

A Decade of New Beginnings



CBFNC and the
First Ten Years

Stephen Pressley

Cover Design by Christiane Potts

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Winston-Salem, CBF of North Carolina, 2004

Foreword

The little book you hold is a story book of sorts. It reflects the joy of being part of something new and significant in Baptist life. But it also reflects a tenacious uneasiness, almost a wariness, about the future of North Carolina Baptist ways.

After interviewing dozens of participants and observers and after sorting through reams of archives and files, Steve Pressley has presented the CBFNC story in a dialogical format that I believe you will enjoy.

Happily, the story is fraught with a tension that Steve reflects in a balanced and positive manner. I say “happily” because this kind of tension can be seen as a sign of mission success as we grow increasingly complex at a remarkable rate.

It is not possible for everyone to understand the nature of developments in the Fellowship, especially in the context of massive changes in Baptist life. So it is not surprising that some still question the future direction of CBFNC. Read how this tension remains unresolved for some.

Fortunately, those courageous Baptists who have given leadership to this good work during the hard times, those who have been heavily invested and involved in its story, have led us to focus on the mission to which we feel called. Read this BIG little story and join us as we thank God for the opportunity to participate in advancing the simple mission of bringing Baptists of North Carolina together for Christ-centered ministries.

Please God, may it always be so.

A handwritten signature in black ink that reads "Bob Patterson". The signature is written in a cursive, flowing style with a long horizontal line extending from the end of the name.

Bob Patterson
Coordinator CBFNC

Acknowledgments

Many thanks to many people who helped with this project. Dr. Randall Lolley was first to suggest that I be invited to write a ten-year history, and he was reader of the first draft. Jack Glasgow, former CBFNC moderator and head of the committee for a new strategic plan, also joined the reading and made helpful suggestions.

I am particularly grateful to Dr. Scott Culclasure, deacon and moderator of First Baptist Church of Greensboro and local educator and historian, for guidance at the outset of the writing. Near the conclusion Scott rejoined the process, providing thoughtful and expert editing to the finished product.

Additional gratitude goes to other former moderators for the time and data they provided during interviews, and to the the staff of CBFNC for the same favor. Thanks to my pastor, Dr. Ken Massey, for the latitude and liberty he invariably affords for my participation in worthy projects beyond our local congregation. I further acknowledge fellow church members Charles and Carolyn Ripley and Ken Tutterow for their gracious hospitality when I needed to get away and write.

A handwritten signature in cursive script that reads "Steve Pressley". The signature is written in black ink and is positioned above the typed name and address.

Steve Pressley
Greensboro, NC
December 2003

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CHAPTER
ONE

Over the Precipice

Log on to www.cbfnc.org and notice a “link” that is familiar to organizational websites. Click on the link—“About Us”—and see a number of descriptive categories relating to CBF of North Carolina, the first of which reads:

We are a fellowship of Baptist Christians and churches in North Carolina who share a commitment to the Lordship of Jesus Christ, a sensitivity to the Holy Spirit in our midst, and a reverence for God’s Word. Our oneness is expressed through a devotion to historic Baptist principles of faith and practice. This devotion calls us to join together in responding to Jesus’ call to go into all the world to share God’s love (Matthew 28:19-20).

Now scroll down the “About Us” page and review the other categories. They include “Our Mission,” “Our Principles,” “Our Values,” “Our Virtues,” “Our Method,” “Our Goals,” and “Our Leadership.”

Next look closely at “Our Virtues.” The first of five virtues mentioned is “Cooperation.”

Cooperation! The word means “working side-by-side” toward commonly-held objectives. “Cooperative” is the first word in the names of nineteen relatively new organizations among Baptists in the South, organizations that include CBFNC. The word has been put where it is precisely because its essence has gone *missing* in so many organizations with which Baptists have historically and traditionally identified.

Greensboro, 1993

In late March of 1993 a houseful of North Carolina Baptists descended upon the state’s “Gate City” of Greensboro and its First Baptist Church. They came at the behest of people they trusted, one of whom was Dr. W. Randall Lolley, only that church’s fourth pastor in more than eight decades, and previously president of Southeastern Baptist Theological Seminary. They came to plant the seed of a new, state-based organization of Baptists.

Many who came were graduates of Southeastern, alumni who were upset, Lolley recalled, that an institution they once regarded as progressive, ecumenical and inclusive had been “hijacked” by persons unsympathetic to that dream.

A curious irony lay in Randall Lolley’s career trajectory. In the late fifties he had graduated from Southeastern Seminary in “old Wake Forest,” and launched his ministry vocation as a two-year pastoral intern in Greensboro. In subsequent years he completed doctoral study at Southwestern Seminary in Texas, returned to North Carolina as pastor of

First Baptist of Winston-Salem, and then accepted the invitation to lead his *alma mater*, Southeastern. The seminary presidency was his career capstone.

Come 1990, however, Lolley was back in Greensboro, pastoring a local church in the very place where he had begun. Events in the Southern Baptist Convention had brought his seminary presidency to a halt. A proven denominational servant and statesman, he found himself no longer eligible, in any practical sense, for leadership within his denomination.

Historically, First Baptist Greensboro had stood tall within the SBC. Lolley's three predecessors had occupied significant leadership posts. Dr. J. Clyde Turner (pastor from 1910-1948) preached at a joint convention of Northern and Southern Baptists in 1933, and later served a dozen years as chairman of trustees at Southern Seminary. Dr. Claud B. Bowen (pastor 1948-1972) served as chairman of trustees at Southeastern. And Dr. Alton H. McEachern (pastor 1974-1988) held membership on the Foreign Mission Board.

Over the years, key laypeople at First Baptist Church likewise had held significant denominational positions. By the early nineties, however, nobody from that church, whether clergy or lay, held any place of responsibility in the national body, and all understood that no one need apply. For the element of *cooperation* had gone missing from the Southern Baptist Convention.

As of this writing, the story is painfully familiar to persons who have remained alert to changing times. But now—the continuation of the story.

Capable, competent, called and committed Baptists would not remain content to occupy the sidelines of denominational life and ministry. Following a dozen consecutive losses of the office of SBC president to candidates representing a self-described “conservative resurgence,” an astonishing 3,000 men and women journeyed to Atlanta in August 1990. There they planted the seed of a new, national organization, which a year later became the Cooperative Baptist Fellowship.¹

Soon Baptists at the state level were moving in similar directions.² In North Carolina, a core group of pastors and laypersons began gathering informally, as early as 1992. Many of them had participated in a grassroots political group known as the Friends of Missions, founded in the early eighties to inspire local church “messengers” to attend meetings of the Southern Baptist and Baptist State Conventions, to resist what all regarded as the tide of fundamentalist domination.

1. Current CBFNC moderator Larry Hovis recalled that North Carolina Baptist layperson Ed Vick was first to suggest the name for the new national group. An earlier, interim organization was called “Baptist Cooperative Mission Fellowship.”

2. What became the Florida CBF actually preceded CBF national.

Among this core group were Friends of Missions president Alfred Ayscue, *Biblical Recorder* editor R. G. Puckett, and an impressive number of committed laypersons—plus visibly “moderate” North Carolina pastors like Greensboro’s Randall Lolley, Wilmington’s Mike Queen, Raleigh’s Wayne Stacy, Fayetteville’s Dan Griffin, and Asheville’s John Hewett.

Hewett, pastor of Asheville’s First Baptist and the first moderator of the national CBF, served as “convener” for the 1993 meeting in Greensboro. Planners billed the meeting as a “Cooperative Baptist Fellowship State Meeting” and gave it the theme, “Free and Faithful in Christ.”³

Who were these “Free and Faithful”? They numbered some 1,500 clergy and laypersons.⁴ Alfred Ayscue suggested they were a North Carolina contingent of the SBC’s disfranchised, who wanted “a place to get together with people who agreed.”

Their felt-needs were several. Baptists in other states were forming state-based expressions of the larger movement represented by CBF, and some North Carolinians wanted to do likewise. Others had tired of the political activism represented by the Friends of Missions and desired to move to more positive and less reactive pursuits. Still others recognized the need for an organization which would educate North Carolina Baptists in the matter of authentic Baptist identity.

But most, Ayscue believed, simply sought “a place to be.” They, along with most of the congregations they represented, were feeling increasingly isolated.⁵ They needed, he said, a North Carolina “fellowship of the like-minded.”

So what was on everybody’s mind? In part, it was an inquiry into the nature of the insurgent, “moderate movement” among Baptists. Speaking at the initial, 1993 gathering were a heavy contingent of national CBF representatives, including coordinator Cecil Sherman, moderator Patricia Ayers, moderator-elect Hardy Clemons, and missions coordinator Keith Parks.

Breakout sessions were conducted by representatives of organizations that had formed as moderate responses to a perceived fundamentalist takeover at the national level. The organizations included the Alliance of Baptists, Associated Baptist Press, Smyth & Helwys Publishing, *Baptists Today*, Baptist Center for Ethics, Baptist Theological Seminary at Richmond, The Divinity School of Gardner-Webb University, and the Friends of Missions.

3. “Free and Faithful” was a term Hewett, addressing the 1992 national meeting of CBF in Fort Worth, applied to the faction known as “Moderate Baptists.”

4. The writer attended, and this is his estimate.

5. This despite the reality that the BSCNC continued to be led by moderates.

Other organizations represented had existed prior to the 1978 formal launch of the fundamentalist takeover, but were typically associated with moderates. These included NC Women in Ministry, Duke University's Baptist House of Studies, Baptist Peace Fellowship of North America, and the Baptist Joint Committee on Public Affairs.

Also on everybody's mind was friendly *koinonia* and worship. The music selected for the seminal meeting was suggestive of the mood of the participants. For a multitude already on the march but unsure of their destination, there was "Guide Me, O Thou Great Jehovah" and "Savior, Like a Shepherd Lead Us." For earthen vessels "perplexed, but not in despair. . . struck down, but not destroyed,"⁶ reassurance was found in the words of "Jesus, Thy Boundless Love to Me" and "Leaning on the Everlasting Arms." Specially-prepared choral and instrumental ensemble presentations proclaimed "Hope Eternal," along with the conviction that "Surely the Presence of the Lord Is in This Place."

The foundational meeting was not business-as-usual. "We were careful to let people know we were not an arm of the CBF," recalled Ayscue. "Certainly we never thought of a new state Baptist group as an alternative to the Baptist State Convention." Still the tenor of the very first assembly was undeniably convention-esque, with its multiple meeting days, pre-session music, theme interpretations, missions challenges, informational breakouts, and inspirational sermons.

And business sessions! In reality, there was only one such session at the 1993 Greensboro CBF "State Meeting." But it produced an eleven-person steering committee, much as the 1990 Atlanta gathering had done. And just as that national steering committee returned a recommended slate of officers to a formal, organizational meeting the following year, so did the committee that was elected in Greensboro.

