

## CBF-LA Elects Full Time Coordinator

### *John Daugherty to Begin Service October 1*

By unanimous vote, the CBF-LA Coordinating Council elected Rev. John Daugherty (pronounced "Darty") as the new state Administrative and Missions Coordinator. This action followed a nation wide search including a review of over 30 resumes. Interviews of the top five candidates were conducted by the search committee at the national assembly at Grapevine in June. John's name was formally presented to the Council July 30 at Emmanuel in Alexandria.

John comes to CBF-LA from a pastorate in Louisburg, North Carolina. He brings with him over 20 years experience serving on church staffs in every area of ministry including music, youth, education and the pastorate. He has also served churches in Texas and New Mexico. In 1981, John earned a Master of Divinity with Religious Education degree from Southeastern Seminary.

In something of a faith venture for CBF, John becomes Louisiana's first full time director. Following dramatic growth in the state over the past 2 years with a more than doubling of revenue and growing ministries, it became apparent to the Coordinating Council that the time was right to expand the leadership position.



Lynn Hawkins meets with John at Emmanuel in Alexandria

These enhanced duties resulted in a new 21 bullet job description reflecting the unique



John and Phyllis Daugherty

skill set this position requires.

Beyond traditional ministerial duties, this post also calls for coordinating missions in one of the poorest areas of the country while fostering a new church start in one of the nation's fastest growing, prosperous communities of the "up and out." Part fundraiser, part vision caster, part networker of diverse congregations, part social worker, part preacher -- this is no task for the faint hearted.

On one level, it's an "impossible job" states moderator Charlene Kelley. Yet the search committee and the Coordinating Council, in conversations with John could hardly contain their hope filled excitement and enthusiasm. Several noted John's diverse life experiences pointing to a Providence in which great need has crossed paths with deep calling and unique gifts.

For John, beyond work as pastor and in various church staff positions, preparatory experiences have included

a tenure of over 8 years in social work in direct work with families as well as indirect administrative services and program development. This included oversight of 60 employees, and developing and monitoring a budget of two million dollars.

Involved in missions since childhood, he has also helped to establish a Hispanic Baptist Church, assisted in development of a free medical and dental clinic, and other community ministries for the poor. Earlier this year he, along with his wife Phyllis (a school teacher), completed the first CBF Church Planters Boot Camp at Gardner-Webb University.

Other family members include two grown daughters Mrs. Rebekah Rochelle, of Wilmington, NC and Ms. Alison Daugherty, of Lubbock, TX. John and Phyllis will reside in Pineville.

John starts work October 1, but will be attending Partners in Hope training with Lynn in Texas in September.

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Greg Hunt, pastor of First Shreveport and CBF-LA's representative to the national coordinating committee, recently returned from Birmingham, England for the momentous Centennial Baptist World Alliance gathering. Below are comments he shared with his congregation as well as images and quotes from other participants.



**P**riscilla and I have just returned from a life altering experience in Birmingham, England. We joined 12,000 other Baptists from 114 nations for the centennial Congress of the Baptist World Alliance.

During five days of worship, education, and fellowship we experienced the world as we had never experienced it before. We celebrated the love and power of a great God. We worshipped in many languages and styles. We learned about poverty, HIV/Aids, religious persecution, and the exploitation of women and children from those living in the midst of these challenges on a daily basis. We heard incredible stories of faith-filled, courageous people addressing these issues and spreading Christ's love in the power of the Holy Spirit. We saw evidence of where the contagion of the gospel is greatest. We spent time with old and new friends from six of the world's seven continents and felt our connection to Christ's global mission as never before.

Never have I felt so ennobled by a gathering of Baptists. Never have I felt so challenged to make my life count for purposes as big as the world. Never have I been more mindful of the difference our church can make if by faith we will fully mobilize our incredible resources of money, knowledge, and skill for the sake of the kingdom of God.

