



PTL and CBN charge network with aggressive marketing

Rapid growth of ACTS causes cable TV stir

by Greg Warner

Although the ACTS network is less than two months old and hardly a TV powerhouse, its rapid growth is causing a stir in some cable TV circles and drawing criticism from other religious broadcasters.

ACTS, the American Christian Television System, has been in full operation since June 12. Its family and Christian programs already reach more than a million homes through 84 cable TV systems and two low power TV stations.

But ACTS has been criticized by the PTL Network, the country's largest religious TV system, and CBN Cable Network, which formerly held that distinction, for aggressive marketing. "If we weren't making motion, we wouldn't be making waves," ACTS president Jimmy R. Allen said.

All three networks are distributed primarily through local cable TV systems, many of which are required to offer their communities religious programming. Since most cable systems have a limited number of channels available, cable operators often end up choosing either ACTS, PTL, CBN or another service that offers religious programs.

Both PTL and CBN have charged ACTS' consultants or supporters have pressured some cable operators to bump the other networks off cable systems in favor of ACTS.

The Baptist network issued a policy statement in May disavowing pressure tactics. "ACTS' personnel have never to our knowledge and will never use practices which in any way speak against other groups or seek to proselytize members or avenues of distribution," the statement said in part. "Never are cable operators asked to drop or move any particular service. Any ACTS' personnel violating this approach would be dismissed."

According to PTL, however, the statement did not solve the problem. Regardless of policy on the national level, "the distance between the home office and the local boys is a long, long way," said Jack Hightower, PTL marketing director.

Hightower said the pressure is coming primarily from Baptist pastors anxious to get ACTS on their local cable systems. "When these ministers go to a cable system manager with evangelistic fervor instead of a conciliatory spirit, it comes across as hard sell," he said.

Unlike PTL and CBN, which were

started by independent religious broadcasters, ACTS is being developed by a denomination, the Southern Baptist Convention. ACTS' marketing strategy draws attention to the strength of Southern Baptists and promises participation by Baptist churches in local program production and promotion.

In order to make room for ACTS in Jackson, Miss., Capitol Cablevision bumped CBN from the system's basic service to its second tier, which costs subscribers more because, Capitol officials said, ACTS would better serve subscriber needs and interests.

By contrast, United Cable Television in Tyler, Tex., chose to leave CBN on their basic service and put ACTS on the second tier until another basic channel opens up. But in Little Rock, Ark., the city council instructed Storer Communications to replace PTL with ACTS.

Though unconfirmed, similar conflicts are reported in other communities. But no one is ready to call the problem epidemic. "There is a problem, but how widespread it is I don't know," said Gene Linder, executive director of programming and production for ATC, which owns 467 cable TV systems, including the one in Jackson.

Linder said the heavy involvement of

local people is both the prime attraction of ACTS and its biggest danger.

"Anytime you have a vested interest, there is the potential for pressure." Allen also credited the network's "grass roots structure" with creating some pressure.

"The community involvement factor is the most exciting thing to the cable operators," he said. "But in trying to explain their decision to carry ACTS, it can easily sound like they are responding to pressure. They may genuinely be trying to give the community a popular and needed service, but it's hard for them to explain that."

Lloyd Hart, national cable affiliate manager for ACTS, said in most cases ACTS has instead found space on new or expanding systems or where adequate space has not necessitated eliminating any services.

"If it comes at the expense of another service, we're not always told that," Hart said. "We don't suggest that be done, so we don't even make an issue of it by asking. In many cases where a cable system already has a religious service and no extra room, we are told we will have to wait as much as a year before another channel is available. And that's fine."

Cumberland champs hope for judo medals

by Barry Horn

College football has Notre Dame. College basketball has North Carolina. College judo has Cumberland. College baseball has . . .

Wait a minute. College judo? Cumberland? What do they cheer? "Judo chop 'em up for the Indians. Flip 'em for the old maroon and white?" What does the best judo player in the country get, the Bruce Lee Memorial Trophy?

Well, devotees of Trivial Pursuit,

America's latest fad, will be happy to know Cumberland College, student population 1800, located in the heart of coal country in Williamsburg, Ky., is the reigning national champion in judo. The Indians also won titles in 1980 and 1983. Arch-rival San Jose State in California won the title in 1981 and 1982.

Now the old maroon and white is hoping to help the red, white and blue at the Summer Olympics in Los Angeles.

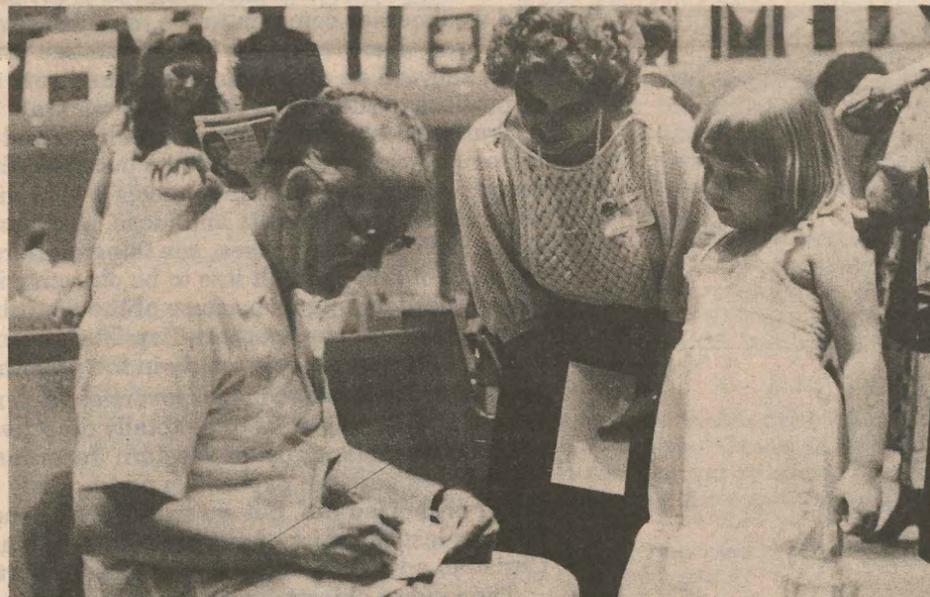
Cumberland graduates—132-pound Edward Liddle, who migrated to eastern Kentucky from New York, 200-pound Leo White, a Californian, and 235-pound Doug Nelson, a New Jerseyite—comprise more than one-third of the eight man U. S. Olympic judo team.

"Cumberland is run by the Southern Baptists," Liddle explained. "There is no dancing. There is no drinking. There is no mixing with girls. There is only judo."

There is judo because Cumberland, in the early 1980's, was one of the few schools in the nation to field a judo team and offer scholarships to promising high school judo players (that is what they are called). One of the school's physical education professors learned the sport while he was in the Army and suggested the school try to seek some notoriety through judo.

But there is little glitter in judo. The U. S. Judo Association has fewer than 20,000 members. Most people think judo is a martial art just like jujitsu and karate.

"We are stereotyped," said Brett Barron, the 172-pound member of the U. S. team. "People are always asking us to break boards and chop ice. I can't do that. You know, there is no such



WMU week at Ridgecrest Baptist Conference Center held a variety of experiences for the approximately 2400 people attending, but six-year-old Amy Wiest of Baltimore, Md. was completely captivated by missionary Roy Wyatt. Amy zeroed in on the purpose of the conference—showing a love for missions. Roy Wyatt is a missionary to Columbia. Pictured looking on is Mrs. Joyce Wiest, Amy's mother.

thing as a judo chap. That's not what the sport is all about."

On the contrary, explained Paul Maruyama, an Air Force lieutenant colonel and coach of the 1984 Olympic team. "Judo was founded in 1882 as a sport by a man named Kano. It was derived from the martial arts, but it is not designed to hurt or maim. It was designed to be a sport like boxing. In fact, Kano was the first member of the International Olympic Committee from the Orient."