Winston-Salem, 1994

Later in 1993 the call went forth for North Carolina's "Free and Faithful" to come together once again, this time in neighboring Winston-Salem, on the campus of Wake Forest University. Billed as the "Cooperative Baptist Fellowship of North Carolina Organizational Meeting," the meeting's sessions were originally scheduled for a February weekend in 1994.

6. 2 Corinthians 4:8-9

Snowed-out, the meeting was rescheduled for Friday and Saturday, March 11-12. This change, observed David Hughes, First Baptist Winston-Salem pastor and the person elected that weekend to lead the new CBF of North Carolina, would “cement the tradition of March meetings.”

Demonstrating how eyes were still on Atlanta, an invitation and pre-registration form mailed in late 1993 promised “Free and Faithful Baptists will gather for worship, fellowship and celebration of the ministries and mission of the Cooperative Baptist Fellowship.” To be sure, the national organization was again heavily-represented by Carolyn Weatherford Crumpler, Cecil Sherman, Harlan Spurgeon, David Wilkerson and CBF missionary Paul Thibodeaux.

Nevertheless, North Carolina was beginning to flex its own muscle. Persons who would fill significant CBFNC leadership posts during the first decade “stood and delivered” at significant junctures during the Friday evening and Saturday morning sessions. David Hughes, soon to become first moderator, brought the invocation. Cathy Hartsell, soon to be named moderator-elect, reported as chair of the bylaws subcommittee of the steering committee. Michael Tutterow, moderator two years later, led the call to worship. Pat Cates, Tutterow’s successor, delivered the offertory prayer. Randall Lolley preached one of the three main messages, “CBF Seedbed: Flowers or Weeds?”—admonishing the group to avoid the temptation to become negative or reactionary.



David Hughes passes the gavel to Cathy Hartsell in 1996.

Most important, at meeting's end the new fellowship had adopted a charter, bylaws, and it had approved a committee's nomination of three principal officers and a new coordination council of a dozen persons. CBFNC was at last on its way.

The watchword of the organizational gathering was given in a citation from Isaiah, which Tutterow read as the conclusion to his call to worship: "Remember not the former things, nor consider the things of old. "Behold, I am doing a new thing; [even] now it springs forth, do you not perceive it?"⁷



1996 CBFNC Meeting at Snyder Memorial in Fayetteville

7. Isaiah 43:18-19 (RSV, ESV)

CHAPTER TWO

The State of the (Re)union

Fast-forward to Friday, March 14, nine years and three days after the 1994 organizational meeting. Once again winter snows had departed, and sunny skies prevailed. An impressively fleshed-out CBFNC convened for what had become an annual reunion, gathering this time in the beautiful new facilities of Gastonia's First Baptist Church.

Bringing Baptists of North Carolina Together for Christ-centered Ministry



That North Carolina Baptists of disparate dispositions could in fact cooperate in doing Christ-centered ministry was poignantly symbolized. An unusual joint choir had been assembled by the host church's minister of music, Dr. Randy C. Brittain. Comprising members of First Baptist and Covenant Baptist churches—congregations that had gone their separate ways only two years earlier—the joint choir stirred the 550 registrants with K. Lee Scott's "We Come with Songs of Blessing."

The General Assembly, 2003

Whereas the 1994 organizational meeting had set about "Perceiving the Vision," greater clarity was achieved in the theme for 2003: "Reach In, Reach Up, Reach Out." Bob Patterson, launching his fifth year as first, full-time coordinator, wrote in the CBFNC newsletter, *the gathering*,⁸ of an educational purpose for the meeting:

Let's learn together more about reaching in, up, and out.

8. The lower-casing of the name symbolized the democratic ideal of the fellowship.

Sometimes, reaching up means lifting our hands to receive, sometimes to give, sometimes to show others. I pray that we will use this gift of time together to look inward and to listen, lift up in gratitude what we have received, and to act in a way that flows out of our common calling.



Jo Ellen Godfrey and Kelly Belcher at 2001 CBF General Assembly

The general assembly could be likened to a good cup of coffee with a friend. It's a great time to pause, to escape together for a while, and say to each other that it's good to be alive. It's good to be together. This is what we call the Fellowship.



Bob Patterson

With the unwearied persistence that characterized his leadership, Patterson sat with a roomful of registrants, many of them attending a CBFNC general assembly for the first time. What's the difference between a fellowship and a denomination? How does CBFNC relate to CBF national? How does it relate to the Baptist State Convention of North Carolina? How can I communicate the CBF story to my church back home?

The questions betrayed a combination of curiosity, anxiety and thoughtful concern. What do you mean when you say the church is changing? What is implied by the unfamiliar term, "the missional church"? In many ways, the questions were not new questions—they were classic. Patterson had heard them and responded to them countless times before. And he responded to them again.

Utilizing insights from the national CBF coordinator Daniel Vestal's book, *It's Time! . . . An Urgent Call to Christian Mission*,⁹ Patterson outlined unmistakable trends in church life. The age of denominations is fading. Churches are in transition from denominational missions to "partnering" missions, from buying "shrink-wrapped programs" to discovering and fulfilling their own God-given callings, from delegation of ministry to participation in ministry. Churches are moving from a clergy-led to a people-of-God mentality, from geo-political to ethno-linguistic outreach, from motivation-by-success to motivation-by-faithfulness, from being driven by "law" to being compelled by love.

"Being 'missional' means being Christian wherever you are," Patterson explained. "Missions isn't something we add to life—being on mission is our life." The essential mission of the Church, he insisted, has not changed. "We're to go into all the world to share God's love." But specific strategies for doing that are definitely changing.

The initial, three-year CBFNC Strategic Plan, developed during 1997 and adopted the following year, had expanded the work of the coordinating council among "task forces." The five task forces at work in 2003 reported their progress during the general assembly's second day. All described the means whereby they seek to assist today's changing churches as they attempt to carry out the Church's changeless mission.

The Missions task force celebrated the growing number of CBFNC-related churches that are involved in "hands-on missions blitzes," along with the greater number that participate in national CBF Global Missions partnerships. Developing CBFNC partnership opportunities among churches in Belize, Morocco and Ukraine were applauded. Lamented was the reality of being three churches short of the goal of ten new church starts by 2004.



Council Member Shirley Kool teaches English in China (2002).

9. Published by CBF, 2000-2002

The fledgling Faith Development task force spoke primarily of efforts at faith-formation among the most-teachable populations—children and youth. The task force for Leadership Development related plans for equipping churches to lead children’s evangelism workshops, while confessing a concern about the trend among Baptists toward baptizing very young children. Communications and Administrative task forces talked of the challenges and opportunities afforded by a rapidly-changing technological culture.

In his second of two coordinator’s reports, Bob Patterson acknowledged the contributions of outgoing moderator Tyanna Day. “She taught me the concept of ‘fluid change’ as opposed to speedy change.”¹⁰ The way for an organization—whether a fellowship or a church—to confront a changing world was neither to over-react nor to get buried beneath the avalanche, but to move responsibly, with a timely communication of the timeless Gospel.

Meanwhile, Back at the Ranch . . .

Half a year passed. Thursday, October 16, 2003 dawned bright and expectant at Suite 205, 8025 North Point Boulevard, Winston-Salem. It was a “normal” day at an office where days are never routine. Come 9:45 Bob Patterson walked to the elevator lobby to bid Godspeed to a partner-church pastor with whom he had just conversed.

Beyond the clear, glass door of the CBFNC headquarters sat receptionist and office assistant Beth McGinley, poring over a stack of partner-church newsletters, gleaning data regarding staff changes and mission statements,



Bob Patterson and Missions Coordinator Jim Fowler update the “Partner Map” in the CBFNC office.

10. Patterson admitted that this went cross-grain to his nature!

and updating the fellowship's computer database. Beth's greeting was warm and personal. The smell of fresh coffee laced the air. A candy bowl at the corner of the wrap-around desk invited the visitor to partake of more than the obligatory Starlite Mints, for there in abundance were Hershey's Miniatures, Snickers, and York Peppermint Patties.

On the wall to Beth's left was a large map of North Carolina. Throughout the suite such maps were mounted, illustrating the fellowship's own mission statement, "Bringing Baptists of North Carolina Together." But this large map featured 222 round stickers in the three primary colors plus green.

While the colors themselves bore no significance, each sticker represented a partner-church of CBFNC. Stickers were strewn from Franklin and Bryson City in the west to Nags Head and Kill Devil Hills in the east; from Wilmington in the south to Mt. Airy in the north. A thick cluster was pasted along the Interstate 40 corridor from Winston-Salem to Raleigh, with six pasted about the former city, ten about the latter, and eight around Greensboro.

Photographs of four "partner schools" adorned the reception room walls: Gardner-Webb, Campbell, and Wake Forest Divinity Schools, plus Duke University's Baptist House of Studies. Perched atop bookcases and magazine racks were a variety of memorabilia, including a 1995 letter from the International Baptist Theological Seminary in Prague thanking CBFNC churches for contributions toward a library computer classification project.

At both ends of the reception room were shelves of church resources, including magazines and videotapes, and featuring a video collection that detailed Adopt-a-People missions opportunities among Kurds, Bedouin, Patani Malay and other UPGs.¹¹ Along the wall of a nearby workroom stood a rack with eighty-four slots, organizing dozens of resources from state and national fellowships, and maintaining printed materials pertaining to upcoming meetings of the coordinating council.

A paste-board box resting in a reception room chair contained extra copies of the October issue of the fellowship's newsletter, *the gathering*, destined for distribution by coordinators as they journeyed out to the churches. In an adjacent room resided the small pieces of office equipment needed to fold, "tab" and address each of the 8,000 copies of the newsletter mailed to partner churches and individuals monthly or bi-monthly. This area doubled as a small conference room. On a white board there was scribbling reminiscent of a diagram from a coach's playbook, illustrating proposed refinements to the fellowship's organizational structure.

At work in their individual offices were part-time financial assistant Gail McAlister and missions coordinator Jim Fowler. McAlister was preparing to follow-up on a few partner churches from whom the fellowship had not heard in several months. She explained that any North Carolina church contributing within a twelve-month period was considered to be a “partner church.”

Away for the day were administrative assistant Sandra Sewell, on personal leave, and church resources coordinator Rick Jordan, in a meeting at Gardner-Webb Divinity School with “reference and referral” personnel from other state fellowships. “Since most of our job is in the field, it’s very unusual for all of us to be in the office at the same time,” Bob Patterson observed. Now back at his desk, pounding the keyboard of his computer, he transcribed handwritten notes from an earlier meeting.

Looking aside, the coordinator spoke enthusiastically of a reorganization initiative that “might” become a part of the new strategic plan still in the making, but scheduled for introduction to the tenth anniversary general assembly. “I asked how we might get persons beyond the coordinating council significantly involved in planning for missions ministries among our churches, while affording the council itself more time to manage the business of the fellowship. Jack Glasgow [chairman of the committee working toward a new strategic plan] came up with a brilliant suggestion—grant council status to the existing ‘task forces’—missions, leadership development, and faith development.”