It's a big world out there, folks, and Christ is very much alive and active. In keeping with our heritage and hope, let's keep a close eye on where he's at work and join him there! -- **Greg Hunt**



TURNING  
**100**

**W**hat was most impressive at this year's gathering was the energy and vitality from Baptists in what is often called "the developing world." The growth of Christ's Church in the southern hemisphere is now evident in the BWA. Those of us in the "North" and the "West" have a great deal to learn from our Baptist brothers and sisters in Africa, Asia and Latin America. The presence and influence of Baptists from the developing world is shaping the world Baptist family... The preaching emphasizes "the story" in its broadest scope. I heard one African say, "The name of Jesus is sweet in Africa."... Most of the developing world has lived under the yoke of slavery, colonialism, exploitation from the developed world as well as corruption from their own leaders. They have called out to God as oppressed people (not from affluent and established churches) who believe that God is the One who delivers the oppressed and that the church should be the instrument of deliverance. Their passion for justice is expressed in their preaching, rhetoric and prayer. -- **Daniel Vestal**

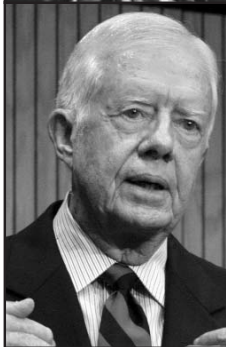
**T**he first Reformation was about belief. This one needs to be about behavior. We need a reformation not of creeds but deeds...Most of the time we're just talk. It's time that the church be known for what it's for [rather than what it's against] ...A non-serving Christian is a contradiction. God didn't save you to sit, soak and sour. He saved you to serve... Significance comes from service." -- **Rick Warren, pastor, author of Purpose Driven Life**

**W**hat was Jesus' Mission Statement? The Kingdom of God is at hand... Jesus took the form of a servant, giving up status to express love....Being a Christian is not having the right theology. It's having your heart broken by the things that break Jesus' heart." -- **Tony Campolo, Sociologist, Christian author**

**T**here is an intense hunger among Christians around the world for a healing of the differences that now separate us from one another... [Differences of belief—even among Muslims, Jews and Christians—are outweighed by a common commitment] ...to truth, to justice, to benevolence, to compassion, to generosity and to love. -- **Jimmy Carter**

**I**n Africa a woman is treated like a child, slave, or piece of property... Our culture teaches that a woman may not ask questions. She must do as she is told... We should never allow others to declare who we are... Nothing but nothing should deter you from doing God's will. -- **Dorothy Selebano of South Africa**

**I**t broke my heart as Baptists from nation after nation came to our booth and said, 'Can you come to our country and help us stop the fighting and killing?' I was in tears, knowing the great need and our limited resources. -- **Gary Percesepe, Coordinator, Baptist Peace Fellowship of North America**



## BAPTIST WOMEN WALKING TOGETHER: 1950-2000

by Sarah Frances Anders

*Editor's Note: Dr. Sarah Frances Anders, Professor Emeritus of Sociology at Louisiana College has been a mentor and role model for countless women involved in ministry or other paths of service. Highly regarded for a long career of academic excellence, she is also known for generosity, great wit and style, and (speaking from personal experience) great patience with her students. This article is excerpted from a speech she gave to the Baptist History and Heritage Society annual meeting at Samford June 2-4. Her full remarks will be published later by the Society, which can be contacted at [baptisthistory.org](http://baptisthistory.org).*

If Tom Brokaw were a Baptist woman, which generation would he deem the "greatest generation" for Baptist women? Would he go further back in centuries before the "Separatists" and the "Regulars" migrated to the American continent one during the 20th century? We remember that "Separates" settled in the Southern frontiers while the "Regular" Baptists moved into the New England areas. They joined ranks in 1787 becoming the United Baptists, but being quite different in social and cultural characteristics, this union would fracture during the events of the next century - such as the suffragist movement and abolition of slavery. Their new labels would be Northern (later American) Baptists and Southern Baptists.