Judo, Maruyama said, is more similar to wrestling than karate. The object is to pin the opponent to the mat for 30 seconds within a five minute round. If there is no pin, the referee and a panel of judges decide the outcome.

"There are not a lot of people who are willing to pay a lot of money to learn a sport where they will get beat up," Maruyama admitted.

But they do play judo at the Olympics

since Japan hosted the 1964 Games in Tokyo. The Japanese are the best at the sport. Then come the Russians, the East Germans and the French. The Americans are improving.

When San Jose graduate Bobby Berland, a 189-pounder from Wilmette, Ill., won a bronze medal at the 1983 World Championships in Moscow, he became the first American to win a medal since 1963.

Maruyama and his athletes believe any one of the eight players on the team could win a medal in the judo competition.

"Not one person on this team doesn't believe that he can win a medal," Liddle said.

"We want those medals," Nelson said. "I wish the Russians and East Germans were coming. But they are not. So all we can do is go out and give it the old college try."

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sanford's perspective

Guiding principles

As a new editor I have had to clarify purpose and objective in my own mind. My thoughts have led me to some basic principles I would like to share with you since Western Recorder belongs to all the people in our Kentucky Baptist Convention. The masthead of our paper declares that we "earnestly contend for the faith which was once for all delivered to the saints." The principles I put forth now grow out of that faith and adherence to them will defend that faith.

The first principle which has guided this paper since its inception has been to present truth in clear, concise fashion. Often we unconsciously color truth because of our bias. Our experience in life sometimes distorts our view and the result is that truth is hard to see. There are times when truth hurts and we would like to avoid the pain so we "interpret" events to present truth that is less painful to us. Western Recorder will not be absolutely free from this sort of practice because all of us who work here are human beings with the same foibles and weaknesses common to the race. However, all of us here are committed to the great Christian principle of truth and will do all we can to see that truth is printed, regardless of the pain it may bring our way.

Truth and objectivity go hand in hand and the principle of objectivity is a goal to be pursued with religious fervor. Again, our humanity makes it very difficult to separate self from events and ideas. We humans take sides, have favorite causes, see things differently. An example of how difficult it is to be objective is now being experienced among us because of the disturbances tearing through our Southern Baptist Convention. Since we Baptists believe so strongly in the priesthood of the believer we take sides in controversies. It is nearly impossible for any of us to be totally objective, yet that must be a constant goal of Western Recorder. This cannot be a partisan paper in support of any one faction in our organized life, but we must speak honestly to all factions lest the work of evangelism, missions and Christian education suffer from biased reporting.

The kind of objectivity we must have will not come easily, and I am sure I am due some lumps down the road whenever I am not as objective as I should be on some issues. However, we must constantly strive for objectivity in reporting events in Kentucky Baptist life and in the larger arena of our Southern Baptist Convention.

If we are truthful and objective it follows we will be fair. Here again the conditions for fairness are circumscribed by our human frailty. Yet there are some areas where we can be fair with little effort. One of those areas is how we treat each other when we disagree. We have seen enough ugly treatment recently, while common Christian courtesy demands we allow all people free expression of what they interpret to be God's will for them. We may think they are wrong, and in fact they may be wrong, but we must always allow the other

fellow the freedom to be wrong. Truth demands we point out his error, but Christian grace also demands we do so in love without rancor. Personal attacks, inferences of dishonesty, unsubstantiated charges and character assassination have no place in a Christian newsjournal. Thus I refuse to print letters in Baptist Forum which castigate our brothers and sisters even though I believe those under attack are dead wrong. Baptist Forum must be a place where we debate different points of view, not a killing ground where we attack each other. Charges against a fellow Christian must be supported with hard facts, not opinion.

I welcome letters to the editor and believe this can be the most interesting, lively section of our paper, but those letters must be signed or they will not be printed. If you want your name withheld, say so and I will honor your request, but sign your name or I won't hear you. I want to protect you if your letter would cause you embarrassment in your church or pain among your friends. But it is bad news to provide space for people to spout off who are afraid to sign their name to what they write.

Truthfulness, objectivity, fairness, usefulness to God seem proper goals for a Baptist state paper. I do not believe they are out of reach if we practice "the faith which was once for all delivered to the saints." Perhaps this is a naive approach and I may have to eat crow down the road, but I believe Christian people should act like Christ and Christian agencies and institutions should go and do likewise. The risks are great but it seems to me we have no choice if we are to be true to our calling as disciples of Christ.

If we achieve all the goals I have listed I will not be satisfied until we increase the circulation of our paper. Western Recorder has counted about 55,000 in circulation for several years with no sign of growth in sight. That really bothers me as it did previous editors, all of whom tried to raise the circulation. Why Western Recorder has not increased in circulation is especially puzzling in light of what is happening in the rest of Kentucky Baptist life. There are now more than 700,000 members in Kentucky Baptist churches and that membership figure entitles Kentucky to one more member of the SBC Executive Committee. In spite of the growth in church membership Western Recorder is stuck at 55,000. We should have at least a biblical share of our members, and 10 percent, or 70,000, does not seem an unreasonable figure, but you will have to agree and help me find more readers.

I ask you to join me in a common effort across our state to reach 70,000 subscribers for Western Recorder within the next five years. Our people need to know what is happening in Baptist life in Kentucky and around the world. It is my belief that informed people are more responsible people. Western Recorder can be the means to inform our people.



Jack D. Sanford

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JACK D. SANFORD, Editor, JAMES H. COX, Associate Editor

Earnestly contend for the faith which was once for all delivered to the saints. — Jude 3

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The Attos at Oneida:

A family affair

by Kim Whitehead, Staff Writer

Oneida Baptist Institute.

Stories of the hundreds of students who attend grades 6-12 at the school perched among the green mountains of eastern Kentucky prompt many to send donations.

A visit to the complex, complete with farm, dormitories and classrooms, moves more than a few to volunteer some time and labor.

But few do what Bud and Kay Underwood did this spring when they sold their thriving business in Loveland, Oh. to move to Oneida as full time staff members, making a combined yearly salary of about \$8000.

Even fewer have traveled to Oneida with their entire families. Kay's parents, Bill and Donna Atto, as well as her brother, Bill Jr., have also become full time staffers.

And with the Underwoods' oldest daughter, Laura, going into the 12th grade at Oneida, something really unusual is happening—three generations of one family are devoting all their time and energy to Oneida Baptist Institute.

As Oneida president Barkley Moore would say, "There's a real story behind this one."

Kay Atto asked Bud Underwood to the annual Valentine banquet during their senior year at Oneida.

The relationship "accelerated rapidly," Bud recalled, and the two found themselves married one year after graduation from Oneida in 1963.

The young couple had plans to go back to the school they loved so much.

Bud, from a broken home, had attended 13 schools in 11 years before he found his way to Oneida through the help of fellow Baptists. On full scholarship during his entire stay, he was one of only two students in the 86-year history of the school to receive by unanimous vote the Evans Trophy, a faculty award for the most outstanding student all around. He wanted to return as a teacher to pay Oneida back for everything the school had given him.

But, halfway toward completing work at Campbellsville College, where Bud had a work scholarship, the couple found themselves struggling financially and went to Loveland, just out of Cincinnati, to help Kay's father, Bill Sr., run his Western Auto store.

Mr. Atto, a graduate of Georgetown College who pastored three Kentucky churches before going to Ohio to do pioneer missions and teach school, wanted to return to the classroom in 1970 and sold the store to his daughter and her husband.

In 1971, under the Underwoods' ownership, the store was ranked in the top 10 percent in the nation.

"We never forgot Oneida," Bud recalled, "but the desire to return waned because we were very satisfied."

On two occasions, both he and Kay remembered, the call of Oneida became really strong again—when the recession hit the business in 1974 and when Laura went to Oneida as a student.