Taking a paper pad and sketching familiar diagrams of a pyramid—illustrating the hierarchical “convention” model, and then a daisy—illustrating the “molecular” fellowship model, Patterson rehearsed the advantages of the latter. “It’s lean, flexible, durable, agile, accountable,” he noted. “It isn’t your father’s convention. It’s much more faithful to the New Testament picture of the Body of Christ.”

The challenge, he confessed, would be learning how to provide churches those services typically offered by conventions and denominations—were that to become necessary—while remaining faithful to the fellowship model. “Never again do we want to try to ‘program’ the churches. Instead, we want to help them accomplish their own program development.”

On the bulletin board outside Patterson’s office was a calendar depicting travel plans of the three coordinators, plus myriad engagements for meetings

12. Plans called for the “missions book” to be available at the 2004 general assembly.

and presentations in constituent churches and among groups of ministers. Clearly there were no “desk-jockeys” at 8025 North Point Boulevard.

The air-conditioner roared, muffling animated conversation and occasional laughter. Jim Fowler inquired about the progress in the publication of one of his signature projects: a “missions book,” a spiral-bound wish-book of suggestions for churches looking for service opportunities ranging from youth to music to construction missions, whether local or abroad.¹²

Someone phoned out and ordered a grilled cheese sandwich for lunch. Repeatedly the telephone rang throughout the suite, and any staffer might answer, depending upon her or his availability.¹³ Whether at the annual general assembly, or in meetings of the coordinating council, or in gatherings with local church leadership, or back at headquarters in Winston-Salem, *hierarchy* was hard to pinpoint at CBFNC.

Getting Here from There . . .

From informal communications among friends to a monthly mailing list of 8,000-plus. From a Sunday School room-on-loan to a multiple-office suite. From a part-time paid secretary to three fulltime coordinators plus ancillary staff.

From a tentative listing of church prospects to a solid roll of 220-plus partner churches—and counting. From handfuls of volunteers to hundreds. From an occasional allocation of available funds for a worthwhile project, to a carefully planned and budgeted investment of human and material resources in an ever-expanding catalog of partnership opportunities.

And all in ten years time! The question is *how*—how did CBFNC get from there to here?

13. Frequent callers to 1-888-822-1944 were not surprised if Bob Patterson himself should answer.

CHAPTER THREE

Personalities and Pathways

Since the introduction of the Cooperative Program in 1925, many Baptists assumed Baptists held title to the word “cooperative.” But Lewis Boroughs, co-chair of the original steering committee set apart at the 1993 meeting in Greensboro, and a retired corporate lawyer, found out otherwise.

While working up a set of Articles of Incorporation, Boroughs filed an “Application for Reservation of Nonprofit Corporate Name” with the office of North Carolina’s Secretary of State. The corporate name requested for the nascent, North Carolina-based expression of CBF was “Cooperative Baptist Fellowship of North Carolina, Inc.”

In short order Boroughs heard that the title “cooperative” had long been spoken-for.¹⁴ What other terminology would he suggest, in order to describe the new Baptist organization?

By then the letters “CBF” were becoming well-established in the Southern Baptist lexicon, so the steering committee resubmitted an application with a request for “CBF of North Carolina, Inc.”— or more simply, “CBFNC.” This amended request found favor with the Secretary of State, but not with Boroughs’ co-chair Marian Grant. In a letter to steering committee members at Christmastime, Grant wondered, “whatever will we do with this big box of stationery and envelopes? . . . It doesn’t say ‘Inc.,’ so maybe we can get away with using what’s left. Legal advice, Lewis?”¹⁵

A New Name, a Familiar Face: David Hughes

In the beginning, a box of stationery and envelopes was worthy of consideration. There was no half-million dollar budget to support operations. The fledgling fellowship was forced at first to “live off the land.”

A few miles down University Parkway from North Point Boulevard lies Winston-Salem’s Fifth Street and the First Baptist Church. Today a plaque designates a small, second-floor Sunday School room as the original home of the CBF of North Carolina. It was a venue decided by default, for First Baptist Winston-Salem was pastored by the first moderator elected by the new organization, David Hughes.

“Mr. CBF” is what Randall Lolley once called him. Hughes was in attendance at the initial, 1990 Atlanta meeting of what became the national organization. “I was inspired,” he recalled, employing his trademark understatedness. Even so, when North Carolina steering committee member Cathy Hartsell approached him about permitting his name to be nominated

14. Chapter 24 of the General Statutes of North Carolina restricted the word “cooperative” to those organizations usually identified as “co-ops,” e.g., electrical or agricultural cooperatives.

15. The stationery heading read, “Cooperative Baptist Fellowship North Carolina.”

as CBFNC's first moderator, he hesitated, thinking Hartsell herself to be more appropriate.¹⁶

Nevertheless, the steering committee was looking for a well-known pastor of a centrally-located church—one that might provide free space for an office. “Once I processed [the request],” Hughes recalled, “I said yes, and I hit the ground running. It isn’t often that you get a chance to have a part in making history.”

By the March 1994 organizational meeting in Winston-Salem, the fellowship had a name, but no clear sense of identity. Regarding what they were against, participants could readily agree. “CBF was born of conflict,” Bob Patterson later observed. “This is not unusual. Paul and Barnabas disagreed and separated. In the 16th Century Protestants separated from Rome. Later came the Free Church movement. With any advent of historic development within the church, some have always said, ‘That’s not who we are.’ It is a natural process.”

Hughes remembered, “In one sense we were all thinking in convention terms. We had something at a national level, and then we needed a state organization, to carry out local concerns. Yet we knew we didn’t want to be a ‘convention.’

“But if not a convention, then what?” he wondered. “Moreover, why create a new denomination when everybody said we were entering a post-denominational age? On the other hand, if we were going to be content to remain a fellowship, were we a franchise of CBF national, or perhaps an extension of it?”¹⁷

Certainly the paradigm of the national group was influential, as it had been with other state-level CBF organizations. For just as a “Coordinating Council” had been established at the national level to provide governance between annual meetings of its General Assembly, the same held true for the new CBFNC. In Winston-Salem the steering committee nominated—in addition to a moderator, moderator-elect and recorder—a dozen-person coordinating council, half of whom transitioned directly from the steering committee.

In an early newsletter, Hughes wrote that CBFNC existed for the purpose of promoting the national CBF and its principles. But even as he and members of the first coordinating council struggled with the issue of identity, Lolley was encouraging him and others to “take some time to sift it out.”¹⁸

16. Hartsell was named moderator-elect, thus becoming moderator a year later.

17. In its front-page account of the 1994 organizational meeting, the *Biblical Recorder* had employed the headline, “Tar Heel chapter of CBF organized in Winston-Salem.”

After all, more than 750 persons had converged upon Winston-Salem on the same weekend as the 1994 ACC tournament.¹⁹ And they sensed there was a purpose for the organization they formed, even if they were not able to articulate that purpose clearly.

So the first moderator forged ahead and did indeed “hit the ground running.” He prevailed upon his church to headquarter the new movement, and upon his personal administrative assistant Donna Smith to double as its first secretary. “I’d get resumes every day from pastors looking for placement in moderate North Carolina churches,” he remembered.

In early experiments with the “partnership” concept, the coordinating council began authorizing small sums of money for the support of compatible ministries that were being conducted by several unrelated entities. But the familiar questions of identity—some of them unresolved to this day—continued to nag, according to Hughes. Are we a franchise of CBF national? What is our relationship to the Baptist State Convention? And, with reference to “the Baptist wars,” will we be political?

Hughes’ successor Cathy Hartsell responded to the latter question in her second newsletter column as CBFNC moderator. Writing near the end of her term, early in 1996, she issued an unambiguous call. “BE POLITICAL,” she urged, entreating supporters of CBFNC to maintain their interest in the Baptist State Convention, attend it as voting messengers, and prevent it, if possible, from going the way of the SBC.

In the year following his term as moderator, David Hughes interviewed applicants for part-time administrative assistant—the first, regular, paid position in the new organization. Selected for the post was Kim Hovis, who served two years beginning in 1995, initially under Hartsell’s leadership. Hovis recalled the junior high Sunday School room that served as the original headquarters, a telephone line that was run through a window, and a “shoestring” operational budget. “We actually wanted *not* to be political,” she observed, “but there wasn’t much money to do missions.”

According to Hovis, much of the “early struggle” consisted simply in getting an office established. She recalls that on the day before coordinating council meetings, Hartsell would drive to Winston-Salem from her Charlotte home. “She’d chase down corporation papers or work on the database. Then we would run errands, scrounge for office furniture, or work on the logistics of the next general assembly meeting.”

18. Hughes believed Lolley himself came close to a satisfactory identity-statement with his oft-quoted, “We believe that there is a Christian way to be human, a Baptist way to be Christian, a CBF way to be Baptist, and a North Carolina way to be a CBF’er.”

19. A lucky holder of ACC tickets, Hughes was hindered from attending the general assembly session that elected him!

In the early years, moderators carried out the functions that paid coordinators later performed. A measure of relief, however, came in 1996. Arriving as a *de facto*, part-time CBFNC coordinator—while employed by CBF national as its North Carolina field representative—was Alfred Ayscue.

Ayscue's thinking contrasted with Hartsell's. He viewed the new state organization as "an opportunity to move beyond" the get-out-the-vote mentality and the style of political activity that had characterized the Friends of Missions, which disbanded that year. Ayscue recollected that during 1994-95, he was "the last moderate" to serve as president of the Baptist State Convention. Be that as it may, "The first thing CBFNC did was to eschew political involvement."

"Alfred Ayscue used his considerable visibility and statewide influence to get us on the map as something other than a reactionary political group," observed Wilmington's Winter Park pastor Michael Tutterow. Named moderator at the 1996 general assembly meeting in Fayetteville, Tutterow departed from his predecessors' views of the organization's primary purpose as being either the promotion of CBF national or the protection of the Baptist State Convention. Instead, the new moderator outlined four closely-related aims: (1) to help North Carolina Baptists do missions, (2) through the utilization of CBF national as the primary "missions delivery system," (3) while sustaining a commitment to the work of the Baptist State Convention, (4) and never forgetting that CBFNC exists for the churches, and not the other way around.

"I viewed a political solution as short-sighted," Tutterow later recalled. "To me, a compelling sense of mission and a pro-active vision of the future were the things most likely to galvanize the Baptists and churches that I knew."

The new moderator surveyed constituent churches and individuals in an effort to understand their aspirations for CBFNC, particularly with regard to its missions involvement. Responses to the survey included many initiatives that would occupy the organization in years to come: new church-starts, hands-on missions projects, partnering CBF churches for international missions involvement, presentation of "breakout sessions" dealing with local church concerns, promotion of "positive ties" with the Baptist State Convention, and maintenance of a "lean" CBFNC.

