

Brazilians need woman's touch, Gilliland says

partnership missions

by Marv Knox, Editor

Brazilians need a Kentucky Baptist woman's touch, Dolores J. Gilliland believes.

Gilliland, executive director-treasurer of the Kentucky Baptist Woman's Missionary Union, visited Brazil this fall. She worked with her Brazilian Baptist hosts to assess needs and plan ministries.

Kentucky Baptists are ministry partners with Baptists in Espirito Santo, a seacoast state in south Brazil.

"Our Brazilian partners need our help," Gilliland reported. "We don't want to impose our culture on them. But we can teach them some things, learn from them and give them some help."

Gilliland primarily met with her Brazilian Woman's Missionary Union counterparts.

"The work is similar to ours," she said. "The age groupings are similar, but singles are separated from married women."

"The leaders work strongly in their own churches, but they do not get as involved in statewide work. They need to work strongly across the state, too."

The Brazilians described a variety of needs, she said: "We're going to help them with training and with camps. These are the main areas of help they asked for."

"They also need equipment and materials we take for granted. They have a small office with virtually no equipment. It just breaks your heart. They need microphones, sound equipment, copiers, overhead projectors, musical instruments, flag stands, slide projectors—every kind of WMU thing you can imagine, they need."

"They've even asked for training videos, which they could translate into Portuguese."

The larger Brazilian/Kentucky partnership also has a wish list, she said:

"The orphanage is one of the biggest needs. It is home to 18 girls, most of them unadoptable. It is overcrowded, because

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Baptisms projected to increase 7.7%

by Mark Wingfield

Baptisms in Southern Baptist churches for 1990 are projected to be up nearly 8 percent over the previous year—the largest percentage increase in a decade.

The total number of baptisms projected for the year is 378,000, a 7.7 percent increase over the 351,107 baptisms recorded in 1989, said Clay Price of the Southern Baptist Home Mission Board's research division.

A projected total is not yet available for Kentucky, Price told Bill Jagers, Kentucky Baptist evangelism director.

"Our goal is 17,000 for this year, and I'm very hopeful we will meet it," Jagers said. Kentucky Baptists baptized 15,445 new Christians last year.

Official statistics on baptisms will be

reported by the Southern Baptist Sunday School Board early in 1991. Price's estimate is based upon preliminary data provided by evangelism directors.

The increase in baptisms appears to be a uniform phenomenon across the nation, Price reported.

A major factor in the gain was a six-week revival of "Here's Hope" simultaneous revivals last spring, said Richard Harris, HMB director of mass evangelism.

"There's a significant correlation between baptisms being up and the Here's Hope emphasis," Harris said. "The Here's Hope emphasis caused Southern Baptists to refocus their attention on the priority of direct evangelism. When you have Southern Baptists week by week going out to evangelize, it's going to have an impact."

Earlier research by the board projected

that Here's Hope revivals resulted in 104,000 professions of faith in Christ and 77,700 baptisms.

Kentucky Baptists saw 4,174 professions of faith and 3,532 baptisms through the simultaneous revival campaign.

Home Mission Board President Larry Lewis and evangelism section Vice President Darrel Robinson agreed the increase represents a movement larger than Here's Hope.

"This is an indication of the movement of the Spirit in our churches," Robinson said. "We're seeing our churches more strongly sensitized to reaching people and the spiritual needs of people."

"There's a new emphasis in our churches on reaching people for Christ and on training people to share their faith," Lewis added. (BP)

SBC's Graham leaves Kuwait

by Art Toalston

Southern Baptist worker Maurice Graham was heading home from Kuwait Monday, Dec. 10, in time for Christmas.

"There's been a burst of prayers and a big answer to them," said Dwight Graham of Winchester, Tenn., after learning his younger brother's four-month ordeal in Iraqi-occupied Kuwait had ended.

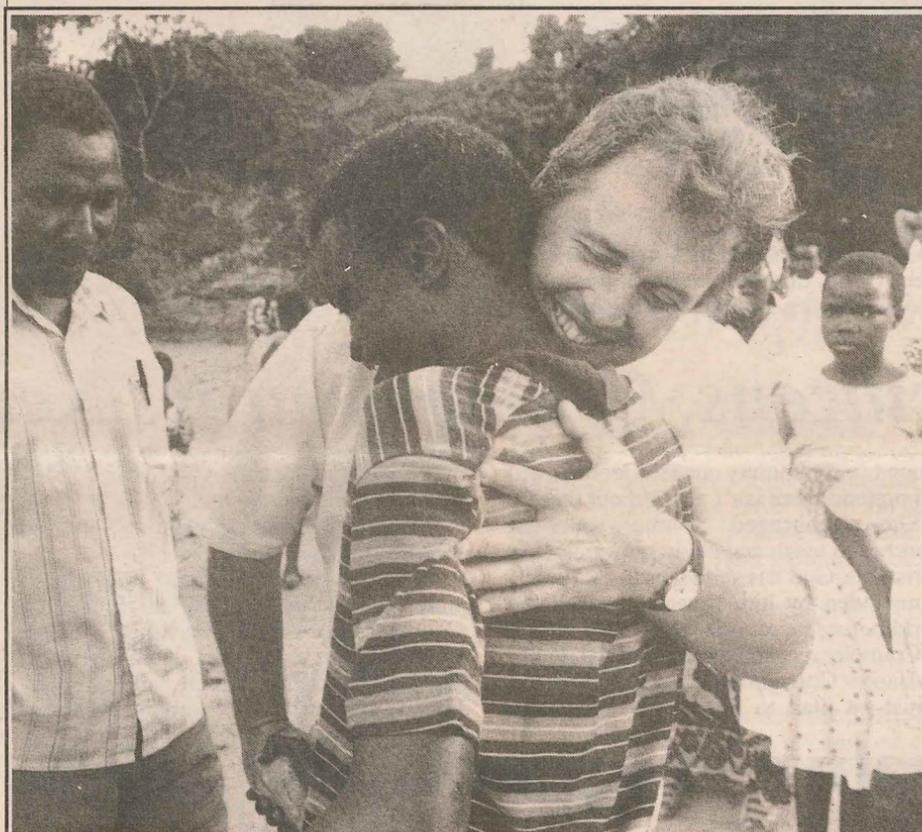
"He's tired; he's worn out," Dwight Graham said. "He's been under a tremendous strain. We know he's safe now."

Officials hoped to arrange a reunion with his wife, Laurie, and sons, Peter, 13, and Aaron, 10, in Nashville Dec. 10, Mrs. Graham's birthday.

The Grahams were Southern Baptists' first full-time workers in Kuwait. They and their sons had been in Kuwait less than three months when Iraq troops stormed the country Aug. 2. They took refuge with U.S. embassy personnel. Graham became the unofficial embassy chaplain, holding prayer services and providing counseling.

Mrs. Graham and their sons left Kuwait Sept. 12 as part of an evacuation of women and children. They have resettled in a home provided by a Nashville church.

They also served in strife-torn Liberia. Graham has expressed a desire for privacy with his family, said Southern Baptist Foreign Mission Board officials. (BP)



CHRISTIAN HUG—Southern Baptist missionary Ralph Bethea congratulates Paul Hamisi after a baptism service at Ushindi Baptist Church in Mombasa, Kenya. Ushindi Church, which meets at Ushindi temporary roof on Lombasa, baptized 276 converts last Easter—and a layperson apologized to visitors because that figure was so low. "Christmas (1989) we had over 600," he explained. (FMB photo by Joanna Pinneo)

Old principles, new techniques needed for '90s

by Jim Newton & Mark Wingfield

Reaching people with the gospel in the 1990s will require mixing time-honored principles with innovative methods before the time is too late, Morris Chapman and Larry Lewis said.

Chapman, president of the Southern Baptist Convention, and Lewis, president of the SBC Home Mission Board, spoke to state evangelism and mission directors during their annual meetings in Scottsdale, Ariz.

"I believe the harvest is passing in America," Chapman told the group. "I believe God is writing across the sky in boxcar letters: Get right."

Delivering this message to America will require new techniques, Chapman declared, because of rapid changes in society: "The profile of America is changing. The Bible Belt is disappearing."

To meet the challenge, "the cry of our hearts needs to be to have a passion for souls," he said. "We need to be personal

soul winners."

In an earlier address, Lewis cited six principles Baptists must not forsake in developing new and innovative methods for reaching people.

- Baptists must proclaim the gospel with celebrative worship that includes exciting music and dynamic preaching "from a red-hot pulpit where God's word is expounded."

- He called for pastors to be prophets, confronting immorality, sin and corruption in society. "Too many times, the pulpit is silent because the pastor does not want to offend anyone."

- Baptists must emphasize quality programming that includes in-depth Bible study, discipleship training and missions education, he said.

- Pointing to the tremendous growth of such mega-churches as the Full Gospel Central Church in Seoul, Korea, Lewis said Baptists need to seriously consider the house-church and cell-group approach.

- Baptist churches need to make evangelism and personal soul-winning the re-

sponsibility of every member, not just the pastor and staff.

- Baptists need to focus on "Christ-centered, Bible-based redemptive ministries" which meet the needs of people in the community. "I believe the best way to reach people is to minister to their needs by asking, 'Where do you hurt and how can we help?'"

- Baptists need to emphasize growth by extension as well as growth by expansion. "The best way for a church to grow is by starting missions wherever the people are," Lewis said. He warned against inner city churches in transitional communities of moving to the suburbs and leaving the inner core without a Baptist witness. Instead, churches must focus on starting new missions to reach racially and ethnically changing communities.

- Baptists must depend upon the power of God through prayer if they are to reach people in the 1990s, he said, noting, "We can't do it in our own strength, but only through the power of God." (BP)

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Military wife calls nation's Christians to prayer

by Kelly Capers

While her husband is on a mission for his country in Saudi Arabia, military wife Cassie McBride is on a mission at home.

Mrs. McBride, a member of Mountain View Baptist Church in El Paso, Texas, is asking Americans to participate in a national Pray for Peace Day. She hopes that on Dec. 24 at 10 p.m. Eastern Standard

Time Americans will join in simultaneous prayer for a peaceful solution to the crisis in the Persian Gulf. The time will be 6 a.m. Christmas Day in Saudi Arabia.

Her husband, Darren, is a sergeant with

the Third Armored Cavalry Forth Squadron HHT based at Fort Bliss, Texas. He has been stationed in the desert northwest of Al Jubail, Saudi Arabia, since Sept. 29.

To initiate a nationwide day of prayer, Mrs. McBride has contacted both religious and secular organizations for support, such as the National Prayer Embassy and several media affiliates. "The Christian agencies have been receptive," she said. "I've got people praying all over the United States that the secular agencies will be, too."

She started her quest by contacting the Evelyn Christenson Ministries from a number on the back of the book "When a Woman Prays," which she, and other Fort Bliss wives have been studying. From there she obtained numbers of other organizations to publicize her project.

"I really believe God's word when two or more gather together he answers prayer," she said. "I believe if we pray for peace, whether Saddam Hussein or President Bush knows it, God is in control and can intercede in the decisions they make."

She maintains regular contact with her husband through letters and receives information about her husband's unit from the 140 other wives in the HHT unit at Fort Bliss.

Mrs. McBride hopes that a national Pray for Peace Day will touch God's heart. "I believe God changes his mind with prayer," she said, recalling Sodom and Gomorrah.

"I hope this nation will turn to God and come to him on our knees." (BP)



FACT OF LIFE—Gas masks are a fact of life in Israel, illustrated by 6-year-old Joel Smith (left), son of Southern Baptist workers David and Marsha Smith. Smith, with an Israeli friend, donned the mask during a school drill to prepare for possible chemical attack from Iraq. Southern Baptist workers also are coping with increasing anti-Americanism among Palestinians. (BP photo by David Smith)

Become world citizens, Crumpler urges Kentucky pastors

by Marc C. Whitt

Southern Baptists must become citizens of the world, Carolyn Weatherford Crumpler told Kentucky Baptist ministers at Georgetown College last week.

