

FOR THE RECORD

WMU offer

The Cooperative Baptist Fellowship has asked Woman's Missionary Union to consider promoting its new missions program and annual missions offering. See page 2.

New home

Lexington's Hispanic Baptist congregation has found a new home with North View Baptist Church. See page 3.

Opinion

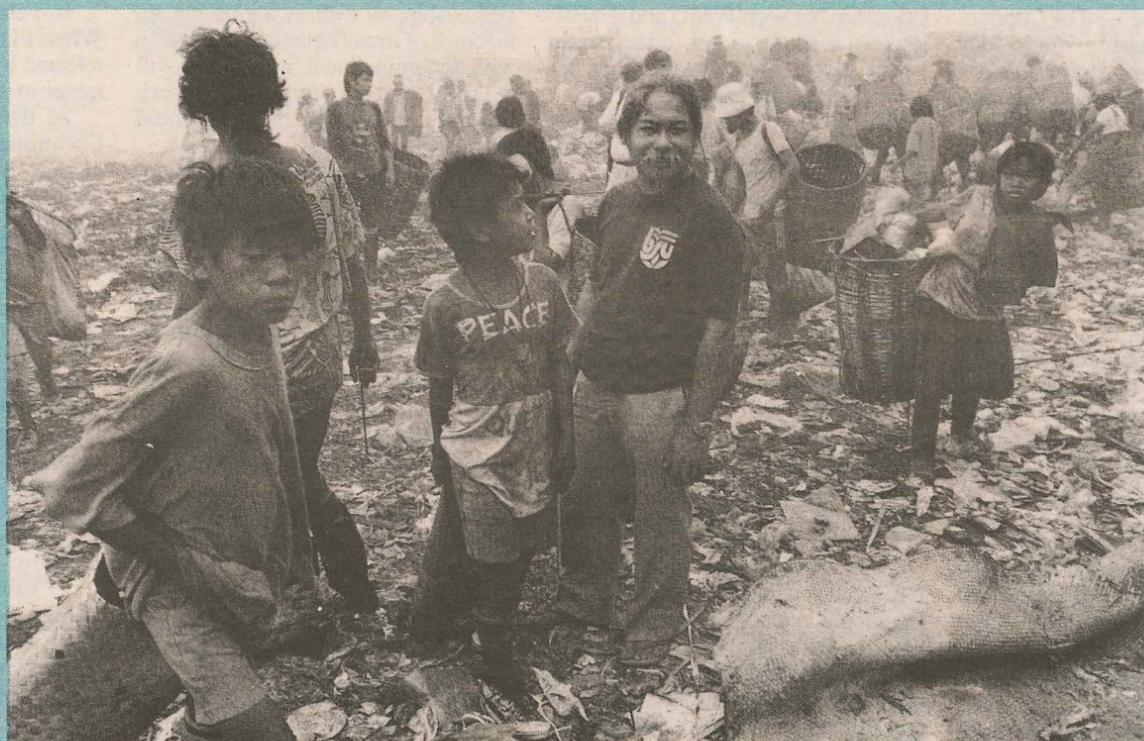
A new missionary recalls his first encounter with a beggar. See page 4.

Race relations

In the aftermath of the Los Angeles riots, some Southern Baptist leaders are raising questions about the denomination's record on race relations. See page 6.

Kentucky classes

Commencement ceremonies have been held at Clear Creek Baptist Bible College, Cumberland College and Campbellsville College. See page 8.



PASTOR IN A DUMP Philippine Baptist pastor Tony Senora stands amid children searching for food on Smoky Mountain, their home and Manila's largest dump. Senora also lives on the mountain with his wife and four children. "The Lord provides, and then we eat," he explains. "If the Lord doesn't provide, we don't eat." (BP photo by Joanna Pinneo)

He's pastor in a dump but says God provides

By Michael Chute
SBC Foreign Mission Board

MANILA, Philippines (BP)—Missionary Allen Hill cautiously trudges up Smoky Mountain to see Philippine Baptist pastor Tony Senora.

The Southern Baptist picks his way carefully, since the road is actually rotted waste packed down by garbage trucks. Refuse piled high over the last 40 years made the mountain. Dense smoke from fires set to burn the rubbish lent the name "Smoky." Scavengers collect "valuables." Bulldozers cover up the rest.

More than 20,000 people live here—metro Manila's largest dump. Most were born and reared in this

spot since 1950, the year the dump opened.

The mountain has grown tremendously over the last 10 years, and so have the problems.

The scene is like something out of Dante's "Inferno." Hundreds of scavengers, many of them children, sift huge piles of garbage with sharpened pail handles jammed into wooden blocks. People scramble for bits of scrap.

Bulldozer operators wait patiently for people to clear out before pushing what remains under the surface. It's a compassionate gesture for this kind of place. This picture plays every hour of every day.

A young girl models an Easter

basket on her head. Boys play with a woman's wig. One dons the black locks, pulling a shirt tail over his nose and mouth, eyes flirting. Children ruffle pages of a magazine, oblivious to the commotion around them.

A truck strains up the mountain. Red letters on the side proclaim: "Christian Community of Holy Word." Religious groups swarm over this territory. Catholics, Assemblies of God, Jehovah's Witnesses—they're all here.

Tony Senora's work with Co-Worker Baptist Church comprises the only Baptist effort on the mountain.

The smell of rot in the tropical

□ See Pastor says ..., page 9

Experts call for ministry rather than judgment as AIDS spreads

AIDS will touch every Baptist church in Kentucky, even churches where no members have been diagnosed with the fatal disease.

That's the message state and national AIDS experts have proclaimed in recent Baptist meetings and interviews.

Almost every church includes one member who knows or loves someone afflicted with Acquired Immune Deficiency Syndrome, these Baptist experts say.

"I appeal to you to begin to open your eyes and realize in every community across our commonwealth there are people in need of ministry," said Chip Miller, director of the Kentucky Baptist Convention's Sunday school department and the father of an AIDS victim. "This is the opportunistic moment for the church of Jesus Christ to rise up and share the light and love of the Savior.

"Many of your churches have already been impacted by someone with AIDS or the HIV virus," he told Ken-

tuckians during the state evangelism conference last February. And if AIDS "hasn't come to your church family yet, it will."

Contrary to what most church-goers would like to believe, AIDS is afflicting Baptists.

About half the people who come through one Alexandria, La., center for testing or counseling are Baptists, said Doyle Bailey, an AIDS counselor and denominational worker in Louisiana.

"Some folks have the attitude that this isn't affecting Baptists, but that's not true," he said. "Now we've got to start ministering to AIDS patients."

Yet research by the Home Mission Board reveals that only 1 percent of

Southern Baptist churches are involved in a ministry to people with AIDS.

But the number of pastors who know of AIDS patients in their communities has increased dramatically, said Fred Loper, a medical doctor and Southern Baptist home missionary.

Three years ago, only one in 10 pastors said they knew someone with AIDS, Loper reported. Now nine out of 10 pastors they know someone with AIDS.

Some people avoid action because they don't want to interfere in what they believe is God's punishment for a wicked lifestyle, said Darrell Ellsworth, pastor of

RFRA debate on abortion raises threat

WASHINGTON—Almost everyone agreed something needs to be done to restore religious liberty guarantees in the United States, but witnesses before a recent congressional hearing on the Religious Freedom Restoration Act couldn't agree on how that guarantee might affect abortion rights.

The House Subcommittee on Civil and Constitutional Rights held hearings on RFRA (H.R. 2797) May 13-14.

Backed by a 51-member coalition of religious and civil-liberties organizations, RFRA would restore a high standard of protection for the free exercise of religion. The bill would reinstate the strict "compelling-interest" standard the U.S. Supreme Court formerly required government to meet before restricting religious practice.

The standard, articulated by the Supreme Court in 1963, virtually was abandoned by the court in the case of Employment Division vs. Smith in 1990.

Witnesses at the hearing were virtually unanimous in their indictment of Smith and its impact on religious practice in America. But they were divided over whether or not the standard should be applied equally to all claims, particularly potential claims to abortion rights that are based on the free exercise of religion.

Rep. Chris Smith, R.-N.J., the National Right to Life Committee and the United States Catholic Conference expressed opposition to RFRA unless it specifically excludes abortion claims from being made by women.

But the National Association of Evangelicals and some lawyers who oppose abortion denied any new right to abortion would result from RFRA.

Both the Southern Baptist Christian Life Commission and the Baptist

□ See Abortion takes spotlight ..., page 6

What to do when

AIDS

comes to church

■ Editorial, page 5
■ More stories, page 7

BAPTISTS

BAPTIST BITS

■ **Gifts to the Southern Baptist Cooperative Program** fell slightly in April, while gifts to the Cooperative Baptist Fellowship increased 72 percent. The national CP unified budget received \$11.59 million, a 1.43 percent decrease over the same month last year. The Fellowship received \$593,660 in April, a 72 percent increase over the same month last year and a 60 percent increase over March 1992.

■ **Volunteers** are still needed for Crossover Indianapolis, the evangelistic blitz to precede this year's Southern Baptist Convention annual meeting. About 2,000 people have committed to the project, but most of those are from Indiana. To register, call (317) 636-7121.

■ **D.L. Lowrie**, executive director-treasurer of the Tennessee Baptist Convention since 1989, will return to his former pastorate at First Baptist Church in Lubbock, Texas, in September.

■ **Former President Jimmy Carter** has agreed to serve as honorary chairman of a Special Commission of Baptists Against Racism formed by the Baptist World Alliance. According to BWA General Secretary Denton Lotz, who named the commission on racism, the group was appointed to study the causes of racism, state clearly the biblical answer to racism, and determine what Baptists can do to confront and help defeat racism.

Fellowship meets with WMU, wants missions support

ATLANTA (ABP)—The Cooperative Baptist Fellowship would like Woman's Missionary Union to promote the Fellowship's new missions program and annual missions offering.

National leaders of WMU, a self-governing women's auxiliary that promotes missions in Southern Baptist churches, met with Fellowship leaders May 18 "to discuss changing roles in world missions," a WMU news release said.

That meeting was part of WMU's current long-range study, the Baptist Press statement explained. WMU President Carolyn Miller appointed a task force in January to explore ways for WMU to strengthen its involvement in missions.

No report was issued after the meeting, and no indication was given there would be any recommendations as a result. The WMU long-range study committee is scheduled to give a preliminary report to the WMU executive board in June.

A similar invitation for dialogue has been issued to Southern Baptist Convention leadership, said Dellanna O'Brien, WMU executive director. WMU is "in a listening posture," she said.

But the prospect of an ongoing re-

lationship between WMU and the Fellowship is likely to put further strain on the 104-year-old relationship between WMU and the SBC.

The Fellowship, an organization of Southern Baptists displeased with current SBC leadership, appointed its first four "missioners" in May. As many as 16 more could be in place by next year.

The new organization would like WMU to raise money for Fellowship missions and feature Fellowship missionaries in its promotional and educational materials.

In 1990, WMU raised \$115 million through two annual mission offerings. All of that money went to support Southern Baptist missions through the Home Mission Board and Foreign Mission Board.

Many churches participating in the Fellowship do not support the new leadership in charge at Southern Baptists' two mission boards, however, and are expected to put their money behind the Fellowship's effort.

O'Brien said the "bottom line" for WMU is its desire "to serve all churches."

"We used to serve all churches in the same way," she explained, "but now we may not be able to do that."

Missions alternatives such as the

Fellowship, as well as a growing reluctance of many churches to identify with denominational institutions, will make it hard to serve all Southern Baptist churches in the traditional ways, O'Brien said.

Most of the Fellowship's missionaries will, like the first four, be former missionaries of the Southern Baptist Foreign Mission Board—the same missionaries WMU has been promoting and supporting for years, said Fellowship Coordinator Cecil Sherman.

"We don't want these very same missionaries to be disinherited," Sherman said. "We want to keep them before Baptists in prayer and support. So we are going to ask WMU to assist us."

