SOUTHERN SEVINARY



Southern Seminary standing firm on eternal truths

As the 21st century dawns, The Southern Baptist Theological Seminary remains committed to those eternal truths that frame our teaching, guide our research, and serve as foundation for the training of ministers of the gospel for more faithful service. We are aware that the Southern Baptist Convention has entrusted the stewardship of ministerial training and theological education to Southern Seminary,

and we are honored and humbled

to take up this assignment.

A set of sacred commitments frame all that we do in fulfillment of our mission of theological education. These commitments are non-negotiable, and frame Southern Seminary's distinctive approach to the preparation of ministers.

First, we are committed to the total truthfulness and full authority of Holy Scripture.

An affirmation of biblical inerrancy, infallibility, and authority is fundamental to the teaching and training of ministers, for it establishes the authority by which we teach and upon which we establish the precious doctrinal content of the Christian faith. The sad trajectory of many theological institutions is to move away from a commitment to biblical authority and to deny the total truthfulness and inerrancy of God's Word. Southern Baptists can be assured that this institution stands without compromise upon a commitment to the Bible as "truth without any mixture of error." Furthermore, the Bible is the foundational text for everything we teach and believe.

Second, we are committed to "the faith once for all delivered to the saints."

Theological compromise and accommodation have been the trends shaping theological education, at least as demonstrated in many seminaries and theological schools. This is an abdication of theological responsibility and it will lead inevitably to the teaching of false doctrine and the denial of truths central and essential to the Christian faith. Once the pattern of theological denial and compromise begins, it will not end until the entire fabric of the faith is unraveled and in



tatters. Southern Seminary stands without embarrassment upon the faith once for all delivered to the saints. We stand in glad and grateful continuity with all those who cherish the true gospel and truth "unchanged and unchanging."

Third, we are committed as a confessional institution.

Every professor of The Southern Baptist Theological Seminary agrees in writing to teach "in accordance with and not contrary to" all that is contained in the Abstract of Principles and in the Baptist Faith and Message. This is not merely a matter of contractual obligation. We seek to hire only those faculty members who can with eagerness and absolute integrity sign these documents, pledging to teach only within these parameters and indicating that a professor believes these doctrines to be clearly revealed in God's Word. The great dividing line that separates theological institutions in this generation is between confessional and non-confessional schools. An institution that lacks a serious commitment to a confession of faith, will soon and inevitably allow aberrant doctrine and unbiblical teachings. This is not acceptable for an institution serving the church of our Lord Jesus Christ and charged with responsibility for the training of ministers.

Fourth, we are committed to the teaching of Christian ministers.

We are not merely a school of theological studies, we are an institution committed to the training and preparation of gospel ministers. We are absolutely committed to the training of those who will teach and preach the Word of God, and minister to the church by God's calling. The future vitality and faithfulness of our churches depends in large part upon the convictions cherished by our pastors and ministers. Those convictions are either strengthened or weakened by the institution entrusted with theological education. Southern Seminary is committed to see that those ministers who are entrusted to us experience a deepening of doctrinal knowledge and biblical conviction. Beyond this, we are committed that they learn how to be faithful and skillful ministers to the flock of God.

Fifth, we are committed to the advancement of conservative theological scholarship. For too many years, liberal theological institutions have been dominant in the world of theological research and scholarship. This must come to an end. Southern Seminary is committed to the establishment of a theological faculty and program that will produce cutting-edge evangelical scholarship in defense of the Christian faith. A great "battle for the mind" is taking place all around us, and the church of the Lord Jesus Christ desperately needs leaders and thinkers skilled in Christian knowledge, and ready to defend Christian truth in the public square and in the Christian church.

Sixth, we are committed to the Great Commission.

We are a missionary and evangelistic institution. A tangible representation of this commitment is seen in the fact that every master's level student is required to take a course in personal evangelism. Evangelism and missionary vision drive

(continued on page 15)



CONTENTS

FEATURE

2 Does God care what we sing? By R. Albert Mohler Jr.

6 The importance of worship in the local church By Tom Bolton

8 "Are we losing the hymns?" By Esther Rothenbusch

10 Worship class stresses theology By Bryan Cribb

DEPARTMENTS

- **11 Alumni Focus: Theodore Olin Goodson**Goodson making good music at Valley View
- **12** Faculty Focus: Carl Stam Praising with passion
- **13** Student Focus: Dan Odle
 Former TV anchor follows God's call to Southern

SOUTHERN ACCENTS

- **14** Southern Seminary News
- **15** President's Journal (continued)
- **16** Faculty Kaleidoscope

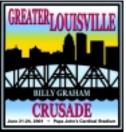
ALUMNI NEWS

- 18 News from the lives of Southern Seminary alumni
- **22** Organization begins for Greater Louisville Billy Graham Crusade

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The Southern Seminary Magazine (The TIE) (ISSN 00407232) is published four times a year by The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280, 1-800-626-5525.

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Proofreaders: Meredith Carter, Bryan Cribb

Spring 2001. Vol. 69, No. 1. Copyright © 2001 The Southern Baptist Theological Seminary. Periodical postage paid at Louisville, KY. Postmaster: Send address changes to: Public Relations, 2825 Lexington Road, Louisville, KY 40280, or e-mail us at publicrelations@sbts.edu.

Subscription information: To receive a free subscription to The Southern Seminary Magazine, to change your address, or to cancel your subscription, you may contact us in one of the following ways:

Online: www.sbts.edu/seminarymagazine.html

Email: publicrelations@sbts.edu
1-800-626-5525, ext. 4141

Write: Public Relations, The Southern Baptist Theological Seminary

2825 Lexington Road, Louisville, KY 40280



DOES GOD CARE WHAT WE SING?





It is with some amount of fear and trepidation I take as my subject the announced theme of this message: Does God care what we sing?

Some time back I preached a message on Isaiah $6\dots$ seeking to come to a biblical and theological understanding of what worship is all about. These days, it is the case that, in the local church, worship is often one of the most controversial issues. That what should most unite the people of God – a congregation at worship – has now become a divisive issue as matters of

taste and preference predominate in congregational discussions. And so I sought by returning to one of the classical texts on worship that we might establish a common biblical and theological understanding of what worship is all about, and what it is to be as that exercise of God's people directed toward him – a Godward expression of reverence and exultation in his holiness, in his glory, in his majesty and in light of his acts of mercy and atonement towards us.

We are reminded that we were created for this purpose – that our eternal vocation as the saints is to praise and to glorify God forever. And so issues of worship are not only important as we consider our earthly responsibility as the church of the Lord Jesus Christ, but worship is also even more important as we understand our eternal vocation to glorify the one true and living God.

These are controversial issues, and anyone who would speak to these and speak to the issue of music in worship is set up to disappoint someone if not everyone. I think in one sense (former) Dean (Lloyd) Mims asked me to speak to this so that at least I could not be

upset with the speaker. And I'm not at all certain that he was right in that assessment.

Controversy over church music comes down to the question: Does God care what we sing? After I had preached that message, a friend came up to me at the rear of the sanctuary and said, "Alright, let us assume that we are in complete agreement on everything you said and everything you've demonstrated from Scripture. What now? What do we sing?" Is there anything we should not sing? Is there anything in particular we must sing?

R. Albert Mohler Jr. is the ninth president of The Southern Baptist Theological Seminary. This article is excerpted from a chapel message delivered Oct. 19, 1999. It would be very helpful to have a set hymnal, to have it just delivered to us, complete with words and tunes and hymns and songs. We do not have such a hymnal, and our sovereign God did not intend it that we should have such a hymnal, because Scripture is not (simply) inerrant and infallible, but all sufficient. We have everything we need. And so as the church considers what it is that we should sing, we need to look to Scripture, but it is not the case that in Scripture we find a prescribed list of hymns or songs, as we find principles to be applied.

I would like for you to turn ... to Colossians, chapter 3, verses 15 through 17. If there is a lokus classicus for the consideration of music in worship, this must be that text, along with its Ephesians parallel. But here as we look to Colossians, chapter 3, and these

three short verses, I believe we will find critical principles for understanding the role of music in worship.

One of the most important marks for the people of God is the mark of unity, and if nothing else we know that division and debate over the issue of music in worship is a sign of disunity. It cannot be pleasing to God. It cannot be healthy for the church to be embroiled in continual debate and tempest over what it is we should sing as we fulfill our eternal vocation to praise the one true and living God, and yet this is where we find ourselves.

In Colossians, chapter 3 we have a whole list to consider, and I would note first of all that verse 16 - to which we will give primary attention - is bracketed by verses 15 and 17. Here, I believe we find very important principles. First, the principle of unity. As verse 15 exhorts, "Let the peace of Christ rule your hearts to which you were called in one body." One body. I think there should be no debate about the urgency of the exhortation to unity in this passage, as well as the reminder that our unity is the peace of Christ which rules in our heart.

If the peace of Christ genuinely rules in our heart, there will of necessity and quite naturally be the gift of unity, and where there is the absence of such unity, should we not assume that there is the absence of the peace of Christ in our hearts as one body?

I remember when I was in college seeing a cartoon showing an elderly man standing in the pew. And this elderly man is saying, "I just received a word from the Lord and He hates guitars." Well sometimes we have to admit we have been in a congregation with that old man. And there are other times that we have to admit (we) have been that old man. And it doesn't necessarily have anything to do with chronological age. There are some who say, "I received a word from the Lord and He doesn't like guitars or acoustical instruments or snare drums.

"The question that we should ask is not do I like it, but does it testify of Christ? ...

Is this worthy of the name of the Lord

Jesus Christ?"



And there are others who say, "I received a word from the Lord and I'm going to cloak this in divine majesty — I don't like pipe organs. I don't like the piano. I don't like the harp." Something is wrong here. These divisive statements do reveal a secterianism of the worst sort.

We need to admit something else. Many of our most precious and to us most persuasive theological arguments, are barely disguised arguments for personal preferences. It just so happens that so many of our arguments from scripture, clothed in rich theological terminology, come down to a justification of what we like and what makes us most comfortable. Something is wrong here. The unity of the church is violated

by separate worship styles as matters of personal preference. There are churches offering now a cafeteria line of services. You can have a Gen-X service at one hour. A baby boomer service at another hour. A blended service, which generally means barely organized chaos ... And then a liturgical service, a traditional service. Something for everyone but what you end up with are as many different churches, as many different congregations as you have worship styles. And what defines those congregations? Matters of doctrine? Matters of theological conviction? Matters of ecclesiastical priorities? No, matters of taste.

Verse fifteen reminds us, exhorts us, that the peace of Christ is the rule in our hearts for we all are one body. You wouldn't know that from watching many of our churches at worship. You certainly wouldn't discern that from listening to much of our conversation about worship. The principle of unity we find in verse 15, the principle of Lordship in verse 17. Whatever you do in word or deed, this goes beyond our worship and certainly encompasses our worship. Whatever you do, do all in the name of the Lord Jesus giving thanks to Him through God the Father. Whatever you do. Could

this be more comprehensive? It points in the supremacy of Christ to do all in the name of the Lord Jesus. And this means this — whatever we do, whatever we say, must testify to the Lordship of Jesus Christ. It must literally be worthy of His name. The question that we should ask is not do I like it, but does it testify of Christ? ... Is this worthy of the name of the Lord Jesus Christ and the praise that is due Him? Whatever we sing, it is to testify to the Lordship of Christ, and certainly this means there is some limitation on what we can sing. Certainly a limitation on what we can sing in term of the vocabulary, in terms of the substance, in terms of the message.

Between verses fifteen and seventeen we find verse sixteen, "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs singing with thankfulness in your hearts to God."

Now to what does this refer? Well, certainly to the gospel. Certainly to the biblical testimony concerning the Christ. ... So this means that a biblically illiterate congregation is automatically going to fail the test of singing God's song, God's way. A people who do not know the word, a people who do not know the richness of Christ, a people in whom that word is not dwelling, they will sing what seems right to their own hearts.

One of the great divorces that is very dangerous in our churches is the divorce between the ministry of the Word and the ministry of the song. We set ourselves up for disaster. The

> ministry of the Word should lead to the ministry of song. The churches' song is deeply rooted in the Word and it also must be subservient to the Word. The Word has the authority. The Word is that from which the music should be drawn. The music is not superior to the Word. The Word is superior to the music. But, what of the song of the church? With this in mind it must be Word drenched, Word shaped and Word regulated and directed. What should be the regulating authority—taste, preference, generational musical styles? No, the Word. That is the prerequisite.

> How many of us leave a worship service and we say, "Boy that was something. That was powerful. I enjoyed it. Did you hear that choir? Did you hear that marvelous resounding sound?" And what we remember is the sound. What we remember is the performance. What we remember is the tune. Augustine ... said this, "If you find yourself humming the tune rather than reciting the words you have heard the wrong thing." And the music has not served the glory of God but robbed Him of His glory.