Women in both groups would participate in the Great Awakenings, the missionary movement and the beginning of the Sunday School movement. During this century there would be Baptist colleges established for women. There would also be women like Ann Lee of the Shakers, Mary Baker Eddy of the Church of Christ Scientist, Ethel White of the Seventh-Day Adventists and others beginning new sects. Baptist women were becoming renowned for their efforts in missions at home and abroad - i.e. names such as the Judson wives, the Moon sisters were among these unique feminists.

Baptist women in the South, however, would get the right to vote by the end of the teens in the 20th century, before they would be allowed to speak or vote in the Southern Baptist Convention (SBC). Even before the Deep Depression, SB women began to move into white collar jobs and by World War II when men were going into military service, SB women were taking on church staff positions, where they usually were referred to as directors of education, music or children--not ministers. When men returned from the wars and went to seminary and took on some of these positions, they were ordained, called ministers and open to retirement benefits which had not previously been available to non-pastoral staff. Women who attended seminary received degrees in religious education and did not take advanced courses in theology.

As the 1950's saw the increase in population with 77 million

*"The number of women enrolled in seminaries paralleled the percentage in schools of law, medicine and the like -- finding equal employment was another matter."*

Baby Boomers, women began to exhibit feminism in more than missions and childhood education--as did Georgia Harkness in Methodism and others like Mary Daly, Phyllis Trible, Rosemary Reuter in restating the teachings and examples of Jesus as they wrote and spoke about the roles of women in church and socie-

ty. Scattered SB churches had begun to ordain women deacons in Texas, North and South Carolina, Tennessee, Missouri and Virginia--probably as many as 2-300, but not to the extent that Methodists, the two Presbyterian bodies, American Baptists did --or the Episcopalians did elders or priests. Baptist churches that did were often subject to expulsion from their associations.

The middle generation or two decades of these last 50 years produced significant rallying points for spiritual feminism. In 1963 the World Council of Churches went on record as opposing sex discrimination in the sphere of the church. The next year the Watts Street Baptist Church in Durham, North Carolina ordained Addie Davis (thus last year they celebrated a significant anniversary.) She went to Vermont to pastor a church. In 1967 the United Nations Declaration on Women's Rights, a preamble with 11 articles became a philosophical stance for feminists, in and out of the church. By this time there were 80 Protestant bodies (large and small) that supported the ordination of women.

Although Southern Baptists were not participants in the National Council of Churches, the affirmation of that body toward women did not go unnoticed by Baptist women. Although Southern Baptists would not match American Baptists, Presbyterians, the United Church of Christ and others in eventually electing women to head their conferences, by 1963, the first woman, Marie Mathis would be named 2nd Vice President of the SBC, followed in the next two decades by Myra Bates, and then Christine Gregory as 1st Vice President. In this period my home state LA would elect a woman vice president. But during this period some opposition would come from conservative women about such roles for women. The 1974 SBC was one of several in which debate on the roles of women in the SBC would be most virulent, but such resolutions were eventually tabled.

By 1970 the total estimate of all ordained women was 7,000 throughout evangelical bodies. Thus, small wonder that the status of women in religion was the top religion story of the next year. By the end of the 1970's, 4,000 women ministers were reported in the top ten evangelical bodies...led by Methodists and American Baptists. The number of women enrolled in seminaries paralleled the percentage in schools of law, medicine and the like--finding equal employment was another matter.

In 1974, the Christian Life Commission presented a motion to the SBC that at least 20% of committees and boards be women, but it would be defeated. A month later that Commission sponsored a seminar at Glorieta Conference Center on "Christian Liberation for Contemporary Women". An outgrowth was a book "Christian Freedom for Women and Other Human Beings".