"Of course we wanted to stay committed to the BSCNC," Tutterow acknowledged. "We wanted to be complementary wherever we could, partnering with state convention entities for missions projects where the interest was mutual. But we also wanted to be supplementary, so as to afford churches the opportunity to venture into areas where the state wasn't involved. More than anything else, we wanted to become a place solely

committed to the mission and ministry of God, and providing our churches with ample opportunity to find a conduit for their own mission expression.”

Down to Business: Randall Lolley

In 1997 Hickory’s Pat Cates assumed the helm as moderator, with Randall Lolley confirmed as moderator-elect.²⁰ The upstart fellowship added Lynn Odom as the second person to fill its part-time secretarial position. Nonetheless, nearly half of its \$38,500 operating budget was devoted to a variety of missions interests, including the partial support of three new church-starts.

Essentially, the bylaws provided for the sharing of leadership among three persons. Each general assembly chose a “moderator-elect,” who worked alongside the moderator for one year and then automatically succeeded that person. Thereafter, having served the central role for a year, a moderator transitioned automatically to a position known as “past moderator,” one of whose duties was to chair the nominating committee for the next moderator-elect. This practice served two purposes: (1) it afforded an individual a three-year window of opportunity to lead and to influence leadership, while (2) it transformed the moderator’s position into a virtual triumvirate.

Sharing in this way the leadership during Pat Cates’s year as moderator were Cates, Randall Lolley, and past moderator Michael Tutterow. Collaborating with the coordinating council, the three developed strong interest in launching a three- to five-year planning process. Former moderator David Hughes, within whose First Baptist Church the three-year-old organization continued to enjoy free office space, was appointed to take the lead in the development of CBFNC’s first strategic plan. Jim Hamblen, Director of Missions for Winston-Salem’s Pilot Mountain Baptist Association, worked with Hughes’ committee as facilitator for the planning process.

Partly because the strategic plan was presented and adopted at the 1998 general assembly—the year Lolley assumed the moderator’s role—it was he whom many came to associate closely with the plan. Coordinator Bob Patterson later emphasized, “[Lolley] gave the plan, he gave the task forces, he gave the plan to hire a coordinator. He is the engine of CBFNC, to this day.”

Certainly Lolley regarded the strategic plan as a watershed development in the growth of the fellowship toward maturity and functionality. “This plan,” he said, “yielded a three- to five-year vision statement, a mission statement, a logo, a [reconceptualized] newsletter, an enhanced funding effort for CBFNC and a commitment to employ permanent personnel.”

20. Preferring to concentrate his energies on leading the new fellowship, Lolley later that year declined to be nominated for the presidency of the Baptist State Convention.

Goals within the new plan seemed ambitious, even unlikely to some. Over the effective period of three years, the fellowship would plant ten new CBF-related churches. It would conduct at least one hands-on missions project each year, identify and begin ministry to unreached people groups across North Carolina, encourage the CBF national Adopt-a-People ministry among the churches and identify and establish partnerships with other “Great Commission Christians.” It would stimulate an increase in contributions to CBF national by 10 percent each year—and to CBFNC by 100 percent over three years!

For “associated divinity schools,” ten scholarships would be established, along with partnerships between schools and churches for internships and placement within the churches. The fellowship would sponsor two leadership forums and establish a placement services network.

CBFNC would seek to grow itself and its participants through the annual general assembly, through communications strategies that utilized modern technology, and through regional fellowships and a variety of marketing strategies. It would, in three years, multiply the number of contributing churches by three!

Finally, the coordinating council would reorganize itself to get the tasks accomplished, and a first, full-time, paid coordinator would be on board by the first day of 1999.

In his maiden moderator’s column in the newsletter, Lolley identified the three tracks that would characterize his tenure: (1) the restructuring of the coordinating council, (2) the definition of a role for the new coordinator, and (3) the development of a strategy for contacting and including CBF-friendly North Carolina churches. The third track expressed his eagerness to begin fulfilling the organization’s sparkling new mission statement: “Bringing Baptists of North Carolina together for Christ-centered ministry.”²¹

But it was Lolley’s first two tracks that formed the core of his personal strategy for ushering CBF of North Carolina toward the new millennium. Greater strength was needed at the level of the coordinating council, in order to perform the tasks mandated by the strategic plan. As a result a component of five task forces was added, each of which included persons recruited from beyond the membership of the council itself. Explained Lolley, “Additional persons were added in order to involve more people, and to expand geographical representation.”

21. In a newsletter article so classic that it continues to be featured on the cbfnc.org website, Lolley outlined the thinking that lay behind the mission statement: “‘Bringing’ is a gentle force whose engine room is love. Its mortal enemies are ‘driving,’ ‘forcing,’ ‘coercing.’” **Baptists**, continued Lolley, entered history as freedom fighters, so being Baptist means freedom. Thus, while “we celebrate CBF national,” our ministry-focus is **North Carolina**. We labor **together** with God, but togetherness does not imply sameness, for “Our diversity enriches us.” The fellowship’s purpose is **Christ-centered ministry**, and “our thrusts are to start churches, train leaders, develop disciples, and foster fellowship.”

The original contingent of task forces carried titles that described their specific foci: Missions, Leadership, Communications, Administration, and Fellowship. The “Fellowship” task referred particularly to the need to foster and promote the broadening and deepening of the overall kinship and comradeship within the organization.

Yet there remained, in Randall Lolley’s mind, an important missing ingredient in the overall CBFNC culture, and that was fulltime, paid, professional coordination. In the national organization’s paradigm, Cecil Sherman, followed by Daniel Vestal, had constituted that ingredient. Locally, an array of devoted volunteers, inspired by competent moderators and coordinated on a part-time basis by CBF national’s North Carolina field representative Alfred Ayscue, had guided the effort.

But now Lolley believed it was time to go shopping for a Renaissance mind with a Reformation heart, an individual with that strength of piety and that array of aptitudes needed for “herding cats”²² in the direction of real, missional productivity.

A Coach and a Cheerleader: Bob Patterson

It was a blue-skied November morning in 1998. The time was five of seven. The telephone in one of the guest rooms at Greensboro’s AmeriSuites Hotel rang, and Randall Lolley’s voice was at the other end of the line. “I’m here to have breakfast,” he announced. Bob Patterson was ready. Soon the two faced one another across plates of fresh fruit and pastry.

Patterson recalled that Lolley spent upwards of an hour extolling the vital CBFNC coordinating council, elucidating its organization and its task forces, applauding its personalities, praising its work. In dealing with the council and the Baptists who stood behind it, Lolley recommended an approach he termed “positive presence.” He urged Patterson against negativity of any kind, particularly in attitudes toward “the opposition.”

The newly-appointed coordinator regarded that early conversation as powerfully symbolic of “the real turning point from reactivity to proactivity” in CBFNC life. Like any insurgency, the moderate movement among Southern Baptists was at first more clearly characterized by what it opposed than by what it supported. But Lolley and others in the movement had long been uncomfortable with the spiritual implication of negativity, both for the North Carolina movement and for its supporters. “The first word in our mission

22. This term was used by Baptist Center for Ethics director Robert Parham to describe the challenge of leading a diverse group of moderate Baptists.

statement,” Lolley had written, “stands with arms outstretched shouting, ‘WELCOME’ to everyone. It is positive not negative. It is proactive not reactive.”

Patterson came to view the strategic plan, adopted months before his arrival, as the defining moment in the young fellowship’s push toward proactivity. Come March 1998 and the beginning of the plan’s implementation, an organizational adolescent yearning to grow up was finally on its way. The coordinating council asked Jim Somerville to lead a search for the fulltime coordinator that the plan mandated, and the discovery of Patterson proved strategic plan implementation was in full swing.²³

As CBFNC began accelerating toward maturity, it carried along an ongoing commitment to the concept of “strategic mapping.” The original plan was reviewed, revised and renewed three years later. This, in turn, prepared the way for an even more ambitious planning process, underway during 2003 and aimed at general assembly adoption on the occasion of the organization’s tenth anniversary.

During these years Patterson aimed at keeping tasks and relationships in balance, striving always to live out Randall Lolley’s ideal of “positive presence.” This propensity made him a studied appreciator of everybody who sought to build the fellowship, most particularly the volunteers.

Emulating its prototype CBF national, the state organization sought to share its volunteer leadership positions evenly among men and women, clergy and lay. The chief volunteer in any year was always the moderator. Reflecting upon the women, men, lay and clergy moderators with whom he had worked, the coordinator found much to value in each one. And typically his esteem related to what each person had taught him.

“Mary Alice [Seals, moderator from 1999-2000] taught me process,” he said. “She encouraged a business and volunteer process that we maintain to this day.” Jack Glasgow (2000-01), on the other hand, Patterson associated with expansion. “Work was issuing steadily from our five task forces, the Missions Task Force among them. Jack helped me see the need for expanding staff to include a fulltime missions coordinator.”

Glasgow also encouraged and oversaw the move of CBFNC offices from First Baptist Winston-Salem to a modern office building across town at 8025 North Point Boulevard. (“The commitment to employ permanent personnel always carried the idea of more permanent offices,” Lolley recalled.)

23. Somerville accompanied Lolley to Patterson’s Fort Worth, Texas ordination in February of 1999.

Mark Edwards' tenure (2001-02) Patterson associated with policy. "Almost all of the goals of the first strategic plan had been achieved, and Mark set about the accomplishment of the renewed plan." Moderator Tyanna Day (2002-03) emphasized further organizational development. "She taught me to discern the difference between the work of volunteers and the legally-obligated council function. She also held me accountable for my own stewardship."

Simple statistics demonstrate that much quantifiable growth transpired subsequent to Patterson's arrival. Some seventy-five congregations were identified as CBFNC "contributing churches" when he came as coordinator at the beginning of 1999. By June of 2003, a roster in the newsletter *the gathering* listed 216 churches, nearly a 300 percent increase. The operating budget when Patterson arrived was \$121,000. Only four years later the general assembly approved a request for \$548,000, almost a five-fold increase for the period.

Attainments aside, Patterson acknowledged the firm foundation upon which he and others had built. He commended the example of his *de facto* predecessor Alfred Ayscue. "Al traveled North Carolina and spent countless hours promoting CBF Global Missions and the essential Fellowship idea among the churches."

Patterson lauded the coordinating council. "Amazing!" he observed. "Before my arrival the council did all of the work, because there was no full-time professional staff. From '94 to '98, a volunteer council carried on the ministry, with the assistance of a part-time secretary and a part-time coordinator-on-loan."²⁴

"Simply amazing!"

Love is a Relationship: Jack Glasgow

Among the highlights of Randall Lolley's term as moderator had been "The First CBF Missions Blitz," a *tour de force* of North Carolina—"Murphy to Manteo"—aimed at familiarizing local churches with the Cooperative Baptist Fellowship. The entire CBF national staff drove up from their Atlanta offices and teamed with CBFNC leaders for the week-long undertaking.