Crumpler, former executive director of the Southern Baptist Woman's Missionary Union, and now a pastor's wife in Cincinnati, said, "We can't park in Stamping

Ground (a community outside Georgetown) and pretend there isn't a world out there."

She encouraged Southern Baptist churches to teach and study missions: "As Christians, God has shown us love. We are commanded by him to preach to all the world before he returns."

Crumpler recalled the spirit of the Southern Baptist Convention when Bold Mission Thrust—a plan to present the gospel to

every person on earth by the year 2000—was introduced in the mid-1970s.

"The spirit was overwhelming," she told Kentucky pastors.

Bold Mission Thrust also was responsible for creating the Missions Education Council. This venture tied the Southern Baptist Foreign Mission, Home Mission and Sunday School boards and Brotherhood Commission and Woman's Mission-

ary Union together in a cooperative effort. The new council, in turn, resulted in a greater focus on reaching the world for Christ, Crumpler said.

She was the principal speaker at the college's annual Baptist Pastors' Fellowship. Steve Cook, director of church relations for the college, called the conference "a way for ministers to become rejuvenated to preach and teach God's holy word."

National Cooperative Program up by 2.07%

Southern Baptist Cooperative Program unified budget receipts for November pushed total receipts for the first two months of the 1990-91 budget year to \$23,123,282.

That amount represents a gain of 2.07 percent over the first two months of the previous fiscal year. The current U.S. infla-

tion rate is 6.2 percent.

October receipts had fallen 4.20 percent below the same month last year, but an 8.6 percent increase in November produced the growth balance.

Southern Baptist Convention Executive Committee President Harold C. Bennett

said he was "very pleased with the increase in Cooperative Program receipts in November as opposed to (the decrease) in October."

Bennett also said he was "gratified at the number of state conventions that adopted recommendations in support of world missions through the Cooperative Program."

The total 1990-91 Cooperative Program basic operating budget of \$137,332,523 requires average monthly receipts of \$11,444,377.

Receipts above the basic operating budget will be distributed on a 50-50 basis to program advance and capital needs.

Program advance dollars will be distributed to budgeted entities according to each entity's percentage of the basic operating budget. (BP)

Texas board nixes BU escrow release

The Texas Baptist executive board voted down a motion asking release of escrowed scholarship funds allocated to Baylor University in Waco last week.

The motion to release the funds was defeated by a margin as close as a similar vote at the convention's annual meeting this fall. The first vote failed by 0.7 percent.

Funds for Baylor were placed in escrow after Baylor trustees Sept. 21 unilaterally changed the university charter to shift "sole governance" of the school from 48 convention-elected trustees to a 24-member board of regents.

Baylor leaders said the action protected the school from "fundamentalists," but detractors said the action was high-handed and unethical, if not illegal. (BP)

Porter won't run as employee

Southern Baptist Convention Registration Secretary Lee Porter has announced he will not seek re-election as long as he is employed by the SBC Sunday School Board.

Porter previously was demoted from his post as an editor at the board following publication of remarks he made to a seminary class at the 1990 SBC annual meeting.

In a prepared statement, Porter said: "As part of discussions regarding comments I made during the Southern Baptist Convention in New Orleans, I was informed by the administration of the Baptist Sunday School Board that it would be unwise for me, as a board employee, to continue to hold an (SBC) elected office.

"I regret that my comments ... involved me in denominational politics. I am sorry for the pain and disruption caused by my remarks. I accept the position of the administration. Therefore, as long as I am employed by the board, I will not allow my name to be presented ... for re-election."

"A conscious desire to avoid any appearance of political activity and the time requirements for work assignments were primary reasons for the administration's discussions with Lee Porter," said Gary Cook, the board's vice president for church programs and services. (BP)

Brazil/Kentucky partnership needs more help

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only the first floor is completed. We need to help them finish the second floor, and they could add a third floor.

"They also need Americans to translate Portuguese into English for our partnership medical teams. This is one of the most effective efforts—they work out of churches, meet people's medical needs and share the gospel with them."

In addition to construction and medical teams, the Brazilians also have requested

help from an array of Kentucky volunteers, including musicians, puppeteers, Bible teachers and the Woman's Missionary Union leaders, she noted.

The spiritual needs are great, Gilliland reported. Many Brazilians worship goddesses through hybrid religions that have mixed Catholicism and paganism. Others also worship Satan, she added.

Still, people are receptive to the Christian gospel, she said, recalling how people would listen attentively to Christian wit-

nessing.

Brazilian Baptists also battle the country's immense poverty and staggering inflation. "Abject poverty is one of the 'shockers' of visiting Brazil," Gilliland said. "There's vast wealth, but overwhelming poverty. There seems to be very little in between.

"In the face of all this, the Brazilian Baptist women maintain their motto, 'Our work goes ahead by faith.' And indeed it does."

Kentucky Builders strike a nail for the Lord in New Orleans

by Debbie Moore

Give them some drywall, a bucket of nails and a few gallons of paint, and Kentucky's Baptist Builders can get the job done, this time at New Orleans Baptist Theological Seminary.

At the request of seminary trustee Bill Ray, associate pastor at Severns Valley Baptist Church in Elizabethtown, Baptist

Builders went to New Orleans Seminary for a week this fall to renovate one of the seminary's apartment buildings.

Within four days, the group of 10 men and two women had put up molding and trim for 20 rooms, hung 28 room doors and eight sets of closet doors, then painted everything.

"We try to get the job done like we'd want it done ourselves," said Jerry Gamble,

president of Baptist Builders, a retired high school principal and schoolteacher.

"The seminary is extremely grateful for the wonderful work these men and women have done," said Clay Corvin, the school's vice president for business affairs. Baptist Builders' volunteer labor not only provided needed housing for new students, but also saved the seminary from the city's tremendous labor costs.

Most of this year's team members are from Severns Valley Church, which founded Baptist Builders: Delman Babb, Loy Brasher, E.A. Duvall, Juney Fields, Jerry Gamble and Wayne Hays. Two are from Sonora Baptist Church in Sonora, Eddie Akers and Jim Routt. Four are from Northside Baptist Chapel in Elizabethtown, Jimmy and Donna Coogle and DeWayne and Cindy Wright.

Baptist Builders have taken five trips each year for the past two years to do their brand of missions work: building, renovating and repairing. Every January, they decide what projects to do that year; one out-of-state trip is included in each agenda. Their Kentucky projects this year included making sidewalks at Oneida Baptist Institute in Oneida, building a dormitory at Glen Dale Baptist Children's Home in Glendale, putting siding on a prayer chapel at Clear

Creek Baptist Bible College in Pineville and redoing bathrooms at Campbellsville College in Campbellsville. Other years they have reroofed and rewired buildings, constructed mission church facilities and poured concrete slabs.

Although some team members are retired, others must take off work; some are able to use their vacation time, while others take time without pay.

"All of our men and women are extremely dedicated," Gamble said. Severns Valley Baptist Church pays transportation and evening meal expenses from its Brotherhood budget; but sometimes, team members have to pay their own way, such as last year when they made two week-long trips to San Mateo, Calif., to finish work on a Southern Baptist mission church. Four team members—Routt, the Fields and Duvall—have paid their way to make a few mission trips to Honduras to do construction work.

Each year a notice is written into Severns Valley's bulletin, asking new people to join Baptist Builders. Workers never are turned down. "We take anyone who wants to learn and wants to go," said Gamble. "We can always find a job for them to do," be it sweeping, painting, "or holding someone's hand" to encourage him to keep going, striking another nail for the Lord.



SCHOOLBUILDERS—Juney Fields (left) and Jerry Gamble, members of Baptist Builders from Elizabethtown, ply their trade on the campus of New Orleans Baptist Theological Seminary, where the Builders renovated an apartment building this fall. The group makes five volunteer trips annually. (Photo by Kevin Devine)

Dunn cites 'clear focus,' sees bright future for BJC

by Ron Chaney, Staff Writer
Pat Cole, State Correspondent

Although the Baptist Joint Committee on Public Affairs may have fallen on hard times, its future is anything but bleak, its executive director, James Dunn, predicted last week in Louisville.

Claiming the BJC alone addresses both issues of religious liberty and separation of church and state, Dunn maintained, "No group has such a clear focus."

The organization is not identified with partisan politics and does not endorse candidates or Supreme Court nominees as other groups do, he said.

The BJC is supported by nine Baptist bodies, including the Southern Baptist Convention. However, Southern Baptists voted in June to trim their budget allocation to the Washington-based BJC from \$391,796 to \$50,000 annually.

Speaking at Highland Baptist Church in Louisville Nov. 28, Dunn suggested that a key to the BJC's future success will be its balance between First Amendment emphases on "no establishment" and "free exercise" of religion.

"Our base of support can agree on these issues," he said.

He recounted the contributions of two Baptist figures who had major impact on the Bill of Rights—Roger Williams of Rhode Island and John Leland of Virginia. Noting the 200th anniversary of the Bill of Rights will be celebrated in December 1991, Dunn said Baptists could be proud of their ancestors' role in establishing the First Amendment.

A day later, Dunn called the delicate balance of "no establishment" of religion and the "free exercise" of self-sustaining sects a "formula of chaos."

Appearing Nov. 29 before Students for the Southern Baptist Alliance, a campus organization at Southern Baptist Theological Seminary in Louisville, he declared, "Such an experiment is worth continuing."

Some people may attempt to revise the traditional understanding of church-state separation in an effort to obtain governmental funding for religious causes, he said.

"Could it be that the current re-evaluation of separation of church and state is fueled by an institutional greed for governmental goodies?" Dunn asked. "Could it be that some see that they must re-interpret historic insistence upon disestablishment before they can fund religious programs with public monies?"

South District listens, responds to need of hearing impaired

by Jane Taylor Howell
State Correspondent

What one church can't do alone, several can provide together. Cooperation among four congregations in South District Association of Baptists in Kentucky has resulted in a place where the hearing impaired can cope and worship in a hearing world.

Signing and gesturing, they attend Danville Baptist Deaf Mission, sponsored by the association. They meet regularly at Lexington Avenue Baptist Church in Danville, home of the Kentucky School for the Deaf.

Launched in February 1989, Danville Baptist Deaf Mission is a collective effort

of four churches with deaf ministries. Neither was able to undertake sponsorship by itself, so the association became the catalyst of support.

"When no one church is able to mother a mission, an association-sponsored one offers a unique opportunity," said Bob Morrison, pastor of Perryville Baptist Church in Perryville.

Silence isn't the mission's only unique quality. Deaf members often are on the periphery of activity in a hearing congregation, they report. They take a back seat instead and observe others' actions.

But at Danville Baptist Deaf Mission, the officers are deaf. A Boyce Bible School

student from Louisville, also deaf, preaches. And deaf members teach.

While about 25 people are on the mission's Sunday school roll, attendance normally approaches 35.

A music evangelist, Mark Mitchum, leader of the group "Silent Touch," conducts music for the congregation. On occasion, he also interprets for hearing visitors.

Deaf people often are lonely, Mitchum said. Fellowship through worship offers a chance to meet those of like minds with whom they can communicate, he added.

Brance Long, a Boyce Bible School student, uses a chalkboard as he teaches the Bible study. On it, he draws illustrations to show meaning, while delivering his mes-

sage through signing.

Danville Baptist Deaf Mission members contribute to the utilities expenses of Lexington Avenue Church. They also give to Southern Baptist mission offerings.