In the present day we have an evangelical tradition we have inherited which retains some of the

great classic hymns, some revivalists hymns, and many spiritual songs. And in the last several years there has been the rise of a worship renewal movement of choruses, etcetera. And here the distinctions are often very arbitrary. I heard one man comment that the best definition of a praise chorus is this, "One word, two notes, three hours." We've all been there. ... Another hymnologist defined praise choruses as "teeny weeny hymns." Well, the praise choruses are now ubiquitous. And there is no standard definition.

What separates a hymn from a praise chorus? Well, certainly in most congregations there is no apprehension that there is any distinction other than style and form and the fact that the praise chorus is generally shorter, easier to memorize and re-

"A hymn without theological content is no true hymn. And secondly, a theology that cannot be sung is no true theology."



peated over and over again. Well, I do not have time to trace this out but I would suggest to you that in my most urgent theological and biblical reconsideration of this whole issue, I have been taken where I did not want to go. And that is to an appreciation of the praise and worship movement as a renewal given to the church. So much of that music is scripture saturated. So much of it is simple in its expression. So much of it is God directed.

I have sought to define an understanding of exactly what a hymn is in its current parlance. I'm not sure exactly what one is. The Hymn Society of America defines a hymn, "A hymn is a

lyric poem reverently conceived and designed to be sung which expresses the worshippers attitude to God or God's purposes in human life. It should be simple and metrical in form, genuinely emotional, poetic and literary in style, spiritual in quality and its idea so direct and so immediately apparent as to unify a congregation while singing it." Well do you disagree with any part of that?" I apologize, but that bears all the marks of a definition written by a committee.

I want to make two assertions ... One, a hymn without theological content is no true hymn. And secondly, a theology that cannot be sung is no true theology. Something has happened when in our day theologians do not write hymns and many hymn writers do not know theology.

Luther wrote hymns, not only "A Mighty Fortress," but many others. Listen to this one, "In one true God we all believe." Listen to the words, "In true God we all believe. Maker of the earth and heaven. Who us as children to receive hath Himself His Father given. Now and hence forth He will feed us. Soul and body will surround us. Against mischances He will heed us. Not shall meet us that shall wound us. He watches o'er us, cares, defends

and everything is in His hands. And we believe in Jesus Christ His own son our Lord and Master who beside the Father highest reigns in equal might and glory. Born of Mary, virgin mother. By the Spirit's operation, He was made our elder brother that the lost might find salvation. Slain on the cross by wicked men and raised by God to life again. We all confess the Holy Ghost with the Father and the Savior. Who the fearful comforts most and the meek not crown with favor. All of Christendom He even in one heart and Spirit keepeth. Here all sin shall be forgiven. Wake too shall the flesh that sleepeth. After these sufferings there shall be life for us eternally."

Now what happens to a people formed by the singing of this kind of substance? They learn the incarnation, they learn biblical Christology, they learn the doctrine of the Trinity, they learn to trust in God.

But what about our current context? There is so much confusion and controversy. At least part of the problem is the hymn writers are not now uniformly theologians and theologians take little responsibility for hymn writing. I would suggest as we conclude that there is a new opportunity for the church and this generation to show what it means to sing the churches' song, the Lord's song, in a new

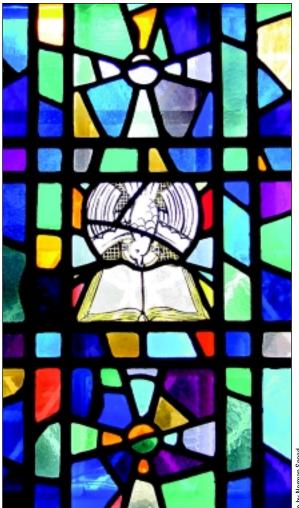
era claiming the same eternal truths of scripture. Neither the traditionalist nor the revolutionaries can claim to fulfill the exhortations of Colossians 3:16.

We have in this generation an opportunity to recover what has been lost and to develop an understanding of church music that is theological, biblical and truly relevant to the people of God. If not, I fear we will sing what pleases us rather than what pleases God. We will absolutize our preferences and comfort zone. Traditionalists will sing great hymns, play their pipe organs, and look down their noses at chorus singers. The praise and worship revolutionaries will blast their praise bands and sing their choruses looking down at the hymn singers and their outdated and out-of-touch approach.

The danger is that we will sing songs of no theological content or of dangerous theological content, that we will lose the great body of sacred truth and beautiful expression which resides in the church's hymns, and we will dismiss a new hymnity in the praise and worship movement without recognizing its great gains and gift to the church. (The danger is) that will we fail to fulfill the mandate of Colossians 3:16, (that) we will fail to teach and

admonish one another with song, (that) we will fail to sing with thankfulness in our hearts to God (and that) we will rob ourselves of witness, of joy, of consolation and of exhortation as we sing.

We are told that the MTV generation can develop no taste or no ear for the great tradition. I refuse to believe that is so. We are also told that the traditionalists are so high bound and determined to resist change that they will not welcome a new song no matter how scriptural. I refuse to believe that it is so. The MTV generation, and the GI generation, and Generation X, and the generations to follow must be confronted with the exhortation of Colossians 3:16, with the reason we sing, with the song that we sing, with the joy that we sing.

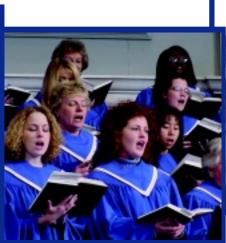




THE IMPORTANCE OF WORSHIP IN THE LOCAL CHURCH









By Thomas Bolton

hen asked to summarize the mission of the church, most evangelicals, if given enough time to reflect, would respond that they are threefold: worship, discipleship, and evangelism. However, the mention of worship in most evangelical circles brings about a lively discussion of the topic, centered primarily on stylistic issues and preferences. In fact, if you want to stir up a bit of controversy in your church, just mention the subject in an inter-generational setting.

There has been a marked increase in the discussion of worship during the past decade, but are we in the local church practicing worship more theologically than we were a generation ago? Has the increased attention and study given to the subject increased our awareness of the significance of worship to the local congregation? Why is this even important? There are at least three reasons why this should be on our hearts.

Worship is important because God says it is important.

We are created to worship and fellowship with God, and when this is hindered, God moves to restore it. When the Israelites were in bondage in Egypt, the message God gave Moses to deliver to Pharaoh was to "let my people go, that they may hold

Dr. Thomas Bolton is Dean of the School of Church Music and Worship and Professor of Church Music at The Southern Baptist Theological Seminary. a feast unto me in the wilderness" (Exodus 5:1). Further evidence that worship is a high priority is found in the first four of God's commandments that in one way or another deal with the subject — from having no other gods to keeping the Sabbath day holy.

When God walked the face of this earth in the person of Jesus, He was asked which was the greatest commandment. He replied that the greatest commandment was to love God, the corporate expression of which is worship; the second was to love your neighbor, which translates into discipleship, outreach, evangelism, and missions.

Worship is something God desires and seeks. To the woman at the well Jesus said, "But the hour cometh and now is, when true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John 4:23-24). Many churches are concerned with having seeker-sensitive services, and they are to be commended for their desire to win the lost, but evangelistic services have a different thrust than worship, for worship is only possible by true believers. This scripture also reveals that in worship God is the Seeker, and worship is to come from the heart by the Spirit and the mind through the truth contained in His word.

Worship is important because it reminds us who God is and who we are.

Worship is the act of acknowledging God as the only One worthy of our complete devotion. Our weak and wandering spirits must be constantly reminded of the attributes of God — His om-



niscience, omnipotence, omnipresence, perfection, and holiness. We need to hear scripture and sing hymns and songs that present the theology of the Triune God — Father, Son, and Holy Spirit.

Once we understand God's holiness we begin to see our own sinful condition and its consequences. We are made aware that we cannot come into the presence of a holy God because of the unconfessed sin in our lives. It is only through the atoning sacrifice of Jesus Christ on the cross that we are able to lay our sins on Him and receive forgiveness. Only then can we enter into fellowship with God. Realization of our sin should result in acts of petition, contrition, and confession in our worship, but these have been relegated to infrequent afterthoughts in many evangelical churches. In the worship "renewal" of recent years we

have seen an emphasis on praise without the corresponding recognition of our own sinful condition.

Modern society is so bombarded by messages that *we* are the center of everything that we have become a totally egocentric society. Advertising tells us "it may cost more, but I'm worth it," "have it your way," or "be all that you can be." We have been conditioned to think that our own desires and tastes are to be met at all times in all situations. We are also told in the relativism of the postmodern culture that there is no right way or wrong way, there is just your way and my way. This is totally antithetical to what the Bible says.

In Romans 12:2 Paul says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." In our approach to worship, we must consider first what God desires from us rather than what we want to see

and hear. We need to get our eyes on the righteousness and precepts of God and cease looking at and personally comparing ourselves with others in our congregation, or corporately competing with the church down the street, or emulating a successful church thousands of miles away. If we humble ourselves and seek God, He will direct our worship and it will be God-centered, heartfelt, and genuine. It will be unique to each congregation and not a carbon copy of a model advertised through commercial sources.

Worship is important because effective ministry results from it.

In many of our churches, we are often too busy running programs to put much time or effort into our worship. But if true worship takes place, it will drive the programs of the church. In fact, it would not be necessary to organize most programs because the people would be so excited about who God is that nothing would keep them from sharing Him with others in all the ways that divine love is expressed.

Again, let us look at the scriptures for examples. In the wonderful example of worship found in Isaiah 6 we see that there is first a realization of God, then a realization and confession of sin, followed by forgiveness and a call to service, resulting in an enthusiastic response. True worship always produces a renewed response to God's call on our lives.

Turning to the New Testament, we see that the oft-quoted Great Commission was not given abruptly or without preparation. Earlier verses in Matthew 28 reveal that first there was a realization of who Jesus was and they worshiped Him. Acts 1 and 2 reveal that the wonderful events of Pentecost were preceded by a prolonged period of corporate prayer and worship. Programs in and of themselves will fail without the foundation of complete and authentic worship.

Should worship style be an issue? Whether it should be or not, it certainly has become one in recent years. In fact, so much tension and discussion has been about the *style* of worship that it has kept our attention off of the *substance* of worship. There is not sufficient space in this publication to adequately deal with

the considerations of style used in worship, but it cannot be totally ignored. Suffice it to say that style should not be so much of an issue as a consideration.

Worship is a dialogue between God and His people. Our people must understand what they are saying to God, so the vocabulary, both textual and musical, must reflect the diversity of the congregation. In simplistic terms, worship is saying "I love You" to God and there are many ways of doing so. It can be both shouted and whispered and taken on various shades of meaning. Children can say it simply, youth can say it boisterously, senior adults can say it nostalgically, but they must all be able to say it. They can learn new ways of saying it from one another, and when they cannot join in themselves, they can rejoice with those who can. Worship must not be so targeted in style that entire segments of the congrega-

style that entire segments of the congregation are abandoned and rendered silent.

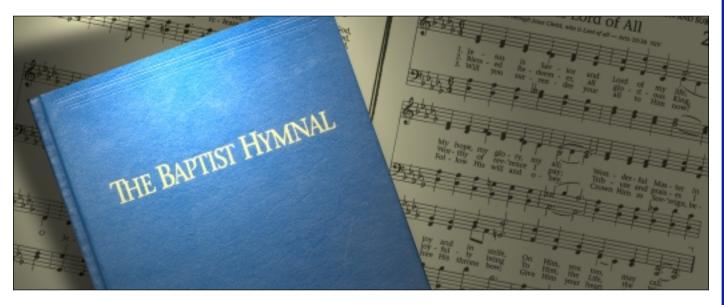
There should be attention to excellence in the crafting of our worship regardless of style. We must try to present our worship sacrifices in the spirit of the unblemished lamb of the Old Testament. Nothing we can produce is truly worthy of God, but we should strive to give our best. Sometimes even our best cannot measure up to the world's standards of excellence, but the widow's mite was an acceptable offering to the Lord since it was all she had. Even with excellence as our goal, we must still remember that worship is more a heart condition than an art condition.

Let us make worship a high priority in our churches. Let us study together what the Bible says about worship and what constitutes true worship. Let us begin to dialogue where there is unity and agreement and let God show us how to express our love and beliefs in a way that all members of our congregations can embrace. May we never substitute spectator entertainment for worship. May we involve the congregation in the acts of worship. We must not "dumb down" our service to the lowest common denominator, but we should be inclusive of a broad range of expressions and help our congregations understand worship so that all may embrace it and view it as an expression of the total body. The Lord preached unity when He was among us, so He must not be pleased by the worship "wars" going on in our churches today. Let us unite under His banner and work to restore worship to its rightful place and function.

"Worship
is more a
heart
condition
than an art
condition."



"ARE WE LOSING THE HYMNS?"