Joining forces with CBF national's Terry Hamrick was Mary Alice Seals, soon to become the first CBFNC moderator to assume that office since the installation of a fulltime coordinator. Seals was installed during the well-

24. An enduring example of the tireless quality of volunteer commitment was retired pastor Olin Hefner of Spruce Pine. Randall Lolley recalled that, prior to Hefner's death in July of 2000, he would bring portable kidney dialysis equipment to meetings of the coordinating council: "While the rest of us were going out to a restaurant for lunch, he and [wife] Mildred would be returning to their hotel room to hook up the kidney apparatus."

attended March 1999 general assembly, which met in Winston-Salem. She assumed the mantle of leadership in an exceptionally challenging year, when Lolley's grand designs for the organization had been adopted, but when decisive leadership was required for their implementation.

Seals was the first moderator to work alongside a fulltime, paid, professional coordinator. And if it was she who taught Patterson a "*business process*," there was also much that occurred during her year that connoted a quickening of the pace of fellowship *ministry*. "Baptists Connected," a reference and referral network designed to link ministerial vacancies with candidates, was introduced. An enduring partnership with the Christian Women's Job Corps was promoted. Hurricane relief, a toy drive, and an interdenominational leadership development group retreat were among many emphases. It was also during Seals's term that volunteer Mickie Norman and Mars Hill pastor Tommy Justus produced an idea whose time had come—the first annual CBFNC Youth Retreat, held at Camp Mundo Vista.

Seals supervised a variety of communication enhancements. "The website went up during my year," she recalls. The familiar "hands-on" organizational logo was adopted and put to use at cbfnc.org and on the masthead of *the gathering*. Still the fellowship had but one full-timer and one part-timer as staff, and the moderator recalls "lots of commute-time, traveling Route 123 East from Hickory."

In her interactions with staff and volunteers, what Seals tried to communicate was "the fellowship as a democratic organization. After all that we had been through as Baptists, *process* had become the key. The way we moved was as important as movement itself. The business process I recommended was collegial and collaborative." All of the innovation, from strategic plan to first-time coordinator, called for everyone's flexibility—as all learned, in Seals's words, to "dance with new partners" in their cooperative ministry.

Come 2000 the ministry pace further accelerated with the arrival of moderator Jack Glasgow. Rising contributions permitted the developing fellowship to celebrate a second consecutive 60 percent budget increase. The additional money was earmarked for a growing variety of "partner ministries," with names like Baptist AIDS Partnership, Christian Women's Jobs Corps, and Prison MATCH.²⁵

Glasgow announced fellowship assistance for four new CBF-related church starts, yielding a total of eight since 1998. During 2000, CBFNC scholarships would increase to eight students at four North Carolina divinity schools. A

25. MATCH stood for Mothers And Their Children.

new idea, regional fellowships—deemed important by Glasgow because they afforded Baptists the opportunity to “network” regionally and locally, and not just “up” to Winston-Salem or Atlanta—was in the making. In January of 2001 the first-ever leadership training conference was conducted at First Baptist of Jamestown.

Significantly, the moderator announced through the pages of *the gathering* the coordinating council’s formation of an increasingly-common feature of non-profit organizations—an endowment fund, established October 10, 2000 by a committee led by A. G. Bullard. Glasgow thanked “an anonymous friend” of CBFNC, whose gift formed the *corpus* of the new fund.

Satisfying as all these things were, the increasing tide of fellowship development, activity and activism was not entirely comfortable for Jack Glasgow. In his moderator’s column in the late spring of his term, he noted that different people continued to cherish different visions for the organization. Yet it was important to remember, he wrote, “We are first of all a fellowship.”

For Glasgow, relationships trumped tasks. He reflected upon the 2000 general assembly meeting in Mary Alice Seals’s home church at Lumberton—the spiritual sisters and brothers, gathered as a fellowship, none of them a rival; the dinner and the laughter, the worship and the communion. “As I sat there at the Lord’s Supper,” he wrote, “I thought how much I love the persons in our fellowship.

“Love for Christ,” he continued, “is the unifier that makes us what God wants us to be.” The organization would aim at doing kingdom-work, missions, leadership development, he assured. “But, through all of the work, let us keep our fellowship and its nurture at the forefront. This is one organization that truly cannot afford to let relationships suffer in order to accomplish tasks. For, after all, we are a fellowship!”

But Missions Is Something You Do: Tyanna Day

Clearly observable in published comments of moderators throughout the ten-year history of CBFNC had been a pattern of dialectical tension: tasks/relationships, politics/missions, reactivity/proactivity, centralization/decentralization, power/purpose. Much of the tension responded to perceived imbalances within everyone’s traditional frames of reference, the SBC and the BSCNC.

Particularly sensitive to the questions of centralization and institutionalization was Mark Edwards, who came to the moderator’s chair at the 2001 general assembly. That meeting, held at Charlotte’s Providence Church, was memorable for its portrayal of the unmistakable trappings of an expanding, maturing organization.

At the 2001 meeting the strategic plan, revised and embellished, was renewed for three years. Membership on the coordinating council was increased from eighteen to twenty-four persons. A Faith Development task force was added. An Endowment Management Board was endorsed. And a second major player in the Winston-Salem office, missions coordinator Jim Fowler, was introduced.

In the weeks and months to follow, Fowler and his supervisor Patterson would, through the fellowship's communications media, parade a dizzying array of projects, partnerships and initiatives. They would mention their gratitude for a 38 percent increase in contributions over the year preceding. And in so doing, they would demonstrate the effect and the impact upon an organization of competent, committed professional staff.

But they would also quicken their moderator's sense of the tension that exists between centralization and decentralization. Midway through his term, Edwards acknowledged that, while CBFNC "exists for the churches," it also exists "to bring Baptists of North Carolina together for Christ-centered ministry." It was such collaboration of Baptists and churches that Fowler set out to accomplish through the organization of partnerships, principally the one in Ukraine, which would feature three separate ministry projects and many opportunities for Baptists to "pray, give, and go."

Still Edwards worried that increased income, joined to expanded staff and programming, might mean "falling into the old way of being Baptist"—i.e., "building an organization rather than a ministry." Denominational organizations had proven themselves adept at designing and marketing programs, but Edwards was not sure that churches in the contemporary context were looking for more programs. "As far as moderates were concerned, they wanted something new and different," he observed.

Edwards comforted himself with thought of the "synergy" that CBFNC as an organization might maintain with a national group such as CBF. "The state fellowship," he observed, "has direct contact with the churches, and knows which churches are looking for missions opportunities to pray for, to give to, and to send volunteers."

A moderator less concerned with the hazards of institutionalization—and more concerned with the value of the tasks that a missions organization can perform—was Tyanna Day. Accepting the gavel at the conclusion of the 2002 general assembly in Raleigh, Day instantly acknowledged the inevitability of "growing pains."

With growth in the constituency and growth in financial resources came growth in the organization. The fellowship was adding support staff. Soon it would welcome Rick Jordan as church resources coordinator. Eventually



*Moderator-Elect Larry Hovis
and Moderator Tyanna
Day at 2002 Council
Orientation Retreat*

it might employ fulltime, professional leadership to correspond with each of the coordinating council's task forces. Among Day's earliest objectives was to induce the council to formulate personnel policies, thus formalizing what had theretofore been assumed. "With employees," she recalled, "we had to have policies."

Meanwhile, the new employees were quickening the pace of the fellowship's forward march, increasing their contact with points in Europe, Asia and North Africa, in search of possible new ministry partnership opportunities. Scores of churches and hundreds of ministers began turning to CBFNC for help in staff recruitment and placement. The state organization was becoming a focal point for churches and individuals interested in leadership training, youth and children's events, fellowship and inspiration, even recreation.²⁶



New Church Resources Coordinator Rick Jordan (second from left) on Mission Trip to Ukraine with Campbell Divinity School students, January, 2003

26. The appearance of "The Fowler Invitational Golf Tournament" is a notable example of the latter.



2003 Children's Retreats drew surprising crowds.



Participants, 2003 Children's Retreat, "Children becoming friends"



2003 Youth Retreat at the beach

But so it should be, Day asserted, for “CBFNC is engaged in a ministry of doing.” In a moderator’s column in the summer of her term, she pointed to the remaining content of the newsletter: “Read this newsletter and you will see . . . CBFNC is making a difference in people’s lives because they are doing essential things for Christ, through the power of God.”

An inspection of that newsletter²⁷ showed that the fellowship was engaged in “faith formation” through planned youth retreats, laity training through workshops related to CBF missions curricula and “Operation Inasmuch,” and provision of and invitation to missions partnership opportunities in Ukraine and North Africa. Other objectives were informational: making the constituency aware of ministry reference and referral services, publicizing the growing numbers of contributing churches, elucidating the various means of supporting the organization financially, recounting the most recent meeting of the year-old CBFNC Advisory Group, and summarizing the recent General Assembly of CBF national. Also included were an event calendar and a missionary prayer calendar.

The action during her tenure that pleased Day most was the launch of “Bridging the Gap.” This initiative, which included initial contact with the North Carolina Council of Churches, was designed to advance dialogue and enhance understanding between Anglo and African-American churches.

In a memorable column in *the gathering*, the moderator observed that God also must be engaged in a ministry of doing, for “God does a new thing” about every 500 years. Day wondered if CBF and the entire post-denominational church movement could very well be heaven’s new thing for a new millennium.

If this were true, the fellowship must exist “for the sake of others.” Day offered a “hope and prayer for CBFNC. May we as a part of the body of Christ always be concerned to remind individuals and churches that we are on a journey for others.”



2002 Advisory Group Regional Meeting at Calvary Baptist Church, Asheville

CHAPTER FOUR

“A Movie, Not a
Snapshot”

“CBFNC will thrive, as long as we remain open to change. Should we ever define ourselves too narrowly, we’ll falter. We’re a movie, not a snapshot.”

This provisional prognosis, gleaned from an interview with fellowship coordinators Patterson, Fowler and Jordan, seemed perfectly aligned with the thinking of other significant personalities who committed themselves to the life and work of the fellowship during its first decade. The prediction also matched the third strategic planning team’s “draft report,” approved by the coordinating council in October of 2003, and made available online to the constituency the following month.

According to planning team chair Jack Glasgow, the team deliberately resisted the temptation to interpret its task as “mere goal-setting.” Through a process of listening to 600 strategically located North Carolina Baptists over the course of a hundred days in mid-2003, the team determined to speak less of “what we will do during the coming three years,” and more of “here are the things to which we are committed, and the directions in which we want to travel.”

This was a marked departure from the “long-range planning” style that had characterized the fellowship’s two previous plans. Glasgow noted that one positive by-product of Baptist denominational conflict had been “the invitation to look critically at who we were.” And “who we were” was a denomination living in a post-denominational age, planning and conducting its enterprises in ways that succeeded in the 1960s, but later began to falter.