Sherman said WMU should promote the Fellowship's offering alongside the SBC offerings as "another mission opportunity for churches."

"Let Baptists decide what they will do with it," he said. "If nobody wants to support our missionaries, then eventually they won't be missionaries. But I believe very deeply they will."

Unlike the 21 agencies of the SBC, WMU is an auxiliary, which means its directors are not appointed or controlled by the SBC and it does not receive funding from the SBC's budget.

In February a motion to "invite" WMU to become an SBC agency was referred by the SBC Executive Committee to its administrative committee.

At the same meeting, Executive Committee members approved a change in WMU's program statement, but only after WMU leaders agreed to add language—deleted from the original—that linked the auxiliary's work with "churches of the Southern Baptist Convention."

So far the churches participating in the Fellowship have retained their identification as Southern Baptist congregations, which presumably would allow WMU to continue to work with them. But SBC leaders are not likely to approve if WMU begins promoting Fellowship missions.

"I hope we can continue to serve all churches," O'Brien said.

O'Brien noted the SBC Sunday School Board offers several types of Bible study literature to appeal to different types of churches. "So it may be possible for us to have generic material ... Maybe we have to look into a lot of options to serve all churches," she said.

"There are just so many more questions than answers," she concluded. "We're just trying to sift through all the information."

N.C. convention ousts 2 churches on homosexuality issue

ASHEBORO, N.C. (BP)—Two churches that have taken controversial actions related to homosexuality were ousted from the fellowship of the Baptist State Convention of North Carolina last week.

Kathryn Hamrick, president of the state convention's general board, presided over the May 19-20 session in which Pullen Memorial Baptist Church in Raleigh and Binkley Memorial Baptist Church in Chapel Hill were disfellowshipped.

Binkley and Pullen are believed to be the first two congregations ever excluded from the North Carolina convention in its 162-year history.

The action was taken because, "more than anything else we must give a positive witness to the world," Hamrick said.

In March, Pullen voted to bless the "union" of two homosexual males. In April, Binkley voted to license a homosexual student at Duke University to the ministry.

Officers of the state convention and its board proposed in March the financial policies be changed to exclude "any church which knowingly takes, or has taken, any official action which manifests public approval, promotion or blessing of homosexuality."

The officers' recommendation was

approved 59 to 28.

Glen Holt, convention president, presented the recommendation on behalf of the six officers. "We made our decision with troubled hearts and grieved spirits, yet we bring this decision out of a deep sense of conviction," he said.

"We tried to be faithful to our understanding of Scripture and true to our Baptist heritage. We made our decision out of our best understanding of human sexuality yet with compassion and concern for individuals and the two churches involved. We made our decision out of concern for our Baptist image and witness."

Patterson pledges freedom & conservatism

WAKE FOREST, N.C.—Paige Patterson, newly elected president of Southeastern Baptist Theological Seminary, promised to honor academic freedom while guaranteeing the school will reflect the "conservative" theology of Southern Baptists.

Trustees of the Wake Forest, N.C., school elected Patterson president May 14. At the same time, they used the special called meeting to give themselves a greater role in selecting faculty and to authorize the seminary's president to choose chapel speakers.

Patterson, president of Criswell College in Dallas, has been one of the key figures in the Southern Baptist Convention's 13-year shift to the theological right. His outspoken insistence that the SBC's six seminaries adhere to the belief in biblical inerrancy launched him into the national spotlight.

The new president will face daunting challenges in his role, including potential loss of accreditation, declin-

ing student enrollment, loss of faculty and decreased financial revenues.

Satisfying accreditation concerns will be "agenda No. 1," Patterson told trustees the day of his election.

Patterson said he has "some sympathy" with a movement among conservative Southern Baptists to "dump accrediting agencies" but does not think that is the best course.

Patterson said he is optimistic the newly raised conservative banner at Southeastern will attract students—perhaps as early as this fall—to offset the past four years' losses.

He said students from as far away as California have expressed interest in attending the school in part because of the "growing confidence across the country that these (Southeastern) trustees are being sensitive to the Southern Baptist constituency.

"Academic freedom must be balanced with academic responsibility," Patterson told trustees. "If the constituencies of Southern Baptists are conservative, then it is incumbent upon

the educational institutions to reflect their position."

Patterson promised he will continue to speak out "for the truth of the Word of God," but he said his new role will force him to find "appropriate means" to express his convictions.

Patterson said it will be "less than appropriate for me to meddle" in the affairs of the other five seminaries once he becomes Southeastern's president.

Faculty members hired before Southeastern's administration changed directions in 1987 express displeasure with Patterson's election.

Professors who have joined the faculty since 1987 were more receptive of Patterson. "He's by far the best educational administrator that the conservatives have to offer," said Kurt Richardson, assistant professor of historical theology.

Most students present at the election seemed pleased with the choice.

Compiled from Baptist Press and Associated Baptist Press reports.

South Carolinians part with Furman

COLUMBIA, S.C.—Messengers to a special South Carolina Baptist Convention voted May 15 to dissolve legal and financial ties with Furman University.

Furman University trustees first voted to amend their charter and give their board sole authority to elect trustees in October 1990. Last week's action came 42 days after a special committee declared a lawsuit appeared to be the only way left to settle the 19-month crisis.

Instead, messengers took what convention president Eddie Greene called "the high road" and recognized Furman's independence without a fight.

Two buildings at the Columbia fairgrounds were packed by 4,858 messengers, the second largest convention ever.

Hispanic congregation finds a home with North View

By Melanie Childers
Staff Writer

LEXINGTON—There's no place like home for Lexington's Hispanic Baptist congregation.

After meeting without a church home for several months, the group was welcomed into the fellowship of North View Baptist Church this spring.

North View Pastor Terry Murphy said the church is excited about the new ministry. Members voted in April to receive the Hispanic congregation "with open arms," he said.

The ministry is a joint venture between the Kentucky Baptist Convention, the Southern Baptist Home Mission Board and North View Church, said Darrell Cruse, director of church and community ministries for Elkhorn Baptist Association.

Lucia Aleman, a social work student at Southern Baptist Theological Seminary in Louisville, has been leading the Hispanic group since December. They have mostly been meeting in homes, and were searching for a church home, she said.

"Lucy was a pivotal person in this

ministry," Cruse said. "She brought the Hispanic people back together."

It was Aleman, too, who "provided the spark" for the church's vision to undertake this plan, Murphy said.

"We were interested in starting another mission, and the Lord ... dropped this one in our laps," he explained. "Lucy was invited to come and speak to our Woman's Missionary Union about her work. When she mentioned that her group didn't have a place to meet, our ladies got a vision."

Tony Aja, language consultant for the KBC, provided guidance to the church in developing the ministry.

Central to the success of ministry with ethnic groups, he said, is establishing a covenant between the two groups to ensure mutual inclusiveness.

"The purpose of this is to learn from each other, so that different cultural groups will not be afraid of each other," Aja said. "If they stick by the covenant, the ministry will be successful."

Murphy echoed the emphasis on inclusiveness between the two congregations.

"They are not a Boy Scout group that meets in the basement," he said. "They've got to be seen as one of us."

Both groups will work toward inclusiveness by sharing in Lord's Supper and baptismal services, by joining together for Wednesday night suppers and some Sunday potluck luncheons, and by having children and youth meet together for Sunday school, Murphy said. They also will share literature, Bibles and facilities.

Balancing efforts at inclusiveness, Murphy said, the church still will encourage the Hispanic group to retain its own culture and worship style.

"We're not trying to make Anglo-Saxon worshippers out of them," he said. "Just like at Pentecost, the gospel should go out in the first language of the people."

The Hispanic congregation currently is searching for a Spanish-speaking pastor to replace Aleman, who completes her work in Lexington and at the seminary this month. Bertina Cervantes, a lay person in the congregation, was elected to address the social ministries needs in the group.

At first, Murphy wondered if lan-

guage would be a barrier for the two groups, he admitted.

"Language turned out to be an enhancer rather than a barrier," he said. "It's exciting to learn to communicate even through our differences. We're learning from each other's culture."

"I'm surprised more churches don't do this," he added. "It brings such a wonderful, warm feeling. We're not a large church; we average about 150 in Sunday school. Any church could do it if they wanted to."

Aja said the Lexington group is one of two such congregations in the state. Other areas in the state already have been targeted for similar ministries.

The long-range goal for the ministry at North View Church is for the Hispanic group to form a mission and eventually its own church.

"Right now, they're under our wing," Murphy said. "We're protecting them."

In the meantime, he said, North View Church is much more closely bound together than before.

"I've watched my own people grow through this ministry," he reported.

TRANSPLANTED BLUE-GRASS Kentucky native Ron Huffman (left) discusses ministry in New England with three visiting Baptists from his home state. Linda Principe (center) of Brandenburg and Lena and Wendell Romans of Mount Vernon participated in the annual directors' awareness tour sponsored by the Southern Baptist Home Mission Board. Huffman, a Mayfield native who grew up in Lexington, is pastor of Middletown Baptist Church in Middletown, R.I. The group also heard encouraging words from another Kentucky native who leads mission work in New England. "I've never seen God moving like he's moving here now," reported Larry Martin, director of missions for the Greater Boston Baptist Association. "We are convinced that revival is coming, and it will change our lives and our churches." (Photo by John Swain)

Lad-Crusader meet nets 270

By Melanie Childers
Staff Writer

HARDIN—Royal Ambassadors raced to Jonathan Creek Baptist Assembly May 2 for the first Lad and Crusader State Track Meet held in Kentucky.

"We have had state track meets for our older boys a long time, but we'd never scheduled one for the younger RAs," said John Lott, associate brotherhood director for the Kentucky Baptist Convention. "The boys seemed to love it."

Each boy could choose to compete in one of the first four events: Frisbee golf, long jump, softball toss or 50-yard dash. Then churches pooled their muscle power for the final event, a tug-of-war, Lott said.

The day concluded with a closing ceremony much like the Olympics. "The winners were brought forward, introduced and given neck ribbons

with medallions," Lott said.

The KBC Brotherhood department sponsored the event for boys in grades one through six. With 16 associations and 270 people participating, Lott said, leaders were amazed at the interest. Plans already are being made for next year, he added.

Many RA groups also attended the derby car racer runoffs the evening before. Don Blaylock, the KBC's director of student ministries, entertained the group with a pantomime routine.

"The boys really ate that up," Lott said. One of the boys from Falmouth Baptist Church in Falmouth responded to the presentation with a profession of faith in Christ.

Track meets are good for boys because they teach teamwork and build group trust, Lott noted. "You have to learn to trust the other fellows on the rope with you," so that no one falls alone.



Clear Creek adds Baptist Faith & Message, burns note

PINEVILLE—Clear Creek Baptist Bible College trustees updated the school's doctrinal guidelines during their spring meeting this month.

They also burned the final note on campus property and adopted a \$2 million budget for 1992-93.

Trustees added the Baptist Faith and Message as a doctrinal guideline. It supplements the New Hampshire Confession, which has been the Pineville school's standard since the college was started in 1926.

The Baptist Faith and Message, approved by the Southern Baptist Convention in 1963, is the primary confession of faith expressed by the SBC and its affiliated state conventions.

The New Hampshire Confession was written by Baptists in 1833 and

was the precursor to the first Baptist Faith and Message, drafted in 1925.

"The New Hampshire Confession was the familiar document at the time the school was started," said Clear Creek President Bill Whittaker. "But we have many folks who are unfamiliar with the New Hampshire Confession, even though it is the 'grandfather' of the Baptist Faith and Message."

The addition of the BF&M "has nothing to do with the present controversy" in the Southern Baptist Convention, Whittaker noted.

"We had no requests to change," he added. "This was supported by our admissions director and dean because many people would ask, 'What is this New Hampshire Confession?'"

The note-burning ceremony

marked the end of debt that once totaled \$950,000.