South District Director of Missions W. O. Willham observed: "I have been impressed with the spiritual growth of this group. They offer prayer for a woman's Bible study group that meets on Saturdays, for those who are ill and for those who have special needs. They study and want to learn."

Silent prayers with eyes open, hands moving and concerned expressions are synonymous with worship to these Baptists who have heard a call and are responding in love.

No quake; get ready to meet the Lord

editorial

Marv Knox

Did you feel the earth move last week?

Neither did anybody else. Climatologist Iben Browning's predicted calamity along the New Madrid Fault didn't come true. Nor did earthquakes shake the Utah desert and tremble the Japanese mountains.

Folks got ready, though. Well, they got as ready as they could without rebuilding every home, skyscraper, bridge and overpass from Pittsburgh to Little Rock. Disaster teams, including Kentucky Baptists' own disaster relief unit, stood ready. Schools let out. Churches practiced evacuations. Hospitals ran drills. And normal folks like you and me got our water bottled, canned goods stored up, flashlights powered. We even put heavy shoes by the bed so we wouldn't cut our feet on our windows once they became part of our carpet. We were ready.

Fortunately, we didn't have to test our readiness. Nobody wanted to be tested, of course. Serious disaster experts told us a quake measuring 7.6 on the Richter scale would give us all more grief and misery than we could handle. The breeze you felt the middle of last week was a collective sigh of relief.

From an emergency preparedness standpoint, Browning's Scare probably was good for us. Geologists say a major earthquake along a line from Memphis to Paducah is inevitable. We need to keep fresh batteries in our

flashlights, remember where we put the special stash of canned goods and have people trained and ready to respond to catastrophe.

Aside from all that, what did the quake threat do to us spiritually? Until a big scare comes, we take life pretty much for granted. But our lives can end as quickly as an earthquake can break a dam or level a city. The passengers in that jet in Detroit probably thought they were lucky to be out of the earthquake zone, but a crash and explosion took eight lives before they knew they were in danger.

The fact is, you know, we're never certain when we'll step out to meet our Creator.

And that begs a powerful question: Are we as willing to rescue the world from eternal disaster as we are to save our fellow citizens from physical calamity?

If we knew our neighbor had a 50-50 chance of dying next week, would we work as hard to lead her to faith in Christ as we would to get ready for a tornado? If we thought our co-worker would die at dawn, would we share our faith with him as feverishly as we would fight rising floodwaters?

Browning's earthquake didn't shake the world. In hindsight, most of us probably don't remember being very scared. Some day, however, his prediction will come true. And just as certainly as the New Madrid Fault will tremble, every person's life will come to an end.

Let's be as serious about preparing the world for eternity as we were about helping western Kentucky survive an earthquake.

Christmas candle: surprised by hope

down home

Don't you just love Christmas surprises?

Cards from long-lost friends. Better still, phone calls from long-lost friends. Your favorite pie, baked fresh in Mom's own oven. (She still remembers.) Lights on grouchy old Mr. Williams' house; you never thought a Scrooge like that would go in for Christmas cheer.

Surprises make Christmases memorable. That's why I enjoyed being surprised in church a week ago Sunday.

There we were, waiting for the service to start on the first Lord's Day of the season. Tradition demands that a family light the first candle on the Christmas wreath. You know, Mom and Dad and a couple of preschoolers, cute as reindeer. Something like that. Maybe Dad and Mom, and a teen-ager trying to look bored but deep-down excited to be part of the Christmas festivities. Maybe a single parent with children, or a blended family, or even a four-generation clan.

But our pastor knows the power of surprise and symbol. Instead of biological family, he invited spiritual family. "Will all our members and guests who are children of Southern Baptist missionaries please come light the candle?"

From all parts of our sanctuary—as if from all regions of the earth—they journeyed to our Christmas wreath. They had been scattered, just as their parents had spanned the globe. They joined for a common purpose, just as their parents sojourned with a unified goal.

Nine of them stood as David Roper—son of retired missionaries to Jordan, now giving up his law practice to minister to Arabic-speaking people on our own soil—touched flame to Christmas candle.

I say there were nine, but don't bet on it. My eyes were too misty to see.

My tears flowed with joy. I was thrilled to be part of the family of God and a church and denomination that love the Lord and a waiting world.

My tears flowed with gratitude, for God let me be part of sending these friends and their parents to mission fields. Even as a little boy, my tiny contributions to the Cooperative Program and the Lottie Moon Christmas Offering sent them around the globe. How lucky to be a part of something so big.

And my tears flowed with sadness. Just as no minister would send a broken family to light the Christmas wreath, all Southern Baptists can't stand in harmony and light the same candle—at least without shouting and shoving.

I'm glad David lit the candle of hope. As the "missionary kids" went back to their seats, that tiny flame reminded me that our hope is not in our good deeds, nor in our ability to compromise or convince.

Our hope, of course, is in the One whose birth we celebrate. Jesus. Emmanuel. God with us. —Marv Knox

What's it like to be a preacher, Preacher?

guest editorial

by Ralph Duncan

A little boy asked the question one day. It was a sincere question: "What's it like to be a preacher, Preacher?"

My friend, Ray O. Jones, a Baptist pastor in Virginia, and I have attempted to answer the simple, yet frustrating and complex question.

What's it like to be a preacher? It's like so many other things in life and yet so unlike anything else. It's being loved and unloved, wanted and unwanted, understood and misunderstood. It's being warmly received and firmly rejected. It's being looked upon with an awesome respect by some people and held in open contempt by others.

What's it like to be a preacher? It's twelve hours a day and on call around the clock. It's constantly preparing and preaching more sermons, writing more articles, and always searching for new ideas that will help communicate the ageless message of Calvary.

It's joy; it's sadness. It's like briefly

attending a little girl's birthday party because it was so important that "her preacher" be there and then rushing off to conduct a funeral.

It's like seeing your own little girl crying because her feet are hurting as she goes out the front door to catch the school bus. She's out grown her shoes and daddy doesn't have the money to buy her new ones. Ralph Duncan left the ministry that snowy day for about 20 minutes! I stayed with my calling and a day or two later God provided some extra money so my own little girl could have a new pair of shoes that didn't hurt her feet. (And at that time it was being said, "The only reason he's a preacher is the money he gets out of it.")

What's it like to be a preacher? It's sharing the delight of a couple whose business is prospering so well that before long they will be wealthy, and then stopping by another home that same day to make sure that couple has enough to eat until the husband gets a paycheck on his new job.

What's it like to be a preacher? It's riding the hospital elevator and wondering how many times that square box has lifted me to another patient and how much or how little I've helped.

It's uniting a couple in marriage and when they are fed up with one another having them come back and ask you to help put the pieces of broken hearts and a broken home together again.

What's it like to be a preacher? It's turning into your own driveway, dead dog tired and determined to flop on the couch, watch a silly TV show, and shut out the world's troubles, and the telephone rings. Can you please come to the hospital? A patient who doesn't have a pastor will have open heart surgery tomorrow and he's scared to death. They think you can help him.

What's it like to be a preacher? It's going back to the church where you were pastor many years ago to help ordain some new deacons. When the ordination service is over, one of the new deacons weeps on your shoulder and declares, "Oh, Preacher, if it hadn't been for you, I would still be a drunk."

If you think this message is frustrating, well, that's what it's like to be a preacher. But the ministry is rewarding. It's uplifting. It's hoping that one day I'll hear the Lord say, "Well done, thou good and faithful servant."

Ralph Duncan is pastor of Springfield Baptist Church in Bimble.

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viewpoint

World waits for Baptists to imitate Moon

by Bill Hall

Lottie Moon! A human monolith among missionaries. She who did so much with so little, would challenge us who do so little with so much.

I note a statement from the report of the China Mission of Nov. 1, 1912: "Five hundred Christians in Pingtu county (China) were on the verge of starvation. Thousands would die without a chance to know Christ, if help was not given. It was the story of those Pingtu Christians that wrung Lottie Moon's heart. Out of her small resources she gave all that she had. ..."

You know the rest of the story. The tiny, but terrific, little missionary starved to death after depleting her meager bank account and food supply to feed her beloved Chinese believers.

It was Christmas Eve, 1912. The ship rode gently at anchor, in the harbor at Kobe, Japan. Lottie Moon lay in her bunk, very ill. A Miss Miller sat by her side to attend to her needs. For a long time Lottie showed no

sign of consciousness. Suddenly, she stirred, seeming to be looking for someone. Miss Miller bent close as Lottie's lips moved to say something. She whispered a Chinese name. Her frail, little hands were clasped together in the Chinese fashion of greeting, then gently unclasped. Clearly, she was seeing the forms and faces of those she had won to Christ, who had preceded her to heaven. For a while, she continued to greet old friends with a whispered word, accompanied by the clasping and unclasping of hands. She was fellowshiping with her dear, Chinese women of Tengchow and Pingtu, and the villages round about North China, whom she had joyously told of the heavenly home. Then, with a final greeting to some long, lost friend, the gentle but stalwart, spirit went home to God.

"Lottie Moon, Virginia's gifted daughter, God's precious gift to China, was, herself a Christmas gift to heaven, for 'twas Christmas Eve." (Lawrence)

No wonder that the greatest annual missionary offering in history is named for

Lottie Moon. It is her mission extended in time and space.

She, herself, wrote of it in a letter to the Foreign Missions Journal (now, "The Commission") dated December 1887. "Need it be said why the week before Christmas is chosen?" she wrote, then went on to answer, "Is it not the festive season, when families and friends exchange gifts in memory of the Gift laid on the altar of the world for the redemption of the human race, the most appropriate time to consecrate a portion from both abounding riches and scant poverty to send forth the good tidings of great joy into all the earth?"

Fellow Southern Baptists, we are challenged by her example as well as world needs, to give a Lottie Moon Christmas Offering at least 15 percent above last year's gift. Dare we to do little with much when Lottie Moon did so much with so little?

The world waits!

Bill Hall is pastor of Gethsemane Baptist Church in Danville and a Southern Baptist Foreign Mission Board trustee.

Support missions offering for many reasons

by James E. Jones

Recently my wife and I attended the dedication of the beautiful Student Life Building on the campus of Southern Seminary. As we stood before the magnificent portrait of Lottie Moon, the presence of that dear lady overwhelmed the both of us. She grew up with culture, wealth and educational advantages far above the standards of her day. She left all of this and sailed for China as a missionary in September 1873. During the next 40 years, she gave her ultimate sacrifice ... living and telling the Good News of Jesus Christ and sharing her food to the point of starvation.

Today, Lottie Moon's dedication in Christian mission continues through the lives of other Southern Baptist missionaries, and her concern for missions is continued through the Lottie Moon Christmas Offering for Foreign Missions.

The Bill Wallace Hospital in Buson, Korea, is a recipient of the Lottie Moon Offering. An average of 10 babies a day are

born in that hospital. There are 24 surgeries on an average day. There is an average of 18,900 people ministered to per month. The hospital sees an average of 700 people per day. Two hundred people accept Christ each month through the work of the chaplains.

Theological education is tremendously supported by the Lottie Moon Offering. I saw this during a visit to the seminary in Venezuela.

Students were helped financially, and much equipment has been purchased by this offering.

The missionaries in Kenya showed me many churches that had been built with money from mission offering. Young ladies were learning to type on typewriters purchased by Lottie Moon Offerings. Many Kentucky Baptists have worked in churches in Brazil whose land was bought and buildings built with money from the Christmas offering.

The Lottie Moon Offering comprises approximately 50 percent of all the Foreign

Mission Budget, which supports the work of nearly 4,000 foreign missionaries in 120 countries around the world, and seven others have been approved, awaiting personnel.