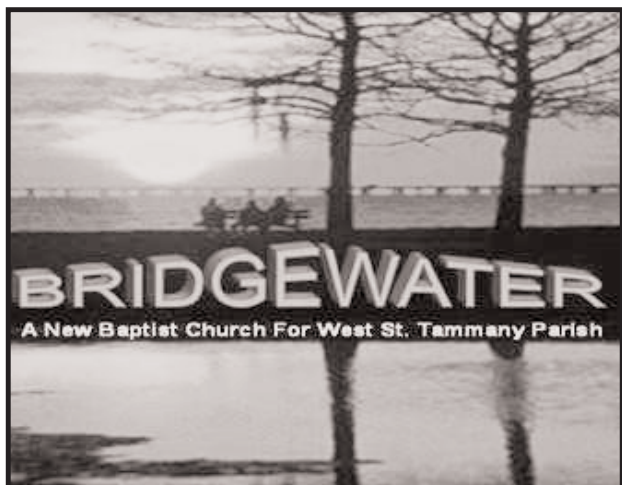
The next year, Southern Baptist Theological Seminary devoted an entire issue of its Review and Expositor to "Women and the Church." The next summer Dr. William Hull, the seminary's Vice President, would schedule a summer course, "The Women's Liberation Movement and Women in the Church." Equal numbers of males and females enrolled, plus a Presbyterian seminary student and a Catholic nun--a good way to celebrate 1776!

By the late 1970's, women had served on the Executive Committee of the SBC, as

## New Church Start

CBF's Church Starts ministry initiative is focused on birthing congregations shaped by the culture of the location -- an approach known as the indigenous principle. This missions approach calls for proactive strategies that will become hallmarks for new church planting.

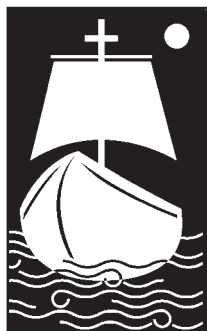
We are dedicated to reaching the last and the least for Christ's kingdom, whether they are defined by poverty or gated communities. Spiritual pilings are being driven for a "bridge" to the unchurched, de-churched, burned out and bored who reside in the fastest growing area of our state. Bridgewater Church, sponsored by the



Cooperative Baptist Fellowship, launches in January 2006.

Now the challenge before us is for each and every CBF related congregation in Louisiana to become connected somehow to this new creation. The following congregations have invited a representative to share the Bridgewater vision with their Missions Committees: **St. Charles-New Orleans, Emmanuel-Alexandria, First-Shreveport, and Broadmoor-Baton Rouge.** Shouldn't your church be added to the list?

The new church start representative will come to inform, to request prayer support and, as the Lord leads, to secure financial under-girding. If you want your church to be part in planting a new outpost of the Kingdom, give them the opportunity to do so through Bridgewater. Learn more by browsing [bridgewaterbaptist.org](http://bridgewaterbaptist.org), then call Lynn at 985.674.2004 to schedule an exciting presentation to your Missions Committee. It's a different kind of Global Missions, in an area where the world is literally coming to us.



### School Supplies Galore!

What an amazing response! Lynn Hawkins states it is anticipated that every K-3 student in need, in both East Carroll and Tensas Parishes, will receive a backpack and school supplies through Partners in Hope.

Giving has tripled last year's effort with cash and donated supplies approaching an estimated value of \$12,000. More gifts are coming in and are still needed towards our dream of reaching beyond the K-3 population.

At press time gifts have been received from numerous individuals, community organizations, and mission minded groups from 12 different churches including: **First-Shreveport, Southern Hills-Shreveport, Broadmoor-Baton Rouge, University-Baton Rouge, Lakeside-New Orleans, St. Charles-New Orleans, Emmanuel-Alexandria, Pineville Park-Pineville, First-Winnsboro, Laurel Heights-Winnfield, Faith-New Orleans, and First-Pineville.**

Some groups have delivered their donations in person. Lynn strongly encourages this to help participants put a face with their gifts and to help us build understanding and relationships

Please prayerfully support ongoing work and new opportunities ahead including these and more:

- \* Restorative Justice Ministries
- \* Landscaping community path in Lake Providence
- \* Food distribution
- \* Building project with local church
- \* Library and literacy efforts



## Romany Mission

by Mary van Rheenen  
romani-bible.org

What a great country! I told the kids, pointing to the public drinking fountain. We spent several months this summer in America, land not only of free water in the airport, the park, and the library, but also in huge glasses at every restaurant. And speaking of free, many of these same places offer free public restrooms, including every major store and all highway rest stops! No need to search for coins or the nearest fast



food establishment.

