

(BP)

-- BAPTIST PRESS  
News Service of the Southern Baptist Convention

NATIONAL OFFICE  
SBC Executive Committee  
901 Commerce #751  
Nashville, Tennessee 3720  
(615) 244-2351  
Herb Hollinger, Vice President  
Fax (615) 742-8911  
CompuServe ID# 70420.1

**BUREAUS**

ATLANTA Martin King, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 898-7522  
DALLAS Thomas J. Brannon, Chief, 333 N. Washington, Dallas, Texas 75246-1798, Telephone (214) 828-5232  
NASHVILLE 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300  
RICHMOND Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va., 23230, Telephone (804) 353-0151  
WASHINGTON Tom Strode, Chief, 400 North Capitol St., #594, Washington, D.C. 20001, Telephone (202) 638-3223

April 11, 1996

96-62

WASHINGTON--Veto shows Clinton clearly pro-abortion, pro-lifers say.  
IVORY COAST--6 missionaries to Liberia plan military evacuation; photos.  
MISSISSIPPI--Supreme Court Justice Scalia urges law students to courage.  
MISSOURI--Frost: Racial reconciliation key to revival in America.  
NORTH CAROLINA--Roy Smith: Storied history undergirds N.C. Baptists.  
GEORGIA--Messianic Jews pursue understanding, evangelism.  
KENTUCKY--Kentucky Baptist hospitals break state convention ties.  
SOUTH CAROLINA--'New wineskins' needed for new era, Schaller says.  
IDAHO--They got baptized, then the flood came.  
MISSOURI--Helping missionaries is woman's lifelong calling.  
NORTH CAROLINA--Med student treats Zimbabwean sorrows; photo.  
TEXAS--Bible-teaching family series targets Satan, nurtures producer.

Veto shows Clinton clearly  
pro-abortion, pro-lifers say

By Tom Strode

Baptist Press  
4/11/96

WASHINGTON (BP)--President Bill Clinton kept his promise to veto legislation which would prohibit a gruesome, late-term abortion procedure -- an action which pro-lifers said demonstrates just how far out of the mainstream he is on the issue.

Acting April 10, the president vetoed the Partial-birth Abortion Ban Act though the bill received overwhelming approval in the House of Representatives, including the support of 72 members of Clinton's party. While the House may be able to achieve a two-thirds majority in an override attempt, such an effort appears doomed in the Senate, where the bill passed by only 10 votes.

The procedure banned by the bill involves the delivery of an intact baby feet first until only the head is left in the birth canal. The doctor pierces the base of the baby's skull with surgical scissors, then inserts a catheter into the opening and suctions out the brain. The collapse of the skull enables easier removal of the dead child. The bill allows the use of the method, also known as dilation and extraction, only when the life of the mother is endangered.

The veto "means that if there is a distinction between being pro-choice and pro-abortion, President Clinton has crossed the line into the pro-abortion camp," said Richard Land, president of the Southern Baptist Christian Life Commission. "The president has now made it unmistakably clear that there is no circumstance -- even a baby who is fully delivered except for his or her head -- in which he will make it illegal for the mother to instruct the doctor to execute the child.

"The president's veto leaves him surrounded only by those pro-abortion activists who have never encountered an abortion they did not like, or at least could not tolerate, in abject worship of a woman's 'right to choose.'"

The president "showed that he believes that abortion should receive the absolute protection of the law -- at any stage of pregnancy, for any reason and using any method," said Rep. Charles Canady, R.-Fla., chief sponsor of the bill, in a written statement.

--more--

The action "shows once again his absolute loyalty to the most extreme abortion advocates," said Family Research Council President Gary Bauer in a prepared statement.

Abortion advocates praised the president's action.

"Religious people oppose bans on late-term abortion because such bans interfere in women's freedom to make morally and ethically responsible decisions," said Ann Thompson Cook, executive director of the Religious Coalition for Reproductive Choice, in a letter to Clinton. "Who should decide what to do when faced with a tragic situation if not the pregnant woman, in consultation with her loved ones, her doctors and her own religious faith?"

In announcing his veto, Clinton criticized members of Congress for not including an exception he proposed which would allow the procedure to "avert serious adverse health consequences" to the mother. He would have signed the bill if it had included such language, Clinton said.

"This is not about the pro-choice/pro-life debate," Clinton said. "This is not a bill that ever should have been injected into that.

"I understand the desire to eliminate the use of a procedure that appears inhumane. But to eliminate it without taking into consideration the rare and tragic circumstances in which its use may be necessary would be even more inhumane."