Last year, 227,564 people came to know the Lord through our foreign mission efforts and the work of the Holy Spirit. There was one baptism every two minutes and over 600 new believers every day.

For all of the above reasons, I enthusiastically support the Lottie Moon Foreign Mission Offering. I encourage every pastor and layperson to support the Lottie Moon Offering as never before.

Let us join together as Kentucky Baptists to increase our Lottie Moon goal by at least 15 percent.

The next time you are on the campus of Southern Seminary, look at the portrait of Lottie Moon. She, foreign missions and the Lottie Moon Christmas Offering are inseparable.

James E. Jones is pastor of Campbellsville Baptist Church in Campbellsville



William W. (Bill) Marshall
Executive Secretary-Treasurer
Box 43433
Middletown, KY 40253

on
mission
together

Baptists and earthquakes

I am writing this column at a location almost half way between Louisville and Paducah.

The earthquake didn't happen on schedule, even though lots of reporters were nearby and school children by the hundreds were kept at home. Some folks stayed up all night on Dec. 3.

Many of the reporters have now gone home. Children have returned to school. Much of the anxiety has dissipated, even though many folks still anticipate an earthquake sometime in the future.

There are probably some parallels, if one stretches it a bit, to our recent Kentucky Baptist Convention in Paducah. Now that the "dust has settled" some, I feel a little more informed about making these "parallel" observations.

The one word which most nearly describes the feeling on the part of most Kentucky Baptists is relief.

The anticipation of serious conflict raised the anxiety level of Kentucky Baptists to the highest level in years—certainly in my eight years as executive secretary.

Thus, when the convention concluded without the anticipated conflict, the relief factor was probably equal to the prior anxiety.

Most, if not all, messengers went home with some positive impressions and experiences. And no "side" went home with all the marbles.

Reporters were there in numbers greater than ever before. Conflict in the SBC lured several to Paducah expecting, perhaps, to see a broadening of that conflict to our state convention. At the end, there was relatively little to write about except positive stuff. Reporters who came to Paducah to see a "Baptist earthquake" went home disappointed.

Whether there will be a "Kentucky Baptist earthquake" next year in Lexington or the year after, who can say?

Unlike natural earthquakes which are beyond human control (and precise prediction), Baptist earthquakes are controllable. People have a lot to do with it.

A new manual titled "How to Prevent Kentucky Baptist Earthquakes" might include:

1. Keep talking and debating with each other personally.

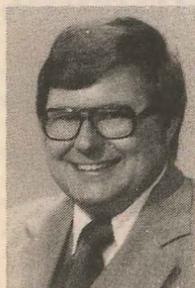
2. Have the courage to be wrong on some issues and the humility to admit it—at least to yourself.

3. Pray for the person(s) you trust least. Without trust, no meaningful relationship can begin or endure.

4. Send the KBC a check for \$100 every time you become angry with someone you related to the controversy.

And just as helpfully, let's keep on doing what we have been doing pretty well together—missions, evangelism, education, and benevolent ministries.

Down deep, I think every Kentucky Baptist would like to avoid an "earthquake."



James H. Cox
Associate Editor

fourth estate

What will I use?

When the executive board of the Kentucky Baptist Convention created its communications division awhile back, some folks hoped for a talented director to lead it.

Most got more than they bargained for.

Perhaps they were thinking of someone with a track record as a skillful writer, photographer, speaker and idea

contributor, with some administrative ability, too.

They got all of that, in fact, and an accomplished singer, entertainer, preacher, designer, computer whiz, advertising and printing thoroughbred, video exponent, marketing analyst, legislative watchdog and Christian businessman, without extra charge.

Some couldn't believe their good fortune when Greg Hancock was elected to the newly-created post a scant five years ago. The recent announcement of his impending departure to enter the private sector is a stunning loss to all Kentucky Baptists.

To recount Hancock's contributions would take awhile. Suffice it to say, many of the hometown stories about Baptists and their churches appearing in county weeklies wouldn't have been there had he not inspired, and—often—produced them. At least a portion of "Here's Hope's" success across the commonwealth last spring can be directly attributed to his unflagging zeal in connecting with media representatives. Through them, tens of thousands of Kentucky citizens learned what Baptists were doing, and were encouraged to participate. Many responded. On and on it goes.

There's another side of Greg Hancock that is worth remembering. While going about his tasks, he never points to himself

but to the Christ who is master of his life. Hancock maintains a genuine concern for folks of many persuasions which is absolutely refreshing. He often employs a delightful sense of humor, interjecting levity into dignified, tense, difficult and dry situations.

When he was communications director in 1975 at Baptist Homes for Children in Middletown, we frequented a Louisville restaurant which boasted an audacious air of reserved dignity. Before assigning its guests to a table, the hostess who greeted the clientele invariably asked: "May I have your name?"

Hancock never let it pass, routinely responding: "Then, what will I use?"

The stately, demure woman seemed properly replused by it. I held my sides laughing. Then he would obediently tell her his name, and she would write it on a seating chart.

Colleagues in the state Baptist Building who have labored alongside him have found Hancock to be supportive, enthusiastic and responsive to their requests for creative expertise as well as for insight. It would seem that they, too, may soon be asking, "Then, what will I use?" For they have witnessed a demonstration of God's love, and their lives have been inordinately blessed by the compassion—and skills—Greg Hancock brought to the workplace.

Nicaragua missionaries settle in after rocky start

by Erich Bridges

They spent their first two months in Nicaragua sleeping on the floor at night.

They've watched an anti-American demonstration from their front gate in Managua, the capital city. They've waited for a bridge to be "disarmed" of anti-personnel mines before crossing it.

They also have felt the cold stares of people on the street who are weary of a decade of revolution, civil war and interfering foreigners of all political stripes coming to the Central American country. And they've joined with those same people in the daily search for affordable food and essentials.

All in all, you could say Jim and Viola Palmer picked an interesting moment to move to Nicaragua.

The Southern Baptist missionary couple, from Marshall and Fort Worth, Texas, arrived in Nicaragua with their two children in early August—barely five months after a bitterly contested national election. The voters had ousted the ruling Sandinistas and installed a loose coalition government led by President Violeta Chamorro.

The Sandinistas were defeated decisively at the polls, but the population remains divided over who should run the country. Who actually is running the country is an open question, according to observers.

The election may have ended the Sandinistas' Marxist revolution and their long

war with the U.S.-backed Contras, but it also plunged the nation even deeper into social and economic chaos.

Prices soar while Nicaragua's currency nose dives; 2 million Nicaraguan cordobas will buy one U.S. dollar.

The economy—battered by years of state controls, war and embargo—has grown even more sickly.

Some Contra forces refuse to disarm. Contra and Sandinista sympathizers brawl in the streets.

What about the Palmers?

"We're beginning to get settled in ... I guess," Palmer reported with a rueful chuckle in late November.

Their furniture finally arrived, so the family doesn't have to sleep on the floor anymore. The kids—Jeremiah, 14, and Rebekah, 10—have their bicycles and are in school, so they're happy, Palmer said. The kitchen is functioning, which makes everybody happy.

"Our grocery bill is high, but the economy is in such a slump there's not a lot of other things to spend money on," said Palmer. "But I don't know how the poor folks are making it. I don't see how people—with daily wages what they are—can even buy beans and rice to feed their families."

Many Nicaraguans, in fact, aren't making it. One of Palmer's assignments is to assist Nicaraguan Baptists in social ministries to help people survive.

"We've just gotten approval for \$50,000 in (Southern Baptist) world hunger funds to try to get some food programs and replanting projects going next year," he explained. "On top of everything else, most rural areas of northern Nicaragua had a drought this past year and harvested very little crops."

"We've tried to assist about 30 or 40 communities in doing small food-for-work projects sponsored by local Baptist churches to get some grains into these communities, and also provide a number of small farmers' loans—about \$200 a family—to help buy feed and fertilizer to plant new crops," he said.

Local churches have received the missionaries warmly. Palmer preaches nearly every week and has taught a seminary extension course for rural pastors. He wants to help in evangelism, church growth, leadership training and "any way Southern Baptists can assist in doing the Lord's work here."

Another key need is church buildings. "Despite all that's going on, churches seem to be filled and are growing by leaps and bounds," Palmer said. "The convention has about 20 churches on a waiting list that don't have worship places. They're meeting in homes or under a shed. We hope to help provide chapels and educational space for them." (BP)



INDIAN NERVE CENTER—Gilberto Sun Xicol, seated, director of Radio K'ekchi' in the K'ekchi' Indian region of Guatemala, and Manuel Tiul, one of the station's announcers, review programming plans for the coming day. The station—built with the help of Southern Baptist missionaries and Lottie Moon Christmas Offering funds—blends spiritual programming with a goal of using the airwaves to help family and friends communicate across this rugged, remote region where telephones are few and far between. (BP photo by Warren Johnson)

Liberian missionaries grieve as fighting continues

by Donald D. Martin

Stripped of clothing and standing at gunpoint in a churchyard, a Liberian Baptist pastor and others were asked, "Who of you knows Jesus?"

The question was posed by an armed rebel—part of a force that captured the port city of Brewerville, Liberia, during last summer's rebel march toward Liberia's besieged capital, Monrovia. As they combed the captured area, a band of rebels found a small group of refugees hiding in a church.

The rebel leader ordered the huddled

group outside and told them to undress. Among the refugees was the pastor, his wife and their four children. The family had escaped Monrovia and walked north to Brewerville. There they had hoped to evacuate by ship to safety. For more than a week the family had lived on grass and water.

Both the pastor and his wife answered the question. Yes, they knew Jesus. At this the leader motioned them from the group, turned to his men and ordered the family shot.

When he heard the order, one rebel soldier balked. Another soldier who recognized the pastor said, "Take your family, get your clothes and go."

But at this the pastor balked. He looked to the group of refugees and said, "But they are my family also. I cannot leave without them."

The rebel leader paused and then said, "OK, all of you go."

The refugees eventually boarded a boat for Ghana and there found food and shelter in a refugee camp.

Jane Park, a Southern Baptist missionary nurse, heard the pastor's story while helping at the Ghana refugee camp. Mrs. Park and her husband, James, of Paducah, Ky., are temporarily assigned to the Baptist seminary in Ghana. In Liberia, Park taught at Liberia Baptist Theological Seminary.

Mrs. Park was the seminary nurse. The Liberian pastor was a recent graduate of the seminary and one of Park's students.

His story and others were shared during a meeting of Southern Baptist missionaries assigned to Liberia but displaced because of the fighting there. Many of the stories ended in tragedy. Others spoke of courage and strength.

The missionaries met in Lome, Togo, not only to share news but to grieve for lost Christian brothers and sisters and pray for Liberia's future. The group of about 40 missionaries also discussed where they will go from here.

During the mission meeting, Billy Bullington, west Africa area director for the Southern Baptist Foreign Mission Board, met with individual missionaries to discuss their future. Some plan to continue in temporary assignments they took after evacuating Liberia early in 1990. Others will commit to two- or three-year assignments in other African countries. A few missionaries have chosen permanent assignments in other countries.

In time, missionaries hope to restart Liberian mission work on two tracks, Bullington said. One track will focus on church planting, evangelism and leadership training while the second will meet social needs. (BP)

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Baptists encouraged in marketplace ministry

by Tim Yarbrough

As a NASA engineer, Elton Tucker helped develop the first space suits worn by astronaut in the Gemini space program. As a medical engineer, he helped develop an implantable device that revolutionized chemotherapy treatment for cancer patients.

But as president of Device Labs, Inc., a medical research firm in Medway, Maine, Tucker said nothing compares to the role he plays each business day as marketplace minister to employees and business associates.

