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### **Student ministries survive by coping with cultural, denominational changes**

By John Hall

(ABP) -- In today's marketplace of college ministry, students are shopping to fill their spiritual needs with little brand loyalty, according to Baptist collegiate ministers.

Following a pattern that mirrors many young adults' church-hopping spirituality, a student may turn to a non-denominational group for Christian fellowship, a Methodist ministry for Bible study and a Baptist effort to do missions.

The Baptist name carries little attraction for today's college generation, explained Allan Thompson, director of the Baptist Student Ministry at East Texas Baptist University. Most students do not see the value of denominations, he said. "Denominational loyalty is a thing of the past."

Instead, student ministries today must rely on relationships to draw students, according to Clif Mouser, director of student ministry at Baylor University. Students become part of ministries through their network of friends.

"In the '40s and '50s, the [Baptist] name drew people. Now relationships draw them," Mouser explained. "They get involved because they encounter other Christian students who want them to get involved."

Although the initial draw is different, students' needs largely remain the same, added Arliss Dickerson, director of Baptist Collegiate Ministry at Arkansas State University. "I don't think they've changed in what they want. I think they've changed in how they react," Dickerson said. "I think the No. 1 thing is they want to belong to a group that loves them and encourages them."

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Last year, 886 Baptist collegiate ministries nationwide reached more than 248,618 students using many of the techniques that have been staples for decades, including free lunches and evening worship services.

Student work is gaining in diversity as well. More than 10 percent of the 87,000 students actively involved in student ministries last year were African-Americans, and nearly 8 percent were ethnics, according to statistics compiled by LifeWay Christian Resources. Another 10 percent were international students.

Campus ministries outside the Bible Belt -- such as in New England, California and the Northwest -- are multiplying rapidly, thanks largely to the work of volunteers, said John Ramirez, director of collegiate ministries for the Baptist Convention of New England and a strategist for LifeWay.

College ministries also connect with students by easing the transition from high school to college. Campus ministers help students move in and get situated. They also often offer concerts and parties as social events.

But the biggest draw is a personal invitation from a friend, and today's Christian students are rising to that challenge, said Joel Bratcher, director of the Baptist Student Ministries at Texas A&M University.

"Christian students are more passionate about their faith than when I started in this work," he said.

Michael Ball, director of the Baptist Student Union at Mississippi State University, finds students are looking for meaning in their lives.

"At the heart of things, the needs are much the same," Ball said. "When I first started out, I didn't want a cookies-and-Kool-Aid ministry. I was intentionally trying to challenge them. I think they're really wanting purposeful commitments in their own lives."

In this search for meaning, students are interested in exploring Christianity, campus ministers said. They are closely examining the faith and asking questions.

"Students by and large are trying to find what life is about, and they're open to examining God," said Steve Masters, director of Baptist Collegiate Ministry at Louisiana State University.

While college ministries have been based on small-group studies in the past, many are building on the popularity of praise and worship services, which incorporate musical styles more reflective of popular culture. The intense emotion of the services intrigues non-believers who want to know this passion, Masters said.

This college generation's desire to participate in missions is extremely strong, campus ministers also reported. Overseas mission trips once seen as dangerous or exotic are a normal expression of the students' faith.

Masters sees more students than ever answering a call to vocational ministry, but most are interested in becoming missionaries rather than serving local churches.

"Servant evangelism" is a draw as well, particularly outside the Bible Belt. Such ventures vary from campus to campus, but examples include helping students move in to dorms and serving hot chocolate during the winter in an effort to share the gospel.

"This generation is more about experience than exposure," said Thompson of East Texas Baptist. "They don't just want to know what's going on or see what's going on. They want to do what's going on."

Like all generations, however, today's college students' strengths are balanced by their weaknesses, said Dickerson of Arkansas State. He noted that students seem to have trouble applying their faith to their lives. Although the large worship service brings people in, there is a great need for small-group Bible studies, he reported.

Additionally, statistics have shown financial contributions from this generation are significantly down compared to previous generations, a trend that could have major implications for the church, Thompson said.

The speed of change in American life has increased so much that college students and younger generations are absorbing changes without having a chance to examine them, campus ministers said. Constant change is part of their lives, and it will only become a larger part as the pace of change accelerates.

Baptist collegiate ministers largely agree the changing world coupled with new stylistic expressions of Christianity will alter the church. The question is how much.