The greatest free institution, though, has to be the American public library: free for everyone, not just those under 18 (like our Dutch libraries), open at convenient hours, offering a wide range of programs and services, even having videos and CDs available for free check-out (we pay a fee here). So why had both sets of grandparents let their library cards lapse?

God offers an even wider range of wisdom, advice, and adventure than the local library. Librarians readily brought those lapsed memberships up to speed. It doesn't take a lot of red

tape to reactivate our connection with God, either. All we need to do is ask.

### Praises:

- \*Safe travel in the US and back to the Netherlands;
- \*Reconnecting with family, friends, and churches;
- \*Volunteers who led VBS in Vulcanesti, Moldova;
- \*Completion of first set of business training among believers in the same village.

### Prayer requests:

- \*Safe travel and good connections for George Bowling, volunteer who will follow up on business plan training in Moldova, August 12-21;
- \*Good beginning for Rebecca's school year (August 22) and Ellen's (August 29);
- \*Effective use and distribution of Scripture videos already available in Sinti Romany.



Missionary Mary van Rheenen speaks at Louisiana meeting in Grapevine flanked by pictures of Romany friends.

## LA Baptists in Texas Greenhouse

by Kyle Kelley

Walking into the mammoth, Grapevine complex for the CBF Assembly, I didn't need to be reminded I was in Texas. Prepared not to like this artificial, controlled environment, I began to explore the confines. Sunlight gently filtered through the dome, accompanied by a soft roar of fountains and waterfalls. Yes, a river runs through it and those are real fish, turtles and a live gator. Add a snake exhibit and you have more wildlife than the squeamish require.

Numerous trees and plant varieties (some "Texas sized") won me over. From the catbird seat of my 8th floor balcony above the ice cream shop, I watched everybody parading through the greenery. What Baptist can resist ice cream forever? I realized I was in a giant greenhouse. Plants drew nourishment from the rays. In that same place modern followers of Jesus had gathered to refresh, re-tool and draw nourishment from each other and God. So I ponder in my heart ultraviolet musings on our CBF journey.

**Discovering the World** We are being blessed and challenged by the Baptist World Alliance. In 1905, 85% of its members were in Europe and the US. Now, over half live in the Southern hemisphere and developing world. Growing exponentially, they dare to worship passionately from within their own culture, worship that knows suffering and joy.

**The 'E' Word - Evangelism** What if God News naturally overflowed from lives yielded to the Spirit? What if it is not about "converting" you to my way of thinking but introducing you to the Source of our loving words, deeds and contagious fellowship. I marvel at folks naturally integrating faith and life, diligently discarding false dichotomies like "evangelism vs. social

action."

### Beyond Charity to Justice--Ecumenically?

Polling has shown evangelicals as one of the sectors least sympathetic to AIDS victims. Are we waking up? Rick Warren is mobilizing for a massive campaign to the poor, the HIV, the illiterate-not just words, but deeds (see [bwanet.org](http://bwanet.org).) He was also part of a group representing CBF, SBC, the Alliance of Baptists and leaders from 40 faith groups calling on governments to commit to the ONE campaign (set aside 1% of budgets toward doable goals for the poor). Is God still raising up prophets?

### Shadowed and Un-shadowed Missionaries

Keith Holmes and Mary van Rheenen, our Romany mission partners are sharp, vibrant, compassionate witnesses. Pray for them. Their daughter Rebecca's birthday September 15 is in our prayer calendar. A Baton Rouge couple, present at our Louisiana meeting, serves in a "sensitive" Mid-east country. "Secular" jobs by day, building Christian fellowship by night. They are the "blank names" or "shadow faces" on our calendar. Prayer takes on deep meaning in such isolation.