But it wasn't until Kay's parents traveled to Oneida to return Laura to school after a "homegoing" this spring and decided that they themselves wanted to move to the mountains as staffers did Bud and Kay really take action.

After the Attos returned to Loveland on Monday with their decision, the

Underwoods traveled to Oneida themselves on Tuesday to talk with president Barkley Moore. On Wednesday, they committed themselves to moving to Kentucky.

The rest happened just as quickly.

Though Bud and Kay had told Moore they would be at Oneida by August, they had doubts.

One week later, however, Bud had sold 75 percent of his store inventory and their nine-room farmhouse had been sold to the only family to look at it.

By Mar. 31, the Underwoods were out of business. By Apr. 9, Bud was on the campus at work. Kay followed on June 1 after their youngest child, Michael, got out of school.

They had finally made it back.

Bud questioned God many times during the seven week interval between deciding to return to Oneida and actually going back, he said.

"I kept asking, 'Why 20 years later?' and 'Why not 10 years ago?'" he said.

"But, every day I'm here, I can see how my business experience helps," he continued.

He is now the supervisor of the boys' work program at the school. There had been no one in the position before and Barkley Moore said no one could have done a better job anyway.

"An example is a great leader," Moore remarked. "Mr. Underwood is a hard worker and he shows his boys pride in work and discipline by example."

Boys at the school work one and a half hours on weekdays and four on Saturdays doing a number of chores like grounds work, farming, mechanics and construction.

"Most of those who come here haven't worked and have no sense of responsibility," Moore said. "Now they take pride in working with Mr. Underwood."

"Bud is not in the classroom like he planned to be when he came back to Oneida, but he is very much in a teaching experience," concluded Moore.

Kay Underwood is working as an administrative assistant; in fact, her office is next door to Moore's.

According to the president, she is uniquely qualified for giving tours of the school and doing interviews because "she can share from different perspectives."

"Kay is very outgoing and can relate to both children wishing to attend Oneida and their parents because she has been both herself," Moore commented.

The staff house nearest the administration building became available just as the Underwoods prepared to move to Oneida. Kay says getting the house was just another of the little details that seemed to work out so well.

"Even while at work, I'm right here at home and can keep a close watch on my kids," she said, referring to Michael, 7, and Missy, 9.

"In human terms, the way our coming to Oneida has worked itself out looks impossible," she remarked with a glance at Bud.

"But in God, nothing's impossible," she said.

Her husband agreed.

When Bill 'Pal' Atto and wife Donna decided this spring to go to Oneida, the response they heard most was, "You



two ought to have your heads examined."

And many more would probably agree because the couple gave up an eight room house to live in a 70-foot trailer on the Oneida campus, receiving no salary just one year after Bill, now 71, had heart surgery, a lengthy hospital stay because of a broken femur and a bout with bronchitis.

But the Attos had been thinking about coming to Oneida for quite a long time, just as their daughter and her husband had.

"During his first year here, Mr. Moore wanted Bill Sr. to come and teach and me to be a housemother," she recalled. But that wasn't until 1972; Mrs. Atto and her husband had taught crafts for three summers in the early '60s, feeling attracted to full time staff positions at Oneida even then.

She remembered that the only reason they chose not to come at those times was the lack of a job for Bill Jr., who has epilepsy. A former Oneida student himself, he now works in the student campus store.

The Attos made their decision very quickly and found themselves at Oneida before they knew it, as the Underwoods did.

"We brought Laura back to school that weekend in February just because Bud was sick," Mr. Atto recalled. "We talked to Mr. Moore while here and had our minds made up to come by the time we got back to Ohio."

"We put our house up for sale and it was gone before the picture came out in the real estate magazine," he added.

Mr. Atto is no stranger to eastern Kentucky. He graduated from Georgetown College and pastored three churches in the area before going to Ohio in 1959. They included Mt. Vernon Baptist Church, Versailles; Berry Baptist Church, Berry; and Hays Fork Baptist Church, Richmond. He was ordained at Mt. Vernon.

During the 25 years he and his family lived in Ohio, he taught school, pastored a mission in Williamsburg, Oh., and ran his Western Auto store. He also worked as religious education director for the Cincinnati Baptist Association until his retirement in 1972 and in associational activities on a volunteer basis until 1979.

He will teach Latin, one of four languages offered at Oneida, as well as work in the special help department this fall. The special help program involves instructing students on a one-to-one basis at whatever grade level they test, bringing them up step by step until they reach the normal capabilities for their age.

Mrs. Atto, who worked for Indiana Bell Telephone 15 years, also ran a craft shop in her home, both for helping put her husband through school in Kentucky and as a hobby in Ohio.

The Attos and Underwoods pose for an informal family portrait inside the trailer home of Bill and Donna Atto on the campus of Oneida Baptist Institute. Seated from left to right are Donna Atto, grandson Richard and Bill Atto Sr. Standing, left to right, are Kay Underwood, Bud Underwood and Bill Atto Jr. Not shown are Missy and Laura Underwood, who live with their parents on the Oneida campus. Also missing is Harold Underwood, 19, who stayed in Ohio to attend Sinclair Community College, Dayton. His mother said leaving him was the most traumatic part of making the quick move to Oneida.

Her skill in crafts is being utilized at Oneida; she will open a craft shop inside a log cabin being restored as a museum on the campus. After teaching students numerous crafts like latch-hook, woodwork, candlemaking and plastercraft, they will display and sell their work in the shop.

"There is such a need among these students," she said. "The whole work is a real challenge."

Her husband reflected on their move to Oneida. "A lot of things go through your mind when you get to be 70 and think of pulling up stakes. But, when you feel like it's the Lord's will, it is the only thing to do."

For many, the question still remains as to what fact about Oneida so strongly draws sacrifice and dedication from people like the Attos and the Underwoods.

But the family readily supplies a short, simple answer.

"The kids," they say.

"We're loving the unlovely," said Bud Underwood. "Though many of our students have never had any problems, some have never been shown how to have fun, to love and be loved. They're the real challenge, the ones who really have a need."

Bill and Donna Atto lived five acres across a field from Bud and Kay Underwood in Ohio. In fact, they could see the lights in each other's homes at night.

"We always lived close to each other," said Mrs. Atto, who talked to her daughter by phone every morning and many times would go over and finish housework for Kay before she returned home from the store in the afternoon.

So, when Bud and Kay Underwood announced to their friends their decision to return to Oneida, many couldn't believe they would be willing to break the family up and asked Kay, "What are you going to do without your mother?"

"Oh, she's going, too," she just replied with a smile.



William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
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on mission together

Planning today for tomorrow

During the past few weeks I've enjoyed some quality time with the directors of missions in five of our Kentucky associations—Enterprise, Northern Kentucky, West Kentucky, Graves County and Blood River. I learned much from each colleague—Don McGure, George Jones, Charles Blair, Calvin Wilkins and Terry Sills including times of dialog and fellowship with pastors and other church leaders. These five associations reflect some dissimi-

larities which necessitate a diversity in any over-all strategy of mission in Kentucky.

For example, though there is an estimated one Kentucky Baptist for every 4.5 Kentuckians, that ratio would vary by area. Western Kentucky, a place known for "wall to wall" Baptists, probably enjoys as much as a one to three ratio, while in eastern Kentucky the ratio might be as high as one to six.

Asking a director of missions in west Kentucky about planting new churches, most would reply: "I don't know where we would put it!" Obviously the needs of west Kentucky would focus more on strengthening existing churches than starting new ones. On the other hand, there are many opportunities in eastern Kentucky for starting churches and missions.

Northern Kentucky is an association which deals not only with Cincinnati's bedroom communities, but has the

heaviest Catholic population in the state. As in Louisville, there is also the reality of the "inner-city." Reaching people in northern Kentucky will inevitably require some different approaches from those in west or east Kentucky.

