at Baylor University. **Earl H. Wilson** (1964) is president and treasurer of the Tennessee Baptist Foundation, a trust agency for the Tennessee Baptist Convention.

Johan W. S. Odendaal (1965) is rector of the Afrikaans Baptist Seminary, South Africa. **George William Scantlan** (1965) is pastor in Past Falls, Idaho. **Shirley A. Williams** (1965) is a 1983 Walter Pope Binns Fellow at William Jewell College.

C. Welton Gaddy (1966) will become campus minister and professor of Christianity at Mercer University on Jan. 1, 1984. **Gary L. Southard** (1966) is administrator of Rose Hill Christian Church, Ashland, Ky.

Hardin Hosey (1967) and his wife, Betty, are dorm directors at Campbellsville College. **William Brock Watson** (1967) is senior pastor of First Community Church, Joplin, Mo.

Tracy L. Brinson (1968) is pastor of Second Baptist Church, Griffin, Ga.

Marion C. Barnett (1969) is pastor of Temple Baptist Church, Champaign, Ill. **Kenneth Clayton** (1969) is pastor of Tulip Grove Baptist Church, Old Hickory, Tenn. **Bill** (1969) and **Sheryl** (1969) **Greenwood** are in Dobson, N.C., where he is pastor of Salem Baptist Church.

Classes of 1970-79

James R. Averette (1970) is associate pastor and minister of education and administration at Deer Park Baptist Church, Newport News, Va. **Roger Roberts** (1970) is pastor of Metropolitan Baptist Church, Wichita, Kan. **Paul Sims** (1970) is minister of music and youth of First Baptist Church, Corbin, Ky.

Garry Insko (1971) has been promoted to field services coordinator in the Sunday School department of the Baptist Sunday School Board.

David M. Debord (1972) is minister of pastoral care at First Baptist Church, Norfolk, Va. **John D. Segree** (1972) is pastor of First Baptist Church, Estill Springs, Tenn.

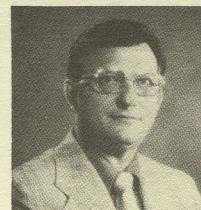
R. Quinn Pugh (1973) is executive director-treasurer of New York Baptist Convention.

R. Scott Good (1974) received the D.Min. degree from Drew University. **Paul S. Veazey** (1974) is development associate at Union University.

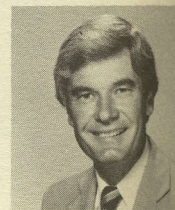
Darryl J. Tiller (1975) received certification as acting supervisor with the Associate of Clinical Pastoral Supervisors. **J. Neel Aldred-Tiller** (1975) is certified as a member of American Association of Pastoral Counselors.

Richard T. Roney (1976) is chaplain in the U.S. Naval Reserve, Willow Grove, Pa.

William T. Alphin Jr. (1977) is director of the adult Sunday School program for the Virginia Baptist General Board. **Danny Bridges** (1977) is minister of youth and education at First Baptist Church, Morehead City, N.C. **Victor A. Greene Jr.** (1977) is associate chaplain at Furman University. **John H. Hewitt** (1977) is a 1983 Walter Pope Binns Fellow at William Jewell College.



Wilson '64



Watson '67

Steven Beck (1978) is minister of music and youth at Westover Baptist Church, Arlington, Va. **Randy M. Cheek** (1978) and his wife, Connie, have a new son, Michael James, born April 15. **George H. Fletcher Jr.** (1978) is pastor of East Highland Park Baptist Church, Richmond, Va. **Mike Lassiter** (1978) is minister of youth and activities of Hurstbourne Baptist Church, Louisville, Ky.

Stephen Thomas Morris (1978) is minister of education and administration at Bluegrass

Baptist Church, Hendersonville, Tenn. **Jim Morrison** (1978) is associate pastor of Walnut Street Baptist Church, Louisville, Ky. **Bill Shoulta** (1978) and his wife, Jill, have twin sons, Jeremy Thompson and Joshua William, born Oct. 11.

Thomas Lee Smith (1978) and his wife, Shirley, have a son, Nathan Thomas, born July 24. The Smiths returned to Liberia, West Africa, in December. **Daniel C. Ridley** (1978) is minister of music at Swope Park Baptist Church, Kansas City, Mo.

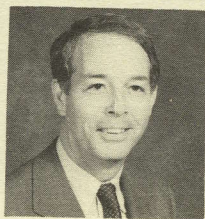
John T. Brantley (1979) is pastor of First Baptist Church, Pendleton, S.C. **Steve Cummins** (1979) is director of pastoral care

at Middletown Hospital, Middletown, Ky. **Donald R. Edwards Jr.** (1979) and his wife, Cyndi, have a new daughter, Sharon Loraine, born May 31. **David Hall** (1979) is pastor of Wrens (Ga.) Baptist Church. **J. C. Prather** (1979) is pastor of First Baptist Church, Sturgis, Miss.