In announcing his veto, Clinton had five women who said they had undergone such procedures because of serious fetal and maternal health problems share their experiences. All supported his veto. Some pro-lifers have questioned whether all the women underwent the procedure covered by the bill.

He implored Congress to make an exception for the mother's health "so that we don't put these women in a position and these families in a position where they will lose all possibility of future child-bearing or where the doctor can't say that they might die but they could clearly be substantially injured forever," Clinton said.

"And my pleas fell on deaf ears. And, therefore, I had no choice but to veto the bill."

Citing Supreme Court decisions, supporters of the bill said an exception for the health of the mother would have rendered the legislation meaningless, because the definition of "health" would be used to cover a wide range of reasons.

"The president's often-repeated excuse of the need for an exception for the mother's health is a discredited catch-all loophole which has been demonstrated to include any reason the mother so desires," the CLC's Land said. Land cited Pamela Smith, director of medical education in the Department of Obstetrics and Gynecology at Chicago's Mt. Sinai Hospital, who told a Senate committee, "There are absolutely no obstetrical situations encountered in this country which require a partially delivered fetus to be destroyed to preserve the health of the mother."

High court decisions buttress the arguments of the bill's supporters. The Supreme Court's definition of health in *Doe v. Bolton*, the 1973 companion case to the *Roe v. Wade* decision legalizing abortion, includes "all factors -- physical, emotional, psychological, familial and the woman's age -- relevant to the well-being of the patient."

While abortion advocates have said the procedure is used mostly in the cases of a severely deformed baby or a threat to the mother, the statements of a leading practitioner of the procedure contradicted such claims. Martin Haskell, an Ohio abortion doctor, has said about 80 percent of his partial-birth abortions are "purely elective," according to a 1993 interview with *American Medical News*, a journal of the American Medical Association. In a 1992 speech, Haskell said he had performed about 700 such abortions.

It is uncertain how many doctors use the procedure and how many times the procedure is done each year.

The House of Representatives approved the bill in late March by a 286-129 vote. The Senate passed it 54-44 in early December. It marked the first time Congress has outlawed a specific procedure since the *Roe v. Wade* opinion was issued.

Among pro-choice congressmen who voted for the ban were Rep. Richard Gephardt, D.-Mo., the minority leader, and Rep. Patrick Kennedy, D.-R.I.

The Senate defeated an attempt to amend the bill using language later recommended by the president. By a 51-47 vote, the Senate rejected an amendment by Sen. Barbara Boxer, D.-Calif., which would have permitted the procedure to avoid "serious adverse health consequences to the woman."

Bauer and Land said the veto represented not only a tragedy for America but for Clinton.

Based on his travels throughout the country, Bauer said, "I can say for certain that this veto will mark the Bill Clinton presidency with a stain that will not be whitewashed with any amount of election rhetoric."

Land said, "As the Bible commands, I pray for the President. I will pray even more earnestly for him now, because someday, like all of us, he will have to explain his actions to a far higher authority than the court of American public opinion."

--30--

**6 missionaries to Liberia  
plan military evacuation**

**By Marty Groll**

**Baptist Press  
4/11/96**

ABIDJAN, Ivory Coast (BP)--Six Southern Baptist Foreign Mission Board missionaries holed up in a compound on the outskirts of Monrovia, Liberia, were awaiting evacuation by U.S. military forces at mid-day April 11.

Mission leaders at the office for western Africa in the neighboring nation of Ivory Coast dispatched an urgent message to the United States, asking Southern Baptists for "earnest prayer" for the group -- and for two couples who had not decided to leave.

The group of Southern Baptist missionaries in Liberia agreed missionary Edward Laughridge would handle administrative affairs of mission work in their absence. In a phone call to Abidjan, mission administrator Bradley Brown of Marietta, Ga., said he and his wife, Carolyn, of East Point, Ga., were "more than ready to go." The Browns are longtime missionaries to Liberia and have stayed through some of the most frightening times there.

Activity by splinter militia groups has grown more intense in the streets around the missionaries' concrete-walled compound. News reports monitored in Abidjan late April 11 said food, water and medicine were growing scarce, and killing, raping and looting is rampant in Monrovia. After relative calm between opposing factions April 10, chaos has evolved into dangerous anarchy.

At 9 p.m. April 10, a group of armed men arrived at the missionary compound in a van with a crowd behind them and attempted to break through an iron gate and past a guard. Others in a white pickup truck arrived, dispersed the crowd and took the armed men with them.

Board policy leaves the decision of whether to go or stay to the discretion of each missionary. Often Foreign Mission Board missionaries are among the last to leave besieged areas because of ties with friends who live there and the openness to Jesus Christ they sense among people in the midst of uncertainty and conflict.