Tucker was one of about 700 lay people, pastors and students attending "The LAOS in Marketplace Evangelism—Boston '90" in Framingham, Mass.

Marketplace ministry is a "natural out-

come of being a Christian," said Tucker, who is a member of First Baptist Church of Sudbury, Mass. Sudbury is located about 20 miles west of Boston. Tucker was instrumental in establishing a marketplace ministry support group in his church about two years ago.

Many Southern Baptists already are carrying the message of Christ into their marketplaces, Tucker said he believes. The problem is they are not recognized by their churches. He said the church needs to affirm and reinforce their marketplace activities.

The Southern Baptist Brotherhood Commission is launching a decade-long emphasis in marketplace ministry and plans to produce materials designed to support and encourage Baptist Men's involvement

in marketplace ministry, said Douglas Beggs, director of the adult division of the Brotherhood Commission.

John Ambra, a career accountant who recently joined the Baptist Convention of New England in Northboro, Mass., as director of business services, said the Bible is clear in its description of the role of pastors and teachers in equipping the saints for the work of service.

"The ministry of going and taking the gospel is everyone's responsibility. It's not just the pastor's role, it's not just the hired help's role," Ambra said. "One of the mind-sets that folks in our churches today have is that taking the gospel to people or witnessing to folks is the pastor's job, or maybe the deacon's job, but it's really everybody's job."

"The shift is coming, I think, based on a lot of need. All of a sudden, with baptisms declining and membership declining and large cities growing up with only 2 to 5 percent of the population Christian, the awareness is here that church as usual will not change our society and our structure," Beggs said.

Reid Hardin, director of the Home Mission Board's lay evangelism department, said Boston '90 kicks off a three-year HMB marketplace evangelism emphasis. A similar kickoff for the West Coast will be held in Anaheim, Calif., in 1991. Four Southern Baptist boards and agencies, the Foreign Mission Board, Woman's Missionary Union, Brotherhood Commission and Baptist Sunday School Board are supporting the marketplace emphasis. (BP)

Make marketplace a mission field, Baptists challenged

by Sarah Zimmerman

Make the marketplace a mission field, more than 700 participants in the first national marketplace evangelism conference were challenged.

Participants in the conference spread out one afternoon at Boston Common, the oldest public park in the country. As mimes and jugglers used creative arts to present an evangelistic message, volunteers conducted a spiritual survey. Initial tallies showed 79 surveys were taken and 14 professions of faith in Christ were reported.

Joel Gregory, new pastor of First Baptist Church of Dallas, said commitment to

evangelism by both clergy and laity is essential.

Gregory also noted that Christians have become disengaged from society. With church gyms, he said Christians no longer rub shoulders with non-Christians at the YMCA. With church schools, Christian students and parents are no longer involved with non-Christians in the public school system. "We could arrange our lives from Sunday to Sunday to never come in contact with the lost world," he said.

Dan MacMillan, Boston newspaper publisher and civic leader, described the non-Christian world of Boston's elite. He was born, raised and continues to live in

Beacon Hill, a neighborhood where houses cost at least \$2 million and less than one half of 1 percent of the residents attend church.

With all of the world's goods at his disposal, MacMillan said, "I didn't need God; I didn't need religion." He became a Christian three years ago when he met church planter David Draper, whom MacMillan described as having a "peace, a calmness and serenity I never had."

In northern cities, MacMillan said, people act as if there is no God, there are no absolutes and that the Ten Commandments are only options.

"I'm utterly convinced they want to be Christians, but they don't know God. They

don't know there's a Savior.

"I'm not telling you to break up your churches—that's where you worship. I'm telling you to get out of them," he said.

Jim Garlow, pastor of Metroplex Chapel in Dallas and leader of Lay Ministry Seminars, said language can effectively deactivate a church. He noted that people who are not paid church staff members refer to themselves as "just" laymen.

"Lay people need to be able to say 'yes' to ministries which use their strongest gifts and to say 'no' without condemnation to those duties which require gifts they do not have." Garlow said that is the key to retaining joy and delight in ministry. (BP)

'Uncommon' day in the Common

by Tim Yarbrough

At one end of the downtown Boston Common, a man stood on a street corner with a bullhorn shouting for political reform.

At another, North Carolina Baptist Men dispensed meals from a 45-foot mobile disaster-relief unit.

In between, amid the hustle and bustle of thousands of people, the gospel of Jesus Christ was being shared through drama, mimes, puppeteers and jugglers.

On the historic 50-acre Boston Common, America's oldest public park, people jogged, walked, ate from street-side vendors or just enjoyed the warmth of the sunny November day. Many also stopped to observe the performances and to ask questions.

The occasion was a three-hour evangelism outreach sponsored by the Greater Boston Baptist Association. The outreach was in conjunction with "The LAOS of Marketplace Evangelism—Boston '90." Boston '90 is the kickoff of a three-year marketplace evangelism emphasis by the Southern Baptist Home Mission Board.

Mike Anders, Region 2 coordinator for North Carolina Baptist Men, said about 700 meals were served during the day. Following the chicken-and-dumpling lunch, sack meals consisting of a ham sandwich, cookie and apple were distributed by the unit.

The presence of the disaster-relief unit at the Common was a minor miracle in itself as permission to park the tractor-trailer rig was secured five days prior to the outreach in the park.

Surveys taken by volunteers for the association resulted in at least nine professions of faith. Leonard Hinton, HMB's associate director of the lay evangelism department, said an additional five professions of faith were made but were not officially reported. (BP)

Pilot churches sought for new ministries

by Sarah Zimmerman

Three hundred Southern Baptist churches are being sought to serve as pilot and model churches in marketplace ministries.

Churches will be asked to participate in a three-year project beginning June 30, 1991. They will serve as examples for other churches wanting to develop lay ministries that take the gospel into the marketplace.

Reid Hardin, director of the Home Mission Board's lay evangelism department, said the program will "affirm ministries already taking place and help other churches intentionally plan to help people minister."

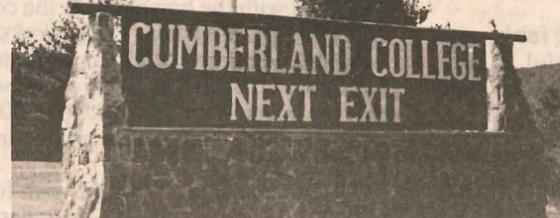
The project was introduced during the national Laos in Marketplace Evangelism conference in Boston.

James Appleby is pastor of Calvary Baptist Church in Renton, Wash., a model

church in the Seattle area. He said the church emphasizes providing spiritual growth and relational support for members, then helping them minister in their marketplace according to their gifts.

Information about being a pilot or model church or developing lay ministries is available from the HMB's lay evangelism department, 1350 Spring Street NW, Atlanta GA 30367. (BP)

CUMBERLAND COLLEGE SALUTES ITS STUDENTS AND ALUMNI IN SAUDI ARABIA



Nathan Langdon, a Marine reservist was in a Cumberland College classroom one week. He was scheduled to lead invocation in Cumberland's chapel service on the following Monday, but before Monday arrived, he was one of those called up for active duty in Operation Desert Shield.

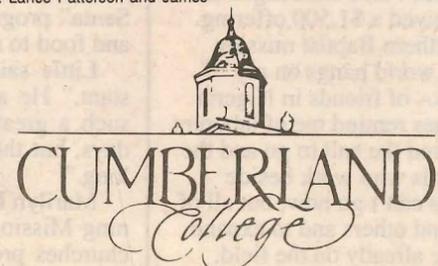
Patrick McKinny joined his older brother at Cumberland College this fall. He is from Dayton, Ohio and a member of the National Guard. He, also, left the classroom for Saudi Arabia.

Billy Morgan is a Cumberland College student from McCreary County and a member of the Kentucky National Guard. He was called out of the classroom to go to Saudi Arabia and to active duty.

Second Lts. Lance Patterson and James

Scaff, recent Cumberland College graduates and active in the campus R.O.T.C., recently wrote a letter to Captain Jeff Johnson, their commanding officer during college. They are platoon leaders in the desert of Saudi Arabia and expressed their gratitude for their training at Cumberland. According to Patterson and Scaff, students should not take anything for granted; Ranger School is imperative because it prepares you for whatever comes your way.

The Cumberland College family is proud of these and others we may not have learned about who are serving the United States in Saudi Arabia. We hope and pray that in God's providence the situation in the Mid East and elsewhere will be peacefully resolved for all concerned.





Bill D. Whittaker
President
Clear Creek Baptist Bible College
Pineville, KY 40977

clear creek chronicle

Sent to all nations

1965 graduates John and Marge Wilson will celebrate Christmas in Southern Africa. This is their second Foreign Mission Board assignment in Transkei. Recent news from them encourages a generous gift to the Lottie Moon foreign mission offering.

"In the midst of a troubled country the Lord is doing a great work. Over a period of three weeks we have seen more than 30 come to know the Lord. This happened after a service in which I baptized 30 others. I preach in our church four times a week. During the past month, I preached at a sawmill camp, a teacher's college, to the employees of a large business and last Saturday I preached three times at the Umtata Hospital. It would surely be the dream of every pastor to have people as I have who are ready to go share the gospel. They are winning people to the Lord every week."

1981 graduates Jim and Jenny Ditty will celebrate Christmas in South Korea. The month also will conclude full-time language study. Ditty writes monthly, and his latest epistle noted: "Jenny has been doing Bible study in our home for housewives on Wednesday and students on Monday. She includes teaching cross-stitch in these sessions. We are limited in our witness only by the limits of our imagination and our faith."

The Dittys and 3,800 other foreign missionaries depend on our faithful response to the Lottie Moon Foreign Mission Offering.

The Clear Creek family heard from Kentucky missionaries Tak and Lana Oue (Japan), James and Jenny Musen (Kenya), missionaries-in-residence James and Shelby Castlen (Philippines and Australia). Former Philippine missionaries Mark Terry and I also challenged the campus. We received a \$1,500 offering.

A map of Southern Baptist mission work around the world hangs on my office wall. Photos of friends in Nigeria and the Philippines remind me of laborers who have answered the call to go and the dedicated nationals who work beside them. Some of us can't go now, but all of us can give to send others and to expand the work of those already on the field. Fields white unto harvest are waiting for our generous response.

mountains to the mississippi

REVIVALS: Russ Adkisson of Brandenburg has coordinated seven lay-led revivals in Kentucky this year with 65 professions of faith. He intends to take a group to Arizona in January to assist in lay-led revivals in 39 churches in the Phoenix area.

PERSONNEL: Pastors—Tom Fisher to Antioch, Bedford. ... Mark Bright to Providence, Campbellsburg. ... Jimmy Rowland to Gethsemane, Louisville, from Campbellsville College staff. ... Arlon Davis to Heidelberg, Heidelberg. ... Bob Swift resigned Northside, Almo. ... Wayne Reid to Bethlehem, Pineville. ... Thurman Sutton resigned Woodbine, Woodbine. ...

Doyle Lester resigned Corinth, Corbin. ... John Engle to Pleasant Grove, Rockhold.

Others—Philli Hector to Ballardsville, Crestwood, as minister of music. ... Milburn Price resigned St. Matthews, Louisville, as minister of music to devote more time to responsibilities at Southern Baptist Theological Seminary in Louisville.

DEATHS: Ralph R. Couey, former pastor of several Kentucky churches—Carlisle, Carlisle; Fourth Avenue, Louisville; Lexington Avenue, Danville and First, Winchester—died Nov. 20.

ORDINATIONS: Ministry—Foy Corley,

pastor of Eighteen Mile, LaGrange, by his home church in Thompston, Ga. ... Larry Gritton, pastor of New Prospect, by Oneida, Oneida. ... Virgil Grant by Main Street, Williamsburg.