The budget for the next fiscal year, which begins Aug. 1, will total \$2.9 million he noted. That represents a 7.5 percent increase over the current budget. Slightly more than 20 percent of the college's budget is provided by the Kentucky Baptist Cooperative Program unified budget.

In other business, trustees:

■ Accepted an ethics and moral concerns policy.

■ Approved construction of a \$45,000 bridge across Clear Creek.

■ Ratified the 1992-94 catalog, including some curriculum changes.

■ Added a bivocational training track, which now goes to the accrediting agency for ratification.

■ Named the library The Carolyn

Boatman Brooks Memorial Library, in honor of the former library director, who died earlier this year.

■ Elected Ben Baird, recently retired pastor of First Baptist Church of Hazard, as distinguished professor of pastoral ministries, and Barbara Terry as director of library services.

■ Elected four professors emeritus—Bob Fitts of Harrodsburg, Old Testament; Dudley Pomeroy of Pineville, pastoral care; LeRoy Peterson of Pineville, homiletics; Robert Oldham of Campbellsville, Bible and speech.

■ Promoted Bill Pfoff to professor of Bible and general education.

■ Elected Mark Terry as academic dean. He had been acting dean since November and is the D.M. Aldridge professor of missions and evangelism.

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MARV KNOX
Editor

MARK WINGFIELD
News Director

RAY L. HAYES
Business Manager

C. R. DALEY
Editor Emeritus

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

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The missionary & the beggar

My biggest problem so far has been my response to the beggars. I've gotten pretty used to the street vendors, if that's possible, but the beggars—many who are polio victims—trouble me. How do you choose who to give to. How much? When?

We came to Africa without a cassette player, and after a music-less first month, I chose today to get one.

I parked and locked my truck, discovering too late I was one street too far west. A beggar asked to guard my truck. For some reason, I asked if he knew where the electronics store was.

With a desperate look, he lifted himself on a stick and crutch and said, "If you will take me, I can show you." A food store was behind him, so I asked him to wait.

He waited and looked at me with hope as I returned. Somehow, I had no fear or repulsion. I unlocked the truck door for him, and he clattered into the truck that cost Lottie Moon more money that he would see in his

lifetime.

We took off, and I offered a banana. He thanked me, and it disappeared. I offered another, but he wouldn't take it. I insisted, and, presto, it disappeared, too. He thanked me again.

When we arrived, I asked him to watch the truck (from outside) and I re-locked it (a necessity here) and went to buy the tape player which cost more money than the beggar will see in 5-10 years.

On my return, I gave him 100 francs (50 cents), five times a normal beggar's demand, and I saw his heart leap and a real look of joy came on his face. He thanked me profusely and sincerely. Then I thanked him and left.

What I did for him was ridiculously little. Two bananas and 50 cents. But for several minutes, he wasn't a beggar and I wasn't a rich white man (Muzongo). We were just a couple of men each helping the other out.

Maybe I'm wrong, but I think if

somebody had tried to steal my radio or bananas, he would have tried to stop them.

I went home, and he stayed on the street. There's a lot unjust with that. But something right happened, too. He didn't thank me profusely for 50 cents and fruit. He thanked me for a brief reprise from beggarhood.

I'm basically a "mute missionary." Don't know the language or culture yet. But the Lord dumps piles of opportunities for me to serve him in small ways. Thinking back, I realize the pile was surely as big back home, just obscured by "normality." I missed most of those opportunities, and a lot of Christian joy.

I pray we will be awake to our opportunities. We never will feel capable or ready, but our God can do good things with 50 cents and two bananas.

David Brandon
Missionary to Africa
Member, Cecilia Baptist Church
Cecilia

Who we are

William L. Cook has voiced the dilemma in which most Southern Baptists find themselves (WR, May 5). Among fundamentalists, conservatives, moderates and liberals, who am I?

Our entire denomination needs to get back to the basics. Just as Isaiah, when we see who God is, then we see more clearly who we are (Isaiah 6:1-5). He is God (Isaiah 46:9). We are his people (Psalm 100:3).

It is comforting for me to know that come what may—whatever "factions" arise in my life and threaten me, that I am still resting very safely in my Father's hand. As to the question, "Who am I?": For myself, I am a blood-bought child of the King who is quite content for my Creator and Redeemer to "call the shots" in my life. Despite all the denominational howlings going on above my head, my trust is in Jesus and him alone.

I cannot attend the Southern Baptist Convention, but I do have a request of those who will be able to go: Please keep in mind just who he is and

who we are. Remember that a lost and dying world is watching our every maneuver; and that Satan is out to destroy our witness to this generation. Please remember who you are and whose you are!

Barbara G. Sweat
Owensboro

Get the facts

Too often we Southern Baptists make emotional, not factual, decisions. Ruschlikon Baptist Theological Seminary is such a case. Let's peruse some facts and form a rational opinion.

Ruschlikon was founded in 1949 by the Foreign Mission Board to provide theological education in Europe. Ten acres and a mansion were purchased for \$250,000. Present value is around \$12 million. The capacity is 65 students, with an enrollment of 48. Since 1949, 1,060 students have matriculated; 402 received degrees. The cost is \$39,583 per year. In our American seminaries, \$4,970 per year. The Cooperative Program pays \$15,937

for a student at Ruschlikon; \$2,474 in America.

The FMB supplies \$400,000 per year to support three missionary couples there, and has been contributing an additional \$365,000 per year. This is the FMB's share of the \$1.6 million budget.

The FMB has relationships with seven other international seminaries with an enrollment of 732. Their total budgets are \$808,000.

The \$400,000 has not been deleted from the FMB budget. The controversy arose over the \$365,000 which has.

In October 1988, the Ruschlikon property was deeded to the European Baptist Federation. In light of the changes in Europe, European Baptists will undoubtedly want their own seminaries.

We need to heed 1 Peter 3:8-10: "Live in harmony with one another. ... Do not repay evil with evil or insult with insult, but with blessings, because to this you were called so that you may inherit a blessing."

Oscar Davidson
Somerset

The journey goes on

As we sat near the top of Memorial Colosseum, the first of more than 2,000 graduates would begin the long processional.

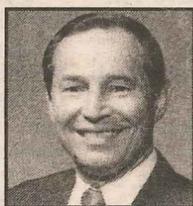
This number was but half of the actual graduating class; the others, for whatever reasons, opted out of their own commencement. So it goes, I suppose, with large universities.

Presently a purple and white banner with the word "Architecture" appeared. A small group of students processed behind it, our daughter, Shawn, among them. Five years and two summer sessions ago, she had begun with approximately 80 others in her class. Only 15 of them had made it all the

way. How could I not be proud of her?

I clamored down the steep aisle to snap some "close ups," fortunate that her seating was on our side of that spacious facility. She obligingly "hammed" up a couple of shots.

ON MISSION TOGETHER



William W. Marshall

It seemed obvious that everyone in that place had someone among the graduating classes. Too large in number for individual diploma presentations, they were recognized as groups. Naturally, we clapped loudest for Shawn's group, along with a "modest" shout!

As I sat there, I realized I had seen one of my long-standing prayers answered. I had lived long enough to see all three children

graduate from college. And I said quietly to myself, "Thank you, Lord."

In fact, "all" of us had been to all three graduations. It was a gift we could all remember and be glad about. And our grandson, Marshall, sat quietly, believe it or not, for almost two hours before he let his mother know he was hungry!

And just when I began feeling melancholy about this being the "last" graduation for us, I realized that now I have a new generation to pray for. I'd be only about 83 when Marshall graduates! Sure, why not!

I don't remember exactly what precipitated it. Perhaps it was at the very end, when all graduating groups had been recognized. Sharon and I looked toward each other at the same time. But we both quickly turned away, knowing something had happened to us both at the same time. Both she and Shawn "blame" their sentimentality on my genes! Anyway,

Prepare for battle; put on your armor

On Nov. 27, 1941, Secretary of State Cordell Hull learned war with Japan was imminent. He warned an army general, "Those fellows mean to fight, and you have to be prepared. Watch out!"

The military and civilian authorities failed to use the information that had been made available. They expected a blow to fall somewhere in Southeast Asia. Pearl Harbor was alerted to be prepared for "a surprise attack and aggressive movement in any direction."

But the naval and army commanders at Pearl believed an attack impossible and took only minor precautions. And now, you know the rest of the story.

Had those military and civilian authorities taken the warnings seriously, perhaps Sunday, Dec. 7, 1941, would have been etched differently in history. If the military command had made battle preparations a priority, the devastating and shameful defeat might have been avoided.

To be on the cutting edge in the '90s requires preparation—spiritual preparation. The church is engaged in a far more challenging conflict than World War II. If the church fails in her preparation, she runs the risk of getting whipped by the enemy, just as the U.S. forces were at Pearl Harbor 50 years ago.

We are up against an enemy that is not typical. We struggle with a demonic force. Paul knew better than anybody that the church needed to make spiritual preparation by being strong in the Lord and putting on the whole armor of God (Ephesians 6:10-17). Have you put on the armor? Have you put on only a piece or two? Put on the whole armor daily and you'll be prepared to fight those cosmic powers which Paul said were of the "evil one."

Jimmy Gentry, pastor
Lewis Lane Baptist Church
Owensboro

we both tried to hold back the tears. She was two seats down from me so we didn't try to say anything to each other. But we both understood what was happening.

Maybe it's old-fashioned, being "family" and all that sentimental sort of stuff. Maybe we are "too close"; maybe it came from living overseas and being so dependent upon each other there. We've done a lot of things "together."

I don't know what caused it or why it's so, but when we experience those "good" times; those "special" moments as family, something down deep inside me shouts for joy!

What else can I say or do but thank God for every precious moment to enjoy and remember.

Shawn had graduated. And we had, too. And we will all remember.

William W. Marshall is executive secretary-treasurer of the Kentucky Baptist Convention.

AIDS crisis presents opportunity for ministry

Has AIDS touched your church?
Just wait; it will.

More than 211,000 Americans have tested positive for AIDS or the HIV virus, and that number grows by 4,000 each month, the Centers for Disease Control reports.

Worse still, nobody knows how many people have been exposed to the deadly virus. "AIDS is like an iceberg in that only the smallest part (of the people who have the virus) are symptomatic," says Louisiana physician Trevor From. "Probably the largest portion of people infected are asymptomatic, or have very few symptoms, and are yet untreated or unknown."

"The crisis is already on us, and we don't recognize it," adds Darrell Ellsworth, a Missouri pastor who has developed an AIDS ministry. "You run into people every day coming and going who are infected with AIDS, and you don't know it."

AIDS experts, such as Fred Loper, a medical missionary with the Southern Baptist Home Mission Board, are urging churches to develop AIDS-awareness programs and ministries to AIDS victims and their families. However, only about 1 percent of Southern Baptist churches conduct AIDS ministries, an HMB study shows.

A couple of factors apparently shape that low percentage. First, AIDS has not surfaced broadly as a public disease, especially among church-going people. Ministers report many families afflicted by AIDS have requested confidentiality. Second, the majority of AIDS victims are people not typically associated with or welcome in our churches—homosexual or bisexual men and IV-drug users.

The demographics of AIDS are changing, however. Researchers have discovered the greatest increase in American AIDS cases among people not typically considered when people think about the disease—heterosexuals, hemophiliacs, recipients of blood transfusions and babies born to mothers with AIDS. They also claim AIDS is a ticking time bomb, ready to go off among heterosexual teens and young adults.

Baptists and other Christians of goodwill must get involved in the war on AIDS.

We must educate our young people. They need to understand what AIDS is and how it is contracted. They should realize—despite their youthful feelings of invincibility—they are not immune to disease and death. And they certainly need to hear the biblical teaching that the only "safe" sex takes place within a fully faithful marital relationship.

Each teen who hears, understands and accepts this teaching represents a life saved from this tragedy.

We also need to reach out with redemptive ministries to AIDS victims and their families. This is scary, of course. Most of us are frightened by homosexuality and drug abuse, the two behaviors most associated with AIDS. We're also uncomfortable struggling with a disease we can't beat, a disease certain to bring death.