U.S. Embassy officials informed missionaries they would be unable to evacuate them from the embassy compound. Instead they would use an E.L.W.A. mission compound away from the worst military activity where Marines had secured the surrounding area. About 100 people were awaiting airlift from there at 11 a.m. Monrovia time April 11. Embassy officials reportedly stopped daytime evacuations from their own compound that morning after helicopters were fired on.

The six-year civil war in Liberia has forced missionaries to move into the capital city, more stable in recent years than outlying areas. At one point, an attempt by a missionary couple to move back outside the city failed when it proved unsafe. In Monrovia, missionaries have worked to meet human needs and fought to keep a seminary going. Until recent weeks, the seminary had been meeting for some time in a rented building, after successive groups of peacekeeping troops commandeered the Baptist seminary compound.

--more--

Missionaries had remained on their compound during the most recent battle beginning April 6 between groups fighting for control of a coalition government. Several buildings, including houses, duplexes, an unused dorm for missionary children and the office, are located on the compound. Missionaries have been in touch with Abidjan by phone and with the embassy by two-way radio.

Mission officials have arranged to receive missionary evacuees at a Baptist conference center in Lome, Togo. At this point they were uncertain where the military flight would take the evacuees initially. Missionaries in Dakar, Senegal, and Abidjan are on standby to help them get to Lome.

Besides the Browns, those deciding to leave were: Rachel DuBard of Carrollton, Miss.; Felix Jr. and Dene Greer, both of Jackson, Miss.; and John T. McPherson of Knoxville, Tenn.

Laughridge and his wife, Fran, both of Rock Hill, S.C., had decided not to leave. Still undecided were James and Jane Park, both of Paducah, Ky.

--30--

(BP) mug shots mailed to home states by the Richmond bureau of Baptist Press.

Supreme Court Justice Scalia  
urges law students to courage By William H. Perkins Jr.

Baptist Press  
4/11/96

JACKSON, Miss. (BP)--U.S. Supreme Court Associate Justice Antonin Scalia exhorted members of the Mississippi College School of Law's Christian Legal Society April 9 to stand firm when criticized for their faith by the "worldly wise."

Scalia, who titled his speech, "Not To the Wise: The Christian as Cretin," told the more than 650 attorneys, law professors and students attending the prayer breakfast at First Baptist Church, Jackson, the academic and professional circles in which they travel often consider Christians ... well, simple-minded."

Scalia's comments received widespread attention in the media, from The New York Times to Paul Harvey and Rush Limbaugh's daily broadcasts.

Referring to 1 Corinthians 1:18-19 and other New Testament passages, Scalia explained, "Paul assumed the wise of the world would consider Christians fools. The worldly wise just will not have anything to do with miracles.

"One can believe and still be sophisticated. My hope is to impart to these who are here the courage to have their wisdom taken for stupidity; to have the courage to endure the contempt of the sophisticated world for these 'failings,'" he said.

The 60-year-old jurist pointed to Sir Thomas Moore as an example of how the world views people of faith who take a stand for what they believe.

Moore, a British author and lord chancellor of England, was beheaded in 1535 after opposing King Henry VIII's plan to divorce Catherine of Aragon by breaking with the Roman Catholic Church and declaring himself head of a new independent church in England.

"The reason he died was, to almost everyone at the time, a foolish one," he said.

Scalia also quoted Thomas Jefferson's 1804 rewrite of the life of Christ, commonly known as the Jefferson Bible.

"The Jefferson Bible ends with Christ in the tomb. The wise do not believe in the resurrection and ascension of Christ," he said.

Citing contemporary legal standards, Scalia said there is ample evidence to indicate Christ was indeed resurrected and ascended.

"It is not irrational to accept the testimony of eyewitnesses who had nothing to gain. It must have been part of their clever plan to get crucified," he said, tongue-in-cheek.

The MC law school, in downtown Jackson, is part of Baptist-affiliated MC system based in Clinton.

Scalia was invited some time ago by the school's Christian Legal Society to participate in the annual Law Week observance at the school.

--more--

The invitation was coordinated by the office of U.S. District Judge Charles Pickering of Laurel, Miss., a former two-term president of the Mississippi Baptist Convention.

MC President Howell W. Todd said, "Mississippi College is honored to host Judge Scalia as part of the ongoing effort to bring the very best legal education to our students. We are privileged to have the opportunity for Mississippi College students, faculty and staff to benefit from his insight."

J. Richard Hurt, MC law school dean, said, "The students deserve a lot of credit for their hard work in putting together this exciting event. Interest in the Justice's visit has been tremendous. Tickets for the breakfast sold out."

--30--

**Frost: Racial reconciliation  
key to revival in America**

By James A. Smith Sr.