Several predicted churches will continue to use contemporary worship styles. The emotionality may decrease as today's students grow older, but the approach will remain, leaders said.

Thompson sees more dramatic changes, however. He envisions churches that are defined more by their practical ministries rather than their doctrinal distinctions. Believers will regularly fellowship with several congregations to meet their spiritual needs. Outreach will be global as well as local.

"If you think it's a wild ride now, just hold on," he said. "I think it's going to get a whole lot wilder."

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### **Loss of funding changes some student ministries**

By John Hall

(ABP) -- Unless congregations increase their financial support, college ministries could become the work of interested individuals rather than of churches, campus ministers warn.

Financial support for Baptist collegiate ministries has declined during recent years as the budgets of national conventions, state conventions, associations and churches have shrunk due to decreased giving and declining returns on investments.

Traditionally, state Baptist conventions pay for some campus ministers' salaries and for maintenance on Baptist student ministry buildings. Associations pay for some salaries and programming funds.

The California Southern Baptist Convention offers the most significant exception to this pattern. About 10 years ago, the convention eliminated funding for full-time campus ministers due to a budget crunch.

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In California and other states outside the Bible Belt, where resources are slimmer, campus ministries often are run by volunteers.

But in the larger state Baptist conventions, major funding for campus ministry has continued to come through the state office.

Ministries at Baptist universities enjoy a financial advantage because the school usually pays for all programming and sometimes covers multiple salaries and building costs.

Denominational struggles are hurting support for campus ministries, particularly in states with two rival Baptist conventions.

When churches pull out of the Baptist General Association of Virginia, for instance, they pull funding from the college ministries affiliated with the convention unless church funds are designated especially for those outreaches.

"Statewide, it's a tough time," reported Darrell Cook, director of the Virginia Tech Baptist Student Union. "Watching different resources, we see we won't be able to do as much here."

In Texas, Baptist student ministries are affiliated with the Baptist General Convention of Texas, and some churches do not fund them because of that, said Joel Bratcher, director of the Texas A&M Baptist Student Ministry.

"Sometimes churches defund the BGCT, and that affects us," he explained. "Sometimes they give directly to the BSM, sometimes they don't."

The Southern Baptist Conservatives of Virginia and the Southern Baptists of Texas Convention, both formed by conservatives in recent years, do college ministry through local churches rather than the traditional Baptist Student Ministry. Both new conventions start churches that cater to college students and encourage existing churches near schools to start college programs.

To counter the decreasing funds, campus ministers have had to examine their programming and think in terms of long-range effects, said Bruce McGowan, director of the BGCT Center for Collegiate Ministries.

"We have had to ask ourselves why we are on campus and what would Texas Baptists support," he added. "It has helped us ask what do we need, what do we do, and get creative."

Despite this refocusing, many ministries have cut staff positions and hours.

According to national statistics compiled by LifeWay Christian Resources, 886 Baptist collegiate ministries currently are led by 512 full-time directors, 170 part-time directors and 160 volunteer directors. In some cases, an outreach has one staff member.

College ministries outside the Bible Belt -- including those in California, the Northwest and New England -- are overwhelmingly dependent on volunteers who raise their support from churches, associations and individuals.

In many cases, these volunteers provide necessary administrative and program assistance for the one paid staff person, said Eric Black, who serves as a volunteer with his wife at the University of New

Mexico at Albuquerque.

"There's a mentality the Cooperative Program is bottomless and covers everything," Black said. "... Money only goes so far. People are floored we are not supported by the Cooperative Program."

The lack of funding makes it harder to recruit people to work on California campuses, which educate one in seven college students nationwide, according to Neil Walker, director of Christian Challenge at the University of Southern California.

With the decrease in budget and staff has come the added responsibility of fund-raising for student ministry leaders, explained Arliss Dickerson, director of Baptist Collegiate Ministry at Arkansas State University.

"We have always called ourselves a ministry of the churches," Dickerson commented. "More and more we are becoming a ministry of interested individuals."

Some campus ministries have launched alumni groups that contribute significantly. Virginia Tech alumni provide ministry assistance as well as financial support to the Baptist Student Union. "Our alums have done a great job filling those gaps and serving those needs," Cook said.

The Virginia Mission Board, affiliated with the Baptist General Association of Virginia, created a website to network and track college-ministry alumni. The site includes a link to the Collegiate Ministries Endowment Fund, where individuals can donate money to support the state's Baptist collegiate ministries.