But God would have us choke down our own fears for the sake of ministry to others. Jesus—our model as well as Savior—didn't flinch in the face of disease. He didn't run from the leper, victim of the ancient incurable disease most analogous to AIDS today. And he didn't seem so concerned about how the sick got that way as he did about healing them and restoring their lives.

Ministry to AIDS victims and their loved ones won't defeat this deadly illness, but it can do a world of good: It can bring aid and comfort to people in the final months and days of their lives. It can foster love, reconciliation and even forgiveness among people who have been estranged by the stress of disease and seemingly irreconcilable lifestyles and world-views. It can speak a message of ultimate salvation to people—both the dying and their families and friends—about to be defeated by death. And it can bring healing and redemption to the people who minister, as they use their lives for good while they struggle with their own fears, prejudices and mortality.

This week's Western Recorder carries a package of stories on the Christian response to AIDS. The stories begin on page 1 and continue on page 7. We hope you'll find them informative and helpful. We pray they'll move you and your church to action.

Marv Knox

"The crisis is already on us, and we don't recognize it. You run into people every day ... who are infected with AIDS, and you don't know it."

Darrell Ellsworth
minister to AIDS victims

Christian love never settles for only what's reasonable

In our relationships with other people, often what passes for love is little more than a neat business transaction.

People are kind to us, so we repay them with equal consideration. When they

treat us unjustly, our negative response is really what they asked for.

Everything in our lives is so balanced, so fair, so logical with this eye-

for-an-eye and tooth-for-a-tooth kind of justice.

But Christian love never settles for only what's reasonable.

It insists on giving mercy as well as justice. It breaks the chain of logical reactions.

How grateful we can be that God

doesn't treat us the way we treat him! His provision and care, his mercy and grace are not parceled out only when we feel kindly toward him.

Think of those periods of spiritual neglect—or even worse, that rebellion and anger we've expressed toward him. But he did not respond in kind. His love was constant. It was never contingent upon our opinion of him.

When the security of such a relationship begins to grip our hearts, we

will want to replace the principle of an eye-for-an-eye with a depth and quality of love that goes beyond logic.

Lord, help me be kind and forgiving. So often thy forgiveness I've known for sins I have daily committed; Lord, grant me a love like thine own.

Gene Crowder, pastor
Columbia Baptist Church
Columbia

Christian love insists on mercy as well as justice.

MINISTERIALLY SPEAKING

The lost person's dilemma: Ask directions, or step on the gas?

The results are in. An unscientific survey of my wife's Sunday school class confirmed a fact long suspected by anthropologists and other close observers of human nature: When people get lost, women are "much more likely" to stop and ask directions than men.

This survey comes via a real-life case study: A couple on their way to a Sunday school class party got lost. Guess who decided to call the hosts?

She did, of course.

At least that's the story I got; she told me so herself.

Women within earshot of this report confirmed they, not their husbands, are the ones who will stop for directions when the family loses its way on an outing. Men, the women surmise, are too proud, hard-head-

ed or dumb to ask for help along the way.

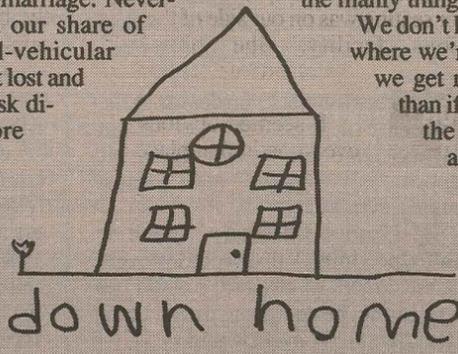
I resemble that remark.

Ours is a happy marriage. Nevertheless, we've had our share of short-term marital-vehicular discord when we got lost and I wouldn't stop to ask directions. After more than a dozen years, I'm catching on: Sometimes I feel like stopping to ask directions, even when I know where we're going. If it makes her feel good when we're lost, it ought to make her ecstatic when we're not.

But when we really get lost, some seldom-used chromosome kicks in, and I do the manly thing: Drive faster.

We don't have the foggiest notion where we're going, of course, but we get nowhere much quicker than if we just moseyed down the road at a slow, law-abiding lost pace. I was comforted to learn from the wives in our group that my behavior closely approximates the reactions of their male spouses.

Sigmund Freud probably would have a field day with all that. He'd say resistance to seeking help



represents rebellion against authority, namely Dad. And speeding up reflects an inner desire to seek security, specifically Mom. (Or maybe it's the other way around; I never could keep that stuff straight.)

I think the male driver's tendency to speed up is a legitimate act of seeking help. If you go fast enough, a nice highway patrol person will stop you and give you directions. Calling is cheaper, but getting stopped by the law creates family history, which is valuable.

At least "us guys" are in the company of the Apostle Paul, who goaded his camel hardest when he was lost. After all, he was the one who said, in effect, "The good stuff I should do, I can't; and the bad things I shouldn't do, I do."

Marv Knox

Leaders call for action, not talk on race issues

As Southern Baptists continue relief ministries in riot-torn areas of Los Angeles, some Baptists are raising questions about the denomination's status on race relations.

Almost immediately after the riots began, participants in the Cooperative Baptist Fellowship's general assembly passed a resolution confessing what they called Southern Baptists' history of racism. The fledgling group is composed of Southern Baptist moderates unhappy with current Southern Baptist Convention leadership.

PITCHING IN Neighborhood volunteers start the removal of debris from a gutted building destroyed during riots that swept Los Angeles after the Rodney King verdict was announced. (RNS photo)



Two weeks later, trustees of the Southern Baptist Board of Home Missions responded by adopting a resolution expressing their admiration for ethnic and black Baptists.

In light of the Fellowship's resolution, HMB trustee Chairman Ron Phillips asked Oscar Romo and Willie McPherson to report on Southern Baptists' status among ethnics and blacks. Romo directs the HMB's language missions work; McPherson directs the HMB's work with predominantly black churches.

Romo reported the SBC includes more than 6,000 ethnic churches worshipping in 100 languages and serving 102 ethnic groups.

McPherson said the SBC includes 1,400 predominantly black churches with 400,000 members.

Members of black and ethnic churches are represented on some SBC agencies and boards, but not widely, Romo and McPherson said. Only one state convention—California—has a black person serving as director of black church extension, McPherson noted.

After hearing these reports, trustees approved a resolution offered by Nelson Price, pastor of Roswell Street Baptist Church in Marietta, Ga., and a candidate for SBC president.

The resolution affirms black and

ethnic churches, expresses "admiration for their spirit and numerical growth" and calls on board members to work toward greater involvement for blacks and ethnics in denominational leadership.

Also during this meeting, trustees elected Bob Sena, pastor of First Spanish Baptist Church in Atlanta, to a staff position as assistant director of language church extension.

Meanwhile, the executive director of the Baptist Center for Ethics issued a call for action and not just words to bring about racial reconciliation.

"Criticizing the Rodney King verdict, condemning the Los Angeles violence, lamenting the root causes of injustice and brutality, repenting of our racial history and playing the blame game are understandable reactions," said Robert Parham.

Parham urged Southern Baptists to go beyond words to "constructive initiatives to help move our nation toward the dream of racial reconciliation."

Among Parham's suggestions is that Southern Baptists "stop demonizing African Americans with our theological symbols and language."

As an illustration, Parham said the SBC and many state convention evangelism departments promote "power bands," bracelets which are worn

around the wrist with six colored beads.

"The black bead represents sin," Parham noted. "But where does the Bible identify the color black with sin? Why is it that white Southern Baptists want to assign the color black to sin?"

Parham called on messengers to the annual meeting of the SBC this June to "cast off the shackles of racist theology represented by the power bands."

Meanwhile, black Southern Baptists who minister in Los Angeles called on the HMB and California Southern Baptist Convention to "do away with bureaucracy to get something done" on a permanent basis in south-central Los Angeles.

At least two black pastors voiced frustration that a position for a black church extension coordinator for south-central Los Angeles had not been approved although requested since early 1991.

"It is high time for the rhetoric to cease and for action to begin," said E.W. McCall, pastor of St. Stephen Baptist Church in La Puente, Calif.

Reported by Sarah Zimmerman of the HMB and Terry Barone of the California Southern Baptist Convention through Baptist Press and by Dan Martin through Associated Baptist Press.

Abortion takes spotlight at hearings on freedom act

Continued from page 1

Joint Committee on Public Affairs have concluded RFRA would not advance abortion rights and support its passage.

"Pro-life legislators can support this bill without having to choose between life and religious liberty," CLC General Counsel Michael Whitehead said after observing portions of the hearing. "The ACLU promised to continue making claims of a religious right to abortion under the First Amendment, just as they have in the past, whether or not RFRA is enacted. The CLC and other pro-life groups are convinced RFRA will not help the ACLU win such claims."

Oliver Thomas, general counsel of the Baptist Joint Committee, said after the hearing he was hopeful about RFRA "because it was made clear that this bill is scrupulously neutral on abortion. And I think it also was made clear there will be no restoration of religious liberty if either side" in the abortion debate tries to use RFRA as a weapon for its agenda.

"I am delighted the Christian Life Commission and the Baptist Joint Committee are working together on this issue," Thomas said. "As the chairman of the coalition, I want to commend the CLC and other pro-life groups who have stuck by this bill in the face of these allegations."

Rep. Stephen Solarz, D-N.Y., called the abortion argument, advanced primarily by the U.S. Catholic Conference and National Right to Life Committee, "utterly unfounded."

The argument that RFRA somehow advances abortion is without substance for an obvious reason, Solarz said. If the Supreme Court overturns the woman's right to priva-

cy in abortion decisions, it is inconsistent to assert that the same court would then permit abortion under a new claim, Solarz said.

On the other hand, the problems created by Smith are not hypothetical, he said.

More than 50 free-exercise cases have been decided in the two years since Smith, with religion winning in only a few instances.

The Smith decision will "live in constitutional infamy" because it declared a fundamental right to be a "luxury" this nation no longer can afford, Solarz added.

Rep. Smith agreed that religion is in jeopardy, but he spoke against RFRA. Smith has introduced his own bill, the Religious Freedom Act (H.R. 4040), that would restore the compelling-interest test for free exercise of religion except in three instances.

H.R. 4040 would create no free-exercise basis to challenge laws restricting abortion, the tax-exempt status of religious organizations and the use of tax funds by religious institutions. Those three exemptions reflect the position of the U.S. Catholic Conference.

Douglas Laycock, professor at the University of Texas School of Law in Austin, called the three amendments "enormously divisive" and "almost entirely symbolic."

"If I had deliberately set out to draft amendments that would prevent the enactment of any bill, I could not have done better than these three amendments," Laycock said.

"Like the free-exercise clause itself, RFRA is confined in its scope," he continued. "It singles out no claims for special advantage or disadvantage. It favors no religious view over any

other, and it favors no state interest over any other.

"It simply enacts a universal standard: burdens on religious exercise must be justified by compelling interests."

The subcommittee has not set a date to take further action on the bill,

which now has about 180 co-sponsors.

Reported by Tom Strobe of the SBC Christian Life Commission through Baptist Press and Pam Parry of the Baptist Joint Committee through Associated Baptist Press.

Hmongs illustrate religious liberty perils

WASHINGTON (ABP)—The plight of one minority religious group illustrates the need for the Employment Freedom Restoration Act, members of the House Subcommittee on Civil and Constitutional Rights were told.

William Yang of the Hmong faith told subcommittee members that his family, formerly of Laos, came to America looking for freedom to practice their religion. But two years ago, a U.S. Supreme Court decision stripped away that right, Yang said.

The Yang family brought suit against Rhode Island's chief medical examiner because an unauthorized autopsy was performed on Neng Yang. Hmongs believe autopsies are a mutilation of the body.