Baptist Press  
4/11/96

KANSAS CITY, Mo. (BP)--Revival will not come to America unless there is racial reconciliation in the body of Christ -- and the obligation for reconciliation, said Gary Frost, pastor of Rising Star Baptist Church in Youngstown, Ohio, is equally shared by blacks and whites in the church.

Speaking April 9-10 for the Scudder School of the Prophets Lectureship at Midwestern Baptist Theological Seminary, Frost expressed his "burden" for reconciliation and decried the "prophet deficit" in America's pulpits.

Drawing on the account of Elijah's battle with the prophets of Baal on Mount Carmel, Frost noted although God reported there were 7,000 Israelites who were still faithful to Jehovah, only Elijah was willing to speak out against the worship of Baal.

"Where are the modern-day Elijahs who will accept the challenge of pagan culture and speak unapologetically, 'thus saith the Lord?'" asked Frost, who is serving a second one-year term as second vice president of the Southern Baptist Convention. "I am convinced that too often preachers are playing to the applause of earth rather than to the praise of heaven.

"I want to challenge you to be prophetic on the issue of racism," Frost told the seminarians, while warning being prophetic may mean "you may not get the church you wanted."

Frost noted while it is expected that African Americans will preach against racism, "There are messages that have to be proclaimed to white folk, that only white folk can preach.

"We have a way of making racism a secondary sin," Frost said, urging that it be put at the top of the list of moral ills, along with issues like homosexuality, pornography and drug addiction.

Noting the curse of Ham recorded in Scripture was the foundational justification of slavery in America by white Christians, "the residue of that still persists," Frost said. "There is a need for those who are in a position to preach and teach and prepare preachers to explain that is a lie."

African Americans, too, have challenges concerning prophetic preaching against racism, Frost said.

African Americans have an obligation to speak out concerning "the evil of Farrakhanism," the purpose of which is the glorification of Louis Farrakhan, Frost said. Farrakhan is the leader of an African American Muslim movement which sponsored the "Million Man March" in the nation's capital last year.

"It's not a social movement," Frost said. "This is a religious, spiritual movement. And it's evil and it's Satanic."

Frost expressed the belief there are two competing themes which are arising to deal with racism in America: reconciliation, as exhibited in the Promise Keepers movement, and isolationism, as demonstrated by Farrakhan's movement.

"If we're going to make a difference, we have to be prophetic. We have to be willing to speak out against sin, regardless of what skin color it has," Frost said.

--more--

During his two-day visit to the Kansas City, Mo., campus, Frost taught in evangelism, theology and ethics classes, in addition to speaking twice for the Scudder Lectures.

Frost also spoke to local African American and Anglo Southern Baptist leaders, along with administrators of Midwestern Seminary, to discuss practical steps which may be taken to follow up the historic racial reconciliation resolution adopted by the Southern Baptist Convention at its 150th anniversary last year in Atlanta.

"I thank God for the integrity of the Southern Baptist Convention leadership in being willing to lead on this issue," Frost declared.

--30--

Roy Smith: Storied history  
undergirds N.C. Baptists

By Dwayne Hastings

Baptist Press  
4/11/96

WAKE FOREST, N.C. (BP)--North Carolina Baptists always have been a people of the Book, said Roy J. Smith, executive director and treasurer of the Baptist State Convention of North Carolina, referring to Baptists' historical embrace of the Bible.

"From the beginning (they) have been known as a people of the Book," Smith said at Southeastern Baptist Theological Seminary. "Those early Baptists were in the forefront of those who insisted the Bible alone was the sole authority for faith and practice."

Smith, speaking in recognition of North Carolina Baptist Day at the Wake Forest, N.C., seminary, said the Bible is the foundation for all that North Carolina Baptists have done in the way of missions, evangelism, stewardship and Christian education.

From the earliest days, the state's Baptists have held authority is centered in Scripture, Smith related in his April 10 address. "Our authority was not in the church, not in a creed, not in tradition, but (in) the Bible alone," he said, while admitting North Carolina Baptist history recorded "a great deal of diversity" in matters of biblical interpretation.

Acknowledging what it means to be a North Carolina Baptist varies little from being a Virginia Baptist or a Texas Baptist or a Missouri Baptist, Smith, who was born in Franklin, N.C., said there are exceptional characteristics of time and place that have determined the unique nature of particular individuals, churches and the Baptist State Convention of North Carolina as a whole.

North Carolina Baptists are known for their fierce independence and a love for freedom as well as their zeal for missions and evangelism, Smith said, explaining one of three purpose statements for organizing the state convention in 1830 was "that the churches be not bound."