By Esther Rothenbusch

ast March in a campus-wide forum on hymns I addressed a concern that people have repeatedly expressed to me: "We're losing our hymns; what can we do?" My answer then and now is that we lost our hymns a long time ago. We lost the hymns when we lost them from our personal meditations and homes and private prayers, leaving them at church between the covers of the hymnal all week. In previous eras of the church, Christians had a fuller personal spirituality enriched by the Scriptures, psalms, and Christian song that spilled into their home lives and also fed the corporate worship of the church. A week ago I read to my graduate music history class the words of fourth-century patristic writer Basil the Great:

A psalm creates friendships, unites the separated and reconciles those at enmity. Who can still consider one to be a foe with whom one utters the same prayer to God! Thus psalmody provides the greatest of all goods, charity, by devising in its common song a certain bond of unity, and by joining together the people into the concord of a single chorus.¹

The words of this church father, founder of a monastic retreat and successor to Eusebius as Bishop of Caesarea, speak with resounding clarity—and irony—to us in today's evangelical church. Amidst our raging "worship wars" we hear Basil remind-

Dr. Esther Rothenbusch is Associate Professor of Church Music at The Southern Baptist Theological Seminary. ing us of the power of psalmsinging to unify believers in Christ. He and other church fathers were passionate advocates for congregational psalmsinging because they deeply understood its benefits for the church—they knew *why* the church should sing. The Psalms, carried into Christian worship from Jewish synagogue services, were the *sine qua non* of both early congregational worship and of personal discipleship. Whatever else the church fathers wrote for the instruction of the infant church, many wrote commentaries and sermons on the Psalms. Many desert fathers knew the entire Psalter and extended portions of the New Testament by heart, learned by prayerful meditation pursued daily in a rigorous and rich life of prayer.

The early fathers believed not only in the unitive power of psalmsinging but in the Psalter's power to equip saints for spiritual warfare. Honest and vivid in their descriptions of temptation and spiritual onslaughts, they found the Spirit's sword evidently sharper when sung than read. Many praised the power of the Psalms, even when sung in private, to break the hold of pagan songs on the mind. The Psalter was for them the church's handbook of Christian education and discipleship, adaptable and age-specific for every generation and life situation. Again Basil writes:

A psalm drives away demons, summons the help of angels, furnishes arms against nightly terrors, and gives respite from daily toil; to little children it is safety, to men in their prime an adornment, to the old a solace, to women their most fitting ornament. . . . A psalm is the voice of the church. It gladdens feast days, it creates the grief [of repentance] which is in accord with God's will.



Most importantly, through his exhaustive study of the Psalms as a Christian Basil read them not only as the songs of David and as the community prayers of Israel. He heard the very voice of Christ in the Psalter, finding in it a systematic theology of saving grace:

For what can we not learn from the Psalms? Here is perfect theology, here is foretold the incarnation of Christ; here are the threat of judgment, the hope of resurrection, the fear of punishment, the assurances of glory, the revelations of mysteries; all things are brought together in the book of Psalms as in some great and common storehouse.

The church fathers' theology of the Psalms was rooted in relationship with the Word made flesh. Of all the early writers Tertullian grasped best the beauty of the gospel in the Psalms in one dazzling sentence: "The most holy and illustrious prophet David . . . sings among us of Christ, and through him Christ indeed sang of Himself." The extent to which the Scriptures fed the prayer lives of the church fathers seems beyond our imaginations.

We will recover hymnody when we again saturate our hearts, our mouths, and our daily lives with the Psalms.

More broadly stated, we will recover hymns rightly when we regain Scripture in its riches first in our private and then in our communal worship. I suspect that we do not have a proper balance between psalms, hymns, and spiritual songs in our corporate worship because the word of Christ does not dwell richly among us. In many evangelical churches today a Scripture reading of an entire chapter is rare; rather, the words (and jokes) of men characterize our worship. The early church, in contrast, for centuries included three or more Scripture passages in each service, including the

"Holy, holy, holy" from Isaiah 6 sung at Communion. Other services were arranged during the day so that the whole Book of Psalms could be sung each week—more Scripture than some evangelical congregations hear or sing in a year.

The renewal of scriptural worship and song is a global concern; according to projections of the church in coming decades, the English-speaking church will be a minority. One of our doctoral students, a church music professor on leave from the Taiwan Baptist seminary, asked hymnwriter and national Hymn Society leader Carl P. Daw, Jr. on his visit to our campus how hymnwriting and hymnsinging might be renewed and encouraged in her country. He responded:

Begin [as the early church did,] with the Psalms. Begin with paraphrasing the Psalms. . . . Get the idea of the Psalm, look for verbs (in Psalm 23 God protects, guides me, stays beside me; in Psalm 46 God is strong for us). . . . [Look at] the activity of God and how that is on our behalf. There is so much spiritual strength that comes out of the psalms put in our own language. It is almost inevitable that a hymnwriting tradition will grow from that seed.

Referring to Timothy Dudley-Smith's exultant paraphrase of

Mary's song in Luke 1, "Tell out my soul [the greatness of the Lord]" (*Baptist Hymnal* 1991, #81), Daw added, "This is the place you can begin with confidence. Because [paraphrases] are Scripture-based, people are more likely to write responsible hymn texts." Daw also pointed to other New Testament passages, poetic interpolations in the Epistles that were likely intended to be sung, such as Ephesians 5:14 ("Awake, O sleeper," an important early church text for both baptism and Easter) as powerful inspiration for new hymnwriters.

He urged hopeful hymnwriters to gain some training before trying to write. "You don't write good poetry by accident. . . . A good hymn text has a quality both of surprise and telling you something you knew but haven't been able to put into words." Finally, Daw noted, there is a need for fresh translations of hymns in nearly every generation. "A mighty fortress" must be made to speak to the churches in Taiwan and Cameroon with the same doctrinal vigor as Luther's words, and with as much of the original poetic spirit intact as will translate. Fresh English versions may give new life to other older hymns whose treasures have long been obscured, and to as yet untranslated Japanese or Argentinian hymns whose spiritual

depth the American church needs.

I do not fear that we will lose the hymns. God gave them to the church, and He is in control of history. But I grieve that even one generation of the church, in a preoccupation with current culture, may miss the theological, poetic, and spiritual depths of centuries of hymns.³ Even if our generation does so, however, it seems clear that the next will not. Among young church musicians, theologians, and ministers there is a steadily growing interest in hymns and hymnwriting—a cloud on the horizon the size of a man's hand.

When hymnody is recovered widely in the church, when streams of spirituality fed by the disciplines of Scripture meditation and prayer give rise to a flood of new hymns and the recovery of old ones, these

too will need to be evaluated theologically, poetically, and musically. My stewardship in teaching hymnology to ministry students is to transmit the hymnic legacy faithfully to them, training them both to analyze and evaluate its music and texts and to create new hymns and songs, so that when they serve in churches, seminaries, or universities they will be building with excellence on the heritage even as they pass it on to others. The church's congregational song does

and will change; may it ever be to God's greater glory. Let us labor

to this end, and let us look forward to the rain.

"We will recover hymns rightly when we regain Scripture in its riches."

- ¹ All quotations of Basil from Oliver Strunk, ed., *Source Readings in Music History: Antiquity and the Middle Ages* (New York: Norton, 1965), pp. 64-66.
- ² James McKinnon, ed. *Music in Early Christian Literature* (Cambridge: Cambridge University Press, 1987), p. 45.
- ³ History is always complex. This situation is clearly not the work of just one generation. We as evangelicals have been impoverishing our hymns theologically since the nineteenth century. Future church histories will rightly credit this generation for their "seeker-friendly" evangelistic zeal. But to think that we can sacrifice biblical worship for the purpose of saving people is worse than zeal without knowledge; it is unconscionable.



WORSHIP CLASS STRESSES THEOLOGY

By Bryan Cribb

Students — 1,500 of them — filed into the chapel service at the small Christian liberal arts college. Some came to listen.

Others brought newspapers.

Chapel was required, and it showed.

The visiting speaker was Daniel Block, Southern Seminary's John R. Sampey professor of Old Testament interpretation. As he began, the front section listened intently. Back row cynics exuded apathy.

However, halfway into Block's sermon on scriptural worship, eyes began to appear over the editorials. Starved ears attended.

This kind of reaction is nothing new for Block, who has lately presented his perspectives on how to recapture a biblical theology of worship in a number of venues, and now teaches a course at Southern entitled "Biblical Theology of Worship."

In fact, each seminary class, sermon and seminar has produced a similar response for students — "Christians serious about worship should hear this message."

"Part of the issue is that the perspective we are bringing has been muted for so long," Block said. "It sounds so novel. But it isn't. It's old."

Indeed, it's as old as the Scriptures. And in his lectures, Block points listeners back to what the Scriptures say about worship.

What do they report?

Block, who also serves as associate dean of the Scripture and Interpretation division of the School of Theology, has summarized the Scriptures' teaching in one definition — an ideal that should be every Christian's aim.

"True worship involves reverential human acts of submission and homage before the divine Sovereign, in response to the gracious revelation of himself and in accordance with his will," Block writes in his class notebook.

Yet, Block believes many evangelicals



have sadly traded this biblically-informed God-centeredness for pragmatism and a performance orientation.

"The most pressing problem is pragmatism and the drive for obvious success — the assumption that a successful church is a big church, a full building," Block said. "... And so the genre of the worship experience is governed more by what people enjoy than by what the Scriptures teach."

Today's worship involves more ostentation than awe and more egocentrism than reverence before God, he explained. This entertainment focus often transcends biblical teaching and creates a form of self-idolatry — far from the "worship in spirit and truth" commanded by Jesus. People need to hear God and worship Christ, not see a show, Block said.

If the evangelical world feels this frustration, Block feels it more — hence his desire to teach what the Bible says about worshipping God in Christ.

"[The class] grew out of increasing frustration with my own experience especially since 1980," Block said.

He believes the Bible holds the answer for this vacuity. Christians must return to a biblical notion of the God they worship and of their own position as worshippers.

Block hopes both preachers and mu-

sic ministers rethink their duties in his class in terms of this biblical notion.

For the preachers, Block wants them to realize that if they are the senior pastor, worship is their business.

"Worship is about God speaking to us — far more important than us speaking to God," Block said. "And it is primarily through the proclaimed word that God speaks to us. ...

"We are not there to show off our talents — whether oratory or exegesis. This is why I say the bigger the pulpit the better, because the more of me it hides the better."

For the musicians, Block hopes they examine their efforts with scriptural scrutiny.

"I want them to realize that everything they do must be driven by theology as well," Block said. "God must speak. When speech has happened, people should say something about God and not something about the artist."

For every worshipper, Block also has an admonition.

"If true worship is the response of homage and submission to the divine Sovereign, that starts with life," Block said. "Worship is a seven-day-a-week activity."

Block believes his class is necessary because all worshippers, whether they know it or not, have a theology of worship.

"Nothing is neutral," Block said. "We've got to come to the place where we say that everything that we do in church ... must be driven by a theological agenda."

What is that agenda? Primarily to glorify God. Secondarily to build up and transform the body of believers.

"Worship is about that, isn't it?" Block said. "Worship is not about satisfying the worshipper. Worship is the response to God who satisfies us."

Block plans to continue teaching on the subject, and he also has a contract with Baker Books to write a biblical theology of worship.

"Worship needs to be a rehearsal for glory," Block said. "I think we need to catch a glimpse of that. If one lives with the anticipation of the imminent return of Christ, we will be even more eager to worship in spirit and in truth. For this reason, true worship will focus on Christ, the Lamb of God slain for the redemption of sinners."



in Spirit and in Truth——ALUM GOODSON MAKING GOOD MUSIC AT VALLEY VIEW



By Jeff Robinson

Theodore Olin Goodson was about to meet his Maker. He was 23-years-old and in the clutches of an iron grip of alcohol and addiction. drug On this particular evening, he dangled, as if suspended merely by Jonathan Edwards' rotten string, above the precipice of eternity.

Goodson — nicknamed "Tog" by his parents in accord with the initials of his full name — had just overdosed for the second time in his young life.

Near the bottom of his downward spiral, he called on the One who holds the power of life and death.

"My heart was messing up," he said. "I had gone too far and I knew that I was dying. The drugs had completely messed up my heart. That night I had to go to my mom's and somehow she maintained her composure and took me to 1 John 1:9.

"I prayed that [verse] and asked God to forgive me, not only for the things I had done, but for the disobedience and asked him if there was any way he would spare my life for a couple of hours and I'd love to be able to go back to those people I was partying with that night to share with them the truth of Jesus Christ. God spared my life."

In the 17 years since, Goodson has spent his life sharing the good news of the gospel that spared both his life and soul through music.