Classes of 1980-83

Robert M. Dunn (1980) is director of missions for Cincinnati (Ohio) Baptist Association. **Scott Harmon** (1980) is minister of education at Bethel Baptist Church in Sumter, S.C. Harmon and his wife, Kathy, have a new daughter, Sarah Elizabeth, born May 28. **Ben Jobe** (1980) is a copy editor at Broadman Press, Nashville, Tenn.

Donald Clark Measels (1980) is on the music faculty at Carson-Newman College. **Milas Robert Vassar Jr.** (1980) is pastor of First Baptist Church, Shelbyville, Ky. **Greg Wallace** (1980) is minister of youth and education at Rich Pond Baptist Church, Warren Association, Ky.



Barnett '69



Roden '81

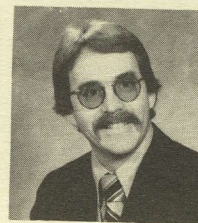
Jean Olivia Cuttino (1981) and **Earl Vincent Tilson** (1981) were married Aug. 7. **Greg Bain** (1981) is associate pastor at Zion United Church of Christ, Louisville, Ky. **C. Michael Baker** (1981) is associate pastor and minister of education at Beulah Baptist Church, Lynchburg, Va.

J. Daryl Busey (1981) is minister of evangelism and education of First Baptist Church, Cape Coral, Fla. **Robert** (1981) and **Diane** (1979), **Frederick** have a new son, Matthew Timothy, born Oct. 4. **Ronnie L. Kinsaul** (1981) is pastor of First Baptist Church, Raiford, Fla. He and his wife have a new daughter, Bethanie Mae, born July 9.

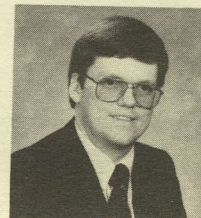
Ronald D. Nelson (1981) is pastor of Christy Park General Baptist Church, St. Louis, Mo. **Patricia Roden** (1981) is minister of preschool and children at First Baptist Church, Augusta, Ga. **James Vaughan** (1981) is pastor of Calverton Baptist Church, Silver Springs, Md.

Odis Weaver (1981) and his wife, Joann, have a daughter, Michelle Lynn, born Jan. 20. **Mike** (1981) and **Terry** (1979) **Winters** have a new son, Robert Brandon, born Oct. 4.

Mark Adams (1982) is minister of music



Ayres '83



Adams '83

and youth at First Baptist Church, Damascus, Md. **Timothy A. Baughman** (1982) is minister of education at North Dunedin (Fla.) Baptist Church. **Charles Darland** (1982) is pastor of Grace Baptist Church, Independence, Ky.

Karen Henderson (1982) is minister to youth and college students at First Baptist Church, Arkadelphia, Ark. **Aaron K. Jones** (1982) is pastor of Eastside Baptist Church, Dalton, Ga. **Timothy Owings** (1982) is pastor of First Baptist Church, Mooresville, N.C.

Richard A. Adams (1983) is pastor of Oakbrook Baptist Mission, Summerville, S.C. **Robert Ayers** (1983) is assistant director of Christian Study Center, Gainesville, Ga. **Steve Burton** (1983) is associate minister and minister of music at First Baptist Church, Rogersville, Tenn.

Billy Cantrell (1983) is pastor of Zion Baptist Church, Ohio County Association, Ohio. **Keith Gaines** (1983) is pastor of First Baptist Church, Columbia, Ala. **Debra Haskell** (1983) is minister of youth at Southside Baptist Church, Sarasota, Fla.

Dale S. Nielsen (1983) is pastor of Phillips Mills Baptist Church, Washington, Ga. **Les Jones** (1983) is pastor of Jeffersonville Baptist Church, Jeffersonville, Ga. **Dani Jones** (1983) is minister of music and youth at Jeffersonville Baptist Church, Jeffersonville, Ga.

Claude Mariottini (1983) is teaching in the school of theology at Southwest Baptist University, Mo. **Debbie Murrell** (1983) is minister of college and single adults at First Baptist Church, Temple Terrace, Fla. **Ken Powers** (1983) is minister of music and youth at Matthews Baptist Church, Matthews, N.C. He and his wife, Melanie, have a new son, Kenneth Edward Jr. born Aug. 24.

Jim Townzen (1983) and his wife, Nancy Ann, have been appointed by the SBC Home Mission Board to serve as church planters in Richfield, Utah. **David White III** (1983) is pastor of Two Mile Swamp Baptist Church, Orangeburg Association, S.C.

Class Acts is about and for Southern Seminary alumni. Information about significant events such as births, deaths, marriages, outstanding honors and vocational changes should be sent to Alumni Affairs, Southern Seminary, 2825 Lexington Rd., Louisville, KY 40280. Only black and white photos can be accepted.

Alumnae reminisce about school days

When a dozen members of the 1939 and 1940 graduating classes of the WMU Training School got together last fall, they had plenty to talk about.

Collectively, the 12 alumnae represented more than 500 years of Christian service.

The group held a mini-reunion in Brevard, N.C., for three days.