Of the new strategic initiative, current moderator Larry Hovis observed, “It’s more open-ended, enabling us to be more nimble in responding to an uncertain future. There’s much uncertainty in Baptist life. This [plan] will enable us to be open to the winds of the Spirit.”

Quo Vadis,²⁸ CBFNC?

A yearning for such spiritual openness was reflected in commentary from a cross-section of leaders related, past and present, to CBF of North Carolina, who widely agreed with Hovis’s opinion regarding the ambiguity of the Baptist future.

“On the national level, we’re looking at an identifiable, separate entity, much like a denomination,” said Alfred Ayscue in reference to CBF national. “Whether CBFNC follows that model will depend upon what happens in the Baptist State Convention.”

28. *Lat.* “where are you going?”

Fellowship church resources coordinator Rick Jordan agreed, but pointed to a potential quandary for CBFNC. “The biggest problem we’ll face, should the Baptist State Convention divide, will be how to respond to those churches and individuals who go looking for an alternative. Will the fellowship become a replacement for the BSCNC?”

Echoing Jordan, Michael Tutterow stated categorically, “A real danger for our future will be the siren call to play a state convention role in an age when even the BSCNC is beginning to view itself as passé.” Tutterow referred to a recent state convention emphasis upon an objective known as Pursuing Vital Ministry (PVM), which he described as “a different way of thinking about how to resource churches for ministry.”

There was no question, Larry Hovis noted, “that some want us to become another state convention, while others want us to maintain ‘the fellowship idea.’” He cautioned that, with its developing staff, budget and program, the fellowship was indeed becoming more institutionalized, looking more denominational. He offered the annual March gatherings as an example. “Even though they’re better planned and better organized, general assemblies aren’t as well-attended as they were in the beginning.

“The question is,” Hovis suggested, “can you become a quasi-convention and still remain a fellowship?”

David Hughes supposed not. “Most people continue to think in terms of how to get local churches to send money to fellowship groups. But CBFNC needs to be very intentional not to plan missions ministries and invite local churches to participate; but rather, for example, to say to the churches, ‘Let us come to where you are and help you put your mission trip together.’”

Michael Tutterow agreed. “Humanly speaking, the local church is the hope of the world,” he said, reflecting upon a well-known assessment of Willow Creek Church’s Bill Hybels. “Anybody who helps the local church be clear about its mission is bound to win.”

This kind of thinking, Jack Glasgow concurred, “fits the post-modern, post-denominational context very well. The initial movement of CBF,” he recalled, “had this in mind—to build ‘affinity groups’ among churches, helping congregations to network in such a way that churches could teach churches, just as individuals might teach individuals.”

In fact, such mentality conforms nicely with the existing philosophy of CBFNC coordinating staff, insisted missions coordinator Jim Fowler. “We’re aiming to resource individual Christians and churches to fulfill their God-given calling. When a church calls on us, we say we want to help you do what you feel called to do.” Nevertheless, “Missions is sharing the love of

Jesus Christ with people beyond our faith and community. While we don't support missionaries, like CBF national, we do channel volunteers and resources to various mission points."

Still, for Hughes, the nagging question remained: "To what extent will the new strategic plan invite churches to send their money—and to what extent will it offer the churches help? Will it incline CBFNC toward the enlargement of the organization, or toward its efficiency and streamlining?"

May I Have the Envelope, Please?

For Jack Glasgow and the members of the strategic planning team, the answer was clear. "We didn't want people looking at the plan and saying, 'Boy, if we do all of that, it'll take a lot more staff and a lot more money.'" That, he noted, was precisely why the new plan would be short on goals and objectives, and long on standing commitments and new directions.

"In our day and age," read the prologue to the new plan, "churches and individuals are not best motivated by a plan calling for organizational growth, but by a plan that articulates vision, direction and purpose."

As described by Glasgow, the core of the new plan was a maturing idea known as "the missional church." Spotlights first by CBF national coordinator Daniel Vestal, "missional" to Glasgow meant "finding out what God is doing in the world, and then joining God in that task." It referred to "a church's discovery of its identity and purpose—who it is, and what God wants it to do in its community and world."

"Missional," by the way, need not exclude the idea of "missionary."

"Being missional," Glasgow emphasized, "doesn't imply that, upon discovering who we are, we won't be reaching beyond ourselves. 'Global Missions' must become an extension of our own local mission." Even so, "The day is past when a denominational mission program can pull a church along."

The new plan, therefore, would in fact comprehend the local church as the focus of the contemporary Christian movement in America. But it would also call upon the fellowship constituency to share the broad, CBF-promoted missional church concept among the congregations and encourage its implementation. The autonomy of the local church, CBF national and CBFNC would be honored, but the reality that the state and national organizations were "significantly related" should be recognized.

The plan's prologue affirmed, "We enjoy our autonomy as a state fellowship, but in this plan we seek to exercise that autonomy in support of

what God is doing through the broad Cooperative Baptist Fellowship movement. We join CBF in emphasizing **'being the presence of Christ'** and pursuing the vision of the missional church."

"Being the Presence of Christ" was the theme of CBF national's General Assembly meeting in Charlotte in June 2003. That the strategic planning team adapted that language in its title to the recommended plan—"Being the Presence of Christ, Together"—was noteworthy. Their action pointed toward the immense measure of importance that team members assigned to the "missional church" idea.

Still, in its relentless pursuit of self-identity, would the state fellowship unavoidably become a "farm team"²⁹ of the national organization? To Jack Glasgow and other strategic planners, that result was not inevitable. "Missional church" was only the first of six major commitments or "directional points" that were highlighted in the new plan. Others related to fellowship building, enhancement of communication, relating and equipping constituent churches and individuals through "connective networks," emphasizing the fellowship of praying together, and passing the vision of CBFNC forward to future generations.

Only the directional point "missional church" seemed to reach upward to Atlanta, and only then for the inspiration necessary "to help churches flesh out together the idea of being the missional church, to equip and encourage congregations to be missional congregations." By contrast the remaining five points moved horizontally, thus "bringing Baptists of North Carolina together for Christ-centered ministry."

Postscript

As the first decade neared an end, most observers sensed that Baptists related to the Cooperative Baptist Fellowship of North Carolina were unlikely to be truly "free and faithful" until they were truly *free*—free from certain ghosts of the past. Quandaries that had been present in Greensboro in '93 and Winston-Salem in '94 appeared to be moving toward resolution, but remained quandaries nonetheless.

Was "the fellowship idea" something that the state's Baptists in a post-denominational age needed, or would even moderate churches continue to require the traditional services of a denomination? Would the "missional church" notion of individual churches joining God's work enthrall congregations, or would local churches continue to want to do missions

29. terminology used by Larry Hovis

through some form of traditional convention relationship? Was the fellowship growing into something altogether new, or would happenings within the North Carolina Baptist family force it to revert to the pattern of something old and familiar?

There were other uncertainties. Would CBFNC's frustrating quest for self-identity bear fruit? Would advocates of organizational growth come to terms with those wary of institutionalization? Would the enthusiasm and proactivity of planning for a second ten years overshadow continuing reaction to developments within the SBC and the Baptist State Convention?

Reflecting upon his pivotal 1998-99 term as moderator, Randall Lolley spoke of the desire of many within the new fellowship to develop strategies for working with the Baptist State Convention "when feasible, and completely leave the SBC behind." However, election results from the November 2003 state convention cast doubt upon the long-term feasibility of a cooperative relationship there.³⁰

In that light, a further, definitive question loomed. Given the zeal of visionary planners that it manifest "the Presence of Christ, Together," would the still-youthful Cooperative Baptist Fellowship of North Carolina prove able to rally like-minded Baptists to the cause—without reference to their increasingly uncooperative state Baptist context?

Only the second ten years would tell.

30. Identified moderate candidates were decisively defeated. The losses marked the eighth time over nine years that conservatives controlled at least two of the top three posts.

Appendix A

CBFNC Officers through the Years

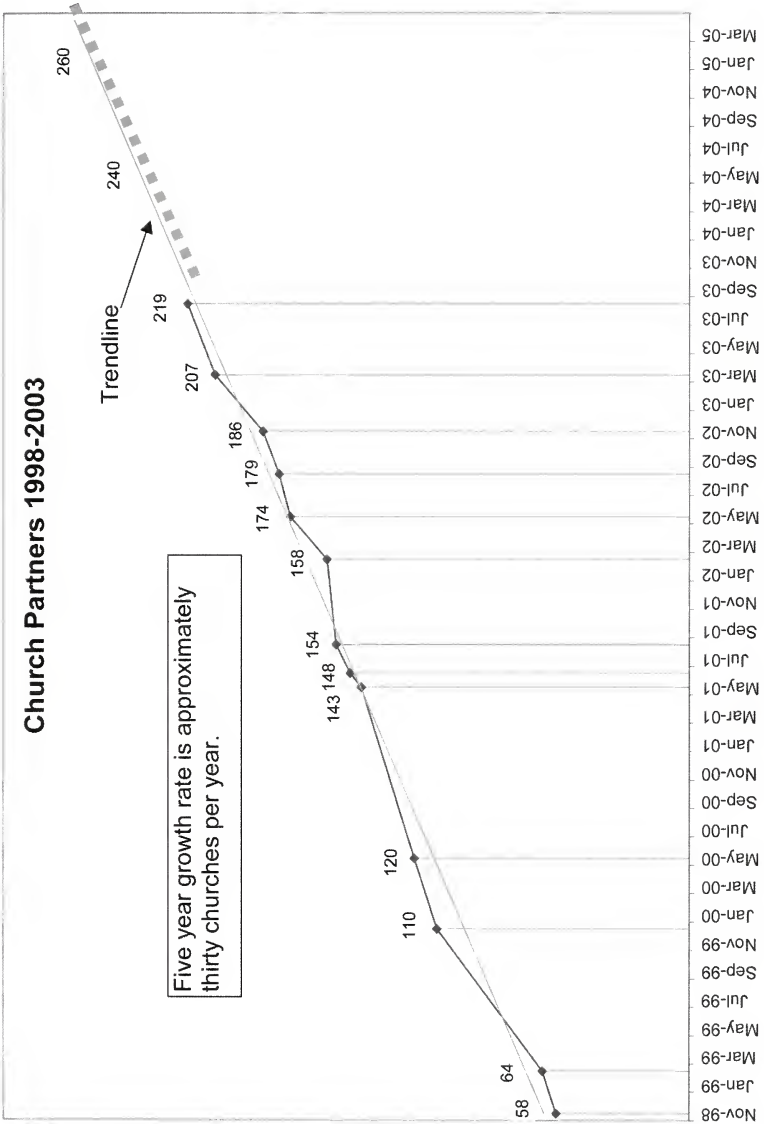
Title	Name	City	Year
Moderator	Larry Hovis	Greenville	2003-2004
Moderator-Elect	Roger Gilbert	Mt. Airy	
Past Moderator	Tyanna Day	Calypso	
Recorder	Scott Hudgins	Winston-Salem	
Moderator	Tyanna Day	Calypso	2002-2003
Moderator-Elect	Larry Hovis	Greenville	
Past Moderator	Mark Edwards	Nashville	
Recorder	Scott Hudgins	Winston-Salem	
Moderator	Mark Edwards	Nashville	2001-2002
Moderator-Elect	Tyanna Day	Calypso	
Past Moderator	Jack Glasgow	Zebulon	
Recorder	Vicki Tamer	Winston-Salem	
Moderator	Jack Glasgow	Zebulon	2000-2001
Moderator-Elect	Mark Edwards	Nashville	
Past Moderator	Mary Alice Seals	Raleigh	
Recorder	Charlotte Cook	Lexington	
Moderator	Mary Alice Seals	Raleigh	1999-2000
Moderator-Elect	Jack Glasgow	Zebulon	
Past Moderator	Randall Lolley	Raleigh	
Recorder	Charlotte Cook	Lexington	
Moderator	Randall Lolley	Raleigh	1998-1999
Moderator-Elect	Mary Alice Seals	Shelby	
Past Moderator	Pat Cates	Hickory	
Recorder	Jan Cartledge	Apex	
Field Rep.	Alfred Ayscue	Rocky Mount	
Moderator	Pat Cates	Hickory	1997-1998
Moderator-Elect	Randall Lolley	Rolesville	
Past Moderator	Michael Tutterow	Wilmington	
Recorder	Jan Cartledge	Apex	
Moderator	Michael Tutterow	Wilmington	1996-1997
Moderator-Elect	Pat Cates	Hickory	
Past Moderator	Cathy Hartsell	Charlotte	
Recorder	Jeff Porter	Hillsborough	
Moderator	Cathy Hartsell	Charlotte	1995-1996
Moderator-Elect	Michael Tutterow	Wilmington	
Past Moderator	David Hughes	Winston-Salem	
Recorder	Doris Walters	Winston-Salem	
Moderator	David Hughes	Winston-Salem	1994-1995
Moderator-Elect	Cathy Hartsell	Charlotte	
Recorder	Michael Tutterow	Wilmington	