While Cook is encouraged by the convention's efforts to supplement the funding to the college ministries, he noted a statewide endowment is a "hard sell" because alumni are attached to a local work, not the statewide effort.

In Texas, the BGCT has been able to stave off budget cuts at the state's largest campuses, but funding cuts have impacted some smaller campuses. Some positions were eliminated or reduced. Several ministries were combined to one regional effort. Associations now pay part of the salaries on six campuses.

The lack of church funding for Baptist student ministries may end the Baptist presence on some campuses, warned Dickerson of Arkansas State. While larger ministries that have enough alumni may be able to survive financially and possibly grow larger, work at smaller schools could die out, he explained.

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### **South Carolina church makes \$50 million, 100-year commitment to combat hunger**

By Don Kirkland

TAYLORS, S.C. (ABP) -- Brushy Creek Baptist Church in Taylors, S.C., will contribute \$40,000 to the World Hunger Fund this year as part of an ambitious 100-year plan to help eradicate world hunger.

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In 2000, Brushy Creek pastor Ralph Carter Jr. led his 2,000-member congregation to adopt a plan that will run from 2000 to 2100, contributing \$10,000 to world hunger the first year and then adding \$10,000 to the previous year's contribution each year.

At the end of the 100-year period, Brushy Creek's annual contribution would be \$1 million. The church expects to have contributed \$50.5 million toward erasing world hunger by that time.

Carter said Southern Baptist churches generally have taken a "nickel and dime" approach to fighting world hunger. "If our churches would give more than lip service to the problem of world hunger," he said, "we could erase it."

The Brushy Creek pastor said such a worldwide assault on hunger could provide "inroads for spreading the gospel," but that even if it didn't, giving to eliminate hunger in the world "is just the right thing to do."

The tendency of evangelical churches, Carter said, is to minister to spiritual needs with less attention given to the physical. "We think we should do both," he said.

Giving to eradicate world hunger is only part of Brushy Creek's 100-year plan. The congregation, which numbers more than 2,000, has pledged to build a Habitat for Humanity house each year, providing the materials and labor, and send out 200 of its members each year to do missions work.

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### **California recall ends with governor no more acceptable to Religious Right**

By Robert Marus

WASHINGTON (ABP) -- Although religious conservatives were among the most ardent boosters of the effort to recall California's Democratic governor, Gray Davis, in the end they may not get what they want.

Now they have another governor who is, in their estimation, "liberal" on social issues.

With Davis ousted and actor Republican Arnold Schwarzenegger overwhelmingly elected in the Oct. 7 vote, conservatives across the country were celebrating the Republican capture of the highest office in the heavily Democratic state. But conservative religious groups in California and elsewhere reiterated some of their criticisms of the governor-elect.

While Schwarzenegger has said little of substance about his views on many specific issues, he has called himself a "moderate" and his campaign has cast him in favor of abortion rights and gay rights. Schwarzenegger also has expressed support for human cloning. In a speech, he said opponents of the practice "are religiously fanatic."

Tony Perkins, president of the Washington-based Family Research Council, sounded a note of caution Oct. 8: "As a self-described 'moderate Republican,' will Gov. Schwarzenegger resist the strong left-wing lobby that so consumed Gov. Gray Davis' time in office?" he asked in the organization's daily e-mail

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newsletter.

"Mr. Schwarzenegger has said that his time in office will be spent trying to fix the massive budget deficit and economic problems California now faces," Perkins continued. "But with his 'moderate' views on abortion and the homosexual agenda, will the Schwarzenegger administration soon find itself kowtowing to the same liberal activists that are used to running the Sacramento puppet show?"

Randy Thomasson, director of the conservative group Campaign for California Families, said before the election that Schwarzenegger's stances on abortion-rights and gay-rights issues means "the Terminator is terminating family values."

However, Thomasson struck a more cautious tone after the election results came in -- with exit polls showing that a large majority of voters who considered themselves social conservatives voted for Schwarzenegger over his social-conservative rival on the ballot, state Sen. Tom McClintock.

"The election of Arnold Schwarzenegger is not a rejection of pro-life, pro-family values. This was about saying 'no' to a corrupt governor and saying 'yes' to a Hollywood celebrity who pledged to clean up Sacramento," Thomasson said in an Oct. 7 press release. "Pro-family citizens will be watching Gov. Schwarzenegger very closely so that he doesn't undermine marriage, parental rights and religious freedom, or push abortion and the homosexual agenda like Gray Davis did."