A 1993 graduate of Southern Seminary with a master of church music degree, Goodson is now the minister of worship at Valley View Baptist Church in Louisville, a church that has undergone voluminous growth in the past three years and is well-known for its vibrant brand of corporate worship.

After graduating with a bachelor's degree in music education from the University of Florida in 1987, the Gainesville, Fla., native spent four months on the road with "Truth," a contemporary Christian group. He served as the group's sound engineer.

After his Truth experience, he came off the road and spent two years as band director at Buchholtz High School in his hometown. Goodson and his wife were married in November 1989 after which he sensed God's call to full-time ministry. At first, seminary was not on his mind.

A few weeks after exchanging nuptials, the Goodsons visited Southern Seminary with some friends for a weekend preview conference. Their friends were interested in matriculating at the seminary; initially, the Goodsons were only interested in getting away for the weekend.

"It's kind of funny now because we came for a free weekend and they were planning on coming to school here," he said. "But in the end, we came and they didn't."

While at seminary, he worked first as a security guard and then carried out a one-year internship at Highview Baptist Church. Then he took a position at First Baptist Church of Fairdale which he retained until graduation in December 1993.

In January of that year, he took a job at Little Flock Baptist Church in a music and media role and in 1996 moved his family to Atlanta to take a job as media minister at Roswell Street Baptist Church.

His return to Louisville was not without trepidation, but he found rewarding the fact that his life had come full circle from the near-death war with drugs to his call to ministry and seminary. Goodson and his wife have three children-Ryan 7, Caitlin, 3, Alyssa, 2, and Conner Allen, born March 30, 2001.

"In the fall of 1997, I got a call from Little Flock for the job at Valley View and told them I wasn't really interested in it," he said. "I was just five hours from my family [in Atlanta] and I knew that it was God I was serving and that he was calling me back to Louisville. Needless to say, I'm glad I did."



Praising with passion

By Jeff Robinson

When he was nine-years-old, Carl "Chip" Stam fractured his leg and spent the eight weeks that followed in traction.

Little did he know how important a break it would turn out to be.

While in the hospital, Stam received a get-well card from his father's boss. Inside was a crisp \$5 bill, which, in the early 60s still bought something. With it, the young Stam bought

a musical instrument which began a lifelong love affair.

"My parents asked me what I was going to do with the money," he said. "I told them that the music store had a ukulele for \$5. So when I was nine, I started playing the ukulele. When I got in high school, I began playing guitar. I always tried to make music on anything I could play. I never stopped singing. I sang in the car, in the shower, most everywhere."

Some four decades later, Stam is sharing his love for music — and church music in particular — with Southern Baptists. In August, he was hired as an associate professor of church music and worship and director of the Institute for Christian Worship at Southern Seminary.

Stam teaches several classes, but perhaps is best recognized by Southern's student body as the worship leader for Thursday chapel services in Alumni Memorial Chapel.

"What I am aiming for is a prayer experience though Scripture and song and listening and participation that is biblical and authentic, credible and personal, yet challenging to people's hearts and minds.

"I think a lot of people sadly think of the song service as our exhaltation of God and sharing of our faith with others and not as part of the edification of the body. I see song and praise and thanksgiving as both a



part of exhalting Christ as Lord and teaching God's people about the richness of the full gospel experience."

Stam also plays trombone in the chapel orchestra during Tuesday chapel services. While he relishes leading worship and playing in the orchestra, conducting choral music is his primary passion.

"I love conducting ... [particularly] what I'm doing with the oratorio chorus — being the maestro — and conducting and molding a grand expression of artistic excellence in a way the performers and audience can drink from that well," he said.

The well that is Stam's background, both spiritually and musically, is a deep one. His parents were classmates of Billy Graham at Wheaton College.

Stam's grandfather had operated a mission in New Jersey, reaching out to the poor and down-and-out and also served on the board directors for the Billy Graham Evangelistic Association.

His great uncle and aunt — John and Betty Stam — were missionaries to China in the 1930s and both were beheaded by communist enforcers for preaching the gospel.

"My grandfather's family was sort of a missionary dynasty," he said. "I grew up in a strong evangelical home under the shadow of Wheaton College, Christianity Today and the Billy Graham Evangelistic Association. There was also a wonderful Christian camp in New Hampshire I attended each summer which was very formative for me."

In 1970, while a student at the University of North Carolina, he helped start a campus church — Chapel Hill Bible Church. He spent his college years in the church and served as its minister of music and worship from 1975 to 1981. He returned to the church in 1991 as pastor of worship and music, where he remained until coming to Southern Seminary.

Stam served as director of choral music and assistant professor of music from 1981-91 at the University of Notre Dame in South Bend.

Stam plays the acoustic guitar and leads Thursday chapel services from the right-hand side of

the stage. This is a conscious effort to keep worship focused on God and not man, he said.

"I am very uncomfortable leading worship from the center of the room," he said. "I know God doesn't live at the center of the room, but there is something symbolic about leading from the center of the room when everyone is pointed toward you and you have their attention toward the middle.

"Rather, I'd rather be off-center as if part of a circle of worshippers. There's a huge difference for me. It's different if you are teaching or reading Scripture. To me that same thing doesn't apply, but when we're in song, I don't want anyone to confuse singing to God with singing to a song leader."

Stam sees biblical theology as the lifeblood of authentic worship. While he teaches students at Southern, Stam himself is a student. He is working toward a Doctor of Ministry for which he is enrolled in President R. Albert Mohler Jr.'s Christian Theology class.

"It (theology) informs everything I do in terms of planning and leadership and balance and the idea that God is both the subject and object of worship," he said. "What we do is gather around right thinking about God. It is a worship experience that is informed by the God who has revealed himself and wants a relationship with us corporately and individually."

FORMER TV ANCHOR FOLLOWS GOD'S CALL TO SOUTHERN

By Michael Foust

Dan Odle was climbing the career ladder, and he was doing quite well.

It was early 1998, and Odle was working as a political reporter and weekend news anchor for WFVS-12, the CBS television affiliate in Cape Girardeau, Mo. His interview list included the likes of Jack Kemp, Newt Gingrich, Elizabeth Dole and Mel Carnahan.

He was known by TV viewers throughout the region, and had even done a live national telephone report on CNN the day of the 1997 school shooting at Heath High School in West Paducah, Ky.

Since graduating from Southern Illinois University at Carbondale, Odle had been working 10-12 hours a day, five days a week, in order to get ahead in the competitive world of television reporting.

But Odle wasn't happy. He felt God leading him in another direction, to another career.

"It was a real uneasiness," he said. "I was having a great time doing what I was doing in television. I enjoyed the work and enjoyed being on TV and enjoyed the reporting, but I was not happy. It just really came to the point where we realized the only way I was going to be happy was to say (to God), "We'll do whatever you want us to do"

He and his wife, Stephanie, asked their church to pray for them. In April 1998, they visited Southern Seminary.

"In May we put our house up for sale," he said. "We sold it in June, closed in July and moved in August. We actually closed on our house the day before we moved to Louisville."

Just like that, the 28-year-old Odle went from reporting on politics to studying Greek and Hebrew. Many of his coworkers at the TV station were puzzled



at his sudden move.

"People couldn't understand why you would just give that up," Odle said. "In a lot of ways, I couldn't explain it to them. How do you explain to somebody, 'I feel like God is calling me to do this,' when they don't really have a good concept of who God is. ... Most of the people I worked with just sort of laughed and (asked), 'Why would you do that?'"

If Odle needed any confirmation of his calling, it occurred shortly after his arrival at the Louisville, Ky., campus. Highview Baptist Church, the largest Baptist church in the city, was beginning a weekly 30-minute television broadcast. The program needed a producer, and the Odle filled that void in the summer of 2000. He developed and launched "Growing Strong," which features the preaching of Highview pastor Kevin Ezell.

Odle said he wants everything he produces to look professional.

"There's a lot of bad Christian television out there," he said. "... We feel like if it's not worth doing well, it's not worth doing."

He is also the producer of the Bible

and Life, a weekly 30-minute roundtable that features seminary professors and focuses on the upcoming Sunday School lesson. It is taped on the seminary campus and broadcast on Family Net.

"It's been really neat to see how God is using what I used to do with where he's calling me now, and how those have come together in a way that I never would have imagined," Odle said. "I really questioned when I got here, why did I spend five years in television when God was calling me into ministry. Then, God works it out and says, "This is why.""

Another one of Odle's passions is music. His father is a bi-vocational music minister, and Odle sang in high school and college. His wife was a music major in college.

"I've always been around music," said Odle, who is working toward a master of divinity degree in church

music. "So when I came to seminary – knowing that God was calling me into ministry but not knowing exactly what that meant – I decided to do the M.Div in church music because I felt like that gave me the core of both theology and music."

Odle believes it is important for music ministers to have a solid biblical foundation.

"With the incredible options out there and the different music to choose from, if you don't understand Scripture and don't understand theology, how are you going to be discerning in what you choose for your people to sing?" he asked. "There's a lot of music that sounds good and it may be popular, but it isn't necessarily theologically sound.

"As a music minister, I want to major in ministry and not just major in music only."

Odle has two children – Bekah, 3; and Jacob, 1 – and he plans on graduating in May. He doesn't know what God has in store for the next few years, but he knows God already has a plan.

"We've come this far, so we don't want to get too comfortable," he said. ■

Akin: Correct view of biblical inspiration found in Jesus' words

By Michael Foust

Southern Baptists searching for the correct view of biblical inspiration need to look no further than the words of Jesus, Southern Baptist Theological Seminary professor Danny Akin said Feb. 8.

Akin, dean of the school of theology, said that Jesus' words in passages such as Matthew 5:17-18, Luke 24:25-27 and Luke 24:44-45 provide the foundation for the doctrine of biblical inspiration found in the 2000 Baptist Faith and Message, which was overwhelmingly adopted at last year's Southern Baptist Convention annual meeting. The only two other editions came in 1925 and 1963.

"This is a fine statement rooted both in Scripture and also in historic Baptist confessions," Akin said of the 2000 edition. "However, from its initial presentation it brought about a firestorm of protest from a particular segment of our denomination. In particular, two issues concerned those who were unhappy with the statement.

"Instead of saying the Bible is the record of God's revelation as did ... the 1963 statement, the new statement of the year 2000 says the Bible is God's revelation. Instead of saying that Jesus Christ is the criterion by which the Bible is to be interpreted as did the 1963 statement, the 2000 statement simply affirms (that) all Scripture is a testimony to Christ, who is himself the focus of divine revelation."

The corrections were needed, Akin said, in order to clarify what Southern Baptist truly believe.

"Both of these revisions were viewed by its authors and the convention as safeguards against neo-orthodox manipulation which had used the 1963 statement to say, (first), that some of the Bible is God's revelation but not all of it is, and secondly that sometimes the teachings of Jesus must be set in contrast to and even in opposition to other texts and writings of the authors of Scripture."

Akin said that Jesus himself believed that all Scripture was perfect in detail and that all Scripture pointed to him.

In Matthew 5:17, "we are introduced to the view of Jesus concerning the Scrip-

ture, and it is indeed a very high view," Akin said. "Now I am well aware of the fact that when Jesus made this statement,

he had in view the Old Testament. But I would also submit to you ... that what Jesus affirmed about the Old Testament he also promised concerning the New Testament." Jesus made this promise, Akin said, in John 16:12-15.

Akin said that Jesus was just as emphatic in his view of Scripture in Matthew 5:18, where he said, "... till heaven and earth pass away, one jot or one tittle will by no means pass from the

law till all is fulfilled." The significance of the terms should not be overlooked, Akin said.

"A jot of course is the smallest Hebrew letter, the yod," he said. "The tittle is a little horn on certain Hebrew letters that, putting it into English, would distinguish between our 'F' and an upside down 'L.' That's the closest I can come to showing you what the little protrusion is when he talks about a tittle."

Akin noted that this language is found again in Luke 16:17, where Jesus said, "It is easier for heaven and earth to pass away than for one tittle of the law to fail."

"In other words, Jesus in the stron-

gest possible language affirms the reliability and truthfulness of the Scriptures," Akin said. "He does not say the Old Testament (simply) contains God's word. He does not say that it becomes God's word when you have some type of significant encounter with it. As he said in John 10:35, 'The Scriptures cannot be

broken.' As he proclaimed in prayer to his Father in John 17:17, 'Your Word is true.''

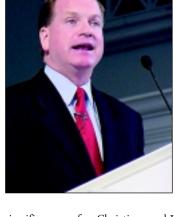
Akin closed his sermon by telling about a lunch conversation he had with a former seminary professor. Akin had just arrived in Louisville, and the professor wanted to know why Akin held to the doctrine of biblical inerrancy.

"I simply shared that when I was about eight years old, I became a

Christian, and Jesus Christ became my Lord and Savior," Akin said.