On Jan. 12, 1990, a federal district court ruled in favor of the Yangs because the autopsy "violated their deeply held religious beliefs." The Yangs believe that the mutilation of Neng's body meant his spirit "would not be free, therefore his spirit will come back and take another person in his family," senior district Judge Raymond Pettine wrote.

While the damages portion of

the Yangs' case was pending, the Supreme Court handed down Employment Division vs. Smith on April 17, 1990. In the decision, the court abandoned a three-decades-old precedent that required government to demonstrate a compelling state interest before it could restrict religious practice.

As a result, Judge Pettine reversed his earlier decision.

Pettine said he felt constrained to apply the majority opinion in Smith to the Yangs' case, but he expressed his profound regret and disagreement with that opinion.

The Hmong community felt betrayed by the U.S. government and excluded from the protections of the Constitution and First Amendment, Yang told subcommittee members, fighting back his tears.

Later, autopsies were performed after three other Yang family members died. The family believes the curse will continue unless their religious faith is upheld.

Yang urged the subcommittee and House of Representatives to approve RFRA, which is designed to restore the high level of protection for free exercise of religion abandoned in the Smith case.

Coping with AIDS can fracture families, father says

By Mark Wingfield
News Director

"AIDS and homosexuality can absolutely fracture a family beyond repair," the Baptist father of an AIDS victim said.

"It had every possibility of doing that to us. But in the grace of God, in the providence of God, somehow we got it back together," said Chip Miller, director of the Kentucky Baptist Convention's Sunday school department.

In presentations to church groups today, Miller and his wife, Nancy, make no secret of their family trauma. But they didn't always feel they could be so open.

Miller admits his family was fortunate in having six years to cope with a family member coming "out of the closet" before facing terminal illness.

Not all families are so fortunate, he

said: "Many parents do not know their son or daughter is gay or lesbian until they are terminally ill."

He described this as a "double whammy" that hits families especially hard.

Miller said his son, Stephen, was a model child—never causing problems, easy to get along with, active in church programs.

But in the mid 1980s, Stephen told his family he was homosexual. For the most part, he was met with immediate rejection.

"Mother and dad and big brother had a thoroughgoing case of homophobia," Miller said. "To think our baby boy was a homosexual

was very, very threatening to us."

Only Stephen's sister made early attempts to understand her brother, he said.

"I was ashamed of him," Miller explained during a conference on

AIDS held in conjunction with the Kentucky Baptist evangelism conference in February. "When all this broke loose, I had six or seven years of sort of disowning my own son."

Miller explained that during those lost years he seldom hugged or

even touched his son.

However, that changed when Stephen became ill with AIDS, Miller

said. "Now there was no hiding it. He was sick, and he was about to die."

"It was no longer a matter of embarrassment; it was a matter of life and death. This father had a conversion experience sitting at the foot of his son's bed."

That conversion caused Miller to make a commitment to his son, he said: "Even if this costs me my job, I'm sticking with you."

Rather than absolute rejection, the family found "a tremendous amount of support," Miller reported.

"One of our messages to parents of persons with AIDS is tell your story and get some support. There are lonely parents and lonely siblings carrying this truth around in their hearts ... and they're not talking to anybody."

"One of our ministries is to say it's OK to talk. We need to become better listeners to those networks of people," Miller said.

6 Facts about AIDS

- 211,000 Americans have tested positive for AIDS or the HIV virus since the disease was identified in 1981.
- Each month, 4,000 new cases are reported to the Centers for Disease Control.
- In Kentucky, 700 people have been diagnosed with AIDS. Four hundred of them already have died.
- AIDS is transmitted through body fluids such as blood, semen and vaginal secretions. Unprotected sex and sharing needles between intravenous drug users are the two most common sources of infection.
- The risk of AIDS infection from blood transfusions is minimal in the United States today, experts report. However, the risk is higher in other countries without the stringent blood screening process used in the U.S.
- Medical studies have found a person would have to take in eight gallons of saliva or tears from an infected person to risk infection from those sources.

What
to do
when

AIDS

comes to
church

Miller: Talk about sex

It's time for the church to come out of the closet and talk openly about sex, Baptists who have dealt with the AIDS crisis agree.

"Never has it been more important that the church of Jesus Christ present the concept of abstinence as it is today," said Chip Miller, whose son died of AIDS in 1989. "There is no such thing as 'safe sex.'"

"It is absolutely astounding, the sexual activity of our young people. Our kids are going to bed with each other at a rate that is just unbelievable."

"We have got to resurrect some rationale for abstinence," Miller warned. "If the biblical principles don't impress them, then health or life needs to impress them."

Houston churches unite to offer love

By David Winfrey
SBC Home Mission Board

ATLANTA (BP)—White candles burn in the lobby of a west Houston office as a stark reminder of AIDS patients who died while receiving care from church and synagogue volunteers throughout the city.

A new candle was lit almost daily in April as care teams carried out their promise that AIDS patients would not die alone, said Ron Sunderland, co-founder of the Foundation of Interfaith Research and Ministry.

Started in 1985, the foundation trains teams of volunteers to provide services and love to people dying of AIDS.

"Our team members are ordinary people doing extraordinary things," Sunderland said.

His partner, Earl Shelp, a former professor at Baylor College of Medi-

cine, said the program started after his research assistant contracted the disease and began looking for support in the Houston religious community.

Instead, the response "was either one of neglect or it was a hostile response," he said. "So we sought to change that."

Today, 1,200 laypeople from 62 congregations are involved in care teams, and more than 850 people with AIDS have received assistance, Sunderland said.

Among the volunteers is a group from First Baptist Church of Houston. Team coordinator Lynn Guy said workers do everything from driving patients to doctor visits to cleaning patients' homes.

"For the most part, we're their friends," said Guy, who began working with AIDS patients after a director in her singles group contracted the disease. "It's just a really great minis-

try, and God's doing so much in it."

In addition to providing help for those in need, care teams influence their churches by challenging the stereotypes and prejudices members often have about people with AIDS.

"The outcome of that generally is one of greater compassion, not greater judgment," Shelp said, adding it filters back to the churches. Volunteers "become advocates and reality checks to people who quite easily accept these kinds of hearsay reports about who and what people with AIDS are."

But Shelp noted an AIDS ministry may not be supported by all segments of a church.

Some Houston care team members are silently avoided by other members of their church, he said. "In many ways the people who work with our population feel the stigma and the ostracism the people they have befriended experience every day."

AIDS will impact every church, experts say

Continued from page 1

us are sinners" and deserve God's judgment, but God instead gives hope and love, Hightower said. "Our response to people must be out of an idea of 'we love because God first loved us,' not a 'these folks are terrible' response."

Furthermore, AIDS is increasingly not just a homosexual disease, experts agree.

"AIDS is not a New York City or San Francisco disease. It is not a homosexual disease. It has come to our churches and our communities," said Tommy Dixon, field services coordinator with the Sunday School Board's discipleship training department.

Heterosexuals are the fastest-growing population of AIDS victims in the United States. And worldwide, AIDS is more of a heterosexual disease than a homosexual disease.

The greatest increase in people contracting the HIV virus in the next 10 years is projected to be among heterosexual young adults ages 18-29.

"Those are your teen-agers and mine," Dixon warned.

Even if homophobia or a fear of disease prevents church members from ministering directly to AIDS victims, churches must at least begin by reaching out to the family and friends of AIDS victims, Miller said.

People in this close network of relationships often have needs that are the most overlooked, he said.

To illustrate the magnitude of this need, Miller said, assume that every person infected with AIDS relates to at least 15 family members and friends.

Multiply that conservative estimate of relationships by the 700 diagnosed cases of full-blown AIDS in Kentucky to see that at least 10,500 Kentuckians know someone with the disease.

Then add the estimate that for every one diagnosed case of AIDS there are 10 undiagnosed people carrying the HIV virus that leads to AIDS. That means as many as 115,000 Kentuckians could face the death of a friend or family member from AIDS.

"There are this many people ... walking around with an A stuck on

their bodies someplace," Miller said. "They're wondering who they can talk to, if the church will understand."

AIDS is "no longer a statistic," Miller warned. "That's my child. That's your cousin. That's going to be a nephew."

Miller recalled how during his son's ordeal he and his wife both lost weight, couldn't eat and agonized over their situation.

"I would stand during the invitation time and weep, 'God, what have I done?'" he recalled.

Other parents and grandparents, brothers and sisters with similar grief "are in your church Sunday mornings, and their souls are just wrenched with guilt and loneliness and stigma," Miller said. "Church, let's move to these people. That's maybe the easiest first step."

Written by News Director Mark Wingfield with additional reporting through Baptist Press by David Winfrey of the SBC Home Mission Board, Linda Lawson of the SBC Sunday School Board and Gary Griffith of the Louisiana Baptist Message

Where to find AIDS resources

- The Centers for Disease Control National AIDS Hotline: (800) 342-2437.
- A Home Mission Board pamphlet by medical missionary Fred Loper, "Beginning a Ministry with People with AIDS," is available by calling (800) 634-2462 and asking for pamphlet 632-76F.
- An AIDS information packet is available from the Baptist General Convention of Texas Christian Life Commission. Call (214) 828-5197 or write 333 N. Washington, Dallas, Texas 75246-1798.
- The Missouri Baptist Task Force on AIDS sells videotapes on AIDS education for \$21.25. Call the Missouri Baptist Convention at (314) 635-7931, ext. 517, or write 400 E. High St., Jefferson City, Mo. 65101.
- The Foundation of Interfaith Research and Ministry in Houston offers a model for care-team AIDS ministry. Call (713) 286-5995 or write 701 N. Post Oak Road, Suite 330, Houston, Texas 77024.
- The Southern Baptist Christian Life Commission has published five pamphlets on AIDS. Call (615) 244-2495 or write 901 Commerce St., Suite 550, Nashville, Tenn. 37202 or fax (615) 242-0065.
- The Southern Baptist Sunday School Board has produced two books on AIDS—"AIDS: A Christian's Response" and "AIDS: A Christian Student's Response"—available at Baptist Book Stores or by calling (800) 458-2772.

SCHOOLS

Campbellsville graduates 146

CAMPBELLVILLE—“Attitude has everything to do with success,” Kentucky’s secretary of state told 146 spring graduates of Campbellsville College. “Attitude is all tied up in self-worth,” Robert Babbage said. “Attitudes in history teach us a lot about getting to where you are today. Babbage received an honorary doctor of public education degree during the commencement ceremonies at Campbellsville Baptist Church. Also, an honorary doctor of divinity degree was awarded to Glenn Mollette, pastor of First Baptist Church in Pikeville and president of the Kentucky Baptist Convention.

The graduating class of 146 was the school’s largest since the early 1970s. College President Ken Winters received an honorary membership in the class of 1992 from Sharon Thomas, senior class president. Winters began his tenure as president in 1988, when this year’s graduates entered as freshmen. Nancy Sapp Colvin of Finley was named class valedictorian, and Timothy Henry Hickman of Austin, Texas, was named salutatorian.



CAMPBELLVILLE FAVORITES Sharon Thomas and Dom Mattingly were named Mr. and Mrs. Campbellsville College during honors and awards day April 29. The honor is presented by the Student Government Association. Thomas is from Shepherdsville and earned a bachelor of science degree in early elementary education. Mattingly is from Campbellsville and earned a bachelor of science degree with a double major in history and political science.

29 graduate at Clear Creek

PINEVILLE—Clear Creek Baptist Bible College in Pineville awarded degrees to 29 men and women from seven states May 8.

About 1,200 people attended commencement ceremonies at Binghamtown Baptist Church in Middlesboro. Charles Sullivan, executive director of the State Convention of Baptists in Indiana, delivered the commencement address.

Of the 29 degrees, 26 were bachelor of arts in ministry degrees granted for completion of the school’s four-year curriculum.

David Purichia of Indianapolis received the President’s Award for outstanding leadership in all areas of student life.

Dan Gutenson of Waynesboro received the Trustee Award for dedication and faithfulness in a church-related ministry.