Baptists were in the forefront of those seeking freedom early in U.S. history, Smith said, noting these pioneers were particularly driven to pursue religious freedom in North Carolina.

These freedom fighters wanted to ensure there would never be anything that would bind or coerce the churches or in anywise diminish their freedom, Smith continued.

In 1771, there were 700 men who were called the Regulators -- a group made up primarily of Baptists with a few others including Moravians -- who took up arms against the state. These men rebelled against the state's attempts both to approve a church's selection of a pastor and to establish his salary, Smith said, sharing a slice of North Carolina history with those crowded in Southeastern's Binkley Chapel.

The leader of the Regulators, Benjamin Merrill, a deacon at Jersey Baptist Church near Lexington, N.C., was sentenced to a tortuous death as he was tried and convicted of treason after being captured on his farm in May 1771, Smith continued.

"These men risked their lives to insure that the churches would be free in every area of pastoral ministry without any interference from the state," Smith said, adding the recounting of Merrill's horrific fate "never courses across my mind but that a sense of awe and reverence boils up in my soul for people like Benjamin Merrill who were willing to pay that kind of sacrifice."

--more--

Noting North Carolina is the only state in the Union that still does not grant veto power to the governor, Smith said only half-in-jest, "We don't trust anyone with too much authority, and that's true in churches as well as government."

Smith's return to the Wake Forest, N.C., campus had its own historical edge as it was a personal homecoming of sorts: He earned his baccalaureate degree from Wake Forest College in 1953 on the campus and received the bachelor of divinity degree from Southeastern in 1956 on the same campus.

"It was at Wake Forest (College) that godly men opened up the Word of God which I believed had been given by God and gave it new meaning and understanding which was exciting and fulfilling," Smith said.

Fondly recalling his days at Southeastern, Smith said his studies there "deepened (his) understanding of and appreciation for the Bible as the Word of God."

Smith, who was joined by 14 state convention staff members marking North Carolina Baptist Day at the school, expressed appreciation for the opportunity to speak on the campus, saying, "I consider this to be hallowed ground and I am grateful for the privilege of being here."

--30--

Messianic Jews pursue  
understanding, evangelism

By David Winfrey

Baptist Press  
4/11/96

ALPHARETTA, Ga. (BP)--Love, prophecies and the gospel of Matthew are good tools for Christians sharing their faith with Jews, say those who witness to that population.

"It's as easy to witness to a Jew as it is to take Continuing Witness Training," a popular evangelism course, says Gus Elowitz, leader of a Southern Baptist congregation for Jews in Houston. "It's just not something that's sweeping through the churches."

April 15-21 is Jewish Fellowship Week among Southern Baptists. Elowitz counsels Christians to show love to Jewish friends while maintaining that Jesus is the answer to prophecies about the Messiah. "We don't abandon the Old Testament. We show its fulfillment," he says.

"Part of the Abrahamic covenant was that all the families of the earth would be blessed, and Calvary is the only way that could ever happen," he adds. "We've just got to emphasize friendliness, great love, great sensitivity and you must trust Yeshua, Jesus, as your Savior."

Elowitz points to his own conversion; when as a college student camping in Oregon he was befriended by a Christian family. "They really shared the love of Jesus and went out of their way to make it a point that I was special, yet I was not complete."

The family witnessed from the Old Testament and from the New Testament Book of Matthew, which was written to Jews to show Jesus is the promised Messiah. Elowitz says he did not believe then, but the family maintained contact for more than a year, after which he accepted Christ. "For 18 years it's been a new life."

At Beth Yeshua HaMashiach, which is Hebrew for House of Jesus the Messiah, Elowitz leads a congregation of 65 Jewish and Anglo believers who celebrate their faith in a way that is consistent with Jewish culture.

Between 300 to 400 congregations exist worldwide for Jews who believe in Jesus, or "Messianic Jews," Elowitz says. Surveys suggest approximately 100,000 to 300,000 Jews believe in Jesus, he adds. "Maybe 1 percent of those are in Messianic congregations, and the rest of them are in other Bible-believing churches."

Southern Baptists have about 15 Messianic congregations. "We're kind of new kids on the block." In 1992, the Home Mission Board's language church starting division set a goal of 60 Messianic Jewish Southern Baptist congregations being formed by 2003.

--more--

Earlier this month, about 260 Christians and Messianic Jews in Houston attended a seder ceremony, celebrating the order of events during the Jewish exodus from Egypt. For the Messianic Jew, the seder not only represents deliverance from slavery, but also deliverance from sin.