"...So, to the best of my ability I went to the Bible to find out what Jesus said about everything, including the Bible. As I said to this (former) professor, 'Living under his Lordship made it very self-evident to me that the Bible from its beginning to its end was absolutely true and trustworthy and without error. For me to live under the Lordship of Jesus Christ, I could not have any other view of the Bible than that one."

Chapel messages can be heard online at http://www.sbts.edu/news/audio/speakers chapel.html ■



Phil Roberts elected Midwestern president



A Southern Seminary graduate is the newest president of Midwestern Baptist Theological Seminary.

R. Phillip Roberts, who graduated in 1976, became Midwestern's fourth president by a unanimous vote of trustees during a called board meeting Jan. 8-9 at the Kansas City, Mo., campus.

Midwestern board chairman Carl Weiser, pastor of Hyland Baptist Church in Lynchburg, Va., said the seven-member committee had reviewed more than 30 resumés and concluded, "Dr. Roberts

is the man of God who will lead this seminary with vision, confidence and dependence on almighty God."

The 50-year old Roberts and his wife have two children, Naomi, 18, and Mark, 14. ■

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(continued from inside front cover) every level and division of Southern Seminary's work. The Billy Graham School of Missions, Evangelism and Church Growth is now the largest Great Commission school in the world and its faculty is the largest evangelism and missions faculty serving the Christian church. A true test of a seminary's faithfulness is seen in the evangelistic vision, commitment, and effectiveness of its graduates.

Seventh, we are committed to spiritual priorities.

The world of higher education requires attention to many different dimensions of institutional operation and concern. Funds must be raised, faculty must be hired, students must be taught, and an entire infrastructure must be maintained. Educational institutions are tempted to confuse the means with the end, and to substitute educational pro-

cess and academic structure for vital and effective teaching. Running contrary to this trend, Southern Seminary is committed to establish spiritual priorities and to require the academic structure to meet those spiritual priorities, rather than conforming our priorities to an academic culture. We are absolutely convinced that academic excellence and Christian faithfulness can be combined in one institution without compromise.

Finally, we are committed to the churches of the Southern Baptist Convention, and to our denomination.

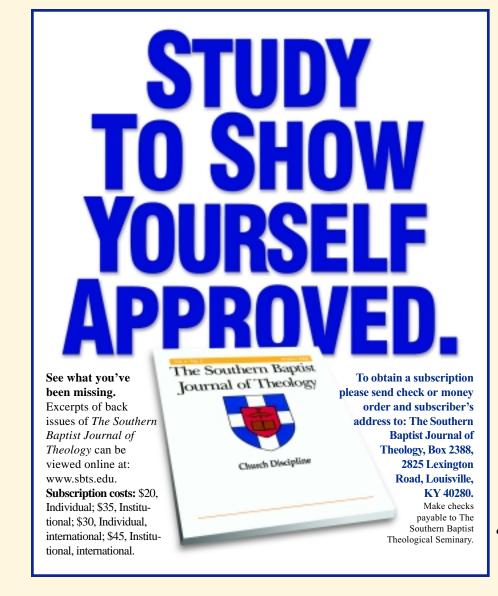
The Southern Baptist Theological Seminary knows to whom this institution belongs. We proudly bear the name of our denomination and we do so as a matter of sacred obligation and as a reminder of a precious relationship. We gladly serve the churches of the Southern Baptist Convention and our mission is to prepare ministers

of the gospel for service in our churches. We are thankful to be the mother seminary serving the Southern Baptist Convention and our ambition is to be the flagship institution in Southern Baptist life. We are thankful for the crucial support channeled by Southern Baptist churches through the Cooperative Program. This generous lifeline is absolutely critical to our fulfillment of the task we are assigned. We are committed to a relationship of trust, stewardship, and common purpose with the churches of the Southern Baptist Convention.

As we look to the future, we face several significant challenges. The recruitment and support of a major academic faculty requires a major investment of institutional budget and attention. We face the challenge of further building this great faculty to make certain that we are keeping pace with the opportunity and the trust invested in us. We also face significant financial challenges. Escalating costs related to the delivery of higher education and the support of faculty and staff presents us with the need for significant additional funds. This leads to another concern related to our physical facilities. Many of the buildings on our campus are now over 70 years old. We face the dual challenge of building new facilities to meet an expanding student body, even as we must invest considerable funds in older buildings that require continuing attention and renovation.

With massive changes transforming the most basic structures of higher education, we must also give careful attention to technological possibilities and opportunities. We do so, not just to keep pace with other academic institutions, but to make certain that we are maximizing the opportunity for ministerial training these new technologies may allow.

No matter how rich or poor, no matter how technologically progressive or static, no matter the quality of the facilities, the most critical question to address to any theological seminary is theological. By God's grace, Southern Seminary is determined to stand without compromise in sacred trust with our churches in order that we may all together be found faithful. We are thankful to the Southern Baptist Convention and its churches for assigning us this task, supporting our mission, and holding us accountable to our stewardship.



R. Albert Mohler Jr.

FACULTYKALEIDOSCOPE

Every week, Southern faculty and staff minister in scores of churches and institutions — as preachers, guest lecturers, music leaders and many other roles. Here is a selected sample of engagements for recent and upcoming weeks.

Speaking

Philippines

James Chancellor, W.O. Carver Professor of Christian Missions and World Religions, teaching, Philippine Baptist Theological Seminary, June 3-July 9.

Chancellor, chapel speaker, Philippine Baptist Theological Seminary, June 23.

Russia

Chuck Lawless, Associate Professor of Evangelism and Church Growth, prayer initiative leader, Moscow, May 22-June 2.

Turkey

Thom Rainer, Dean, Billy Graham School of Missions, Evangelism and Church Growth, Missions team leader, Istanbul, May 20-26.

Alabama

Daniel L. Akin, Dean, School of Theology, Prophecy Conference, Old Spanish Fort Baptist Church, Mobile, April 28-29.

Don Cox, Assistant Professor of Evangelism and Church Growth, AM Service, Southside Baptist Church, Athens, April 1.

Rainer, teaching, Perspectives in World Missions, Andalusia, March 1.

Rainer, plenary speaker, Alabama Baptist Convention, Leadership and Church Growth Conference, Birmingham, April 30- May 2. **Mozelle Clark Sherman,** Senior Professor of Church Music, keynote speaker, Central Gulf Coast Annual Altar Guild Day, Mobile, March 17.

California

Lawless, lecturer, Golden Gate Baptist Theological Seminary, Mill Valley, March 6.

R. Albert Mohler Jr., president, graduation speaker, Master's College, Santa Clarita, May 12. Mohler, AM Service, Grace Community Church, Sun Valley, May 13.

Mohler, graduation speaker, Master's Seminary, Grace Community Church, Sun Valley, May 13.

Colorado

Akin, Men's Leadership Conference, Comerstone Baptist Church, Littleton, April 6-8. **Ronald Nash**, Professor of Christian Theology, speaking, Summit Ministries, Manitou Springs, weeks of June 4 and 11.

District of Columbia

Maurice Hinson, Senior

Professor of Church Music,
presentation, Music Teachers
National Association
Convention, March 26.

Florida

Akin, Marriage Conference, FBC, Middleburg, May 11-12. **Akin,** Jay Strack Student Leadership University, Orlando, June 28.

Mohler, AM Service, Riverbend Community Church, Ormond Beach, March 4.

Rainer, Consultation Conference, Cape Sun Blas, March 11. Rainer, revival, Neptune

Rainer, revival, Neptune Baptist Church, Jacksonville, March 23-25.

Rainer, Bridger Generation Conference, Sheridan Hills Baptist Church, Hollywood, May 4-5.

Rainer, Church Consultation Conference, Orlando, May 10-12.

Publications

Charles Draper, Associate Professor of Biblical Studies, Boyce College, article for *Biblical Illustrator*, "Jesus' Highpriestly Prayer," Fall 2001.

Ben Merkle, Instructor of New Testament Interpretation, "Romans 11 and the Future of Ethnic Israel," *Journal of Evangelical Theological Seminary*.

Hal N. Ostrander, Associate Dean and Associate Professor of Christian Theology, Boyce College, monthly column, "Faith and Science," bpnews.net.

Ostrander, article, "Theistic Evolution," *SBC Life*. **Robert Plummer**, Instructor of New Testament Interpretation, "Melanchthon as Interpreter of the New Testament," *Westminster Theological Journal*.

Rainer, *Surprising Insights from the Unchurched*, Zondervan, to be released July, 2001.

Rainer, "Reaching the New Generation of Parents," *The Sunday School Leader.*

Rainer, "High Expectations," *Church Administration*.

Rainer, "Measuring Soul-Consciousness," *The Sunday School Leader.* ■

Georgia

Akin, Intervarsity Christian Fellowship Meeting, Emory University, Atlanta, March 23. **Akin,** Apologetics Conference, FBC, Douglas, April 21-23. **Lawless,** Spiritual Warfare Conference, Ash Street Baptist Church, Forest Park, March 17.

Illinois

Bruce Ware, professor of Christian Theology, Spring Theology Conference, Moody Bible Institute, Chicago, April 5-6.

Ware, Missions Conference, Moody Church, Chicago, April 22.

Ware, speaking, Edgren Fellowship of the Baptist General Conference, Arlington Heights, June 27.

Indiana

Akin, Marriage Conference, FBC, Sellersburg, May 5-6. **Dave DeKlavon,** Boyce College Associate Dean, Associate Professor of New Testament Interpretation, AM Service, FBC, Sellersburg, March 25.

Kansas

Daniel I. Block, John R.
Sampey Professor of Old
Testment Interpretation, AM
Services, 9 sermon series,
Hillcrest Covenant Church,
Kansas City, Feb. 18-April 15.
Rainer, Effective Church
Conference, The Nazarenes of
Kansas, Topeka, March 30-31.

Kentucky

Akin, Marriage Conference, Springdale Baptist Church, Louisville, March 30-31. Akin, Seminary Emphasis Day, Flemingsburg Baptist Church, Flemingsburg, April 1. **Akin,** Wednesday Night Bible Study, Highview Baptist Church, Louisville, June 6 & 20. Akin, AM & PM Services, Macedonia Baptist Church, Owensboro, June 17. Bill Cutrer, C.Edwin Gheens Associate Professor of Christian Ministry, Resolve Infertility Conference, Baptist East Hospital, Louisville, May 1. Lawless, Winter Bible Study, Springfield Baptist Church, Springfield, March 2-3.

Lawless, Sunday School Conference, Carlisle Avenue Baptist Church, March 10. Lawless, Wednesday Bible Teacher, Franklin Crossroads Baptist Church, Cecilia, April 4-May 9.

Mohler, AM Service, FBC, Henderson, May 20. Rainer, conference, The Values of Effective Churches, Louisville, March 15.

Rainer, conference, The Bridger Generation, FBC, Shelbyville, April 20.

Rainer, preacher, National Wesleyan Congress of Evangelism, Louisville, April 25.

Sandra Chucalo Turner,

Associate Professor of Church Music, Hymn Playing Workshop, Central Kentucky Music Teachers Association, Campbellsville University, Campbellsville, April 21. **Turner**, Adjudicator for Corneille Overstreet Piano competition, Louisville, May 21-June 3.

Maryland

Akin, Family Conference, FBC, Easton, March 11-12.

Ed Stetzer, Assistant Professor of Church Planting and Missions, keynote speaker, Church Planting Conference, Baptist Convention of Maryland, April 10.

Massachusetts

Stetzer, conference leader, Baptist Convention of New England, Reaching Postmoderns, April 6.

Michigan

Rainer, Lead Effective Churches Conferences, The Wesleyan Churches of Michigan, Flint, March 16-17.

New Mexico

Rainer, speaker, Evangelism on the Cutting Edge Conference, Glorieta, April 27-28.

Stetzer, keynote speaker, Annual Church Planting Conference, Baptist Convention of New Mexico, March 2-3.

New York

Block, retreat, Hillcrest Baptist Church, Jamestown, April 27-29.

North Carolina **Akin,** Winter Bible Study,
Grace Baptist Church, Wilson,
March 2-4.

Obio

Cutrer, Spirituality and Infertility Conference, New Harmony Baptist Church, Milford, April 28.

Leukemia claims Kenneth Chafin

HOUSTON — Kenneth Chafin, former pastor and Southern Baptist Convention leader, died Jan. 3 of leukemia at Houston's St. Luke's Hospital. He was 74.

Chafin was director of evangelism for the SBC's former Home Mission Board from 1969-72; a professor at Southern Baptist Theological Seminary, Louisville, Ky., 1965-69 when he held the Billy Graham chair of evangelism, and returning there as a preaching professor from 1984-87; and as a professor of evangelism and preaching at Southwestern Baptist Theological Seminary, Fort Worth, Texas, from 1957-65.

He was pastor of South Main Baptist Church, Houston, from 1972-84 and Walnut Street Baptist Church, Louisville, from 1988-92.