Deacons—Jerry Bradshaw and Joe Ginn by Poplar Ridge, Bedford. ... Steve Clark by Immanuel, Paducah. ... Glen Canada, Darrell Miller and Barry Stearman by Green River Memorial, Campbellsville. ... Jeff Ellis by White Oak, Williamsburg.

CORRECTION: In the Nov. 13 issue Tommy Floyd was reported as the pastor of Jackson Memorial, London. He is the interim pastor.

Churches ignore cities, church strategist says

by Pat Cole

Too many evangelical churches are playing "hide and seek" in county seat towns rather than going to metropolitan areas where America's population is becoming increasingly concentrated, stressed an urban church strategist.

Ray Bakke, senior urban consultant for the Lausanne Committee on World Evangelism, noted that 51 percent of the U.S. population lives in 44 metro areas of more than 1 million each. Meanwhile, he said, the church is "locked into structures and patterns and often theological and ideological traditions that keep us from effectiveness."

Bakke, an American Baptist minister, addressed Southern Seminary's eighth Congress on Evangelism. The congress,

which focused on "Evangelizing the City: Possibilities for the 21st Century," was sponsored by the seminary's Billy Graham Center for World Evangelism.

While the church has struggled with "cultural captivity" and inability to adapt to urbanization, Islam has become the fastest growing religion in the U.S., Bakke said. He cited a New York Times story which reported that 9 of 10 converts to Islam are black, urban youths. Bakke said that in his home city of Chicago there are 34 mosques, "most of them standing where the church used to be before it fled."

As a seminary student in the 1960s at Chicago's Northern Baptist Seminary, Bakke discovered that evangelical churches in the city had "fled and taken their inspired, inerrant Bible with them."

Poor need year-round assistance

by Sarah Zimmerman

With food baskets and prison packets, Southern Baptists make Christmas more cheerful for the nation's hungry and homeless. Home missionaries working with the needy say without the help of church groups, Christmas is a headache rather than a holiday.

"No one comes knocking on our door at Christmas or any other time of year volunteering to help," said Larry Miguez, director of the Rachel Sims Baptist Mission in New Orleans. "Christmas becomes a real struggle for us."

The mission provides weekday ministries to every age group, from preschoolers to senior adults. Miguez said he tries to have Christmas parties for each group. Churches are asked to provide refreshments for the party, a \$5 gift for each participant and a Bible story during the party.

He said last year one church sponsored all the parties. This year more churches are involved, but only one church is a Louisiana congregation.

In Gainsville, Ga., area churches donate food and their time to feed 2,000 people on Thanksgiving and Christmas Day. Jack Little, director of church and community ministries for Chattahoochee Baptist Association, said they also participate in a "Secret Santa" program to provide toys, clothing and food to needy families.

Little said his support is "fairly constant." He added, "I'm thankful to have such a great outpouring during the holidays, but the need is really there all year long."

Marilyn Prickett, director of the Johnening Mission Center in Washington, said churches provide Christmas gifts for the children and senior adults involved in the center's programs. Churches also provide

baskets of food to distribute at Thanksgiving and Christmas.

In South Carolina, churches work through the state missions department to provide prisoners with toiletry items and stationery at Christmas. The program began in 1976, and this year plans are to prepare 20,000 packets for distribution by prison chaplains.

Given the chance to make a Christmas wish list for their centers, home missionaries unanimously requested volunteers. They also asked that Baptist churches keep the less fortunate on their gift list all year.

In addition to spiritual growth for program participants, some of their most common year-round requests include:

- Pre-school programs and job counseling. Prickett said the center in the nation's capital had operated a preschool day care, but closed it when it became an economic burden. She would like to see it reopen. She also would like to have an employment counselor on staff to help match people with prospective jobs.

- Repair work. Miguez said the New Orleans center, built in 1949, needs plumbing repairs and reinforcement in the preschool area which is plagued with termites.

- Transportation. Prickett said her center has two vans which constantly need work. Miguez said the New Orleans center uses a station wagon that needs to be replaced.

- Help with the homeless. In the county of 95,000 people where Little works, 140 families have been identified as homeless. A proposed transitional living center would provide housing for families up to 90 days while they seek employment and are trained in living skills.

- Understanding. "I would wish for the middle and upper classes to understand those who are less fortunate and why they are there," Little said. (BP)

However, he pointed out that the Bible speaks about cities and their human need, with 1,200 texts on the cities, 400 on the poor and 300 on oppression.

Bakke also emphasized that the world is becoming increasingly more urban. In the next 10 years, he said, more than 1 billion babies will be born with most births occurring in Asian cities. However, he said, "80 percent of the missionaries of the evangelical church are rural in their origins or in their placement."

"It's not only an urban world, but it's an urban world in rapid motion," he said, adding that people of many nationalities are now residing in cities like Amsterdam, Paris and London: "London used to rule the world, and now the world is in London."

He predicted new U.S. immigration laws "will change the demography of the United States in the next 10 or 15 years."

Ministers, he said, must develop broad world views and multi-lingual skills to adapt to the changing demographic landscape.

In another address, Anthony Campolo, professor of sociology at Eastern College in St. David's, Pa., said "the time has come for the church to initiate the creation of a new social order" to deal with pressing problems in the inner city.

The new order, he said, should not be based on the "dominion theology" of some conservative Christians who strive to make changes by electing Christian leaders. "Jesus chooses not to change the system with power brokers on the top," he said. "He has chosen to change the world from the bottom up."

Campolo advocated that churches help rectify the pervasive unemployment in the inner city by starting small businesses: "When you go into the inner city and gather the underclass together and ask them, 'What do you need?' they are going to say, 'We need jobs.'"

The church has a history of creating institutions to meet social needs, said Campolo, noting the church's establishment of schools and hospitals.

Campolo said he is involved with a church in Philadelphia that puts illiterate high school dropouts to work in a business that salvages useable parts of discarded telephones. The employees, he said, make salaries of \$17 per hour.

"You get a kid who is doing that (and) you got a kid that can learn to read and write in a month, because he has got motivation and he's got a future," Campolo said.

Churches, he emphasized, are ideal places for small business, because they have capital, facilities and members with business expertise.

Churches should preach a gospel that makes converts and releases people from sin, Campolo said. But, he noted, Jesus defined evangelism as declaring "good news for the poor." (BP)



H. C. Chiles
Clear Creek Baptist Bible College
Pineville, KY 40977

sunday school lessons

LESSONS FOR DEC. 16, 1990

Life and Work Series

Bread of life

John 6:26-29 Christ wanted people to understand that he was not merely an earthly king to supply the appetite and needs of their bodies only, but that he was a spiritual and heavenly king. Bread speaks of satisfaction, health and strength. That bread was sent from God into the whole world in order that all who

might partake would become the recipients of eternal life.

John 6:47-51 Because the Jews thought of Jesus as merely one who had grown up in their midst, it is not surprising that they rejected his claim of coming down from heaven. Their minds were simply closed to the truth which they did not want to comprehend. Christ likened himself to bread, a necessity of life. As the body assimilates the food properties derived from the bread, so the reception of Christ by faith results in our assimilation of his life and strength. Christ is adequate for every need of the believer.

John 6:66-69 Irritated by his teachings, the superficial and materialistic throng began to leave him. We read: "From that time many of his disciples went back, and walked no more with him." Turning to the twelve, the savior asked, "Will ye also go away?"

He implied there must be someone to whom people can go, for they cannot live without a master, a guide or a comforter. Peter knew there was no other to whom they could go, who could meet their needs. Do not attempt to live without Christ. Accept him as your savior, enthrone him as the Lord of your life and serve him faithfully until death.

International Series

Those who shall eat in God's kingdom

Luke 12:12-24 Jesus had accepted an invitation to dine in the home of a chief Pharisee, a ruler in the synagogue. Christ

watched the guests picking out the best seat for themselves and was displeased with their struggle to occupy the places of honor at the table.

A guest remarked about the heavenly banquet as though he expected to attend. In response, Christ spoke the parable that is in today's lesson.

The parable presents the gospel of Christ as a sacred feast, prepared by God for hungry hearts. Christ's provision for us is abundant and suitable.

Four things stand out in this parable:

- The repast: A certain distinguished man in the East provided a sumptuous feast, free to the guests, to which he invited many. This parable presents the gospel as a sacred feast prepared by the Lord for hungry hearts.

- The request: "Come." This invitation was free, generous and direct. The parable illustrates the invitation that is extended to all in whose hearing the gospel is proclaimed.

- The reason: "For all things are now ready." In connection with Christ's salvation, everything is ready.

- The response: Those who had been invited to the feast knew they should attend, but they did not want to do so. One man said, "I bought a piece of ground, and I must needs go and see it." Another said, "I have bought five yoke of oxen and I go to prove them." The third man said, "I have married a wife and therefore I can not come." The excuses that people offer today for not coming to the great supper given by our savior are not any better. If people receive the invitation of the gospel to come to Christ, he will forgive their sins.



Curtis C. Mooney
President
10801 Shelbyville Road
Middletown, KY 40243

homes for children

Family time

Three of our biggest holidays, Thanksgiving, Christmas and New Year's are all within 40 days of one another and all are times when families get together. Though it is always a busy time, it is also the time when we slow down long enough to catch up with family and friends.

I am amazed on these holidays at how many out-of-state license plates you see in the small towns of Kentucky. So many of our sons and daughters come back home to visit parents during this time. My own guess is that class reunions would be far more successful if held at this time of year rather than in summer. People just have a natural inclination to come for the holidays.

This year, thousands of our sons and daughters will not be home. They are in a land far from here preparing for what we all hope will not come—a war. For them this will be a lonely Christmas, indeed. I remember my last Christmas in the service. I was stationed at a remote base in Thailand. It was the first time I was ever completely away from family at Christmas. The turkey roll in the chow hall was a long way from the big meal I remembered at home, but most of all I could not celebrate it with those I really wanted to be near. We all need to stop and pray for those men and women and acknowledge our gratitude to them for the sacrifice they are making.

The children at Baptist Homes also will get to visit family over the holidays. Most will get to visit their natural families, and others will spend some time with a visiting resource family. A few of the youth in care will be with us when—at the last minute—family plans change.

Though all of our young people are eagerly looking forward to visiting family, for some, it will be a hard experience. The problems that brought them into care will resurface, and they will learn the hard way that there is a tremendous difference between fantasy and reality. Please pray for our children at this time, that they may have a good time at home and that they will have the strength to endure the heartaches as well.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Letters from Saudi Arabia

At least three of our graduates from last spring are now in Saudi Arabia. Possibly there are other Oneidians there that we are not yet aware of.

Mike telephoned me a few hours before boarding the plane to leave. A letter has now come. It reads in part: "We are about 400 miles from Kuwait. I'm with the 82nd Airborne. We are pulling guard duty. In our spare time we watch movies, play football, volleyball, read books, lift weights. We eat two hot meals a day and one meal ready to eat. We have outside showers and the temperature is about 80-85 degrees. We have to use our sleeping bags at night. We live in a building they built like a warehouse. We sleep on cots, and there are about 200 of

us here at this spot.

"We have to keep in mind that we could go to war at any time. Everyone thinks something is going to happen. 200,000 more troops are coming. There will be no rotation of troops until this thing gets settled or we go to war. Many are stressed out, but I'm doing good.

"Tell me what you have done this school year. Tell me the changes. I have to go guard right now. Hope you will write. Do me a favor and send the Oneida Mountaineer."

Many memories of Mike come back to me as I think of him there in the desert sand many miles from home and Oneida. He came to us nearly four years ago. Today he is a muscular man, nearly 6 feet tall. Then he was a young teen-ager, somewhat withdrawn and could be belligerent.