Equating Jewish ethnicity with the Jewish religion hinders both Christians' willingness to witness and the receptivity of Jews, says R. Michael Smith, president of the Southern Baptist Messianic Fellowship. Messianic Jews constantly fight the accusation they have stopped being Jews, he says.

Elowitz agrees. "It would be like saying you're no longer Cambodian if you stop being a Buddhist and trust the Lord Jesus Christ." He points to Acts 21, when Paul paid the expenses of four Jews going through purification rites. "The apostle Paul makes it very clear that you're allowed to stay Jewish and the witness can be done in a very Jewish way."

The Messianic fellowship was founded to help Southern Baptist congregations minister to Jewish friends and to educate and speak out on Jewish issues, says Smith.

Southern Baptists are longtime supporters of Jewish mission work, Elowitz notes. "We do find that when we are able to communicate what our message is, that Southern Baptist pastors and parishioners support what we're doing," he says. "If we could get just a little bit better known, we would see much better results."

Still, Smith notes, some Southern Baptist Messianic Jews have encountered anti-Semitism within their own denomination. "It's an uncomfortable reality," he says. "I don't just mean that they're against Jewish believers being organized as Jewish believers. I mean that they don't like Jewish people, period."

But other Southern Baptists are active in outreach to Jews. Tom Cox helped develop ministries for Russian Jews living in Columbus, Ohio. Among them was a literacy program to teach English to Jewish immigrants. "When Baptists teach language, they answer all the questions about religion too, and these people want to know why we care about them."

Cox also recommends witnessing from a Jewish perspective. "To a Jewish person, you have to speak to them in terms of their own interest and the easiest way to do this is to talk to them in terms of the holidays." Each holiday teaches about the Messiah, which can, in turn, teach about Jesus, he says.

Most important, Smith says, are prayer and the work of the Holy Spirit in witnessing. "That's when the Lord gets to work," he says. "When the Lord takes the word into their hearts, that's going to bear more fruit than somebody sitting back figuring out what all the Old Testament prophecies are that they're going to hit them over the head with."

A training conference on Jewish mission work will be held June 6-8 in Mississippi. For more information, contact Oswald Harmon at (713) 843-2313.

--30--

(BP) file photo of Gus Elowitz' congregation has been posted electronically in the SBCNet News Room. A copy of the photo can be sent overnight to state Baptist newspapers by contacting the Atlanta bureau of Baptist Press at (770) 410-6535.

**Kentucky Baptist hospitals  
break state convention ties**

**By Mark Wingfield**

**Baptist Press  
4/11/96**

LOUISVILLE, Ky. (BP)--Trustees of Kentucky's Baptist Healthcare System unanimously voted March 19 to break formal ties with the Kentucky Baptist Convention and name their own successors to the agency's board.

Currently, the KBC elects three-fourths of Baptist Healthcare System's 24-member board of directors as part of a covenant agreement ratified between the two entities in 1986.

That covenant agreement has allowed the president of Baptist Healthcare System to recommend individuals for the trustee board to the KBC committee on nominations. Beyond controlling three-fourths of the board appointments, the KBC has retained no significant ability to direct the affairs of the hospital system.

--more--

Baptist Healthcare System is one of the largest nonprofit hospital systems in Kentucky, with facilities in Louisville, Paducah, Lexington, Corbin and La Grange. The system employs 6,800 people and includes 1,546 licensed beds in its five hospitals..

In the current budget year, the KBC contributes only \$5,000 to Baptist Healthcare System:

While the March 19 vote was to dissolve the entire covenant agreement, "the only change which the board sought was the right to elect its own members," President Tommy Smith said in a March 20 letter to Bill Marshall, KBC executive secretary-treasurer.

"Please be assured that the board takes great pride in the spiritual foundation which was in part laid by the vision, love and compassion of the Baptists in Kentucky," Smith wrote. "This move was not made in order to abandon Baptist roots but to equip Baptist Healthcare System to deal with the rapid changes taking place in health care and to protect its work from being undermined by the kinds of struggles taking place in other Baptist institutions."

Smith elaborated on the latter point in an April 4 interview, "The board basically wanted to be in control of its own destiny," he said.

The board wanted to "save ourselves from some of the same turmoil other agencies have been through," Smith said, referring to the last 17 years of conflict within the national Southern Baptist Convention.

Baptist Healthcare System has related directly only to the KBC, not the SBC. However, KBC politics have at times been impacted by controversy in the national convention.

Smith acknowledged the SBC conflict has not yet caused any negative ramifications for Baptist Healthcare System. Neither has the agency experienced any difficulty with the KBC in the trustee selection process, he said.

Marshall confirmed he has not perceived any threat to the Baptist Healthcare System Board from the KBC.