Lou Sheldon, head of the Washington-based Traditional Values Coalition, also warned Schwarzenegger that he should reconsider his earlier positions on social issues. "I know I speak for many religious conservatives in California who hope and pray that Gov. Schwarzenegger will think and act differently than actor Schwarzenegger or candidate Schwarzenegger," he said Oct. 8.

Prior to the election, Sheldon had campaigned against Schwarzenegger -- even paying for television ads that showed the actor's face morphing into that of Davis. "The ultimate message is there's no difference between Arnold Schwarzenegger and Gray Davis, so what's the purpose of the recall?" Sheldon said, according to an Oct. 1 San Francisco Chronicle article.

Conservative U.S. Rep. Darrell Issa (R) and Bill Simon (R), a conservative candidate who narrowly lost to Davis in the 2002 gubernatorial election, were both forced to bow out of the race after Schwarzenegger threw his hat into the ring. Ironically, Issa is the one who helped get the recall campaign off the ground, heavily financing the petition drive that initiated it.

In his Oct. 9 Washington Post column, conservative pundit George Will lamented Schwarzenegger's election and the Republicans who supported it. "The odor of what some so-called conservatives were indispensable to producing will eventually arouse them from their swoons over Arnold Schwarzenegger," he wrote.

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### **Woman's ordination not recognized by IMB, but welcomed by NC church**

By Steve DeVane and Greg Warner

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WELDON, N.C. (ABP) -- A former Southern Baptist missionary, who refused the International Mission Board's request to rescind her ordination, was hired as pastor of a North Carolina church Oct. 5.

Ida Mae Hays, 63, will become the first woman to serve as pastor of Weldon (N.C.) Baptist Church. She begins her new duties Nov. 16 and will officially be installed Nov. 23.

Hays said she was summoned to a meeting with IMB officials in July 2001 and questioned for two hours about her ordination by a Baptist church in Brazil. As a result, IMB officials asked her to rescind her ordination and the "pastor emeritus" title granted by the church.

"I informed them that I had neither the power or authority to rescind," she said.

Two months later, the IMB trustees adopted a statement saying the IMB does not recognize Hays' ordination or pastor emeritus title, said Bob Shoemake, an associate vice president with the IMB.

The Baptist Faith and Message, Southern Baptists' doctrinal statement, was revised in 2000 to limit the office of pastor to men. In February 2002, the IMB asked all missionaries to sign an affirmation of the statement.

But by then Hays was already scheduled to retire three weeks later at age 62, three years earlier than she planned.

"I would never sign the Baptist Faith and Message," Hays said. "The Lord protected me because of my age."

At least 77 missionaries have left the IMB because of the requirement to affirm the statement. Thirteen of the group were fired in May for refusing to sign or resign.

Hays said she decided in 1998 to retire early because the IMB issued its New Directions strategy, which shifted the focus of its missions work more toward evangelism and less toward ministry.

"I thought, 'I'm getting out now because I think I see the handwriting on the wall,'" she said recently. "The Lord has protected me through that. I would have been in the group that was terminated this May."

Before retiring, Hays returned to the United States in February 2001 for a 13-month stateside assignment. Just before she left Brazil, First Baptist Church of Paranoá in Brasilia, Brazil, ordained her and named her pastor emeritus.

Hays said she did not seek ordination. The pastor of the church began asking her in 1990 if she would let the church ordain her. "My pastor kept saying, 'It will enhance your ministry among us,'" she said.

The Missouri native said she performed pastoral duties at the Brasilia church, serving alongside the pastor, preaching and visiting. She also supervised the building of more than 30 churches during her missionary service in Brazil. A chapel at a Baptist camp is named in her honor.

Hays said she asked God to give her "a ministry in retirement." Her hiring by the Weldon church is God's answer to that prayer, she said. "I consider Weldon to be my mission field in the U.S.A.," she said.

"I am excited," Hays said. "To me, it's just awesome."

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"We're going to enjoy Ida Mae," said Edna Weeks, who led the pastor search committee in Weldon. "She's going to be good for our church and good for our association."

Hays and Weeks said they realize the church may face some repercussions for calling a woman as pastor.

At least four other women serve as pastors of Baptist churches in North Carolina, including one other in the same Baptist association. Another four serve as co-pastors in the state.

- A photo is available from Associated Baptist Press.