Chafin is survived by his wife of 46 years, Barbara; two daughters, Nancy Chafin of Boulder, Colo., and Ellen Wavro of Houston; a son, Troy Chafin of Austin; his mother, Ella Mae Worthman; and a grandson. ■

Etcetera

Chad Brand, Associate professor of Christian Theology, Boyce College, moderator, Society for Pentecostal Studies annual conference, Oral Roberts University, Tulsa, Okla., March 8-10. **Bill Cook**, Associate Professor of New Testament Interpretation, interim pastor, Ninth and O Baptist Church, Louisville, Ky. **Daniel Hatfield**, Vice President for Student Services, Dean of Students, interim pastor, Parkwood Baptist Church, Louisville, Ky. Louisville, Ky.

Eric L. Johnson, Associate Professor of Personality and Pastoral Theology, presenting paper, Annual Conference of the Christian Association for Psychological Studies, Richmond, Va., March 23.

Rainer, interim pastor, Northside Baptist Church, Indianapolis, Ind.

Sherman, joined faculty team of Chinese Christian Church Music Institute 2001, San Francisco, Calif., Aug. 11-16. **Turner,** was recognized by the Music Teachers National Association as a Nationally Certified Teacher of Music with specialties in piano and piano pedagogy. ■

Lawless, Pastor's Conference Speaker, Greater Cincinnati Baptist Association, Cincinnati, March 26. Lawless, AM Service, Forest Ridge Baptist Church, Riverside, April 29. Mohler, Toledo Theological Conference, Emmanuel

Baptist Church, Toledo,

April 27-28. *Oklahoma*

Rainer, preaching and leading conference, Oklahoma Convention of Independent Christian Churches, Stillwater, March 2-3.

Pennsylvania

Stetzer, keynote speaker, State Evangelism Conference, Baptist Convention of Pennsylvania/South Jersey, March 1.

South Carolina
Ware, PM Service, Utica
Baptist Church, Seneca,
March 28.

Ware, speaking, FCA, Clemson University, Seneca, March 29. *Tennessee*

Timothy K. Beougher, Associate Dean, Billy Graham School, AM Service, Evangelism Conference, Donelson Fellowship, Nashville, March 10-11.

Rainer, Effective Church Conference, Holsten Baptist Association, Johnson City, April 6-7.

Rainer, Church Consultation Conference, Nashville, April 16-17.

Texas

Cutrer, Marriage Retreat, Creekside Baptist Church, Mesquite, March 2-3. Cutrer, speaking, First Ladies Conference, Dallas, June 7-10. James Parker, Professor of worldview and Culture, speaking, Trinity Arts Conference, University of Dallas, May 31 –June 3.

Washington

Ware, youth retreat, Bethel Baptist Church, Richland, March 16-18.

Herbert Wooten (34) is doing well at age 93 and in his 29th year of leading worship at a nursing home, Tullahoma, TN. He has 11 grandchildren and 5 great grandchildren.

Luther Dorsey ('44) is now in Gardner Nursing Home, Star City, AR. He pastored churches in Star City, England, and Pine Bluff, AR and Lomita, CA and directed Christian Education for SBC in Hawaii. His wife, Geneva, died in 1995. Friends are encouraged to call or write: 702 N. Drew St., Star City, AR 71667. Marvin Ferguson ('48) retired as associate pastor, FBC, Cartersville, GA. L.H. Gardner ('49) retired June 4, 2000 as pastor, Chappells Church, Reedy River Assoc., SC. He recently celebrated his 81st birthday. Sherman Swan ('49) is currently serving as interim pator, FBC, Delhi, NY.

D. Perry Ginn ('53) is pastor, Valley Brook BC, Decatur, GA. He and his wife, Betty, have three children, David, Christine, and Kathy Ginn Cobenson. H. Marlowe Link ('53) is hospice chaplain, Vallejo-Napa HMO. He and his wife Geneva lead worship services, Napa Nursing Center. In February he will serve as chaplain on the USS Noordam in the Caribbean. **Stewart Silver** ('55) authored A Prophetic Word for Today's Church, available at Amazon.com. He resides in Seymour, IN. Calvin Turpin ('55) has been listed in Who's Who in America 2000 Millennium Edition. He is retired from the administration and faculty of Hardin-Simmons Univ., Abiline, TX. He and his wife, Eudell, live in Hollister, CA. W. H. ('56) and Verlene Goatley have been married three years. He has been pastor 42 years, FBC Eminence, KY (National Baptist USA). She recently retired as faculty member and BSU director, Langston Univ., OK. Harold L. Sangster ('56) celebrated his 50th anniversary of ordination to the ministry. He has served GA Baptist Convention for 27 years. He and his wife, Evelyn, reside in Hiawassee, GA and have three sons and five grandchildren. Furman Lewis ('57) celebrated his 50th anniversary of ordination to the ministry, Aug. 20, 2000, Bethlehem BC, Clarkesville, GA. Robert Hatzfeld ('58) retired after 20 years of service, North Greenwood BC, Greenwood, MS and serving churches in AR, 1958-1980. He continues to do homebound ministry. Sam McKay ('59) is director of missions, Sulphur Springs Assoc., AL. He and his wife, Marie, recently served in Hong Kong where he taught classes and she created an archive on the history of Christianity in China, Hong Kong Baptist Univ. He also taught seminary extension classes at a local church.

Jon Gilbert ('60) is bi-vocational pastor, East Oakland Church, Mountain Home, AR and serves as a Baptist student director, AR State Univ. Mountain Home, AR. Paul McNeese ('60) returned from retirement to pastor Calvary BC in Guam and serve as moderator, Guam Bapt. Assoc. Calvary BC was built with Lottie Moon funds in 1960s and has started three other churches on the island. Bob Patterson ('60) has authored Carl F. H. Henry which has been translated into Chinese by Cross Communications Ltd., Hong Kong and is available in Southeast Asia. He is a Distinguished Professor of Religion, Baylor Univ., Waco, TX.

Gayle Brown ('61) retired Nov. 1, 2000 as director of missions, Buncombe Baptist Assoc., Weaverville, NC. He served the association since 1977 when he was named director of Christian Social Ministries. George Patterson ('61) retired in Jan. after 33 years as minister of music in MO, KY, AL, TX and 10 years as hospice chaplain, Dallas, TX. He resides in Dallas, TX where he is active at Northway Christian Church. Lee ('61) and Diane Turner have published "Glory, Hallelujah, Jubilee!" which was sung by the Jacksonville, FL Billy Graham Crusade Choir, Nov. 2000. Tom R. **Rowe, Jr.** ('62) is serving as president, International Ministerial Assoc., administrative vice-president, Covenant Life College, senior pastor, Living Word Christian Fellowship, and itinerant Bible teacher worldwide. He and his wife reside in Sharpsburg, GA and are grandparents to five. **Jere Allen** (63) retired Dec. 31, 2000 as Executive Director/Minister, District of Columbia Baptist Convention since 1992. He and his wife, Faye, have three children and five grandchildren. David McCarthy ('64) is pastor, Hickory Grove Church, Saluda, SC. Robert A. Dottley ('65) is pastor, Cedar View BC, Olive Branch, MS. He retired from Second BC, Greenville, MS in 1992. Roger Harrington ('68) is retired and has moved to Tallahassee, FL with his wife, Mariorie.

Roger Greene ('70) is professor of Christian Studies, MS College and has been named the 2000 Distinguished Lecturer in the College of Arts and Sciences and also the Humanities Professor of the Year at MS College. Sarah Jackson Shelton ('70) is interim pastor, Baptist Church of the Covenant, Birmingham, AL. She and her husband Lloyd have two sons. Danny L. Morris ('71) is director of missions, Shiloh Baptist Assoc., Plant City. FL. He and his wife. Brenda, have three adult children. Thomasene Owensby ('71) retired Dec. 31, 2000 after 18 years on staff, Church Music Department, GA Baptist Convention. She also served as minister of music, Laurens, SC and conducted many music workshops and camps. In 1989 she was selected "Churchwoman of the Year" by GA Baptist Women in Ministry. Randall Lee Moser ('73) is pastor, Alta Loma BC, Madison, TN. Virginia Chisholm Carroll ('75) is minister of music, Second BC, Hopewell, VA. She and her husband, John, have two sons: Matthew, 16, and Tyler, 13. John is a regional forester, VA Department of Forestry, and the couple owns Claybrooke Farm Christmas Trees, Louisa County, VA. Ronald Moore ('76) is minister of education/administration, Bellaire BC, Murfreesboro, TN. Mike Young ('77) is director of missions, TN Valley Bapt. Assoc., Dayton, TN. Tim ('78) and Marcia ('77) Burgher live in Springfield, MO where he is minister of music/education, Hamlin Memorial BC. Carl Hartness ('78) is minister to senior adults, FBC, Niceville, FL. Jerry Mahan ('78) is pastor, Moultrie FBC, GA. He and his wife, Claudette, have two sons, Jeremy and Terry. Dennis Bradley ('79) has retired after 21 years as Army Reserve Chaplain Corps with rank of major. He now resides in Lamar, CO. Richard Holcombe ('79) is pastor, Westwood Church, Birmingham, AL. He and his wife, Vicky, have two children.

Shuford Jones, Jr. ('80) retired Feb. 1 as specialist in New Church Development, GA Baptist Convention in which he supervised church starter strategists in GA. He and his wife, Ann, reside in Snellville, GA and have four children and nine grandchildren. Each of their children are ministers or married to ministers. Ken Lee ('80) is associate pastor of music, FBC, Mt. Pleasant and was honored Aug. 20, 2000 for twenty years of service. He and his wife, Nita, have two children. Sarah and Evan. Victor Lvons ('80) is director of missions, Houston Assoc., Cordele, GA. He was named 1999 Director of the Year East of the Mississippi by the seminary extension. Clarke Skelton ('80) is pastor, Indian Springs FBC, Indian Springs Village, AL. He and his wife, Anita, have two children. Mildred Deer Cone Webb ('80) is assistant music director, Ridge Spring BC, Ridge Spring, SC and teaches 3rd grade, King Academy, Saluda, SC. She and her husband, Marion, have two children, Marion-Converse and Mae-Ann. Jon Lord ('81) was received as elder, Louisiana Conference of the United Methodist Church, June 6, 2000 and is pastor, Dubach United Methodist Church, Dubach, I.A. Robin Quesenberry Lowe ('81) married Ray Lowe, 1993 and they have two sons, Jonathan and Michael. She is minister of youth, Candlewyck BC, Charlotte, NC. Jim Millirons, Jr. ('81) is specialist for New Church Development Ministries, GA Baptist Convention. He and his wife, Mary Ella, have five children, Laura 22, Jamie 21, Carrie, 14, Trey, 10, and Anna, 8. Don Ball ('82) is minister of music, Trinity UMC, Beaumont, TX and is on music faculty, Lamar University, Beaumont, TX. Bill D.M.Carrell ('82) is Vice President, Bluefield College, Bluefield, VA. Jimmy Gentry ('82) is pastor, Tabernacle BC, Carrollton, GA after serving five years, Springfield BC, Springfield, TN. Terry Kilgore ('82) is director, Strong Pharmaceutical Services, Norcross, GA. John McDaniel ('82) is pastor, Temple BC, Springfield, KY. Jackie Bowen Riley ('82) is new managing editor, Baptists Today. She and her husband, Dan, are members, FBC, Macon, GA. Mark A. Wyatt ('83) received Doctor of Ministry degree, Golden Gate Theological Seminary, Mill Valley, CA, Dec. 2000. He is editor of California Southern Baptist and resides in Fresno, CA. **Anthony Tench** ('84') is senior minister, FBC, Shelby, NC. He previously served as minister of education/missions since 1998. He and his wife, Janet, have a daughter, Erin. Jay Turner ('84) is minister of music, Cochran FBC, GA. He and his wife, Evelyn Anne, have two sons, Rob, 13, and Paul, 10. Gregg ('86) and Karen ('88) Strawhecker are residing in Bartlett, TN. Rhonda G. Nash ('88) was ordained Aug. 22, 1999 by Hull's Memorial BC, Fredericksburg, VA, where she is minister of education/youth. Bryon D. Smith ('88) is minister of music/outreach, Pekin First Church of Nazarene, Pekin, IL.

Keenan Franklin ('90) is minister of music/worship, Columbus FBC, Columbus, GA. He and his wife, Angel, have two daughters, Brooke, 9, and Heather, 6. Ken Owens ('90) is director of collegiate ministry department, SC Baptist Convention. He and his wife, Maria, have a son, Matthew. Sharon Howell Updyke ('90) has been ordained to the gospel ministry, FBC, Sanford, NC and is minister of music/senior adults, FBC, Sanford, NC. John Ward ('90) is recovering from hip replacement surgery. Friends are encouraged to contact him: WJohnward@aol.com. Allen England ('91) is Assistant Professor of Christian

Southern loses alumnus and friend



When asked on his student application to Southern Seminary in 1938 if he had won a person to Christ, Jack Tichenor's reply was striking: "about 250—in the past four years."