There are lost people all over the state—in fact, Home Mission Board research suggests that as many as one out of three Kentuckians is lost or unchurched. That's one million Kentuckians!

Some churches can provide more support than others. Such "supporting" churches will play a key role in developing new churches and strengthening existing ones outside their own area. We must identify and bring together the diversity of our strengths and resources into an overall "Kentucky strategy" to address the future. Working together as Kentucky Baptists, there can be a "new world tomorrow."



H. C. Chiles
Clear Creek Baptist School,
Pineville, KY 40977

sunday school lessons

LESSONS FOR AUG. 5, 1984

Life and Work Series

The body of Christ

Ephesians 4:1-7 Paul taught that the Lord has bestowed upon every Christian a glorious calling. It is the will for all Christians to work worthily of the high, heavenly and holy calling where-with they are called. To do so they must

have the power of the indwelling Spirit of God. They must manifest the virtues of lowliness, meekness, forbearance and love. With the Lord's help, Christians can walk in this manner. As they do so they bear witness with their lips and their lives in the saving, sanctifying and satisfying power of Christ.

Involved in this appeal to walk worthily are the seven unities: one body, the church; one Spirit, the Holy Spirit; one hope, or resurrection and sharing in glory; one Lord, Jesus Christ; one faith, in Christ the sufficient savior; one baptism, dramatizing the death, burial and resurrection of Christ; and one God, the father of every Christian, who is sufficient for all the needs of Christians. Christ makes these various gifts (verse seven) and they are always bestowments of grace and never measured by our merits.

Ephesians 4:11-12 Christ's gifts are enumerated in verse 11. "Apostles" are called, separated, endowed, ordained and sent forth as ambassadors for Christ. "Prophets" have a peculiar insight into the will of God and have received a definite commission to speak for him. "Evangelists" go into regions where churches have not been established and proclaim the gospel to those who have not heard it and introduce them to Christ. "Pastors and teachers" (two functions of the same office) have the oversight of churches and seek to give spiritual instruction and guidance to the members.

Ephesians 4:13-16 While it is obvious that the ideal set forth in verse 13 will not be realized fully until we enter the presence of our Lord in glory, too much stress cannot be laid on the fact that every child of God has a definite work to do for him on earth. Discover what God wants you to do and then do your very best for him who gave himself for you. Grow into spiritual maturity and be established in the truth, so that you can avoid being disturbed or swayed by any false teachers. Hearing the truth and speaking it in love constitute a means by which this may be accomplished.

International Series

Last days of a kingdom

2 Kings 17:5-6 The Assyrians' initial attempt to capture the valuable silver mines, to acquire a port on the Mediterranean Sea and to gain control of the main trade route from the east to the west was a colossal failure, but they resolved to try again. At the time which they deemed opportune the cruel Assyrians invaded Israel, besieged the capital city of Samaria, captured 27,290 prisoners and deported them to Mesopotamia, where the captives lost their identity in another culture.

2 Kings 17:7-12 Instead of being grateful to God for delivering them from their Egyptian oppressor, the

Israelites turned away from God into the paths of disobedience. In direct opposition to the divine prohibition, they erected idols and burned incense to heathen deities. Their idolatry was not due to ignorance of God's will, but to their perverseness.

2 Kings 17:12-18 The unfaithfulness of the Israelites was in marked contrast to the faithfulness of God. God repeatedly sent some of his noblest prophets to plead with them to turn from their wicked ways. Whether God used a seer who saw visions or a prophet who spoke or recorded the message of God, each and every one of them warned of judgment and called for obedience to God, but most of their pleading was in vain.

Because the Israelites persisted in their refusal to turn from their wicked ways, it became necessary for God to send judgment upon them. When his righteous anger finally reached a climax, God delivered them into the hands of a heathen king and they were taken away into cruel and merciless bondage. The punishment was severe, but certainly not any more than was deserved because of their terrible and willful sins. As an evidence of the depths to which sin will take a people who ignore or disobey the word and will of God, the Israelites fell into what may have been the basest of all religious practices, namely, throwing their children into sacrificial fires in a vain effort to appease the wrath of the heathen god Molech.

baptist forum

Resolution supports women ordination

The following resolution was passed unanimously by Jefferson Street Baptist Chapel at the monthly business meeting June 27:

Whereas, the 1984 Southern Baptist Convention resolved that "we encourage the service of women in all aspects

of church life and work other than pastoral functions and leadership roles entailing ordination;" and

We, Jefferson Street Baptist Chapel of Louisville, Ky., have ordained three women to the gospel ministry, not excluding pastoral leadership from their calling; and

We, as a congregation, reject the 1984 Southern Baptist Convention's interpretation of the scriptures regarding designated positions of authority for men and women and designated roles of ministry for men and women; and

We believe that the ordination of women and the leadership of women in ministry are consistent with the scriptures as they attest to personal freedom in Christ and responsibility to Christ, and further consistent with Southern Baptist polity and the autonomy of the local church;

Therefore, be it resolved, that we reaffirm our ordination of Carol Ross-Irwin, Mary Harrison and Cheri

Wright-Murphy; and

We accept our responsibility to encourage and assist women in discovering and practicing their gifts for the fulfillment of the Church; and

We are committed to the equality of all believers and will continue to support and ordain women and men to the gospel ministry, affirming their leadership in churches, agencies and committees affiliated with the Southern Baptist Convention.

Deborah McSwain,
Larkin Rossiter,

authors of the resolution

Claude Drouet,

moderator of the business meeting

Janice Elliott,

church clerk

'Alien immersion' questioned

Since 1948 I have been an ordained Baptist minister and have pastored

small churches in Kentucky, but one thing has me stumped: Where did the term alien immersion come from? Certainly not the Bible, for I have searched every book in the New Testament and have found no such scripture. Acts 19:3-6 is the only place that I can find where any one was re-baptized, and that was because they had not received the Holy Ghost. I do not want the tradition of the elders, but scripture, which gives a Baptist only the right to baptize a person. We teach that baptism has no merit for salvation, but in the same breath we say unless an individual is baptized by a Baptist he really has not been scripturally baptized.

To me this is pharisaic in the 10th degree. Now please, you seminary people ought to have the correct answer to this problem. No answer from what we have always done, but give me some Bible verses to back this alien immersion statement up.

Douglas Miller, Ravenna



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Celebration time

We are going to have a celebration soon at Clear Creek. On Aug. 7 at 2 p.m. we will have the groundbreaking for our new family life center at Clear Creek. You are most cordially invited to attend.

As I think of our groundbreaking, I am reminded of different celebrations in the Bible. When Israel built the temple under Solomon's leadership there was a great celebration lasting 14 days. The people "went into their tents joyful and glad of heart for all the

goodness that the Lord had done" (1 Kings 8:66).

When Nehemiah led the people to rebuild the wall of Jerusalem he urged them to "Go your way, eat the fat and drink the sweet . . . for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:10).

We feel this spirit of joy and celebration at Clear Creek these days. God has been so good to us. Through much adversity this school has been true and faithful to the Word of God for 58 years. The history of Clear Creek is filled with inspiration of dreaming, praying and building. L. C. Kelly dreamed of a school for the training of God's ministers. He and others prayed and Clear Creek Baptist School came into being. Over the years, needs would arise. Kelly and later Merrill Aldridge would lead the Clear Creek family to dream, pray and build. God has blessed

this ministry far beyond what we could imagine.

More than 1100 of God's choicest men serving all over this land bear testimony to God's grace and goodness and his blessing from our school. Truly we have much to rejoice about at Clear Creek.

And now God has laid on our hearts the dream of a multi-purpose facility whereby our men and their families can be better trained and equipped as ministers of Christ. We have prepared for the beginning of construction for more than a year. Some of the funds have been raised although much more is needed.