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### **Louisiana College trustees tighten faculty hiring process**

By Lacy Thompson and John Pierce

PINEVILLE, La. (ABP) -- Louisiana College trustees adopted new policies that give trustees more direct involvement in faculty hiring and make affirmation of Southern Baptists' controversial doctrinal statement an official part of the hiring process.

Since 1997, prospective faculty members have been asked informally if they would teach "in harmony" with the Baptist Faith and Message statement, school officials said. The new policy makes affirmation of the more conservative 2000 version of the statement an official policy.

"This simply represents an enhancement of the process we already have," said trustee Ed Tarpley, pastor of Alpine First Baptist Church in Pineville, La.

Trustee leaders said the action, adopted during a September executive session, does not affect current faculty members and does not reflect dissatisfaction with current policy. Rather, the change was made to ensure the "Christian" character of the Pineville school, which is owned and operated by the Louisiana Baptist Convention.

However, fellow trustee Wayne DuBose, pastor of First Baptist Church in Minden, La., said the changes "raise the bar a little bit" for prospective faculty.

Previously, trustees have had final approval on new faculty members who were recommended by President Rory Lee and other administrators. But the new policy gives the trustees' academic affairs committee the option of a face-to-face interview with the candidate.

Also prospective faculty will receive a copy of the 2000 Baptist Faith and Message and a letter clearly defining the college as a Christian liberal arts school "owned and operated by cooperating Southern Baptist churches in Louisiana."

"Not every person who teaches at LC is required to be a Southern Baptist," the letter states, "but every teacher must reflect a certain faithfulness to teach within the doctrinal tenets of our convention."

To assure that faithfulness, prospective faculty are asked to return a signed affirmation that they have read the full text of the Baptist Faith and Message, will agree to teach in harmony with and not contrary to the faith statement, and will agree to meet with the trustee's academic affairs committee for a question-and-answer session if requested.

The policy change calls for a written yes or no response to the doctrinal statement and asks candidates to put in writing their personal understanding of a Christian worldview, specifically detailing their view on the sanctity of human life, the sanctity of marriage and family, and creation.

The 2000 Baptist Faith and Message was significantly changed from the 1963 version. The most noted changes include the removal of a statement declaring Jesus Christ as the criterion for interpreting Scripture and the addition of a prohibition against female pastors. Drafters of the new statement deny accusations that the revised document is a creed, although they define it as an "instrument of doctrinal accountability."

The statement was used as a requirement for all SBC missionaries earlier this year, resulting in at least 77 resignations, retirements and terminations.

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### **Cooperative Program giving up, SBC says, but total giving down**

By Mark Wingfield

NASHVILLE, Tenn. (ABP) -- The Southern Baptist Convention ended its fiscal year Sept. 30 with gifts to its unified budget, the Cooperative Program, slightly ahead of the previous year and well ahead of budget.

However, overall giving -- which includes Cooperative Program and designated gifts to special causes -- fell nearly 1 percent for the year.

An SBC Funding Task Force recently warned that the SBC faces an impending funding "crisis" unless churches increase their giving to the Cooperative Program. The warning was based not on a decline in total-dollar giving to SBC missions but on gains that have not kept pace with inflation. It also was based on statistics that show local churches have decreased the percentage of their own undesignated offerings that go to missions causes.

Gifts during the last 12 months to the SBC's Cooperative Program totaled \$183.2 million, exceeding the previous year's gifts by \$878,584 or 0.48 percent.

Cooperative Program gifts also exceeded budgeted allocations by \$6.2 million or 3.5 percent. By policy, the SBC sets its Cooperative Program budget based on actual receipts in the fiscal year two years prior. That means the budget for the 2002-2003 fiscal year just ended was set based on actual receipts in the 2000-2001 fiscal year.

The \$6.2 million surplus was distributed to SBC entities on the same percentage basis as the Cooperative Program budget.

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The SBC fared better for the year than many of the state Baptist conventions that channel church contributions to the SBC. Few of the larger state conventions are on track to meet their budgets this year, and several have implemented cost-cutting measures as a result.

Among the 14 largest and oldest state conventions -- those considered the traditional base of the SBC -- eight sent less money to the SBC Cooperative Program in 2002-2003 than the year before. Where increases were recorded, they often were modest.