It was this level of evangelistic zeal that characterized the late Rev. Tichenor, who died on Jan. 27 at the age of 87. Tichenor graduated from Southern in 1942 with a master's degree in theology and spent nearly 60 years in the ministry, pastoring churches in Ohio, Kentucky, and Tennessee. He was well-known throughout

the Southern Baptist Convention.

"Jack Tichenor's ministry stands as a model for faithfulness and joy in the service of God," said Southern President R. Albert Mohler Jr. "Jack was a man whose joy in the Lord was evident in all he touched. He was an evangelist, a planter of churches, a pastor to pastors, and he has left a legacy that only eternity will fully reveal. We will miss him greatly."

Beginning in 1978, he served three consecutive terms as president of the Ohio Baptist Convention, the only person ever to do so. Tichenor was an ardent supporter of ministerial education. From 1949 to 1966, he served as pastor of Seventh Street Baptist Church in Memphis. During that time, 40 men entered the ministry from his church.

It was with this in mind that Southern Seminary Professor Charles Lawless Jr., and wife Pam began the Tichenor scholarship fund at Southern a few years ago.

"That was Brother Jack's heart, to be a pastoral evangelist," Charles Lawless said. "In fact, he was witnessing to his nurses even days before his death. Jack was very concerned about supporting 'preacher boys.'

"Pam and I began the scholarship fund because we knew that he would want to support students and we also knew that he was so loved that folks would support a scholarship in his name."

Tichenor was a resident of West Chester Township, Ohio, when he died of complications from a stroke which he suffered a month before his passing.

Education, Clear Creek Baptist Bible College, Pineville, KY. Harry Gulledge ('91) is pastor, South Roebuck BC, Birmingham, AL. Thomas Melzoni, **Jr.** ('91) is Vice President for Institutional Advancement, United Theological Seminary, Dayton, OH. Ed Sunday-Winters ('91) is pastor, Ball Camp BC, Knoxville, TN. He and his wife, Patti, have two sons. **R. Sam Smith** ('92) is minister of administration/education, Faith Church of the Redlands, Homestead, FL. Allen **Thomason** ('93) is pastor, Chesterfield Church, Chesterfield, SC. He and his wife, Becky, have two sons, Ben, 4, and John, 2. Miguel De La Torre ('95) is Professor of Theologies of Liberation, Hope College in Holland, Michigan and has two forthcoming bodies on liberation theology. Richard Richie ('96) is pastor, Trinity BC, Roanoke, AL. R. Scotty Foster ('97) is minister of youth, The Rock Church, Rex, GA. He and his wife, Trina, have two children, Tyler Elijah and Abby Julieann. Mark A. Howard ('97) is pastor, Kennebec BC, Angier, SC. He and his wife,

Michele, have two children, Charlie and Emma. Jay Barnett ('98) is associate director of admissions, Campbellsville Univ., Campbellsville, KY. He and his wife, Vicky, have two children, Justy and Caleb. Matthew Fields ('98) is minister of music/education, FBC Barbourville, KY. He and his wife, Cynthia, have two daughters, Renee and Reilly. Penny Cruse ('99) is collegiate evangelism consultant, Kentucky Bapt. Convention. She is developing a statewide strategy of evangelism to college students, Univ. of Kentucky, Lexington KY. Colin Redekop ('99) is associate director of music, Community Church, Vero Beach, FL. Linda Simmons ('99) is minister of singles/recreation, Huber Heights FBC, Huber Heights, OH.

Todd Augustine (00) is academic sales manager, Intervarsity Press. Robert Heard (00) is minister of education, Cordele FBC, GA. He and his wife, Kimberly, have two daughters, Melanie, 5 and Emily, 1. Scott

Jablonski ('00) is minister of youth/education, King FBC, King, NC. Scott Linginfelter ('00) is pastor, FBC Trace City, TN. Richard Williams ('00) is associate pastor of education/outreach, Beech Street FBC, Texarkana. He and his wife, Dee, have two children. Michael Wren, Jr. ('00) is pastor, Parksville BC, Edgefield Assoc., SC. He and his wife, Angela, have a son, William.

MISSIONS

D. Wade Armstrong ('46) is teaching evangelism and missions at the Baptist seminaries in Lisbon, Portugal and Madrid, Spain until Feb. Mack ('62) and Audrey Shults have retired after 34 years as missionaries to Brazil serving in seminary administration and music ministry. They will reside in Henderson, KY. Kenneth Weathersby ('88) is the new national African American specialist, NAMB, and will be coordinating church planting among African Americans and work with recent immigrants representing 48 people groups of African descent now in the United States. Brian ('90) and Angela ('90) White are serving as church planting missionaries, Cordoba, Argentina. They have three children, Alysse, 10, Aaron, 7, and Emily, 6. The family will be stateside in 2002.

BIRTHS

Joan Antley Marshall (69) and her husband, Curtis, celebrate the birth of their granddaughter, Rebekah Faith Durrah, born Aug. 24, 2000. Joan and Curtis reside in Chester, SC where she works for the Chester County School District. David Edward Gregory ('89) celebrates the birth of daughter, Brighton Lynn, July 29, 2000. Hugh ('95) and Kari Norman celebrate the birth of their son, Robert Jefferson, born Nov. 17, 2000. The family resides in Marietta, GA. Michael ('99) and Debbie Rath celebrate the birth of their daughter, Faith Leann, born June 21,2000. Michael received an honorary Doctorate of Christian Counseling by Bethel Bible Institute. The family resides in Cathedral City, CA.

DEATHS

Lois Cadle ('28) died Feb. 23, 2000, Birmingham, AL. She and her husband, Ross, met during seminary and he preached for many years wherever he was needed before his death. Elizabeth Routh Pool, the widow of J. Christie Pool ('32) died at age 91, Nov. 13, 2000, San Angelo, TX. She served with her husband in Ogbomosho, Nigeria as a missionary for 37 years as a secretary, Baptist Mission Hospital, as secretary and teacher, Nigerian Baptist Seminary, and also home-

Congratulations to the Woman's Auxiliary for 40 years of ministry and service.

Help us celebrate! To honor our 40th Anniversary our goal is to raise 40 scholarships of \$400 each for the 2001-2002 school year. Please make check payable to SBTS and write "40th Anniversary Scholarship Fund" on the memo line.

schooled her three children. She authored three books and was named an Outstanding Alumna by San Marcos Baptist Academy and Univ. of Mary Hardin-Baylor, Belton, TX. She was a member at FBC, San Angelo, TX. James **F. Heaton** ('33) died at age 90, Sept. 3, 2000, Seatle, WA. He pastored Tabernacle BC, Raleigh from 1959-1975 and served served interims during his retirement. He was very active in SBC life and served as a trustee, SEBTS. James Chambers ('38) died at age 94, July 18, 2000, Birmingham, AL. He pastored churches in AL and OR and started 20 missions during his service with the Home Mission Board that are now strong churches. He is survived by his wife, Pearl. C. D. O'Neill ('39) died Sept. 6, 2000 at age 96, Baptist Home in Chillicothe, MO. He pastored MO Baptist Churches for over 60 years, retiring at age 80. He is survived by his wife, **Lucy** ('40) who resides in Chillocothe, MO. Kay Aldridge ('40) died Oct. 1 at age 83, Lexington, KY. She was involved in KY missions and was former KY Woman's Missionary Union president. Her husband, **D.M. Aldridge** ('46), was president, Clear Creek Baptist Bible College for 28 years. **Jim Windham** ('41) died at age 86, January 27, Alcoa, TN. He served pastorates in Adel, Tifton, Thomaston, and Macon, GA as well as churches in TN and MD. He served as trustee, Home Mission Board, 1976-78. He is survived by his wife, Tippie. Ted Dougherty Sr. ('41) died at age 85, Dec. 16, 2000, Laurens, SC. He served churches in KY, GA and SC for more than 50 years and was pastor emeritus, Kilbourne Park BC, Columbia, SC. Benjamin Broadway, Sr. ('43) died at age 85, Dec. 3, 2000, Laurinburg, NC. He pastored churches in KY, NC, SC and served as chaplain, US Navy Reserve during WWII. He was a member of FBC, Hamlet, NC. He also served on the

associational and state convention level in NC and SC. Maurice Barnes ('43) died Jan. 11, 2000, Louisville, KY. Dottie Lee Jones ('43) died at age 80, Sept. 11, 2000, Hampton, VA. She served as director of religious education and administrative assistant, Hampton BC, VA for 47 years before she retired in 1990. She is survived by her husband of 52 years, Francis Jones. A fellowship hall at Hampton BC has been named in her honor. W. Raymond Hammock ('45) died Oct. 5, 2000, Mobile, AL. **J. Ivan Hart** ('46) died Dec. 1, 2000 after a heart attack, Westminster, MD. He pastored churches in VA, NC, MD and served as chaplain during the Korean War, as a teacher in Baltimore County public schools, and interim pastor in MD. He and his wife, Velma ('46) ministered in their retirement home and in their church, Westminster BC, MD. Velma continues to reside in Westminster, MD. Carl Whirley ('46) died Jan. 8, 2000, Florence, AL. He served with his wife, **Enid** ('44), for 33 years as missionary in Nigeria and Kenya where he was President of Nigerian Baptist Theological Seminary. He was an alumnus of the year in 1989. William Dragoo ('47) died July 28, 2000, Louisville, KY. Eugene ('47) and Culley **Enlow** grieve the loss of their daughter, Elisabeth Shaw who died at age 45 when hit by a drunk driver in Texarkana, AR. She was head of Psychology Dept., Texarkana College. She is survived by her husband, Nelson Shaw, and children, Amy, 19, and Nathan and John, 16. Dr. Enlow is currently interim pastor, Clifton BC, Louisville, KY and Mrs. Enlow is church pianist. Joseph Cook ('47) died at age 85, Aug 16, 2000, Blue Ridge, GA. He was a retired minister of 54 years. He is survived by his wife, Edna. **Louis Franklin** ('48) died at age 89, Aug. 9, 2000, Waycross, GA. He ministered for more than 50 years. He is survived by his

wife Evelyn. William Harry Clarke ('48) died at age 87, Oct. 10, 2000, Brandon, FL. He served as U.S. Army Chaplain during WWII and as pastor of churches in WV, OH, IN, TX, MS, VA, and FL. He is survived by his wife, Ruth, of Brandon, FL. Brantley Seymour ('48) died at age 79, July 28, 2000. He pastored Roswell FBC, GA for 34 years. He also served Roswell Assoc. and GA Baptist Convention, the Home Mission Board and Mercer Univ. He is survived by his wife, Elnora. Marian Watkins, wife of Forrest "Woody" Watkins ('48) died June 3, 1999, Stuart, FL. Troy Robbins ('49) died at age 84, Aug. 15, 2000, He pastored FBC, Clay, KY and Immanuel BC, Greensboro, NC. He served as administrator for 16 years. Masonic & Eastern Star Home. He is survived by his wife. Lilian, who resides in Greensboro. NC. Edgar Hutton ('49) died at age 74, Jan. 12, Edgewater, MD. During his ministry, he founded Northside BC, Baltimore, MD and remained as pastor for almost 40 years. He was known for his daily visits to the sick in hospitals, residences, and nursing homes. He is survived by his wife, Sheila. John E. **Lawrence** ('49) died at age 83, Aug. 17, 2000, Winston-Salem, NC. He pastored several churches in NC and served as trustee for several colleges, Southern Seminary and as a director of the NAMB. The wife of Hugh Myers ('51) died Apr. 30, 2000. Wilbert Kerr ('52) died Oct. 24, 1999. He served as minister of music in Cleveland, Kingsport, Newport, and Nashville, TN. **Ken L. Hayes** ('53) died Sept. 27, 2000 after a courageous fight with cancer. He pastored several churches in Ontario and Quebec, Canada. He is survived by his wife, Iean, who resides in London, Ontario, Canada. Melvin Wasson ('54) died Aug. 2, 1999, Arkadelphia, AR. He served as preacher, pharmacist, and as missionary with the FMB, 1954-1969. Mary Sample Barlow ('56) grieves the loss of her husband, Albert C. Barlow who died Oct. 17, 1999. She is retired from Selma Assoc., AL and now resides in Jones, AL. Hugh High ('56) died from cancer, Oct 7, 1995. He was pastor, Memorial BC, Waycross, GA. **James S. Minnis, Jr.** ('57) died of a stroke at age 72, Aug. 18, 2000, Brandon, MS. He ministered to native Americans in UT, NM, and OK with the HMB and pastored churches in NV, UT, OR, and MS. He was recently pastor, Southern Hills Church, Jackson, MS. He is survived by his wife, Edith. Earl McCuin ('57) died May 23, 1999, Rogers, AR. Raymond A. Kader, Sr. (57) died at age 77, Aug. 20, 2000, Clearwater, FL. He served churches in GA and FL as minister of education, the FL Baptist Convention, and the HMB. Ruth Bagwell ('58) died at age 80, Aug. 17, 2000, Jacksonville, FL. She directed the FL Baptist Girls Auxiliary organization and Acteens. Active in the camping program she touched the lives of as many as 2,500 campers through missions education. Many of her campers are serving as missionaries, WMU officers, and pastors' wives. She was a member of Hendricks Avenue BC, Jacksonville, FL where she taught English, Sunday School, and was active in WMU. David Nelson Duke ('75) died at age 50, Dec. 18, 2000. He served as religion professor since 1980, William Jewel College, Liberty, MO. He is survived by his wife, Marcia. Michael R. Price ('84) died April 2, 2000 after a battle with cancer. He had traveled the world doing evangelism.