In the 44 years since graduation, the women have served as:

- career missionaries in China, the Philippines and Nigeria;
- WMU leaders in four states;
- a staff member of two denominational agencies;
- teachers, a church organist and a military officer.

All of the grads are now retired professionally, but each continues to be active in her local church.

Present at the reunion were Lila Mae Chapman, Virginia Mathis Davis and Elsie Renfro Knight, from Georgia; Emma Watts, Kentucky; Alice Giffin, Minnesota; Mary Wilson Brown, Ethel Richardson Martin, Elizabeth Provence and Evelyn Collins Wilder, North Carolina; Sarah Stephens Smith, South Carolina; and Rachel Colvin, Texas.

Established in 1907, the WMU Training School for women became the Carver School of Missions and Social Work in 1953. In 1963, the school was merged with the seminary.

END NOTES

Presidential scholarships awarded to 18

Eighteen persons from 10 states have been awarded Presidential Scholarships for 1983-84 at Southern Seminary.

Award winners, listed with their hometown and college or university, included the following:

Presidential Preaching Scholarships:

Alabama: **Douglas Lowry** of Birmingham, University of South Alabama.

Florida: **Louis Humes** of Madison, Stetson University; **Alan Parker** of Coral Springs, Oklahoma Baptist University.

Kentucky: **James Barnette** of Louisville, Samford University; **Mark King** of Lexington, Georgetown College; **Jeffrey Sames** of Midway, Georgetown.

Mississippi: **Ricky Harvey** of Jackson, Mississippi College.

Missouri: **Keith Eddy** of St. Charles, Missouri Baptist College; **David Gregory** of Kirksville, Northeast Missouri State University; **Bart Hildreth** of St. Louis, William Jewell College; **Douglas McKinzie** of Bolivar, Southwest Baptist University; **Gene O'Dell** of Springfield, Southwest Missouri State University.

North Carolina: **Stephen Corts** of Winston-Salem, Wake Forest University.

South Carolina: **Don Johnson** of North Augusta, Baptist Bible Institute.

Tennessee: **Jay McCluskey** of Knoxville, Carson-Newman College.

Virginia: **Jeff Price** of Abingdon, Carson-Newman.

Presidential Congregational Leadership Scholarships:

Georgia: **Marta Whitaker** of Atlanta, Samford.

North Carolina: **John Holmes** of Charlotte, Furman University.

Chaplains congregate

Southern Baptist chaplains will join Southern Seminary students interested in the ministry of chaplaincy during a Chaplains' Conference March 6-7.

The seminary hosts the annual event, sponsored by the chaplaincy division of the SBC Home Mission Board.

The workshop, which coincides with the first two days of the Mullins Lectures on preaching, will focus on contemporary ethical issues related to chaplaincy.

A staff member from the Christian Life Commission in Nashville will lead some of the workshop sessions.

Calendar now available

A commemorative 1984 wall calendar highlighting the 125th anniversary of Southern Seminary now is available to alumni and friends.

The calendar includes a collection of photos, many of them rare, from the seminary's past. It is dated from January 1984 through June 1985.

Cost of the calendar is \$2.50. To

order, contact the Alumni Affairs Office, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280.

Missions list expands

Four Southern Seminary students and alumni were among 31 persons named missionaries by the SBC Foreign Mission Board earlier this fall.

Everett (M.R.E. '69) and **Dorothy Burnette** were reappointed as missionaries to France, where he will direct the French-language fellowship, and she will be a church and home worker.

Wayne ('83) and **Patricia Chamberlain** (M.R.E. '80) **Thorpe** will serve in South and Southeast Asia. He will be a physician, and she will be a social worker.

Karl E. Weathers III ('83) and **Thelma Weathers** will work in Lebanon. He will be a school administrator, and she will be a church and home worker.

Calendar of events

JANUARY

- 2 Holiday, offices closed
- 9 Orientation/matriculation
- 10 January Term Classes Begin
- 23 DMA Voice Recital, Allen Mashbern, Heeren Hall, 3 p.m.
- 27 January Term Classes End
- 30-31 Orientation/matriculation

FEBRUARY

- 1-3 Orientation/matriculation
- 6 Spring Semester Classes Begin
- 10 DMA Piano Recital, David Dennis, Heeren Hall, 4:30 p.m.
- 21 Faculty Voice Recital, Paul Richardson, Heeren Hall, 8 p.m.
- 24 Student Missions Conference, Alumni Chapel, 4:30 p.m.
- 25 Student Missions Conference, Alumni Chapel, 8 a.m.
- 26 Student Missions Conference, Alumni Chapel, 7 a.m.
- 27 DMA Conducting Recital, Joseph Borden, Heeren Hall, 3 p.m.

ADDRESS CORRECTION REQUESTED

If you or addressee have moved, we'd like to know. Each copy returned as undeliverable costs the seminary an additional 25 cents in postage. Please send your change of address to Alumni Affairs, Southern Seminary, 2825 Lexington Road, Louisville, KY 40280.