Honors for highest scholastic achievement were shared by Marcia Brooks of Fleming-Neon and David Evans of Corbin.



KENTUCKY SEPT. 11-13, 1992

Immanuel Baptist Church, Lexington
3100 Bates Creek Road

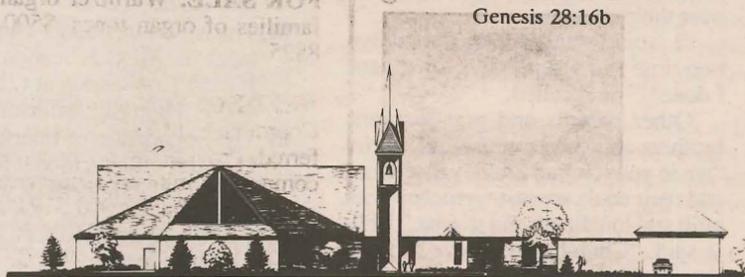
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"Surely the Lord is in this place...."

Genesis 28:16b



Danzinger-Byrd

Architect - Construction Manager

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502-361-0171

Cumberland graduates 246

WILLIAMSBURG—Cumberland College awarded 246 undergraduate and graduate degrees during commencement ceremonies May 16.

A capacity crowd of 3,000 people filled the Wayne Rollins Center for the event.

Edward Hutton, an entrepreneur and businessman from Bedford, Ind., received the honorary doctor of laws degree.

“Mr. Hutton has distinguished himself in the business world and has become known throughout the world for his business acumen,” said Cumberland President Jim Taylor. “He is a fine example for our students because

he exemplifies what can be accomplished with hard work and dedication.”

Students David Lefler of Harrogate, Tenn., and Jenny Kersey of Radcliff received the Berger Award for leadership and service.

Janie Shinn of Lesage, W.Va., and Fran Stadelman of Sturgis were named Presidential Scholars for their honors research.

At an earlier ceremony, Donna Colegrove, assistant professor of music, received the Excellence in Teaching Award.

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The Barney Award

A few weeks back I heard about a new award being passed among the staff at our Spring Meadows campus. They call it the “Barney Award.” Barney is a little wooden bear. The kind you find in craft stores.

Although each Barney only stands about one inch tall, it carries with it a healthy dose of recognition and love from one staff member to another. Across each bear’s chest are the words, “love beareth all,” a reminder of what our work with children is all about.

Mike Dixon, director of our Spring Meadows campus, tells me Barney got his name from the story of Barnabas, Paul’s companion. You see, Barnabas was a quiet man who played an essential role behind the scenes. His quiet but effective service earned him the title of “encourager.” When John Mark parted ways with Paul, Barnabas was there as a comfort and source of encouragement. A year ago, Mike Dixon gave the first Barney Award. Ever since, other Spring Meadow staff have caught the spirit. In fact, Mike has excluded himself from giving or receiving,

keeping the Barney Award focused on the staff who work day by day with children. Now it has become a regular event at staff meetings. Someone invariably hands out a Barney Award to another who helped out in a pinch or came through for the children.

All of us need to feel loved. Sometimes it is only by reaching out to touch someone else’s life with special recognition that we can see what God’s love can do in our own lives.

At Kentucky Baptist Homes for Children, we would award each Baptist in the state with their own personalized Barney Award if we could. Your prayers and support through the

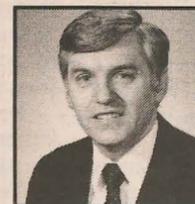
years have been a blessing beyond measure.

We want to invite you to come share in our ministry. Join us for Child Care Days at Glen Dale or Spring Meadows this summer. Come and see how the example of Barnabas has begun to change lives.

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.

Paid Column

HOMES FOR CHILDREN



Curtis C. Mooney

Pastor says God has called him to serve in dump

Continued from page 1

heat overwhelms the senses. Hill, a missionary since 1975, confesses he "gagged for five minutes" the last time he came to visit Senora.

"It's embarrassing," he said. "You can't go in a guy's house gagging."

As Co-Worker Baptist Church's crude steeple, fashioned from discarded lumber, comes into view, Hill adds: "Tony's unusual. But it takes an unusual guy to live out here."

Senora sports a Chinese-style Fu Manchu mustache with graying hair pulled back into a ponytail. His black "BSU" T-shirt and tan pants are at least two sizes too large. Mismatched blue thongs—both for the left foot—came courtesy of the dump.

"I'm known as the pastor with big pants," Senora jokes, explaining the clothes are gifts from missionaries. "God has given me a mind of sufficiency. I'm satisfied although we don't have material things."

An explanation also lurks behind the hair and beard. Robbed many times, Senora decided to change his image. He used to wear a coat and tie. Now he identifies with the community. Those who used to mug him now call Senora "tatang"—a respected title reserved for old men. But he is only 50.

A sister, a Baptist who lived in a Manila suburb, took Senora to church for the first time when he was a teenager. His life changed there: He accepted Jesus Christ as Savior, met his future wife, Anita, and decided to preach.

Southern Baptist missionaries Howard and Marjorie Olive, now retired, began work on Smoky Mountain 20 years ago. A radio ministry they directed sparked interest in the gospel among the inhabitants. Tony and Anita Senora moved to the dump

in 1975 to help the Olives.

A dirt path leads down a steep bank to Co-Worker Baptist Church. The building originally stood at street level, but years of trampled garbage raised the road 5 feet.

The Senoras live upstairs with four daughters. The girls are "scavengers," gathering most of the food the family eats.

"Last night they collected these rotten grapes and we ate them. We had a nice supper," Senora says with a laugh, white teeth flashing against tanned skin. "The Lord provides, then we eat. If the Lord doesn't provide, then we don't eat."

Mrs. Senora quickly adds: "If there's food, we thank him. If there's none, we still thank him."

The family sacrifices a lot to serve God here. Their food is rancid. The air is not fit to breathe. The water is polluted. One family member or another is sick most of the time.

Most Christians wouldn't understand their commitment to stay. But they believe God brought them to Smoky Mountain for this work.

Besides, others aren't exactly standing in line.

The miserable conditions on Smoky Mountain periodically force the government to relocate the people. But the dump remains and many residents find the way back.

Co-Worker church has lost, or gained, many members—depending on how you look at it—to these relocation schemes. Relocated church members have started churches in five resettlement areas.

Today Co-Worker counts more than 600 members meeting every Sunday in six locations. The smallest congregation, averaging 20 members, meets at Smoky Mountain. Senora often travels to the other sites to preach

and train lay leaders.

Senora is determined to do something about the misery on Smoky Mountain. He pulls a picture from a worn family album. It shows Co-Worker Baptist Church standing untouched among the rubble left when bulldozers leveled shanties in the government's latest relocation scheme.

The church was left, the pastor explains, because the tiny Baptist congregation actually owns Smoky Mountain. Reading the biblical book of Joshua one day, Senora realized God owns the land, not individuals or governments. He surmised the church should possess this tract of land, just as the Israelites possessed Canaan.

Untrained in legal matters, he set out to make it happen. He learned who

legally owned the land, went to the man and asked for the deed. The owner signed it over, so the church has clear title to the property.

Senora wants to parcel out the land among the squatters. He dreams of a Christian community someday standing where the dump is now. Of course, land development takes money and Senora doesn't have any.

Still, he prays the dump will move and a town will spring up in its place.

When asked if that means he plans to stay, Senora confides tongue-in-cheek: "No, I 'plan' to live in America and pastor a church there or anywhere else outside the Philippines. But since God's called us here, we'll continue to adapt ourselves to this place."

MAIN STREET Tony and Anita Senora stroll down the main street in Smoky Mountain, Manila's largest dump and home to more than 20,000 people. Most Christians wouldn't understand their commitment to live among and minister to these people. But they believe God brought them to Smoky Mountain for a purpose. (BP photo by Joanna Pinneo)



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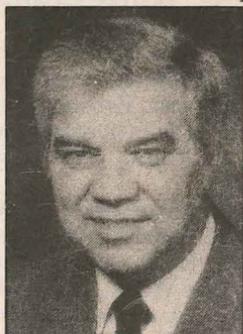
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PEOPLE

KENTUCKY KERNELS

Georgetown College is the oldest Baptist school in Kentucky. Founded as Rittenhouse Academy in 1798, the name was changed to Georgetown College in 1829.

Mountains to the Mississippi

■ **COLUMBIA**—Cane Valley Church has begun a building program for additions and renovations to the existing facility.

■ **CONWAY**—Conway Church called **Kale Conner** as pastor.

■ **DRY RIDGE**—Former members, former staff members and friends of Dry Ridge Church are invited to join the church for its 175th anniversary celebration July 10-12.

■ **EDMONTON**—**Lloyd Britt** is pastor of Leatherwood Church. He previously served as pastor of Beech Grove Church in Glasgow.

■ **FRANKLIN**—**Ralph Perdue** is pastor of New Middle Fork Church.

■ **GEORGETOWN**—**David DeWitt**, native of Owenton, has joined the Georgetown College staff as an admissions counselor.

■ **LAWRENCEBURG**—**Lydia and Asa Greear**, missionaries to the Ivory Coast, have returned to Kentucky on medical leave due to an undiagnosed medical ailment of Mrs. Greear. They are furloughing at 113 N. Main, Lawrenceburg, Ky. 40342.

■ **LEXINGTON**—Calvary Church called **Philip Brannan** as minister to single adults. He previously served in a similar position at Wieuca Road Church in Atlanta.

■ **LOUISVILLE**—**Rob Nash** announced his resignation as pastor of Buechel Park Church. He has accepted a position as religion professor at

Judson College in Alabama.

East Church celebrates its 150th anniversary May 31.

First Korean Church celebrated 10 years with its pastor, **Pyung Ok Lee**.

Lee's Lane Church called **C. Alan McCutchen** as associate pastor. He will serve in the areas of music, youth and children.

■ **MAYSVILLE**—Central Church called **Milford Stanley** as pastor. He is a graduate of Clear Creek Baptist Bible College and most recently served at Grace Church in Doe Run, Ga.

■ **MT. VERNON**—**Clyde Burdette** is pastor of Roundstone Church.

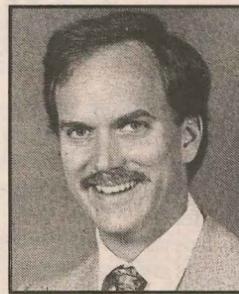
■ **MYRA**—**Ed Vallo** was guest evangelist for revival services at Faith Mission.

■ **SHEPHERDSVILLE**—**Frank Kuriger** is pastor of Shepherdsville Chapel.

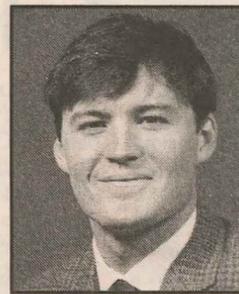
■ **STANTON**—Stanton Church called **Jeff Crawford** as minister of youth.

■ **STONE MOUNTAIN, Ga.**—**J. Edward Cunningham**, Kentucky native, has retired as a bi-vocational minister. He served as pastor of Second Twelve Mile Church in Butler and Reid Village Church in Mt. Sterling before moving to Georgia.

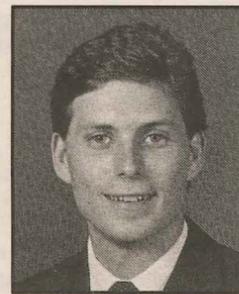
■ **TAYLORSVILLE**—**Jeffery McCarty** is pastor of Little Union Church. He previously served as pastor of Gratz Church in Gratz.



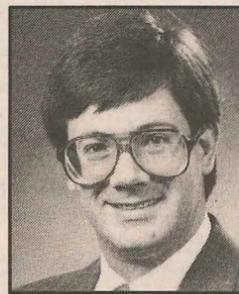
Evans



Hays



Kelly



Stewart



Whitaker



Baker

6 Kentuckians earn seminary degrees

Six Kentuckians received degrees from Southwestern Baptist Theological Seminary and Midwestern Baptist Theological Seminary this month.