And on Tuesday, Aug. 7 at 2 p.m. we will have our official groundbreaking. It will be a wonderful time of celebration. I hope that you can join us. Remember, on Aug. 7 it is "Celebration Time" at Clear Creek Baptist School!



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Terminally ill

We have a problem. It has to do with enrolment. Most private schools have a problem with enrolment. They work very hard to attract students, do a lot of advertising, put on a real recruiting effort, print slick brochures.

But Oneida has a different sort of

problem. We have too many seeking to come. Yet we feel, after a five-fold increase in enrolment, that we must not add any more beds. We are big enough to have a comprehensive program yet small enough to know and work with our boys and girls as individuals.

We are not recruiting at Oneida. But we are working day and night receiving guests, showing aspiring students and their loved ones around. They have heard of us from someone else, a present or former student, parents of students or alumni, or neighbors who knew someone else who came to Oneida and really liked their experience here. Not everyone has the same experience or shares a good feeling about their days at Oneida, but enough do that their word of mouth has us swamped with prospective students.

A wonderful Christian girl, who found herself here three years and recently graduated, writes: "I don't know exactly how to say some of the things I want but I'll search and pray and words will come. Thank you and the teachers. Graduation was beautiful and I have faith in God and memories of what Oneida means to me. I am thankful not only for what Oneida is but what Oneida has made of me. All the things that God granted come to mind and all the dreams.

"I'll keep Oneida close always in my prayers and it will be a part of me forever. In big and small ways the love

and the friends will be kept in our hearts. I know there is a series of stepping stones in the big world and they can only be taken one at a time.

"Reaching out to touch new people, meeting and sharing, remembering, persevering, growing and coming together. It's being at peace with myself in search of my destiny. Putting my trust in God and looking forward with faith and strength. I just wanted to let you know how I feel and to send this picture of us together on graduation day."

A Catholic friend writes from South Carolina as she sends a \$25 donation: "Again let me thank you so much for helping us with our son Anthony several years ago. He is grown now and working in Texas. He is a fine young man and we are proud of him. I will always be grateful to your school and you."

From Hamilton, Oh.: "I am the grandmother of Jim Dan. Just a few lines to let you know I am eternally thankful for bestowing the honor of commencement on my little grandson. I am terminally ill and haven't been up to writing to thank you. Jim Dan was so happy and grateful, also his mother. He is so very happy at your school which, in my opinion, our Lord and savior has his hand upon. I pray every night for you and your Christian staff and for God to provide your many needs.

"Jim Dan is a changed young man.

Praise God. I dedicated him to the Lord when he was an infant. You are aware of his dad. I can't call him a father as my Bible reads that a man who does not support his children is lower than an infidel. He still makes threats on our lives. I covet your prayers for my daughter and her little girl's safety. I will never live to see Jim Dan graduate. But I'll look down from heaven with our precious Lord and savior and I will know. In Christ until he comes or takes me home."

We get many letters like the following: "I am writing regarding the bill for Jane's summer session there. My husband still isn't working and hasn't since October '83. I pray soon he will find work and then I can take care of some of this bill. It is impossible for me to pay anything now. We have been borrowing just to live. In fact I borrowed to pay for the regular session with you only charging me \$25.

"Jane loves school there and I cannot say enough words how much I appreciate your way of teaching spiritual things as well as the three R's.

"It is almost impossible for her to go to school if she can't continue there. But I won't be able to pay anything for awhile."

A freshman writes: "I really enjoy it here at Oneida. Algebra is giving me a bit of a problem but I think I'll live. I'm sorting my life out. God has blessed me and I love Him so much."



Eldred M. Taylor
Executive Director
10801 Shelbyville Road
Middletown, KY 40243

homes for children

This is it!

It is my privilege to write and speak often about your ministry to children. I am most happy to do this because there is so much about which to write and speak. There never seems to be enough space when writing nor enough time when speaking. One involved with

and caught up in helping dependent, neglected, hurting children has much to tell.

First, there are the needs. Children caught in circumstances beyond their control and helpless to change their circumstances need the loving care and discipline of Baptist Homes for Children. Regardless of the cause, as Christians we stand ready to help.

Second, we can write and speak about the services our program provides. There are temporary emergency shelters, two campuses, home for unwed mothers, foster homes and adoption services. All of these phases of ministry are designed to nurture children and help them spiritually, emotionally, socially, educationally and physically.

Third, we can write and speak about our successes in the lives of these young people. However, instead of my writing about victories in the lives of youth, I will share a portion of a letter

from a mother. This letter, written to Larry, one of our houseparents, came from a grateful mother a few days ago.

Dear Larry,

I would like to say thanks to you and the staff at Spring Meadows for the help you gave Bill (not real name). I prayed so much for Bill to find someone who would try to understand and help him work through his problems.

You have meant so much to Bill, being his friend. And I know that you will be blessed in a special way.

Bill is working every day, or I should say night, and going to school every day. He also has bought a car. He is almost like a different person. He seems so mature in his ways and his thinking. He works every night and gets up at 6:30 a.m. to get off to school.

I just wanted to say I am really grateful for your help.

A Friend in Christ
(signed by a mother)

baptist news in brief

Journeyman application deadline set at Aug. 15

Those who want to be included in the early group of journeymen from the Southern Baptist Foreign Mission Board next year must have their applications postmarked by Aug. 15.

The journeyman program seeks four-year college graduates age 26 and under who are interested in using their skills on overseas mission fields for two years. Applicants must be active Southern Baptists, U. S. citizens and qualified for specific mission tasks. If not single, they must be childless and married for at least one year. Also, they must be in good physical and emotional health.

Requests for the first group of the 1985-87 term come from missionaries in 36 countries and call for approximately 85 journeymen. Especially needed are teachers and youth and student workers. Other assignments are open for secretaries and business workers, agriculturalists and music workers.

Applicants selected will begin training Jan. 3 and go to the field upon successful completion of training. A second group of journeymen next year will begin training in June. Applications for that group are due in January.

Those interested in applying for service in 1985-87 should contact the Foreign Mission Board immediately. Call Wendy Norvelle in the Personnel Selection Department, (804) 353-0151.

Interfaith Witness Conferences slated

Four Interfaith Witness Conferences, sponsored by the Direct Missions Department of the Kentucky Baptist Convention, will be held around the state in August.

The conference topics, dates and places are as follows: Cults, Mormonism, Jehovah's Witnesses and Seventh Day Adventists, Aug. 13, Eastern Parkway Baptist Church, Louisville; Mormonism, Aug. 16, First Baptist Church, Danville; Jehovah's Witnesses, Aug. 16, Old Yellow Creek Baptist Church, Middlesboro; Jehovah's Witnesses, Aug. 17, First Baptist Church, Pikeville.

Time for each of the conferences will be 7-9 p.m. Allen F. Harrod, pastor, First Baptist Church, Pikeville, will be the conference leader.

Fall recreation lab moved to Lake Barkley

A Rec Lab workshop sponsored by the Church Recreation Department of the Southern Baptist Sunday School Board has been scheduled for Oct. 22-26 at Lake Barkley State Park, near Cadiz.

The conference was originally scheduled to be held in Gatlinburg, Tenn. Oct. 6-10.

Doug Tipps, pastor of River Oaks Baptist Church, Houston, Tex. will be the preacher for the week and Don Blaylock, director of the Student Department of the Kentucky Baptist Convention, music leader.

In addition to a variety of conferences in church recreation, three week-long seminars will be offered. They are adventure recreation, children's home recreation directors and personal development for ministry.

Conferences are designed for church staff members, denominational workers and spouses. No provisions are made

for children.

Cost for the week is \$125 and does not include room and board or travel.

Reservations, accompanied by a \$25 application fee, may be sent to Rec Lab, MSN 166, Nashville, TN 37234.

Homes for Children to receive free air time

A two-minute videotaped spot announcement about the ministry of Kentucky Baptist Homes for Children will be seen on ACTS (American Christian Television System) in August.