"I regret they felt they had to do this," Marshall said. "Since the establishment of the covenant with them, there has not been a single incident related to their trustee selection which was not favorable to them. Even so, it is clear the SBC controversy has been making them nervous for several years."

Smith said the dissolution of the covenant agreement does not mean the hospital system intends to change the way it does business.

"The only requirement we have is to give the convention notice that we are terminating the covenant relationship," he explained. "That's all the transition that will happen."

According to terms of the covenant, either Baptist Healthcare System or the KBC has the right to terminate the agreement with one year's notice.

Smith said he did not yet know whether that means the KBC will appoint trustees to the Baptist Healthcare System board one more time in November or not.

At the same time the board voted to dissolve the covenant, it also voted to appoint a special committee to guide the board's relations with the Baptist community. That committee will be chaired by Gene Cravens, a Lexington layman. No other details of the committee's structure or task were released.

Marshall said he sees a potential hope for the KBC's continued relationship with Baptist Healthcare System through this committee.

"It is my hope that during the one-year interim which the covenant requires before it can become effective, we can together develop a mutually acceptable new relationship," Marshall said. "Since there are members of that board who share this hope, I want to reserve judgment about this until we see what develops."

For his part, Smith said Baptist Healthcare System "will continue to tap the rich resources of Baptist churches throughout the state for future trustees. We also will continue to provide quality care for those who cannot afford the care they need."

Last year, the hospital system provided \$11.45 million in charity care.

Smith said the hospital board desires to strengthen the ministry of chaplains in the hospitals and to continue participation in medical missions projects with Kentucky Baptists.

Smith said the board believes Baptist Healthcare System holds rights to all of its assets and has the right to continue using the name Baptist.

"I don't know that anyone has the name Baptist trademarked," he said. "Legitimately, we can use it."

Pulling away from KBC control does not mean the five Baptist hospitals intend to change their policies on abortions, Smith also said. Abortions are performed only rarely at any of the hospitals, and then only when the mother's life is at risk, he said. "To the best of my knowledge, we've never done what you would call elective abortions."

Members of the Baptist Healthcare System board agreed at the March 19 meeting not to talk with the media about the vote to dissolve the covenant, said Ken Chafin, chairman of the board's administrative committee and retired pastor of Walnut Street Baptist Church, Louisville. The board appointed Smith to be the sole spokesperson for the board, Chafin said.

--30--

'New wineskins' needed  
for new era, Schaller says

By Todd Deaton

Baptist Press  
4/11/96

COLUMBIA, S.C. (BP)--Nothing short of a new reformation will stop the declining influence of religious denominations, and that reformation is already under way, Lyle Schaller said during a "Denominational Leaders Summit" in Columbia, S.C., March 24-26.

Schaller, a consultant during the past 36 years to more than 5,000 congregations from 60 religious traditions, urged denominational leaders at the Leadership Network seminar -- hosted by the South Carolina Baptist Convention -- to create "new wineskins" to enable churches to carry the gospel into a new era.

Leadership Network is a nondenominational foundation based in Tyler, Texas, working to connect churches with emerging Christian resources.

There is hope for the future of denominations, Schaller affirmed.

"Ideologically, I believe in denominations as a legitimate order of creation, a good part of a larger design. I think they have value."

Many of his younger friends, however, do not share his optimism, he said, due to an increasing lack of trust in institutions in today's society. Schaller compared the choice faced by denominational leaders to the choice owners of major league baseball teams faced in the 1960s when, he said, owners relinquished some of their control in order to attract younger talent who no longer trusted the institution of baseball.

"What denominations face is essentially the same question: Do you build your base on members who were taught that you trust institutions and hope that they don't die, or do you go recruit the members of the new generation?"

"What denominations said was, 'Let's hope the older generation lives forever and build for those who were taught to trust institutions,'" Schaller said.

The other choice denominational leaders have is to change the system, he said.

"What these revolutionaries from South Carolina and Texas are saying is they have decided to change the system," Schaller said, referring to two new models for denominational work set forth by Carlisle Driggers, executive director-treasurer of the South Carolina Baptist Convention, and Bishop Claude Payne of the Episcopal Diocese of Texas. Both models call for denominations to be service-oriented by being more attentive to the needs of churches and associational groups, rather than program-oriented.

"When do revolutions sell?" Schaller asked. "The answer is, not until there is a widely perceived crisis. And, many in the denomination are still in denial. There is still an awful lot of people who are convinced there's a lot of wear still in those old wineskins. They say, 'Let's just repatch them.'"