From Southwestern, in Fort Worth, Texas, Steven Ray Evans of Lexington received the master of music degree, Michael Kevin Hays of Danville received the master of divinity degree, Bobby Jay Kelly of Middlesboro received the master of divinity degree with biblical languages,

Robert Byron Stewart of Williamsburg received the master of divinity degree with biblical languages and Stephen Lane Whitaker of Mayking received the master of divinity degree with biblical languages.

At Midwestern, in Kansas City, Mo., Larry Baker received the doctor of ministry degree. Baker is a Russellville native currently serving as pastor of First Baptist Church in Buckner, Mo.

For those worthy of praise

By the time you read this, our 1992 class of 71 girls and boys will have already received their diplomas on Sunday, May 17.

Our faculty met recently in a six-hour meeting ending at midnight to choose the commencement honors. This is done by secret ballot after detailed discussion. Each name of every enrolled student is presented so that no one is inadvertently overlooked. A student is chosen from each grade starting in the sixth deemed to have made the most progress during the year. This is always a thrilling meeting as we focus on the mental, emotional and spiritual growth of the more than 530 in our care with the emphasis on those whose growth has been exceptional. Also honored at commencement is the student of each grade having the highest grade-point average. We choose a senior citizenship honoree and our school's highest honor, the Evans trophy.

But before graduation day, there are four special honors assemblies in the preceding two weeks.

The first honors those who have been faithful in our student work program 13 and one-half hours weekly cleaning, helping prepare meals, washing dishes, doing farm, garden and greenhouse work, mowing lawns, working with the recycling program, tutoring in various student shops, including the crafts program. The theme is "Whatsoever thy hand findeth to do, do it with your might!" Our students are taught daily that work is not a dirty four-letter word. Many hours go into the selection of those worthy of being recognized, into the printing and signing of beautiful certificates in our print shop. Those honored are treated to all the ice cream they can eat with every topping imaginable. They love it! I love it!

The second assembly was dedicated to the memory of a lifelong Oneida friend, artist Mal-

colm Arnett of Henderson, who had just died. Two of our piano students played and our band gave its last performance of the year. Those who have excelled in art, middle and high school academic competition, middle and high school choir and band, and in piano were recognized one by one with plaques and certificates.

Then followed a special day honoring academic excellence. On this particular day we honor the top student of every class taught during the school year. This involves scores of students being recognized rather than just one from each grade with the highest grade point that is recognized on graduation day. Each teacher presents his or her own awards.

Also, our dorm houseparents present awards for "cleanest rooms" in the four dorms and for their dorm residents who have made the "greatest progress" in dorm living during the year—attitude, cleanliness, etc.

The last assembly is that recognizing our athletes of the spring sports season. We save this for last because spring sports continue for a week or so after our school year ends depending on how well and how far our athletes go in the various levels of tour-

naments. We always have some in state tournaments in the fall, winter and spring seasons. Honored in spring sports are the boys' and girls' track and field teams, boys' and girls' tennis teams (in which we have had some real standout performances this year), boys' baseball and girls' softball teams.

While all these end-of-year events are taking place, the daily routine goes on: classes, term papers, preparing for exams, sports events, worship, chores, three meals a day.

Barkley Moore is president of Oneida Baptist Institute, Oneida, Ky. 40972

ONEIDA JOURNAL



Barkley Moore

Paid Column

Father of five graduates from Clear Creek

The first time I met Danny King, he responded, "Yes, I'm the student with five children." The family moved to campus from LaFollette, Tenn. The largest campus residence was the former president's home which was empty at the time. We thought the family might feel isolated since the house is not in the student housing area.

Danny remarked, "The kids made the transition for us so easy, and our short time here has been so enjoyable because the kids liked it so much. Sharon didn't mind too much the added time it took to drive to her Tennessee teaching job. Her love, support and prayers have made it easy for us to do what God wanted."

Some of the Kings' fondest memories have come in family walks down the old railroad track and through the tunnel.

The children also had a chance to learn in the family life center pool. The entire family is grateful to fellow students and swimming instructors Bill Dawson and Ken Harrell.

The Kings have seen areas of growth in each of the children. "Jeremiah, 14, had a significant academic improvement and increased interest in sports. Zachariah, 13, was challenged at school in the academic hour and learned he

could play basketball at the FLC with Young Disciples. Sarepta, 8, discovered she could have friends back home in Tennessee and a whole new set here also. Twins Thaddeus and Mary, 6, will probably never forget the children's center and the friends they had there. It was such a good place for them before starting public school. We're thankful for the love and care the staff gives the children."

The past two years Danny assisted his pastor with the largest vacation Bible school in their association. The church has baptized the most in 30 years, including all five of the King children.

Danny said, "Our experience at Clear Creek has been one God opened up for us when he knew we were ready and was full of memories not to mention a little hard work. Even though we were not far from home, when we leave Clear Creek, we will miss it the most."

At commencement, May 8, Danny received his bachelor of arts. The family moves this summer to Fort Worth, Texas, where he will work toward a master of divinity at Southwestern Seminary.

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

CLEAR CREEK CHRONICLE



King family

Paid Column

MISSIONS

Church has new building, thanks to Baptist help

By Charles Willis
SBC Sunday School Board

ROCHESTER, Minn. (BP)—When the members of Emmanuel Baptist Church of Rochester, Minn., began to talk about a new building, the conversations had little to do with luxury.

With 125 active members, the church is considered large by Southern Baptist standards in Minnesota. But the membership was unprepared for cost estimates for the modest addition of classrooms and a fellowship hall.

The first design estimate was \$650,000 to \$850,000, an amount the congregation knew was beyond their means.

But with help from the Southern Baptist Sunday School Board's church architecture department and 200 volunteers, a new education and fellowship building meets church needs and serves as a strong local testimony to who Southern Baptists are.

Norman Wallace, building consultant for the Minnesota-Wisconsin Southern Baptist Convention and an active member of Emmanuel, recalled early planning conversations with John Hack, a consultant with the Sunday School Board's church architecture department.

Hack strongly recommended a one-level addition for the church, Wallace said, but church committee members wanted a two-story building.

Hack admits a two-level plan was provided "grudgingly."

Wallace said the plan was presented to David Reynolds of White Oak, Texas, a volunteer coordinator who would direct crews to construct the building. Supporting the recommendation of Hack, Reynolds told the committee a one-level building would be easier for volunteer construction and there would be other values as well.

"With some hesitation," Wallace continued, "the committee made a proposal to the church to shift design. By using the one-floor plan," he said, "we eliminated the expense of buying, installing and maintaining an elevator. We did not have to lose square footage to stairways and ramps, install sprinklers or worry about water, mildew, mold and the unpleasant odors that go with damp places."

Pastor Clyde McClain cited people resources as the key to offsetting scarce financial resources. Under the direction of Reynolds, more than 200 Southern Baptist volunteers from 13 states reduced costs dramatically. McClain said total cost of the project, including the revamping of a parking lot, remodeling of older church space and landscaping cost the church \$360,000.

Cuban grows from troublemaker to leader

By Mary Speidel
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Leoncio Veguilla once tossed a snake at the pulpit of Cuba's Regla Baptist Church.

Little did Veguilla know the preacher would help change his life and that one day Veguilla would become leader of Cuban Baptists.

Veguilla was growing up in Regla, a fishing village across the bay from the Cuban capital, Havana. Often when he passed by the local Baptist church he enjoyed disrupting services led by the late Herbert Caudill. Caudill and his wife, Marjorie, were Southern Baptist home missionaries in Cuba at the time.

Caudill threatened to take him to the police, but Veguilla promised to reform. He began attending church activities.

The missionary gave him his first Bible. "He taught me Isaiah 53:6, the first verse I learned: 'All we like sheep have gone astray ...,'" recalled Veguilla, now a pastor and leader of the Baptist Convention of Western Cuba.

He later accepted Christ as Savior at a Royal Ambassador meeting for boys led by Caudill. At age 15, he was baptized a member of Regla Baptist Church.

Veguilla recalled his early Baptist

roots during a May visit to the Southern Baptist Foreign Mission Board in Richmond, Va.

Now 61, Veguilla survived some trying times in his nearly 40 years as a Cuban Baptist pastor and leader.

Perhaps the most difficult: the nearly four years he spent as a prisoner of the Cuban government. He was one of about 50 Cuban Baptist leaders imprisoned in 1965 on various political charges.

Caudill and his son-in-law, home missionary David Fite, also were among the group.

During his first few months in prison, Veguilla lost 50 pounds. But he never lost hope.

Veguilla was held in the same jail as seven other Baptist leaders. Every day they gathered to sing and pray. They held weekly worship services for the other inmates. They later divided into small worship groups led by the pastors. Many prisoners became believers in Christ, Veguilla said.

Eventually all the Baptist pastors and missionaries were released. Veguilla, who had been sentenced to nine years, was freed in late 1968.

Early the next year, the Caudills and Fites left Cuba—the last of the Southern Baptist missionaries to evacuate the country. That same year Veguilla became pastor of Havana's

Cerro Baptist Church, where he still serves.

For the past 20 years Veguilla has taught at the Baptist seminary. He also has held almost every leadership role in the convention, including president, Royal Ambassador director, religious education director and founder and president of the historical commission. Each summer he works at the Baptist camp near Yumuri.

Most recently Veguilla was elected general secretary at the western convention's annual meeting in Havana.

Messengers also unanimously approved a new foreign missions offering in honor of the Caudills, whom Veguilla says were like parents to him. The offering will be collected each December.

Veguilla estimated the convention's 106 churches now have about 7,700 members. They are led by 55 pastors and 15 lay pastors.

Cuban Baptists in those churches are seeing one of the greatest opportunities to share the gospel in many years, Veguilla said.

"Many (non-Christians) are saying, 'You have the same things we have. What makes you so happy?'" he related. "We say it's because we are Christians. They ask, 'What's a Christian?' And we have the opportunity to preach."

Evangelism goal of soccer-playing missionary

By Wally Poor
SBC Foreign Mission Board

COLONIA, Uruguay (BP)—The goalkeeper of the Juventud Soccer Club puzzles his Uruguayan teammates.

"You're obviously a man. You play football (soccer) well. Yet you don't run around on your wife. You don't drink. You don't smoke. What makes you so different?" a teammate asked John Prim, a player for one of the principal soccer clubs in Colonia, Uruguay.

Such questions give Prim, a 37-year-old Southern Baptist missionary in Uruguay, an opportunity to explain the difference Jesus Christ makes in his life.

Prim, from San Diego, Calif., is a celebrity in Colonia, a city of 20,000 across the Plata River from Buenos Aires, the capital of Argentina. "I can't go downtown without having people waving at me and greeting me," Prim said.

Prim's soccer days go back to high school in San Diego when his best friend got him interested in the sport.

Prim later played soccer at the University of California at San Diego. He was chosen All Cal goalkeeper in 1974.

During his senior year in college, university officials told Prim, a physics major, he could not return because of a low grade average. "I was just goofing off instead of actually going to college," recalled Prim, who later earned degrees from California State University in Fullerton and Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

About the same time, he joined a rock group called Harlequin as a vo-

calist. One group member was a Christian who shared his faith with Prim.

"He dared me to read the Bible," Prim recounted, "so finally I said, 'OK, I'm going to read it and show you all its errors.'"

During the next year Prim accepted Christ as Savior. He was playing soccer in San Diego's city leagues at the time. After becoming a Christian, he began playing with Campus Crusade for Christ's Athletes in Action.

His big break as an athlete came in 1981 when he was invited to play professional soccer with the Memphis Americans. But after praying about it he declined the offer because he felt God was calling him into full-time ministry.

Prim worked there until he and his wife, Karen, were appointed missionaries by the Southern Baptist Foreign Mission Board in 1989.