He matured considerably as we worked with him. He was away from us twice for extended periods. Once was by his choice, one was by ours. So I accepted him in the school three different times. He learned discipline and responsibility. Looking in his file this morning, I find this letter from him in August 1988: "I just thought I would write to see how the place is doing, and how are you doing? Well, Dr. Moore, I hate to say it, but you were right about being away from school. Even though you want to get away, something always wants you to come back. I really miss the place a lot. I really do. I learned a lot that I couldn't learn in public school. I learned more discipline than I ever had in my life. I'm grateful that I had a chance to come down and meet people I really loved. I would really like to hear from you."

Mike came back and went on to graduate. Who could have dreamed where he would be just six months later? Or could have foreseen the situation he and hundreds of thousands of others are

facing. We must pray for each of them, and daily. I am sure that Mike is one that will do his duty. I thank God that we had the privilege of working with him. At the time it did not always seem a privilege. But it was and is a privilege to minister to precious young human souls in a very formative and difficult time of their lives, the teen-age years. We never know what trials each is to experience in life. But we know that Mike and Steve, possibly Carol and others now serving or about to serve on Saudi Arabia, are more spiritually prepared for what lies ahead than they would have been without Oneida. We are grateful that each was ours for a little while.

They and many others were remembered as nearly 170 of our Oneida family shared a family style Thanksgiving dinner together in our beautifully decorated dining room. Nearly 500 others were away from us that day, with their individual families or elsewhere.

No one in the land had a more bounteous or more delicious meal than did we at Oneida. Dietitian Pam Smith, a 1980 graduate, and our staff of cooks had gone all out. A group of our girls did a tremendous job decorating. Our younger staff children had spent some time each day for weeks drawing with crayons beautiful napkin holders for each place. Each was different, reflecting each small child's effort of love. One of our former staff, who had occasion to be with three of our students several days later wrote me: "Obviously, the months there have made an impact. They understand authority, know how to work and enjoy a good laugh. From their extraordinary prayers and singing, God's word has had a direct effect. I wish you could have heard their comments about the Thanksgiving meal, the 'family style' table service; to them the meal had been a real Thanksgiving dinner!"

Ruschlikon trustees grapple with belief statement

by Art Toalston

A first-ever statement of beliefs shared by European Baptists has been drafted by trustees of the Baptist Theological Seminary at Ruschlikon, Switzerland.

Trustees of the 50-student international seminary also are studying the immediate and long-range finances of the institution, as well as the possibility of selling the Ruschlikon property and moving the school.

Four task forces were created as part of the seminary's ongoing effort to respond to opportunities in Eastern Europe and the role the seminary will play in European Baptists' desire for the "re-evangelization of Europe."

The proposed statement of European Baptist beliefs, which has not been released yet, is a response to one of 10 recommendations made by Southern Baptist Foreign Mission Board trustees prior to their May

1989 transfer of ownership of the seminary to the European Baptist Federation.

Although the 10 points were phrased as recommendations, some Foreign Mission Board trustees have voiced an expectation that European Baptists must fulfill each item—especially one "to consider the possibility for a written statement of European Baptist principles common to all European Baptists." It would "give expression to the seminary's biblical commitment," the FMB

trustees said, and would be a statement "to which seminary teachers would subscribe."

A number of European Baptist leaders, meanwhile, have expressed concern that such a statement hints of creedalism, which they traditionally and staunchly have opposed. Some leaders also have feared the drafting of a statement may bring division among European Baptists who differ on various beliefs. Some European Baptists, for example, do not hold to the "eternal security" of those who profess faith in Christ.

A number of confessions of faith have been accepted by Baptists in various European countries over the years, but no general statement of European Baptist beliefs has ever been formulated.

John David Hopper, Ruschlikon seminary president and veteran Southern Baptist representative in Europe, declined to release the proposed statement of European Baptist beliefs, drafted by the seminary's 13 trustees in November. He noted that the trustees undertook the task at the request of the European Baptist Federation's executive committee. That committee, which will meet in April 1991, has received the draft and will decide what steps should be taken next, Hopper said.

The federation's executive committee may decide to forward the draft to the organization's 85-member council, which includes representatives of 26 European Baptist bodies or "unions." The council's next meeting is in September 1991.

The seminary has had financial troubles—most of the projected budget shortfall for the year stems from the declining value of the U.S. dollar in Europe, Hopper said. About 55 percent of the seminary's funds come in U.S. dollars. When the dollar drops, a part of the institution's anticipated budget "goes up in smoke," he explained.

The projected shortfall will deplete the seminary's reserve funds, which had accumulated in bonds over the years. Future deficits will require the institution to borrow against its property, Hopper said.

For now, the seminary will focus on efforts to raise \$20 million in endowment funds from churches, business people and other supporters in Europe, the United States and other countries, Hopper said. (BP)

Church sends help to members' European home

by Sarah Zimmerman

Since last December's Romanian revolution, Romanian Baptists in Chicago have spent thousands of dollars sending food, clothing, medicine and every Romanian New Testament they could find to their homeland.

"Sending packages is a regular business in our church," says Valentin Popovici,

pastor of Chicago's Romanian Baptist Church.

In February the church sent about 200 packages to churches in Romania at a shipping cost of \$3,000. Popovici estimates the church spends \$2,000 a month on shipping. He said financial assistance for freight comes from a number of sources, including the Illinois Baptist State Association.

Church members' ties to Romania

compel them to share their resources. "We are living in two worlds," Popovici explains. "We are still in Romania in our hearts."

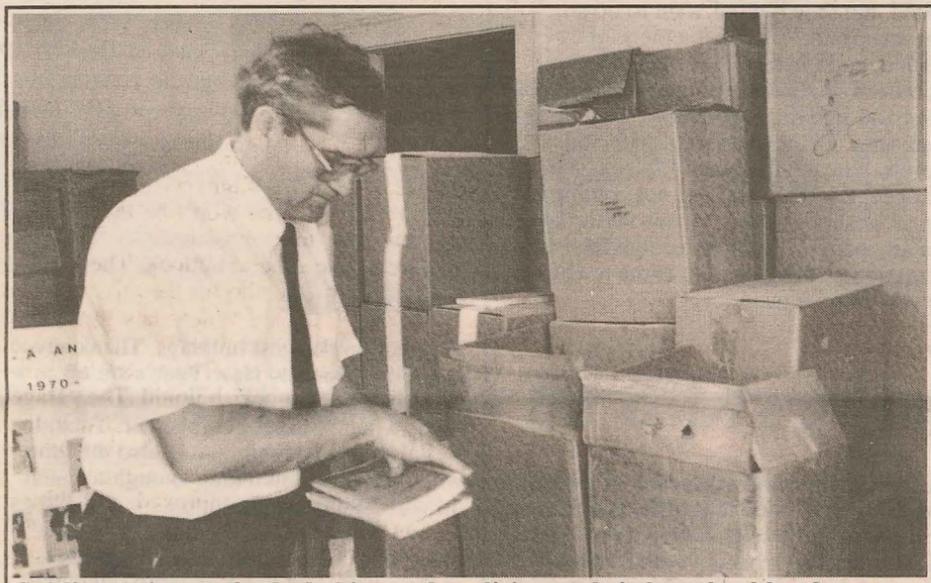
Popovici is certain Baptists are now more free to worship in Romania because at least once a month his church gets a letter from a church in Romania asking for financial assistance. One letter was from a church trying to raise money to build a 400-seat auditorium. Another church asked for help in building a 600-seat auditorium.

At the same time, the 20-year-old Chicago congregation is facing growing pains. Each Sunday 500 people squeeze into the sanctuary designed for 400. While the auditorium is being remodeled to accommodate 700, a closed-circuit television transmits the worship services into another room.

One of the church's outreach activities is teaching English. A church member who was an English professor in Romania now is hired by the city of Chicago to teach classes at the church. About 45 people, including non-church members, attend.

Not all Romanian refugees come to the United States for religious freedom, Popovici notes. "They come here to have a microwave, a good car, a television. In Romania we knew who the enemy was. Here the enemy, such as materialism, is not as easily identified."

He also notes that increased religious freedom has not been totally beneficial for Christians in Romania. "The Christians are not as united as before. The oppression forced them to stay together, like huddling together in the cold." (BP)



Sending scripture, food, clothing and medicine to their homeland has become a regular activity for members of Chicago's Romanian Baptist Church. Pastor Valentin Popovici helps package some of the goods to be sent to Romania. The church spends about \$2,000 a month on cargo, while members also work to expand their auditorium to seat 700 people. (BP photo by Sarah Zimmerman)

European and Southern Baptists uncover needs in Romania

by Art Toalston

Baptists are not shying away from the human misery that continues in Romania.

Romanian Baptist pastor Iosif Stefanut and Southern Baptist representative Paul Thibodeaux recently negotiated a muddy road through the cow pasture and pig pens of a rural farm in eastern Romania. Beyond the farm, they came to a hospital—or so it was called.

The institution housed 60 men and 52 women, ranging in age from 15 to 78. All were said to be mentally handicapped. Only two days earlier, the pastor had learned of the remote facility and gained access to it.

An official guided Stefanut and Thibodeaux through dimly lit hallways, using a flashlight to let them look into the rooms. "The people were huddled either on beds or on the floor," Thibodeaux said. The facility, operated by the Romanian government, was filled with "the most deplorable conditions one could ever see," he said.

Thibodeaux quoted the pastor as saying, "We as a people, as a church, are responsible for caring for others. We're going to come here and clean this up and fix the electricity and plumbing. This is our duty."

Thibodeaux, of Oxford, Miss., told the pastor of Southern Baptists' willingness to help. The two agreed to request funds from

Southern Baptist relief donations to purchase a sorely needed commercial washing machine for the institution and disinfectants and shampoo to kill lice.

Baptists worldwide have begun rallying behind a European Baptist Federation-sponsored project for sending parcels of food to Romania this winter. The government has

Romanian Baptist church granted approval for orphanages

Two weeks after leaders of the Baptist World Alliance visited Romania and asked the government for permission to open orphanages there, approval has been granted.

Adrian Severin, deputy prime minister of Romania, said during a visit with BWA General Secretary Denton Lotz and Evangelical Alliance President Paul Negrut, there was no hindrance for Baptists and other Christians to open orphanages. Severin also said work could be done in other social services, such as homes for the elderly.

"It was with great joy that we heard your kind explanation of what the Romanian government is doing and how you approve of the Baptists and other Christians opening up the orphanages," said Lotz in a letter to Severin. "Thank you very much for your encouragement in speaking of the new religious freedom in Romania. We were par-

agreed to allow 11-pound parcels of canned meat and soups, powdered milk, sugar, flour, oil, rice, soaps, aspirin and related items from overseas churches to be mailed to Romanian Baptist churches without customs fees.

Two agricultural officials from the region wrote a letter of appreciation to Thi-

bodeaux, who coordinated the project last spring. At first "we were not able to believe in your good intentions, owing first of all to the terror ... we were subject to for many years," the officials said. But when the aid arrived "so promptly," it caused them to "really believe" in Southern Baptists' humanitarian concern. (BP)

Two weeks after leaders of the Baptist World Alliance visited Romania and asked the government for permission to open orphanages there, approval has been granted. Lotz told Severin that people all around the world had great interest in the orphans of Romania and that "Baptists and other Christians are concerned about being socially involved in all countries of the world, including Romania."

Already, with the help of Swedish Christians, the First Baptist Church of Oradea has purchased property for the first orphanage. Through Baptist World Aid, the relief arm of the BWA, a special fund has been set up to help Romanian orphanages, and there are doctors and nurses who are ready to assist.