According to Tom Moore, director of development and communications for Homes for Children, free air time for the announcement is being provided through the Radio and Television Commission, Ft. Worth, Tex.

Dilday elected by Georgia paper

Robert H. Dilday has been elected associate editor of Christian Index, weekly paper of Georgia Baptist Convention, effective about Sept. 1.

Dilday is currently assistant to the executive director of the Baptist Joint Committee on Public Affairs in Washington.

He was a news writer for the Arkansas Baptist News Magazine for one year. He has also been news writer for Southwestern Baptist Theological Seminary in Ft. Worth, Tex. and an intern with Texas Baptist Christian Life Commission.

He is a graduate of Baylor University and Southwestern Seminary, with additional journalism studies at universities of Georgia, Arkansas and Texas. He is the son of Russell H. Dilday Jr., president of Southwestern Seminary, and Mrs. Dilday.

Mrs. Robert Dilday is the former Nancie Wingo. She is minister to college students at Columbia Baptist Church in Falls Church, Va.

House clears equal access for President's signature

Reversing its May 15 vote, the U. S. House of Representatives has passed legislation making it unlawful for public secondary schools to deny students wishing to meet for religious purposes the same rights provided other voluntary, student-initiated groups.

By a lopsided 337-77 vote, House members agreed to equal access language attached in the Senate to a bill authorizing training programs for math and science teachers. Then, on a 393-15 vote, the House accepted the remaining Senate amendments to the math-science bill (H.R. 1310) clearing the measure for President Reagan's signature.

After final passage, Baptist Joint Committee on Public Affairs executive director James M. Dunn praised the bipartisan leadership which successfully steered the measure through Congress.

Both House votes easily surpassed the two-thirds majority requirement under the procedure used to consider the legislation. The same procedure, which provides for one hour of debate and permits no amendments, was tried on a similar equal access measure sponsored by Rep. Don

Bonker, D-Wash. The 270-151 vote on May 15 was 11 short of the two-thirds needed for passage.

Unlike the original version which provided equal access for voluntary religious meetings during "non-instructional periods" before, after and during the school day, the final version protects such meetings only before and after school. Its language was broadened to bar discrimination on the basis of "religious, political, philosophical or other" content of speech at student meetings.

Southern Baptists ready for Olympic visitors

A list and schedule three feet tall and stretching across three conference room walls details Southern Baptists' plans to witness to an estimated 1.5 million people expected to attend the Summer Olympic Games in Los Angeles.

Staff members of Summer Games Ministries, the Southern Baptist effort to provide a Christian witness at the 23rd Olympiad, claim they are well prepared to deal with the multitudes of people anticipated to converge on the city.

The calendar, covered with dates when volunteer groups will be in Los Angeles to help in Baptist ministries during the Olympics, lists task group meetings and schedules of training seminars for hundreds of local volunteers, as well as details of plans for Baptist ministries during the Olympics.

Southern Baptists are concentrating most of their efforts on reaching people in Exposition Park, stated Elmer Goble, executive director of Summer Game Ministries. The park, he explained, includes the University of Southern California (USC) campus—one of two main Olympic Villages where athletes will reside—and the Coliseum, Sports Arena and the new Olympic swimming pool where much of the Olympic competition will take place. Goble and two local Baptist Student Union directors were appointed by the Los Angeles Olympic Organizing Committee to serve as chaplains in the USC Olympic Village.

Southern Baptists will also provide a ministry center for Olympic visitors and athletes across the street from Exposition Park. It will offer a dinner theatre, crisis assistance and "simply a place to rest" for crowd-weary Olympic visitors, stated Doni Hammonds, a US-2 missionary of the Southern Baptist

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Home Mission Board and center director.

Baptists also will operate a multi-lingual telephone "help line" and information center for visitors wishing information on ministry opportunities, entertainment, church services, transportation and emergency services.

Laxalt prepares push on pro-gambling bill

Sources in the U. S. Senate have confirmed plans by Sen. Paul Laxalt (R-Nev.) to push legislation on gambling advertising through the Senate before lawmakers recess Aug. 10 for the Republican National Convention.

Laxalt, a former casino owner, hopes to get a floor vote soon since "most Senators, much less the public, are not aware of what the bill does," explained one legislative aide. Also, he pointed out, many lawmakers will be away during the next two weeks, which might allow the measure to be debated with only a few Senators present.

Laxalt's bill, S. 1876, would lift federal restrictions on interstate advertising by casinos and state operated lotteries. Under its provisions, casinos and lotteries could advertise even in states where such gambling activities are illegal.

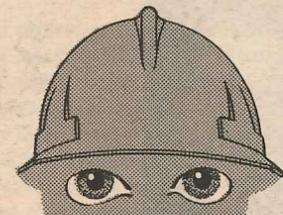
Though companion legislation, introduced by Rep. Harry Reid (D-Nev.), was derailed in a House subcommittee, Senate sources say Laxalt's bill has encountered minimal opposition.

One of the outspoken critics of the bill, Larry Braidfoot of the Southern Baptist Christian Life Commission, believes the legislation, if passed, would "unleash a barrage of pro-gambling advertising into our homes, glorifying every conceivable form of gambling and contributing to a growing national problem."

Braidfoot said it is "imperative" that Southern Baptists and other concerned Christians contact their respective legislators immediately by telephone, telegraph and letter to voice an opinion on the Laxalt bill.

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In Tanzania

Doug Knapp baptizes 4000

by Robert O'Brien

Doug Knapp, 57-year-old agricultural-missionary turned church planter, has discovered persistent cultivation causes churches and baptisms to sprout faster than seeds in the fertile soil of Tanzania's Kyela district.

Knapp and African evangelists have started more than 160 churches since 1975 and baptized at least 11,400 since 1978 in increasing numbers each year in the 1000 square mile district. They began with 476 baptisms in 1978 and topped 5000 last year.

The gains keep coming despite a severe fuel crisis in Tanzania which caused either statistical decreases or no gain in 13 of the country's 22 associations of Baptist churches last year because of decreased mobility of Southern Baptist missionaries.

The 5000 baptisms in 1983 grew mainly out of simultaneous crusades in 1982, led by Knapp and 10 preachers from Florida. The Kyela district has had growing results in five similar crusades every two years since 1976.

This year, a 19 day crusade featuring Knapp and five Tennessee pastors netted 4119 professions of faith. It came after nearly 1000 persons accepted Christ in Bukoba, Tanzania in a shorter crusade led by missionaries David and Betty Ann Whitson and volunteers from Texas and North Carolina.

The latest evangelistic effort in Kyela should yield another bumper crop of baptisms in 1984 for Knapp, who personally immersed 4000 of the 5000 persons baptized there last year.

"If Doug Knapp lived in the U. S., he'd have led the Southern Baptist Convention in baptisms last year," one observer quipped.

Knapp himself takes a more low key approach in analyzing the results.

"I'll have to admit that's a lot of people when you stand there in the water and have them go by, one by one," he said. "But I can't take credit for all that myself. I multiply myself and my efforts through the lives of other men.

"I do a lot of preaching and personal witnessing, but I obviously can't get around and start all those churches and win all those people myself," he continued. "I feel like my gift is more in planning, leading and feeding Christians than in evangelism."

Knapp's work really began to grow when he selected and trained five successful Tanzanian pastors to evangelize and plant churches in five natural divisions of Kyela district.

He had noticed each of the five bivocational farmer-pastors had built large congregations and planted a number of other churches as far as they could reach in their home areas.

That got him to wondering if they could do the same thing in more distant places if they could give full time and had the necessary mobility and resources.

They could, and they did. Now the five fan out through their areas on motorcycles Knapp was able to provide. Their work has even overflowed the banks of the Songwe River which separates Tanzania's Kyela district from the neighboring country of Malawi.