Prim kept up his soccer skills after arriving on the mission field. During a year of language study in Costa Rica he played practice games with some of that country's soccer teams.

And when it comes to soccer, Prim couldn't have gone to a better nation than Uruguay. Soccer, played year-round, is Uruguay's most popular sport.

After the Prim's and their three children arrived in Uruguay in August 1990, fellow missionary Charles Swanner of Edenton, N.C., suggested Prim contact Julio Aragusto, trainer for the Juventud club in Colonia.

Prim asked Aragusto if he could practice with the Uruguayan team. "He said I could, more out of curiosity to see what a 'gringo' could do than anything, I think," Prim said.

But after the team's coach saw

Prim play, his curiosity turned into intense interest. He asked Prim to play for his team. Since then Prim has used his knowledge of soccer as a "bridge" to fellow players.

When teammates ask Prim why he's in Uruguay, he doesn't use the word "missionary." That's because of the negative image some Uruguayans have of missionaries from another religious group there, Prim explained.

"Rather, I tell them I've come to help in the churches," said Prim, a church planter.

So far, none of Prim's teammates have accepted his invitation to attend the Baptist church in Colonia. But everyday situations give him the chance to share his faith.

Prim told about a team dinner when all the players were drinking wine except him. "One of the players asked me if we (Baptists) taught that the wine is the blood of Christ, like the (Roman) Catholic Church does. This gave me a chance to explain the significance of Christ's death on the cross."

However, Prim finds the most effective way to share his faith is one-on-one rather than talking to the whole team.

"The Uruguayan soccer player is very macho," Prim said. "In a group he doesn't want to show the interest he has (in spiritual matters) but one-on-one he opens up."

How have Baptist church members reacted to a missionary soccer player?

Some people had reservations at first, Prim conceded. One woman told him she was shocked at first that a missionary would be out playing soccer on Sunday, when most of the games are played. "But now I can see it's a good thing," she conceded.



FORMER HECKLER Leoncio Veguilla used to try to disrupt worship at a Baptist church in Cuba. But today, he is a Christian and leader of the Baptist Convention of Western Cuba. (BP photo by Don Rutledge)

Playing soccer gives missionary John Prim opportunities to share the gospel in Uruguay.

Philadelphia pastor looks for lost souls in the night

Pastor Thompson considers all the neighborhood's residents part of his flock, even Mr. Willie, the neighborhood drug hack.

By Ralph Cipriano
Philadelphia Inquirer

PHILADELPHIA (ABP)—The 350-pound Baptist preacher plops a Stetson fedora on his close-cropped head, stuffs his size-60 bulk into a skimpy windbreaker, and heads out into the night.

"Well, looks like business is in session," the pastor says. On the streets surrounding El Shaddai Baptist Church in North Philadelphia, four prostitutes are looking for work.

Pastor Joe Thompson heads straight for a woman in a long denim jacket, gold crescent earrings and white bobby sox. She's standing in front of the pastor's church.

But not for long.

The "bobby-soxer," as the pastor calls her, sees the preacher trudging toward her, so she crosses the street. Now she's standing in front of a stone entranceway to Fairmount Park, doing her best to look the other way. It's 10 o'clock on a weekday night, and men are driving slowly through the park with their headlights turned off.

"It's almost like a hunt," the pastor says. "There's the hunters and the guys who want to be hunted."

The night shift has just begun for

Pastor Thompson, who himself is out hunting—for lost souls. The Southern Baptist preacher isn't content to just talk about Jesus on Sunday to his small congregation of 50.

Pastor Thompson considers all the neighborhood's residents part of his flock, even Mr. Willie, the neighborhood drug hack. And the pastor tries to minister to all the people's needs.

Every Tuesday morning, he holds a "bread ministry service," where he says prayers for the needy. Then he passes out free loaves of bread, cans of chili and winter coats to grandmas and prostitutes, children and junkies, the homeless and jobless. The ministry is supported in part with funds from the Southern Baptist Home Mission Board.

Day and night, Thompson counsels troubled souls like Mike Graves, who used to be a drug addict and now is a singer in the church choir.

But his most thankless job is proselytizing the prostitutes, for whom he feels particular sympathy.

"It's a tough life, going from house to house, man to man," the pastor says. "How long can you last? I see them as potential graveyard residents. That's where they're headed."

One who ended up there was Lin-

da. Two years ago, while the pastor was trying to get her off the streets, Linda was found beaten to death in an abandoned house across the street from the church.

As cars drive by the church, the male occupants slow down when they see the hookers. They step on the gas when they see the pastor. "As long as I'm here, they keep moving."

Thompson is a former lead singer and harmonica player for a Philadelphia rhythm-and-blues band. For 25 years, he worked as a security officer at the Federal Reserve Bank, then retired on disability in 1990.

Over the years, he's attended night and Bible schools, and worked a number of second jobs, including a stint as a chemist at the city morgue. He's been an ordained minister since 1968.

Thompson's church has been at its location since 1985. When the church opened, the prostitutes worked right under the church hedges. "I used to pick panties off the doorknob," the pastor says. Then he put up a fence.

The pastor isn't a one-man crusade. He has a supporting cast, starting with Miss Lill—Lillie Murrell—who plays the piano at every Tuesday service.

Miss Lill, 69, is retired from her

nursing job at a local children's hospital. She has a look of infinite kindness, and can't help but get involved.

Last year, the pastor talked two prostitutes into getting off the corner. They moved in with Miss Lill.

"It was a beautiful experience for me," Miss Lill says. "You could see they were searching for help, for shelter, for somebody to love."

The pastor got the two women jobs in a bakery and a school cafeteria. But it didn't work out. The women left and returned to the streets.

"It hurt me, but I understand," Lillie Murrell said. "I don't feel it was in vain because I know they'll never forget it."

The pastor has had his failures. Michael Graves is one of his successes.

Graves, 33, is an Army veteran who got hooked on crack. The pastor got Graves hooked on his Wednesday night Bible class.

"I was trying to kill myself," said Graves. "Thank God Pastor was here to talk to me. Sometimes, a man needs a man to talk to."

Now Graves is a plumber's assistant. He recites biblical passages from memory and sings tenor in the Sunday choir.

Chicago church helps homeless mentally ill

By Louis Moore
SBC Christian Life Commission

CHICAGO (BP)—The elderly woman spotted pastor Jim Queen as soon as he stepped out of Uptown Baptist Church's side door. Taking him by the arm and putting her deeply furrowed face in front of his, the woman began to tell Queen about the abuses she has suffered while living on Chicago's streets, including robberies and a rape.

After Queen listened patiently for a few minutes, he instructed the woman to go inside the church for food and other aid.

As he walked away, Queen told a visitor the rape the woman cited happened much earlier, even though the toothless woman talked as if it had just

occurred. Inside the church a few minutes later, another woman was waiting to tell Queen about how someone was paying \$500,000 to \$1 million to force her to stay at a nearby halfway house.

As he patiently listened, his words—"I know, I know"—signaled the dozens of times he already had heard the story from the woman.

Even though it can be found in all strata of society studies indicate the problem of mental illness intermingles with homelessness, alcoholism and drug abuse.

Studies show as many as one in five of the homeless are people who 20 or so years ago would have been in state-run mental health facilities. The early discharge programs of the past two decades have emptied these institutions, often onto the streets. In theory the early release programs were supposed to equip the mentally ill with new medications to control their symptoms. But once released, many have refused to take their medications and have lacked family support to monitor and provide for their care.

Ministry experts say churches have enough difficulty knowing how to respond to mental illness when its unusual thought patterns and bizarre behavior patterns confront them in sanitized suburban churches, but the issue becomes an even bigger challenge for Christians working with the homeless mentally ill.

Experts and casual observers alike say churches tend to score low in responding to the needs of the mentally ill. But Uptown Baptist Church in Chicago is often cited as an example of how a church can minister effectively to the homeless mentally ill.

The church is situated in the heart of Chicago's highest concentration of homeless. Once a popular, affluent

Chicago resort area, Uptown today is a racially mixed neighborhood of government-subsidized apartments, high unemployment and high crime rates.

An estimated 100,000 people live in the high-rise apartments within a 10-square-block area around the church. The 1980 census classified 10 percent of the Uptown population as mentally handicapped, meaning they have either a low IQ or are emotionally troubled.

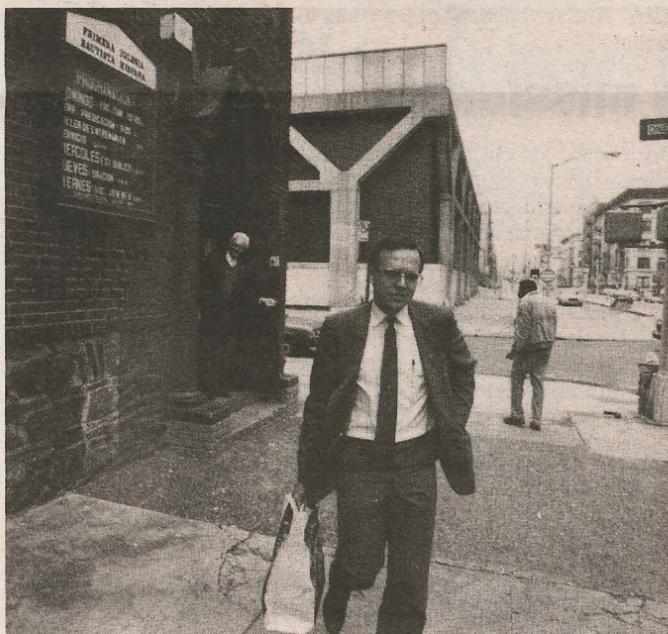
Spearheading Uptown's ministry with the homeless mentally ill is Michael Dunton, a US-2 missionary appointed by the Southern Baptist Home Mission Board.

The church's ministries to the homeless do not differentiate between the mentally retarded, the mentally ill, the addicted and those who are homeless because of other reasons such as job loss and family abuse.

One Bible class Dunton teaches on Tuesday mornings includes people with low IQs and several in the throes of mental illness. He has become accustomed to unusual behavior in the class such as one member who repeats, like an echo, almost everything he or anybody else in class says.

All the church's programs and worship services are open to everyone, including the homeless mentally ill, but the church provides a special worship service for all its neighbors, including the homeless, once a month on Saturday nights. Between 150 and 300 regularly attend the "Saturday Night Praise Service."

Seck Abykane, who came to America from Kenya and later was institutionalized in Chicago, says, "This (Saturday night) service is very encouraging. It increases my faith and gives me encouragement to live for God. 'I feel welcome here. I feel accepted.'"



ON THE GO George Russ, associate director of evangelism for the Baptist Convention of New York, leaves a church in Harlem, N.Y. One of his primary jobs is to help the ethnically diverse Metropolitan New York Baptist Association grow new churches. Russ' inner city work is supported by the Southern Baptist Home Mission Board. (BP photo by Ken Touchton)

Meet needs to change gang members

FORT WORTH, Texas (BP)—Ministers must meet the needs of gang members before behavior can change, the director of a gang prevention program said.

Luis Llerena Jr., coordinator of the Dallas Parks and Recreation Department's juvenile gang intervention program and an ordained minister, spoke Youth Ministry Lab at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"Don't expect the behavior to change until you meet the need that is causing the behavior," he said. "A kid comes into your youth ministry and he's carrying a gun. There's a reason he's carrying a gun or carrying a knife ... usually there's a gang after them, there's a contract on them, there's some-

thing going down."

Building relationships also is a fundamental part of gang ministry, Llerena said. "If you don't know your homeboy's name, he's not going to listen to you. Don't demand respect. You can't do that with gang members."

He said churches often worry about the bad influence gang members might have on other youth in the church.

"If those 'bad seed kids' are out there instead of in here, they're a lot more of a problem for you," Llerena said. "He's going to be a lot safer for the neighborhood and your church if he's in with you."

"The church must open its doors to gang kids and change fear to faith," Llerena said. "The church is the place to do it."