**Traveling Institutionally Light** God is not obligated to preserve our church structures. For the emerging church of a younger generation our old wineskins will not do. Technologically savvy, but also keenly aware of post-modern emptiness, these new Christians value relational truth over propositional truth, small groups, tolerance for difference of opinion, hands on mission projects, reclaiming ancient rituals over a predominantly cerebral experience. Denominations and their quarrels mean little. Show us the quality of the community fellowship rather than your over-rated doctrinal purity. It's raised the cackle of some--sort of like picking grain on the Sabbath. The Spirit moves like the wind.



## Partners in Prayer Missions Calendar

Some names are omitted due to sensitive nature and location of their work.

### AUGUST

- 22 Ana Podgaiskaya, 2001, daughter, Gennady & Mina Podgaisky, Ukraine
- 22 Stacey Schultz, Global Service Corps, Kisii, Kenya
- 23 \_\_\_\_\_, unevangelized people group, M. East/N. Africa
- 23 Marc Wyatt, work with internationals, Toronto, Canada
- 25 Arville Earl, work with Albanian/Balkan peoples, Macedonia
- 26 Corwin Harrell, 1991, son, Melody & Sam Harrell, Kenya
- 26 \_\_\_\_\_, unevangelized people group, Asia
- 27 \_\_\_\_\_, unevangelized people group, M. East/N. Africa
- 29 \_\_\_\_\_, unevangelized people group, Asia
- 30 \_\_\_\_\_, son, unevangelized people group, North Africa
- 31 Karr La Dickens, Associate Coordinator for Mission Teams, Texas

### SEPTEMBER

- 1 Ralph Stocks, work with Romany people, Hungary
- 5 Eddie Aldape, work with Banjara Gypsies, India
- 5 David D'Amico, UN Public Policy/Partnerships & Team Volunteer Liaison, Cary, NC
- 5 \_\_\_\_\_, unevangelized people group, North Africa
- 5 Amy Stocks, 1987, daughter, Ralph & Tammy Stocks, Hungary
- 6 \_\_\_\_\_, 1992, son, unevangelized people group, Asia
- 7 Lita Sample, work with internationals, San Francisco, CA
- 13 Alyssa Aldape, 1987, daughter, Eddie & Macarena Aldape, India
- 15 Rebecca Holmes, 1994, daughter, Keith Holmes & Mary Van Rheenen, Europe
- 15 William Burnette, 1998, son, Ellen & Rick Burnette, Thailand

## Baptist Women, cont'd from page 3

well as vice presidents of several state conventions. More than 20% of the Home and Foreign Mission boards, the Christian Life Commission and the Historical Commission were women. The overall participation of women reached 13% for a time, but later declined. In 1975 and 1978 attempts to formulate SBC policies about women's ordination and/or leadership roles failed. Almost every major evangelical body (including some Baptist ones) had held national consultations on the role of women in church, when 300 from SBC agencies/institutions finally met. What became apparent: only about 25% of Baptist women held executive, administrative or professional roles, although about 50% were qualified for such positions.

In the decade of Addie Davis' ordination (1960's), few SB women were ordained; Leon Macbeth reported in his 1979 book an estimated 58 ordained SB women--my files confirmed 65 by then. Most did not intend to be pastors, but needed ordination to become chaplains or planned on other roles. My research began in the 1960's, and included surveys of these women every few years until I retired. As ultra-conservatism began to grow among Baptists of the South, ironically a constant stream of newly ordained women appeared.

In 1982, the SBC met in New Orleans and the W.M.U. sponsored a dinner at which the speaker challenged both clergy women and laywomen to become their own support system for ministries and roles in the denomination. Soon the Southern Baptist Women in Ministry formed (later the BWIM) and gave strength both on the national and state levels. Their publication FOLIO and their meetings reinforced them against the growing fundamentalism in the denomination. They have grown beyond the number of clergywomen in other Baptist denominations.

From the beginning of the Alliance of Baptists in 1987, its Executive Director Stan Hastey has maintained that it has been more a movement than an organization. Within five years it established an identity apart from the SBC, claiming deeper roots


***“As ultra-conservatism began to grow among Baptists of the South, ironically a constant stream of newly ordained women appeared.”***

in the freedom movement of the 17th century. It estimates a constituency of 125 churches, 60,000 persons, and 200 clergy and gives recognition to clergywomen. Other groups, such as the Baptist Joint Committee in Washington DC (representing some 15 of the known 19 Baptist bodies) have supported the rightful status of women, having eight women now on their board, and often serving as officers.