African evangelist Simoni Mwambodi, who could probably qualify as Tanzania Baptists' first "foreign" missionary, crossed the Songwe and started six churches in Malawi. He expects soon to add seven more and eventually form an association.

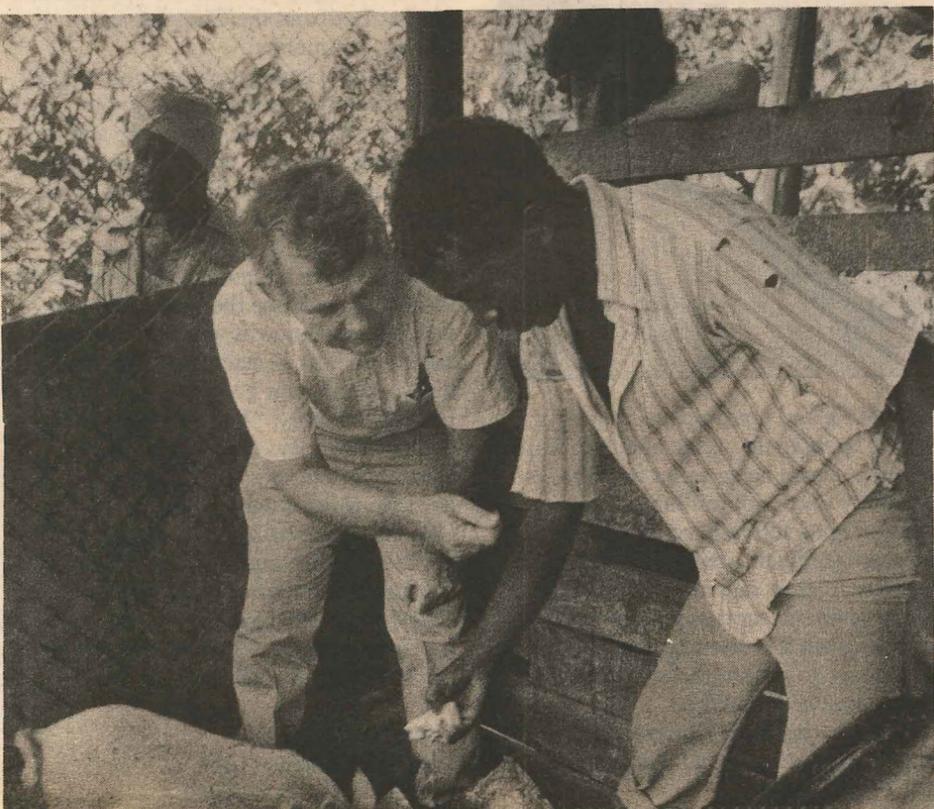
The Malawi churches, distant from the nearest Southern Baptist mission work in the country, will result in a new growth point to boost the work of Malawi Baptists.

Doug and Evelyn Knapp live in a converted barn at the Baptist Demonstration Farm in Kyela district, which still serves as a hub of agricultural ministries. But now they place more emphasis on evangelism, church planting and construction, follow-up and leadership training. The district recently counted its 200th church, topping a goal the Knapps set to achieve before going on furlough later this year.

Overwhelming need in evangelism and church development has caused a variety of missionary specialists in many countries to turn in that direction. They see the need, realize pastors in the states aren't responding to it in large enough numbers and get permission to shift their emphasis.

Knapp feels he and his wife gained entree into the lives of Tanzanians through their 20 year record in the country and their agricultural specialty, which helped improve the quality of lives.

"We're not coming to them cold," Knapp said. "They'll listen to Baptists because they know us and trust us."



In upper left photo, Doug Knapp [front right] and Simoni Mwambobi [back right] baptize together in the Songwe River, part of the border between Malawi and Tanzania. Mwambobi is one of five bivocational pastors who work with Knapp to evangelize and plant churches in the Kyela district.

In center photo, Doug Knapp demonstrates agricultural methods at a Vegetable Field Day at the Baptist church in Changala village in Tanzania. Ayubu Mwakalinga [seated right], a pastor who directs evangelism in the area, interprets into the local dialect.

In bottom left photo, Doug Knapp helps feed baby pigs while his wife, Evelyn, looks on at the Knapps' rural Tanzania home and farm. Knapp went to Tanzania as an agricultural missionary but now spends much of his time in evangelism and church planting in the Kyela area.

Christian Caring

The time was April 6, 1984, twelve minutes after ten in the morning. The door to my office was partially open to the hallway. A few feet away, a conversation was taking place. I returned the phone to the receiver and listened to what was being said.

The conversation was between a man and woman who were in the process of checking out of the hospital.

Woman: I see you are going home, too. You were just down the hall from me? (Questioning)

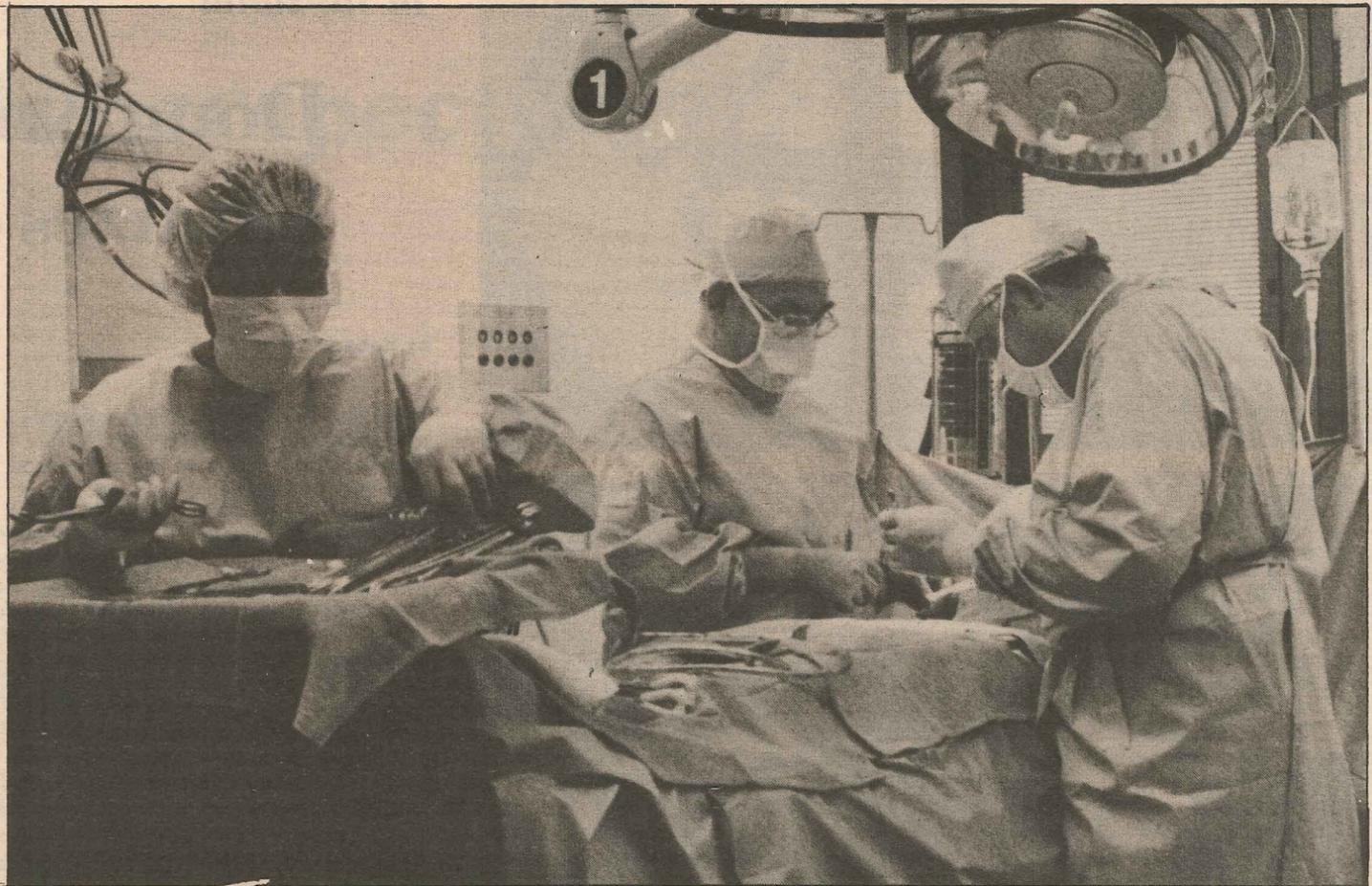
Man: Yes, I feel so much better. I am going home. The people here are so caring!