Appendix B

Coordinating Council Members 1994-2003

Jim Alexander, Rowland	Henry Huff, Mars Hill
Alfred Ayscue, Rocky Mount	David Hughes, Winston-Salem
Ed Beddingfield, Sylva	Kathy Johnson, Hickory
Kelly Belcher, Charlotte	Tommy Justus, Mars Hill
Eunice Bland, Wake Forest	Lamar King, Boone
Tom Bodkin, Raleigh	Bill Leathers, Hickory
Lewis Boroughs, Greensboro	Clella Lee, Buies Creek
Bernadine Brazil, Asheville	Randall Lolley, Raleigh
Elizabeth Callaway, Elkin	Janet Long, Franklin
Chris Canipe, Greensboro	Seth Macon, Greensboro
Jerry Cates, Hickory	Tim Moore, Charlotte
Charlotte Cook, Lexington	Rebecca Nae, Jamestown
Kent Cranford, Commerce, GA	Harry Poovey, Monroe
Mary Anne Croom, Ahoskie	Jeff Porter, Hillsborough
Pat McNeil Day, N. Wilkesboro	Brenda Porterfield, Greensboro
Tom Denton, New Bern	Judith Powell, Whiteville
Joey Faucette, Forest City	Michael Queen, Wilmington
Joseph Gardner, Fayetteville	Mary Jon Roach, Wendell
Jack Glasgow, Zebulon	Mary Alice Seals, Raleigh
Jo Ellen Godfrey, High Point	Martha Smith, Gastonia
Marian Grant, Raleigh	Jim Somerville, Washington, DC
Richard Groves, Winston-Salem	Hargus Taylor, Murfreesboro
Tommy Hardin, Spindale	Ed Vick, Raleigh
Larry Harper, Raleigh	Doris Walters, Winston-Salem
Cathy Hartsell, Charlotte	Dale Watts, Hickory
Olin Hefner, Spruce Pine	Glenn White, Rockingham
Maxwell Hill, Jonesville	Boyce Wilson, Winston-Salem