Two Southern Seminary couples appointed by IMB





Earl and Robin Pinkston have been appointed to the Western European region. Earl will serve as a volunteer coordinator and Robin as a church and home outreach evangelist.

Earl is a student at Southern Seminary and a graduate of Georgetown College (Ky.). Robin is a graduate of Union University (Tenn.). From August 1998 to October 2000, the

couple served as missionaries to Malta.

Previously, from 1996 to 1998, Earl served as pastor of Jordan Baptist Church in Sanders, Ky.





A. Coley and Tonya Mull have been appointed to the Western Pacific region. Adam will serve as strategy coordinator and Tonya will serve as church and home outreach evangelist.

Coley, a master of divinity student at Southern Seminary, received a bachelor's degree from Carson-Newman College in Jefferson City, Tenn. Tonya received a bachelor's degree

in communication arts from Carson-Newman College.

From 1995 to 1996, Coley served as admissions representative for Carson-Newman College in Jefferson City, Tenn. From 1996-2000, he served as administrator/principal at Grace Haven Academy in Granville, Ohio. ■

North American Mission Board appoints six Southern Seminary couples sociation as



Douglas E. and Mary D. Bunch have been appointed as church planting interns in the Nelson Baptist Association in their home state of Kentucky.

Douglas, 47, is serving as pastor of a new church called "The People's Church of Central Kentucky," in Bardstown, located about 40 miles south of Louisville. Little Flock Baptist Church and Trinity Southern Baptist Church are co-sponsoring the new church start.

A 1995 graduate of Southern Seminary, Bunch served as pastor of Bloomfield Baptist Church Bloomfield, Ky., for four years before being appointed as a church planter intern by NAMB. He has also served as pastor of Trinity Southern Baptist Church in Falmouth, Ky., Avenue Oakland and **Baptist** Church, in Covington, Ky. Bunch also holds a bachelor's degree in history and psychology from Northern Kentucky University.

Mary, 54, will serve in family and church ministries. The couple has two adult children.



William A. and Kristin M. Francis have been appointed as church planting interns in the Green River Valley Baptist Association in western Kentucky.

William, a master of divinity student at Southern Seminary, is serving as pastor of Covenant Baptist Church in Henderson, Ky. Sponsors of this new church start in western Kentucky include First Baptist Church of Henderson, the Green River Association and the Kentucky Baptist Convention.

William, 30, earned his bachelor's degree in psychology and Bible from Cedarville College, Cedarville, Ohio.

Kristin, 28, holds a bachelor's degree in elementary education from Cedarville College, Cedarville, Ohio. The couple has two children: Nathan, three, and Emily, one.



Jason J. and Heather D. Gurnari have been appointed as church planting missionaries in Oakland, Penn. Jason is a church planting intern working toward reaching a large population of un-

churched people under the age of 35 in the Pittsburgh area.

Gurnari, a Pennsylvania native, is a graduate of Valley Forge Christian College (Phoenixville, Pa.) and Southern Seminary. He previously served as a church planter in Jeffersonville, Ind., and Louisville, Ky.; a youth pastor in Trinity, Penn. He has held a number of positions in retail sales. He also served two and a half years as an infantry soldier in the U.S. Army.

Heather, also a Pennsylvania native, attended Valley Forge Christian College and has served as a pre-school teacher, day-care worker and data entry operator.



Maynard L. and Amy J. Jones have been appointed as church planting missionaries in Shippensburg, Penn., where Maynard is a church planting intern and pastor of Shippensburg Community Church.

Jones, who considers Pennsylvania his home state, is a graduate of Temple University and is attending Southern Seminary. He has been pastor of the Shippensburg congregation since April 1999. He previously served as a postal clerk, youth pastor, purchasing agent, and an officer in the U.S. Navy.

Amy, also a Pennsylvania native, is a graduate of Lebanon Valley College in Annville, Pa. She has been a piano teacher since 1998. She also has been a church organist and pianist, worship team leader and choir director.

The Jones have three children: Heather, who will be nine Feb. 12; Kayla, 5; and Stephanie, 19 months.



Larry W. and Angela M. Sowders have been appointed as church planting missionaries in Cincinnati, Ohio. Larry will work with the Ohio Valley Baptist As-

sociation as a church planting intern to establish a congregation in a rapidly growing suburban area.

Sowders, a native of Pineville, Ky., is a graduate of Union College in Barbourville, Ky., and Southern Seminary – where he received master's degrees in divinity and theology. He most recently served as a Nehemiah Project intern for Bethany Baptist Church in Louisville, and previously served two summers on the staff of Concord Baptist Church in Flat Lick, Ky.

Angela is a graduate of College of Mount St. Joseph in Cincinnati, Ohio, and Southern Seminary, where she received a master's degree in Christian education. While in Louisville she has been a special education teacher, schoolteacher, therapeutic aide for a children's home, church children's minister, and seminary instructor.



G. Wayne and Joye M. Terry have been appointed to serve as church planting missionaries in Myrtle Beach, S.C., where Wayne serves as the coastal church plant-

ing strategist for the South Carolina Baptist Convention.

Wayne, who grew up in Inman, S.C, has been a church planting strategist with the state convention since 1999. He previously was a church planter at Cornerstone Baptist Church in Hartsville, S.C.; church planter at Life Spring Baptist Church in Florence, S.C; associate pastor of Ebenezer Baptist Church in Florence; pastor of Saxon Baptist church in Spartanburg; and director of student ministry for Indiana University in New Albany, Ind. He is a graduate of Wofford College in Spartanburg, S.C., and Southern Seminary.

Joye has been a home economics county extension agent in Conway, S.C., since 1990. She also has served as Vacation Bible School director, Acteens leader, Sunday school department director, and praise and worship team member. She is a graduate of Winthrop University in Rock Hill, S.C.

The Terrys have two children: Joshua, 7, and Caleb, 4. ■

Louisville, Southern Seminary gearing up for Billy Graham Crusade

The last time Billy Graham held a major crusade in Louisville, Ky., he was a young 37-year-old evangelist with a simple message - Iesus saves.

Over four decades later, his message of salvation through Christ hasn't changed.

The 82-year-old Graham has accepted an invitation to hold a crusade in Louisville June 21-24, 2001 in Papa John's Cardinal Stadium - 45 vears after he last held a major crusade in the city. Graham's last full-scale crusade in Louisville, held in 1956, lasted four weeks. He also had a one-day crusade in 1964.

R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, will serve as chairman of the Louisville crusade's Executive Committee. During a precrusade meeting in January, Mohler pointed out that this crusade will be held some 28 years after a group of Christian ministers extended to Graham the initial invitation.

"I think we need to ponder, to pause just a moment to realize how remarkable it is that God laid Louisville, Ky., and this region on Dr. Billy Graham's heart." Mohler said. "Just imagine all of the invitations that come to him.

... It is a great encouragement to me to hear Dr. Billy Graham himself say, 'I'm coming to Louisville because God has put your city on my heart."

At the organizational meeting Mohler announced the crusade's

executive committee and the general committee. Bob Russell, senior pastor of Southeast Christian Church in Louisville, will serve as first vice-chairman of the executive committee.

"Billy Graham can reach people for the gospel that churches cannot," Russell said. "Billy Graham has such credibility across the board that he has earned the right to be heard perhaps more than anybody else in the Christian world over the past century.

"Some will come to this crusade out of curiosity. Some will come out of need and desperation. Some will come because of

From the top: Dr. Billy Graham preaching at a recent Crusade; Dr. R. Albert Mohler Jr. presentina Louisville's invitation to Dr. Graham at the official announcement of the upcoming Crusade; official logo for the Greater **Louisville Billy Graham** Crusade.



come to cover it as a media event. But they will all hear

very clearly the gospel of Jesus Christ."

Approximately 5,000 counselors will be needed for the crusade, and each one of them must be trained by the BGEA through "Christian Life and Witness" courses, which are held throughout the greater Louisville area. Southern Seminary is hosting a special Christian Life and Witness course for students, faculty and staff.

Mohler said he has met Christians who say they accepted Christ as their savior during Graham's crusade in 1956.

"I continually meet persons in this community who tell me they came to saving knowledge of Jesus Christ as Lord

> in the context of that crusade," he said.

> Mohler said he believes Louisville is ready to hear Graham's message.

> "I believe what we see by God's providence is the coming together of a tremendous opportunity for the preaching of the Gospel, for the unifying of a community (and) for the glorifying of the one true and living God in Jesus Christ

whom He has sent," he said.

Mohler stressed the importance of unity among Christians during the coming months.

"As you look as that roster of leaders you will see several different dimensions of representation," he said. "This is a sign of the unity in the gospel that characterizes a Billy Graham Crusade. ... We are glad to have the representation across denominational lines here.

"There is a great need for unity in this community, and ... this is the great opportunity for unity in our community."

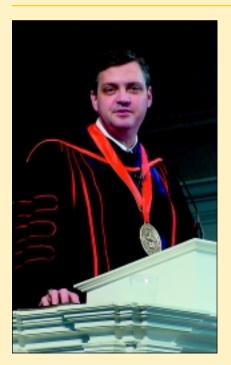
Mohler said leaders and area pastors have much work to do before the crusade begins.

"There is an enormous task before us," he said. "There is yet one solitary purpose that has called us together, and that is to the preaching of the gospel of our Lord Jesus Christ, knowing that this is the gospel which the Apostle Paul said, 'I am not ashamed, for it is the power of God to salvation for all who believe.'

"Our prayer is that a great harvest will come out of this crusade - men and women and young persons coming to a saving knowledge of Jesus Christ as Lord."



A Letter From Our President



God's blessing has been abundant throughout the 142 year history of The Southern Baptist Theological Seminary. Over the past 14 decades God has used this institution to nourish his church for the spread of the gospel, and in the service of faithful preachers and teachers of God's Word.

As we enter the 21st century, the cause for which Southern Seminary is established is evermore important. Our churches are in desperate need of godly leadership and pastors of deep conviction. Southern Seminary is deadly serious about the task of preparing the next generation of Christian leaders to take their place in the fields of service in the United States and around the world.

Southern Seminary is supported by faithful friends whose generous gifts make possible all that we do. This report is a catalog of faithfulness, as it records the investment Christian men and women have made in the life and work of this great institution.

Therefore, this report is an expression of our thankfulness to those who have invested in Southern Seminary, and also a reminder of our indebtedness to God who has so greatly blessed Southern Seminary.

Please know of my personal appreciation for you and all you do for this seminary. Without a doubt, Southern Seminary ranks as a leader in theological education. Our faculty is the envy of the evangelical world, and the impact of Southern Seminary is felt around the globe. You have helped to make this possible, and I want you to know that your investment in Southern Seminary is reaping rich rewards for the sake of our Lord Jesus Christ.

I pray God's richest blessings upon you and all you do for the sake of our Lord Jesus Christ.

Sincerely,

R. Albert Mohler Ju



The President's Associates

Individuals, denominational groups and businesses contributing a minimum of \$1,000 in 2000 are members of the President's Associates. Within the President's Associates are several specific giving societies: Distinguished Associate, Leaders Associate, Founders Associate, John A. Broadus Associate, and Associate.

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The John A. Broadus Associate level acknowledges individuals, church groups, and businesses that contribute \$1,500 to \$2,499 annually. Southern Seminary founder John A. Broadus challenged faculty peers during the Civil War with the impassioned words, "Let us quietly agree that the seminary may die, but we'll die first!" The John A. Broadus Associate recognizes the spirit and commitment of individuals who extend themselves and their resources to ensure financial grounding for Great Commission training provided by Southern Seminary.

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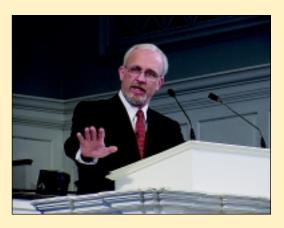
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