"Romanian Baptists would be pleased to welcome volunteers with experience in

care for orphans to visit their churches and instruct their people," said Paul Montacute, director of Baptist World Aid.

In early October Lotz visited with Ion Aurel Stoica, an official in the Romanian government, and asked him to allow the Baptist churches in Romania to open orphanages for children who have been abandoned or who are in some way mentally or physically impaired.

During that visit, Stoica told Lotz that the Romanian government was concerned about its bad image in the United States.

Lotz responded in a letter that the bad image was in part due to "the terrible situation of the orphanages. If you truly want to have an image that reflects your new and strong commitment to democracy, then please allow our people to immediately work with orphans and to establish orphanages." (BP)

Medical missionaries care for Angolan war victims

by Craig Bird

Nick Comminellis' lifelong goal was to be "a typical rural missionary doctor." Physical therapist Teri Comminellis' special interest was amputees. Both wanted to get in on the "beginnings of a work."

From those perspectives Angola looks like an answer to a dream for the Southern Baptist missionary couple from Kansas City, Mo. From other angles it resembles a nightmare.

The Baptist Convention of Angola has worked for years to get more missionaries into Angola. Medical ministry was a top

priority. They wanted to operate two clinics—one in Huambo and one outside the city in a pastoral setting where the nation's first Baptist church was organized in 1920.

After a year of language study in Portugal, the Comminellis arrived in Angola in 1989 to find their house was not yet vacated. They quickly made arrangements to work at a mission hospital in Kalukembe, sponsored by the Evangelical Church of Southwest Angola and staffed by Swiss Christians.

One Sunday Comminellis was called to the hospital for an emergency. As he approached he saw the lawn was covered with

80 wounded government soldiers, fresh from a fire fight with UNITA forces.

"We had to assign priority numbers and took four or five at a time into surgery," he said. "We had a scene from 'MASH' like that about once a week."

A crop failure sparked widespread starvation, since the UNITA blockade kept trucks from bringing in food. For weeks the 150 patients at the hospital were fed two ounces of corn mush a day.

So many starving people hovered outside their house that Mrs. Comminellis and a neighbor eventually organized a soup kitchen. For three months they fixed 20 to

30 gallons of soup for lunch; by Christmas they were feeding 150 people a day. Finally the church got a shipment of grain and fed 1,200 people a day until February, when the next harvest began.

Then the Comminellis moved to Huambo. Like any Angolan city, it is a ready source of patients who have lost legs. Fifteen years of civil war, often fought with land mines, is the reason why. They have no way to prove it, but the Comminellis have been told Angola has more amputees per capita than any other country in the world.

Limbleless victims are plentiful, leaning on storefronts and hovering around the market asking for (or demanding) handouts since they can no longer work.

Huambo, a once-beautiful city of perhaps 200,000 people, has fallen on hard times since rival factions turned on each other in 1976, after Portugal cut its former Angolan colony loose. Early in the conflict anti-government UNITA forces took control of the surrounding countryside, regularly venturing into the city itself to strike at military targets.

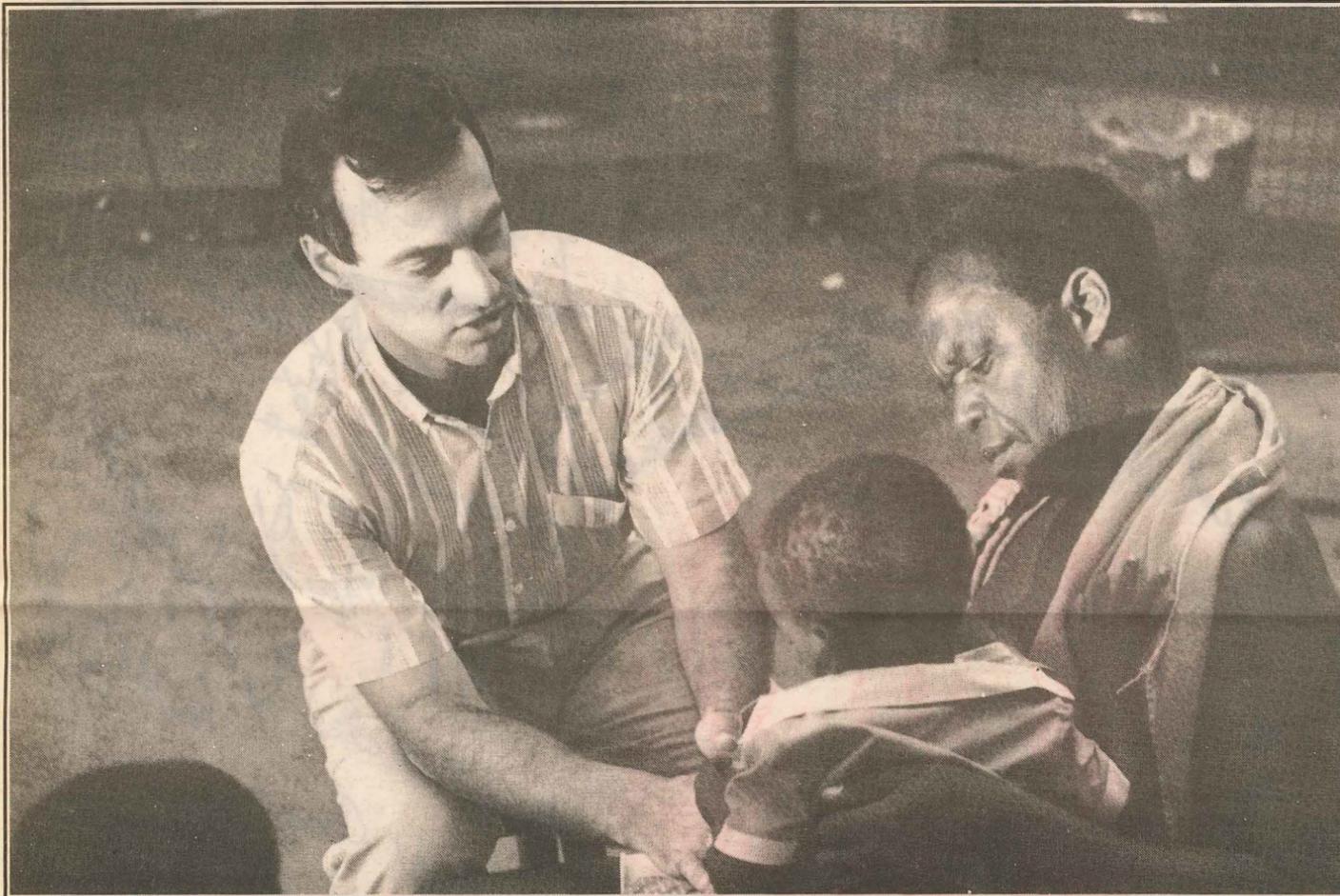
Gasoline has averaged \$15 a gallon, when you can find it. Government food store shelves often are bare. Completing a phone call is extremely difficult. Emergency flights are practically impossible—UNITA rebels require three weeks' advance notice of any flight in areas it controls to ensure the plane won't be targeted by their surface-to-air missiles.

That's the general outlook. The specifics of life in Huambo for the missionaries amplify the theme. When they moved to Huambo, they found no locks on six outside doors of their house. The water tap produced a thick, brackish liquid. The garage was a foot shorter than their truck. In the week it took to fix the flaw, the theft alarm on the truck went off every night.

But things have improved—all things being relative.

They now bypass city water and haul clean well water from across the road. They've learned the barter system well enough to get fruit and vegetables in the market. They can't afford cash prices since missionaries live on the official exchange rate of 29.6 Kwanza to one U.S. dollar, while prices in the market reflect the black market rate of 3,000 Kwanza to the dollar.

The Angolan nightmare is very real. But so is the Comminellis' dream. (BP)



Southern Baptist medical missionary Nick Comminellis examines a young Angolan patient who prefers to remain wrapped in his father's protective arms. Comminellis, his wife, Teri, and their children live in Huambo, Angola. The city of 200,000 people has been completely encircled by UNITA rebel troops.

UNITA has fought the ruling MPLA government since Portugal granted independence to its former Angolan colony in 1975. Comminellis says three preconditions must exist before medical care can be effective: food, water and "for everyone to stop shooting each other." (BP photo by Craig Bird)

Missionaries make splash as traveling teachers in Angola

by Craig Bird

The main thing you have to learn about being a missionary in Angola, Curtis and Betty Dixon insist, "is the proper way to take a spit bath."

At least that was the main thing they had to learn, since they arrived already knowing how to be flexible, keep priorities in order and live without such things as a normal house, a permanent address, adult-sized furniture and surroundings not dominated by AK-47 automatic weapons, bombers and wall-sized murals of communist heroes.

From 1983 until 1989, the Dixons, of Stroud and Guymon, Okla., constituted the entire membership of the Southern Baptist mission in Angola. During that time they called seven different places "home," even though they spent most of their time living out of trunks and suitcases as they traveled around a country at war, teaching Theological Education by Extension (TEE).

Government officials of the Marxist ruling party often subtly made things difficult for them. Pastor friends disappeared in the violence. Mail service was inconsistent

and telephones nonexistent. Bombs exploded down the street. Bullets slammed into their office. Angolans suffered and starved and died.

Through it all they dug into their spiritual reservoirs, checked to see if they were still in God's will and, as Dixon likes to say, "kept on keeping on." So the only important thing left to master was the art of stretching a few cupfuls of water into a bath to wash off after the 16-18 hour days they put in.

"We expect an exciting time," Dixon said. "From what we've heard about how Baptist work on the Angolan side of the Namibian border (controlled by anti-government UNITA forces) has grown, we're looking forward to seeing what's happened to churches cut off for years. I hope to be reunited with some TEE students who got drafted and haven't been heard from since."

New problems will surely come if the government and UNITA agree to peace, but "major problems we've faced would go away overnight," Mrs. Dixon agreed.

In 1973 the Dixons were seeking reappointment as missionaries to Brazil, where they had worked from 1966 to 1971, when

they heard of an emergency request for a Portuguese-speaking couple in Angola. They responded to the call, but their African career did not get off to a promising start.

They arrived in Angola in September of 1974 and plunged into work. But in July 1975—while they were in South Africa for medical treatment—the other missionaries then in Angola evacuated. The nation had gained independence from Portugal, but civil war was beginning.

The years 1977-83 were spent in Portugal, where Dixon built a Baptist communication center and they both taught at a seminary. They also worked with a church of Angolans who had fled to Lisbon. But always they kept trying to get visas for Angola.

When they finally returned to Angola to live in 1983, they began a teaching circuit. They loaded up metal trunks full of books, kerosene lamp repair parts (for night classes), food and a suitcase each for clothes and teaching materials, then set off for five- to nine-week stints in cities around the country. They spent weekdays and nights teaching and weekends preaching and vis-

iting for local churches. Between trips they lived in Luanda.

"We've talked many times about how the Lord worked it all out," Mrs. Dixon said. "By the time we got back in the country our children were all grown so we could live like that."

"Like that" included living in a primary Sunday school classroom at First Baptist Church in Luanda and sharing a kitchen and bathroom with the pastor and his family, or in apartments borrowed from missionaries from other denominations on furlough, or in a typical two-room Angolan house (with bullet holes in the walls).

Yet Angolan churches are strong today—and many of their leaders spiritually equipped—because of Curtis and Betty Dixon and their mobile Bible Institute.

And the Dixons have survived pretty well. In fact, Mrs. Dixon now prefers Portuguese-designed bathrooms to the American variety.

"It's a lot easier to take a bath with a bucket and a cup when you don't have to worry about splashing water. Americans don't build bathrooms with a hole in the floor. And the Portuguese do." (BP)