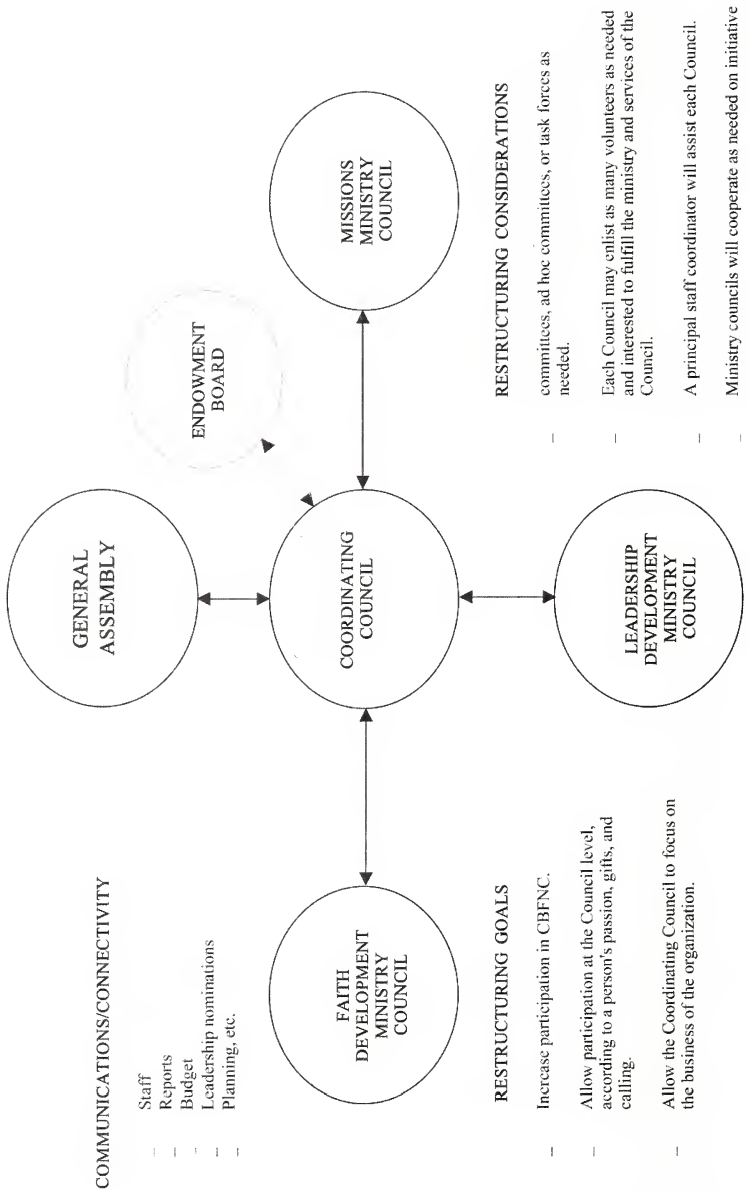
Appendix C



Appendix D

COOPERATIVE BAPTIST FELLOWSHIP OF NORTH CAROLINA ORGANIZATION STRUCTURE

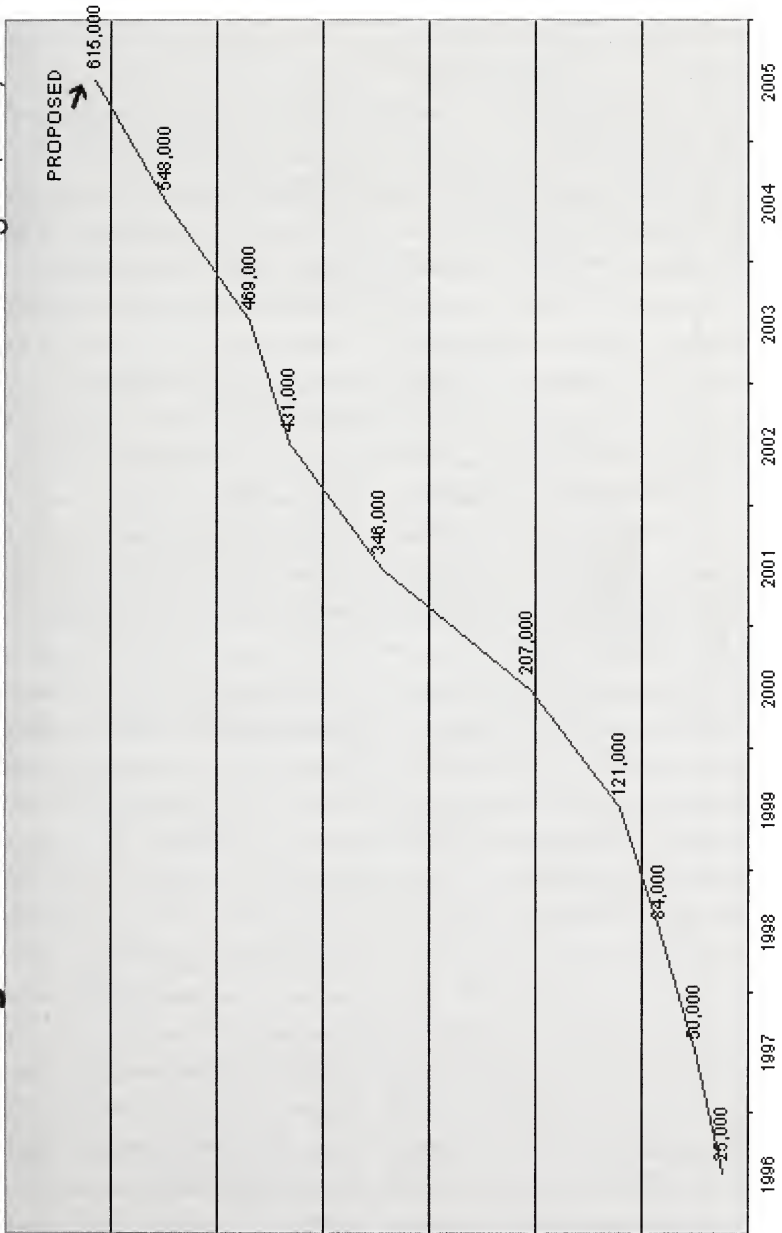
PROPOSED



Appendix E

CBFNC Budgets 1996-2004

FY03-04 Budget: \$548,359



Appendix F

CBF of North Carolina List of Contributing Churches Jan 2003 - Dec 2003

Church	City	
Ahoskie First Baptist Church	Ahoskie	McGill Avenue Baptist Church
Angier First Baptist Church	Angier	Concord
Woodhaven Baptist Church	Apex	Cramerton First Baptist Church
Arden First Baptist Church	Arden	Cramerton
Asheville First Baptist Church	Asheville	Cullowhee Baptist Church
Calvary Baptist Church	Asheville	Cullowhee
Calvary Baptist Church	Beaufort	First Baptist Church
First Baptist Church Smithton	Belhaven	Dunn
Benson Baptist Church	Benson	Westfield Baptist Church
First Baptist Church	Black Mountain	Dunn
Bladenboro First Baptist Ch.	Bladenboro	Lowes Grove Baptist Church
Lennons Cross Roads Baptist Ch .	Bladenboro	Durham
Blowing Rock First Baptist Ch. Blowing Rock	Blowing Rock	Calvary Baptist Church
First Baptist Church	Bryson City	Durham
Buies Creek First Baptist Church . Buies Creek	Buies Creek	Mt. Hermon Baptist Church
Bullock Baptist Church	Bullock	Durham
Burlington First Baptist Church	Burlington	Temple Baptist Church
Burnsville First Baptist Church	Burnsville	Durham
Calyпсо Baptist Church	Calyпсо	Watts Street Baptist Church
Hominy Baptist Church	Candler	Durham
Westwood Baptist Church	Cary	Lakewood Baptist Church
Greenwood Forest Baptist Church	Cary	Durham
Casar Baptist Church	Casar	Hope Valley Baptist Church
Chadbourn Baptist Church	Chadbourn	Durham
Mt. Carmel Baptist Church	Chapel Hill	Edenton Baptist Church
University Baptist Church	Chapel Hill	Edenton
St. John's Baptist Church	Charlotte	Elkin First Baptist Church
Providence Baptist Church	Charlotte	Elkin
Sardis Baptist Church	Charlotte	Elm City Baptist Church
White Oak Baptist Church	Clayton	Elm City
Clemmons First Baptist Church	Clemmons	Elon College First Baptist Ch.
		Elon College
		Emerald Isle Baptist Church
		Emerald Isle
		Enfield Baptist Church
		Enfield
		Antioch Baptist Church
		Enfield
		Enka Baptist Church
		Enka
		Fair Bluff Baptist Church
		Fair Bluff
		Fairmont Baptist Church
		Fairmont
		Farmville First Baptist Church
		Farmville
		Snyder Memorial Baptist Church ..
		Fayetteville
		Fayetteville First Baptist Ch.
		Fayetteville
		Lake Lynn Baptist Church
		Fayetteville
		Mount Pisgah Baptist Church
		Fayetteville
		Cedar Falls Baptist Church
		Fayetteville
		Lafayette Baptist Church
		Fayetteville
		First Baptist Church
		Forest City
		Four Oaks First Baptist Church
		Four Oaks

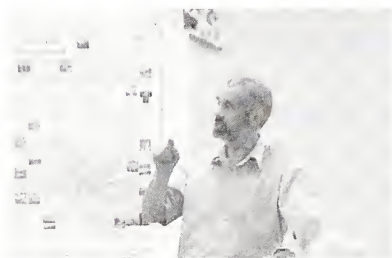
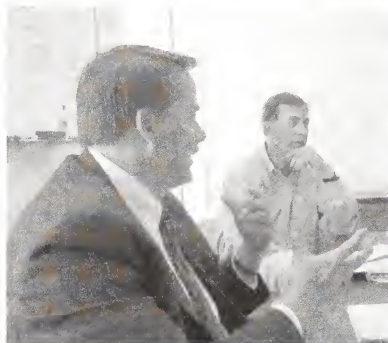
Pauline Baptist Church	Four Oaks	Knightdale First Baptist Church	Knightdale
Burningtown Baptist Church	Franklin	Bear Swamp Baptist Church	Lake View
Franklinton Baptist Church	Franklinton	Laurinburg First Baptist Church	Laurinburg
Aversboro Road Baptist Church	Garner	College Avenue Baptist Church	Lenoir
Gastonia First Baptist Church	Gastonia	Reeds Baptist Church	Lexington
Covenant Baptist Church	Gastonia	Churchland Baptist Church	Lexington
Loray Baptist Church	Gastonia	Lexington First Baptist Church	Lexington
East Gastonia Baptist Church	Gastonia	Jersey Baptist Church	Linwood
Goldsboro First Baptist Church	Goldsboro	Louisburg Baptist Church	Louisburg
Graham First Baptist Church	Graham	Lumberton First Baptist Church	Lumberton
Guilford Baptist Church	Greensboro	Madison First Baptist Church	Madison
Greensboro First Baptist Ch.	Greensboro	Marion First Baptist Church	Marion
Southeast Baptist Church	Greensboro	Mars Hill Baptist Church	Mars Hill
Lindley Park Baptist Church	Greensboro	Marshville First Baptist Ch.	Marshville
Korean Mission Church	Greensboro	New Bessemer Baptist Church..	McCleansville
Brandt Oaks Baptist Church	Greensboro	Mebane First Baptist Church	Mebane
Oakmont Baptist Church	Greenville	Eatons Baptist Church	Mocksville
Memorial Baptist Church	Greenville	Monroe First Baptist Church	Monroe
Immanuel Baptist Church	Greenville	Aaron Baptist Church	Montezuma
Hallsboro Baptist Church	Hallsboro	Mooresville First Baptist Ch.	Mooresville
Flat Rock Baptist Church	Hamptonville	Morganton First Baptist Ch.	Morganton
Henderson First Baptist Church	Henderson	Calvary Baptist Church	Mount Airy
Providence of Hendersonville	Hendersonville	Mount Airy First Baptist Ch.	Mount Airy
Penelope Baptist Church	Hickory	Mount Gilead First Baptist Ch. ...	Mount Gilead
Vewmont Baptist Church	Hickory	Mount Olive First Baptist Ch.	Mount Olive
Hickory First Baptist Church	Hickory	Murfreesboro Baptist Church	Murfreesboro
High Point First Baptist Ch.	High Point	N. Wilkesboro First Baptist Ch. N.	Wilkesboro
Parkwood Baptist Church	High Point	First Baptist Church	New Bern
Emerywood Baptist Church	High Point	Newland Baptist Church	Newland
Huntersville First Baptist Ch.	Huntersville	Enon Baptist Church	Oxford
Jackson Baptist Church	Jackson	Oxford Baptist Church	Oxford
Jonesville First Baptist Church	Jonesville	Stough Memorial Baptist Church	Pineville
Kannapolis First Baptist Ch.	Kannapolis	Mt. Gilead Baptist Church	Pittsboro
Union Cross Baptist Church	Kernersville	Plymouth First Baptist Church	Plymouth
Kernersville First Baptist Ch.	Kernersville	Greystone Baptist Church	Raleigh
Ocean View Baptist Church	Kill Devil Hill	Raleigh First Baptist Church	Raleigh
Spilman Memorial Baptist Church	Kinston	Ridge Road Baptist Church	Raleigh

Hayes Barton Baptist Church	Raleigh	Sylva First Baptist Church	Sylva
Triangle Baptist Church	Raleigh	Taylorsville First Baptist Church ...	Taylorsville
Forest Hills Baptist Church	Raleigh	Antioch Baptist Church	Taylorsville
St. John's Baptist Church	Raleigh	Teachey Baptist Church	Teachey
Macedonia Baptist Church	Raleigh	Tryon Baptist Church	Tryon
New Hope Baptist Church	Raleigh	Wake Forest Baptist Church	Wake Forest
Tabernacle Baptist Church	Raleigh	Heritage Baptist Church	Wake Forest
Bear Swamp Baptist Church .	Roanoke Rapids	First Fellowship Baptist Ch.	Wallburg
Rosemary Baptist Church	Roanoke Rapids	Wallburg Baptist Church	Wallburg
Lakeside Baptist Church	Rocky Mount	Washington First Baptist Ch.	Washington
Sunset Avenue Baptist Church ...	Rocky Mount	Antioch Baptist Church	Weaverville
Rolesville Baptist Church	Rolesville	Weaverville First Baptist Ch.	Weaverville
Roseboro First Baptist Church	Roseboro	The Church at Weddington	Weddington
Rowland Baptist Church	Rowland	Weldon Baptist Church	Weldon
Roxboro Baptist Church	Roxboro	West Jefferson First Baptist Ch .	West Jefferson
Lamberth Memorial Baptist Ch.	Roxboro	Fishing Creek Baptist Church	Whitakers
Rutherfordton First Baptist Ch. .	Rutherfordton	Mount Zion	Whiteville
Covenant Baptist of Rowan	Salisbury	Whiteville First Baptist Ch.	Whiteville
Jonesboro Heights Baptist Ch.	Sanford	Wilmington First Baptist Ch.	Wilmington
Sanford First Baptist Church	Sanford	Winter Park Baptist Church	Wilmington
Thanksgiving Baptist Church	Selma	Masonboro Baptist Church	Wilmington
Zion Baptist Church	Shelby	Wilson First Baptist Church	Wilson
Nobles Chapel Baptist Church	Sims	Cashie Baptist Church	Windsor
Smithfield Baptist Church	Smithfield	Wingate Baptist Church	Wingate
Southern Pines First Baptist	Southern Pines	Ardmore Baptist Church	Winston-Salem
Southport Baptist Church	Southport	Winston-Salem First Baptist Ch	Winston-Salem
Spencer Baptist Church	Spindale	Knollwood Baptist Church	Winston-Salem
Spindale First Baptist Church	Spindale	Northwest Baptist Church	Winston-Salem
Ephesus Baptist Church	Spring Hope	Piney Grove Baptist Church ...	Winston-Salem
Spring Hope First Baptist Ch.	Spring Hope	Fellowship Baptist Church	Winston-Salem
First Baptist Church	Spruce Pine	Westview Baptist Church	Winston-Salem
Stanfield First Baptist Church	Stanfield	Unity Baptist Church	Winston-Salem
Statesville First Baptist Ch.	Statesville	College Park Baptist Church ...	Winston-Salem
Concord Baptist Church	Stedman	Youngsville Baptist Church	Youngsville
Stoneville First Baptist Church	Stoneville	Zebulon Baptist Church	Zebulon
Brunswick Islands Baptist Church	Supply		

Appendix G

CBFNC General Assembly Meetings

- March 26-27, 1993 - Greensboro FBC (exploratory meeting)
- March 11-12, 1994 - Winston-Salem, WFU (organizational meeting)
- March 24-25, 1995 - Raleigh (First Baptist Church)
- March 22-23, 1996 - Fayetteville (Snyder Memorial Baptist Church)
- April 11-12, 1997 - Asheville (First Baptist Church)
- March 20-21, 1998 - Greensboro (First Baptist Church)
- March 12-13, 1999 - Winston-Salem, Wake Forest University
- March 17-18, 2000 - Lumberton (First Baptist Church)
- March 16-17, 2001 - Charlotte (Providence Baptist Church)
- March 15-16, 2002 - Raleigh (Hayes Barton Baptist Church)
- March 14-15, 2003 - Gastonia (First Baptist Church)
- March 19-20, 2004 - Greensboro (First Baptist Church)







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