The last decade saw continued increase in the number of ordained women, though it became difficult to get their names through state papers. The growth and support of *Baptists Today* under John Pierce has been helpful to keeping accurate files of ordained women. The founding of the Cooperative Baptist Fellowship in 1991 increased the opportunities of women in lay and clergy roles at home and abroad...in a variety of roles on the national and local levels.

In closing, note these comparisons with certain evangelical bodies. United Methodists lead out with approximately 11,000 clergywomen and 5-6,000 serving as elders. Their 8.5 million size puts them 3rd behind Roman Catholics and Southern Baptists. They have 210 women chaplains, compared to at least 420 SB women and 484 CBF ordained women who serve as chaplains and pastoral counselors.

Presbyterians USA, with a membership of over 2.4 million



*Seeing with New Eyes*

Womens Declaration - Baptist World Alliance  
Birmingham, England - July 2005

*Our vision is limited due to our human nature as well as by the influence of sin in our lives. The Gospel, however, provides a blessed opportunity of seeing reality, other people, and ourselves with new eyes.*

*As Baptist women see anew, we affirm that:*

*We are created in God's image.*

*We, as God's daughters, are chosen to be co-heirs of the Kingdom of God .*

*We, our families, and our faith communities are called to live in the Shalom of God that involves a spiritual, physical, emotional, and material peace.*

*We, as women, are called to exercise our diverse gifts and ministries in full partnership with our brothers in Christ.*

*"Seeing with new eyes" means that we, as Baptist women, are able to see more clearly the holistic salvation that Jesus offers, and the challenges that sharing in Christ's ministry poses for us. Thus, we denounce and condemn false and oppressive visions of God, ourselves, our families, the church, the Bible, ministry, and reality.*

*As Baptist women, we covenant to support and uphold a Biblical vision of God and the world which enables us to see beyond the practices of our various cultures that condone the exploitation of our sisters through injustices, violence, and oppression.*

*As we continue to see all of life through Christ's eyes of truth, love, compassion, and victory, we will fulfill our calling to create communities that reflect the Shalom of God, and live to the praise of God's glory. Amen!*

have about 4,152 clergywomen, with 53 pastoring churches of 500 or more. They began ordaining women elders in 1930, clergy women in 1956. American Baptists have passed 1.5 million, with almost 1,400 clergywomen, who represent about 21% of the ordained, but only about 9% of their pastors. They have just over 100 women chaplains. Episcopalians have just under 2.5 million members, with just over 2,000 women priests, 17% of the total and 12 women bishops in the U.S.

Women who have been ordained in Southern Baptist or CBF related churches near 1,900 in my files, which leads me to estimate we move steadily toward a 2,000 figure. Some of these have moved to other denominations. Approximately 37 serve as co-pastors. The largest groups serve as chaplains in institutional, military, and community roles. After 5 decades and in a new millennium, we have seen the retirement and death of a number of those early ordained.

In this new century, we applaud the beginning work of Global Women, as they are in liaison with some five Baptist bodies who concentrate on the problems of women in poverty, prostitution, poor health and low social status. We are equally grateful to laywomen who may or may not serve as deacons, who continue to play leadership roles in local churches, our colleges and seminaries, our larger Baptist organizations and boards. May God continue to bless them and us who appreciate them!

I have come to the conclusion that I am different from many heterosexual males. I say this because they seem to take credit for their sexual orientation. Apparently they have concluded that their choice of heterosexuality is a very strong proof that they are good, moral persons. I say that I am different because my heterosexuality has nothing to do with any choice that I made.