Oklahoma is the most notable exception, with a 6.34 percent growth in Cooperative Program contributions. The Missouri Baptist Convention recorded an 11.53 percent increase in Cooperative Program giving to the SBC, but close observers said that likely represents a bookkeeping anomaly and a difference in fiscal years.

Contributions from the Baptist General Convention of Texas also created a bookkeeping anomaly. Gifts of \$3.5 million for 2002-2003, which previously were classified as designated, were reclassified as undesignated after the BGCT removed restrictions on their use. When undesignated and designated gifts are considered together, the SBC experienced a net loss of \$2.7 million in contributions through the BGCT for the year.

Losses in contributions from the older, larger state conventions were offset by gains from newer, smaller state conventions, including new-growth areas outside the South and new SBC-friendly conventions started in Texas and Virginia.

The new conventions in Virginia and Texas, both formed by conservatives who believe their traditional state conventions are not loyal enough to the SBC, continued to grow in giving to SBC causes.

For the second year, the Southern Baptist Conservatives of Virginia Convention gave more to the SBC Cooperative Program than the older Baptist General Association of Virginia. The younger convention gave \$3 million, while the older convention gave \$2.3 million.

However, the older convention gave almost twice as much in designated money to the SBC as the newer convention (\$5.1 million versus \$2.6 million), evidence of some BGAV contributions given to the SBC with limitations or exclusions, thus not counting as Cooperative Program by the SBC's standards.

In Texas, the older BGCT continued to outpace the newer Southern Baptists of Texas Convention in both Cooperative Program and designated giving to the SBC.

The BGCT sent the SBC \$30.2 million. The SBTC sent \$14.1 million. Although the BGCT continues to be a greater source of income for the SBC, the new conservative convention now ranks as the SBC's 10th-largest contributor of undesignated Cooperative Program funds.

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### **CBF ministry partners send medicine, medical supplies to North Korea**

By Lance Wallace

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ATLANTA (ABP) - First Baptist Church of Dalton, Ga., is at the center of a partnership with the Cooperative Baptist Fellowship and other Baptist entities that has resulted in much-needed medicine and medical supplies being sent to North Korea.

"We've got a local church partnering with CBF, partnering with Baptist Medical/Dental Fellowship, partnering with CrossLink, partnering with the Baptist World Alliance. This is a model for ministry," said Drayton Sanders, a retired physician and member of First Baptist Church of Dalton. "The result is that we're shipping \$100,000 worth of medicine. It's marvelous."

The medical shipment originated from Sanders' growing friendship with fellow church member and Dalton-area business owner Chang Yim. Through Yim, a South Korea native who co-owns a plant with the government in North Korea, Sanders learned of the overwhelming needs of the people in North Korea. Yim told him there are physicians there, but the country is lacking in supplies and medicine. The idea of helping the people of a country labeled as part of the "axis of evil" was not popular initially. But the people of First Baptist Church of Dalton responded by contributing \$5,000. The Fellowship added \$10,000 from emergency relief funds to increase the amount of medical assistance. The children of First Baptist, Dalton, gave 150 packages of bandages in order to make a more personal connection with the children of North Korea.

Sanders also persuaded the Rotary Club of Dalton to contribute \$1,000 toward the effort, which was channeled through the Baptist Medical/Dental Fellowship.

CrossLink International, which typically provides medicine and supplies for medical mission projects, decided to help secure the needed items for North Korea because it fit their organizational mission. The medicines and supplies will be shipped in October to China, where Yim's plant manager will retrieve them, take them back to North Korea and distribute them. "I think this was a marvelous idea," said Linda Cook, executive director of CrossLink. "It's the kind of thing we need to see more groups do. We need more people like Drayton who realize what one person can do with God's grace and help. I'm excited about getting this project shipped and getting the medicine and supplies to North Korea." The Baptist Medical/Dental Fellowship, based in Memphis, Tenn., is a group of physicians and dentists who give their time to meet international health-care needs and share the gospel.

The coalition raised \$18,500. Through in-kind contributions and discount pricing, about \$100,000 worth of medicine and medical supplies was secured.

"We're hoping to start a dialogue, and we'd like to go to North Korea for a visit someday," Sanders said. "I hope this will open the door to visit and make some relationships in North Korea." In February, the Fellowship and Texas Baptist Men both contributed \$10,000 toward a \$25,000 purchase of food. The delivery was coordinated by the Fellowship's Asian Network Coordinator Yoo Jong Yoon, pastor of the Korean Glory Church in Dallas.

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