Woman: They make you feel so special here! I am going to miss the girls (nurses and other staff) on my floor.

Man: I'm going to come back and visit. They do more than just care for you!

This conversation is just one of many that gives witness to the caring that goes on each day in this place of healing.

I want us to look today at Christian caring. We in the hospital industry are



“Pastoral care people are not the only ones who offer Christian care in our hospitals. Many of our staff have and do share their faith as a part of their caring.”

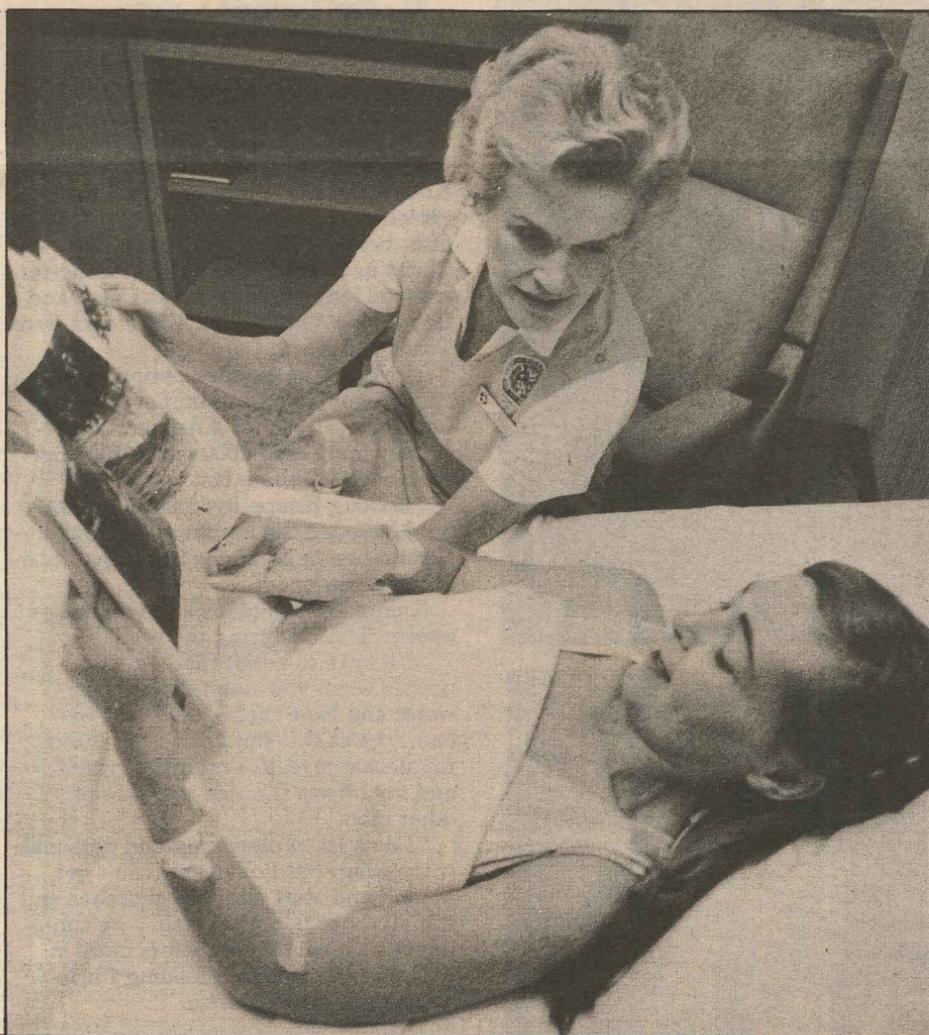
concerned about the quality care that is given to our patients and families. We have a history that says we came into being as a ministry of Christian caring.

First, let us look to understand caring. The word “cura” from Latin has the primary meaning of care. Occasionally the meaning is specialized to signify “healing” or the means by which healing is effected. The art of healing has centered for years on the restoration of functional wholeness that has been impaired.

Although the specific causes of a lack of wholeness are often complex, there are four general categories of causal factors: 1) A person can have a *defect* like being born handicapped; 2) *Distortion* can occur by loss of limb or other injury; 3) *Invasion* of the organism by a foreign hostile object, like viruses, bacteria or chemicals, can also create less than whole conditions; and 4) For some, a conscious or unconscious decision not to function at a level of wholeness is the cause of illness. Since the beginning of recorded history, the concept of sickness has denoted a condition of unwholeness. The whole person is the focus of hospital ministry. The healing that the Christian minister and the Christian community seek to effect has a clear center in functional wholeness.

Erik Erikson, a psychologist, defines *care* as the widening concern for what has been generated by love, necessity or accident. It overcomes the ambivalence adhering to irreversible obligation. Erikson says that in our caring we impart a meaning to the words we teach that gradually outline a particular world view, image and style of fellowship.

In 1971, Milton Mayeroff wrote a small book, *On Caring*. In the book, he picks up the same theme that caring is



helping others to grow. “To care for another person in the most significant sense is to help them to grow and actualize themselves.” To reach for wholeness has the same meaning.

Mayeroff says that the major ingredients of caring include: *Knowing* the person in their strengths and weaknesses; Learning from our own *history* or past experience; Possessing a *patience* with people that is not passive but filled with hope for them and their situation; Being able to be *honest* as a positive engaging part of a relationship; Learning to *trust* the

relationship and not trying to control it; Having *humility* that is the ability to learn from the person being cared for. *Hope* is the ability to see not just the present situation but a future filled with a sense of the possible. Finally, *courage* — Trust in the other to grow and in my own ability to care gives me courage to go into the unknown, but it is also true that without the courage to go into the unknown, such truth would be impossible.

Our caring to be Christian begins to outline a particular world image and a style of fellowship.

The Gospel of John summarizes discipleship: “A new commandment I give to you: love one another. As I have loved you, so must you love on another. If you have love for one another, then all will know that you are my disciples.” John 13: 34-35.

The essential distinguishing sign of being a follower of Jesus is found in manifesting or showing forth the kind of love and caring which Jesus had for his disciples and those in need.

Caring at its best is done where the caregiver is one who claims Jesus Christ as Lord and Saviour, the supreme ruling principal of life, and a commitment to a Christian community.

Care then may become Christian care when exercised by Christians and by people sustained by Christian faith, but also when the actual substance of it, what is actually done, is enforced by a constant critical dialogue between the Christian and his/her Lord and the Christian and his/her community.

Pastoral care people are not the only ones who offer Christian care in our hospitals. Many of our staff have and do share their faith as a part of their caring.

Earl Duckwall was a patient in our hospital when I was writing this article. During one visit he said, as the nurse turned to leave the room, “She really cares for me.” I could see the tears in his eyes which let me know it was from his heart. I asked him how he had cared for others in his working in our hospital for 30 years. He told this story: “You see, I was a cook and one day I was asked for a recipe. Many of my recipes were in my head. I gave the woman the ingredients needed. Later she came back to say that hers did not turn out like mine.” I said, “You left out the most important ingredient. I always pray while I put things together.” He laughed, and this chaplain saw what Christian care was all about.

James T. Pollard
Director of Pastoral Care
Highlands Baptist Hospital