Since I began having sexual urges, I have only been

**“There was no despised group of his day that he [Jesus] shut out of his life.”**

attracted to females. I have many male friends whom I love dearly, but I have never had any erotic feelings toward a one of them. The state or the country could have passed laws against heterosexuality, but that would not have made any difference. All the pulpits in America could have thundered against heterosexuality, but that would not have changed me. People could have quoted any number of biblical texts forbidding heterosexuality, but that would have had no influence on my sexual feelings. All the power of society and state could have been arrayed against my relation with Nell through the years, but that would have in no way diminished the force of my heterosexual love for her. The majority of people with whom I lived could have been homosexual, but that would have had no effect on the way I felt.

Because I had no choice in the matter, my being heterosexual has nothing to do with whether I am a moral person. I am fortunate enough to be by nature what the majority of



*Malcolm Tolbert (left) visits with friends at Grapevine: George Haile (center) and John Goodwin (right)*

males are. This is much more agreeable than being regarded as a pariah because I differ from them. That, however, is much like the accident of being born white into a society dominated by white people. Many white people are arrogant about their skin color, something over which they had no control.

Whether or not I am a moral person sexually can only be determined with reference to the way I have used my heterosexuality. If I had viewed females as objects, fair prey to be used to satisfy my lusts or if I had been unfaithful to Nell, I would be an immoral person.

I can understand the impulses of most people. What they have felt I also have felt. I confess, however, that I do not have any basis in my own experience to understand how a homosexual feels. I do know that for the preservation of the race it is good that most people are heterosexual. If 95 percent of humans were homosexual, the human family would

not long endure. I also know, however, that there are many anomalies in nature.

If I am to be a good follower of Jesus, I must be open to people, all kinds of people. There was no despised group of his day that he shut out of his life. Too few of the people in the world are on the side of being for people. Most of us tend to take antagonistic positions with reference to people who differ from us in some way. If anybody fears that there won't be enough people against others if they decide to get on the other side, she/he doesn't have to be anxious about that. The majority of people, unfortunately, are going to be against others, whether it has to do with a

question of race, education, wealth, sexual orientation, or



## My Sexuality



by Malcolm O. Tolbert

**“As Jesus found out, people who identify with those whom society ostracizes have to suffer the consequences.”**

religious differences. You can be sure that the side of prejudice, hatred, and arrogance is well supported even if you desert the ranks of the critics. Of course, such a decision can open you up to condemnation. As Jesus found out, people who identify with those whom society ostracizes have to suffer the consequences.

Louisiana Cooperative Baptist Fellowship  
*News & Views*  
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 'BRIEFS'



Support the **Stagg-Tolbert Biblical Forum Endowment Fund** in helping us reach our goal of \$30,000 to ensure excellence in Biblical scholarship for the lay person.

Thanks to **Luke Purdy**, layman at **Emmanuel** in Alexandria for his assistance in launching our CBF-LA website.

Thanks to the CBF-LA Coordinator **Search Committee** for their diligent, prayerful work in bringing John Daugherty to our state. Caught in action to the right are members in deliberation at Grapevine seated around the table from left to right: **Ted Holmes, Pam Williams, Kenny Crump, Charlene Kelley** and **Dick Randels**.



CBF Announces The 2nd Annual  
**Stagg-Tolbert Forum  
 for Biblical Studies**

October 8, 2005  
 Broadmoor Baptist-Baton Rouge  
 225-927-5454 or [office@broadmoorbaptist.com](mailto:office@broadmoorbaptist.com)



Forum Speaker — **Fisher H. Humphreys**, Professor of Divinity at Samford University Beeson Divinity School

**D**r. Humphreys specializes in the area of systematic theology. He has authored over ten books including *The Way We Were*. His book, *Thinking About God*, is used widely as an introduction to Christian theology in seminary and college classes. Prior to coming to Beeson in 1990, Humphreys was Professor of Theology at New Orleans Seminary where he served as editor of *The Theological Educator*. His main research interest is the doctrine of the Trinity. He is a frequent guest lecturer at colleges and seminaries and has served as pastor of churches in Mississippi, Alabama, and Illinois.

CBF-LA Receipts	May-June	Fiscal Year
Current financial data not available due to our treasurer being on an extended mission trip to China.		
<b>TOTAL</b>		



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