--more--

Changes advocated by nearly 75 leaders from about 10 denominations in attendance centered around five words, Schaller said:

-- Control. People are not willing to let the old, historic institutions control their lives any longer, he said. "You can still find a high degree of receptivity to institutional control in three places: retirement homes, nursing homes and cemeteries," he quipped. "The difficulty is that the new generation is not buying into control and they represent the future."

-- Competition. "The '50s were a day when we talked about cooperation among churches. Today, it's fierce competition," Schaller said. "Most pastors do not want to acknowledge that that's possibly true. But the people who tell me it's true are the church-shoppers who move from church to church to church without necessarily changing their place of residence."

One of the biggest expectations of the church is from parents of young children, Schaller said. "The churches who will say, 'We'll help you raise your kids,' and who will deliver on that promise have built a better mousetrap, and their parking lot is way too small."

-- Complexity. "Doing church is a much more complicated undertaking than it was 20, 30 or 40 years ago, and the job of being a pastor is much more difficult," Schaller observed. "Pastors and congregational leaders are going to need more help. And they are going to be asking denominations for it."

-- Customize. "The one-size-fits-all business isn't selling," Schaller stated, "and denominational systems that provide the one-size-fits-all programs are discovering that other organizations are taking over their customer base."

"For the denomination to see congregations and pastors as customers is a significant step," he affirmed. "The revolutionary step is to identify the unchurched people out there as the No. 1 customer."

-- Challenge. Stressing the importance of a big vision, Schaller told of meeting a psychology professor whose philosophy was to challenge people to do what he knew they cannot do. "That's how you make people great!" he exclaimed.

Schaller also stressed the importance of the difference between denominations doing missions and ministry and denominations helping cause it to happen. "In my own traditions, we expected congregations to send money so denominations can hire somebody to do missions and ministry," he said, noting an increasing number of congregations are moving away from hiring "a minister who does it all to a staff who helps train laity in how to make ministry happen."

Among the signs of hope in the future of denominations, Schaller highlighted an increasing receptivity to a different way of doing things; a growing number of leaders who agree the old system doesn't work anymore and who are committed to reforming it from within; a culture that affirms the need for sensitivity to customers; and the acceptance of training laity as the norm.

--30--

They got baptized,  
then the flood came

By Melanie Childers

Baptist Press  
4/11/96

CATALDO, Idaho (BP)--Christian faith and baptism won't stem the tide of rising floodwater, but for two Idaho couples, it offered the peace to cope with such a disaster.

Duane and Lisa Carney and Walter Reed, all of Cataldo, Idaho, were baptized at Kingston Baptist Church Feb. 4, five days before raging flood waters ruined their property and hundreds of others.'

The families have struggled to make sense of the disaster but have remained firm in their newfound faith, they said.

Duane Carney even found humor in the situation, his wife reported: "My husband said, 'God, did you have to baptize our house, too?'"

Kingston Baptist Church, a 13-year-old congregation that averages 50 in weekly worship, records between five and 10 baptisms annually, pastor Gordon Mills noted. However, none were timed quite so ironically as the three baptisms Feb. 4.

--more--

The church itself avoided the soaking waters by a quarter of a mile, Mills reported. But the congregation dove in to help counter the flood's chilling effects on fellow church members and friends in the community.

The flood couldn't have come at a worse time for Walter and Joye Reed, they said. Both were employed in a lumber business until it shut down a year ago. Since then, he reluctantly took early retirement and she has worked part time.

"We've been threatened with flood before," Reed said, noting they had lived in the flood plain area about 20 years. "But this was the real thing."

When the flood hit, the Reeds stayed with pastor Mills and his family for several days until more permanent arrangements could be made.

The Reeds suffered considerable loss, including their home. By early April, they had hoped they could move into a new double-wide mobile home in a safer area 15 miles away.

"We had to wash and sterilize everything we kept," Joye Reed said. "It took days and days and days of washing and sterilizing everything. The church people helped with that."

"We salvaged a lot of little things," her husband added. "My wife lost her wedding ring, and that's tearing her up pretty good."

Photographs, family Bibles, other books and a computer also were among traumatic losses, Joye said. But she insisted on seeing positive in the midst of a negative situation.

"My husband and I are now worshipping together and praising God every day for what we have," she said.

Just down the road, the Reeds' good friends Duane and Lisa Carney also sustained considerable loss. They will stay in their home, but they said everything in it was damaged -- by 20 inches of water in the house itself and 36 inches in the garage.

"The hardest part for all of us was the night we had to evacuate," Lisa Carney said. The family, including two daughters ages 13 and 10, stayed with her parents, where they monitored the water level creeping up the basement stairs and tried to guess how that compared to the level in their own home.

Once the waiting was over and they were able to do something tangible, they all felt better, she said.

Although the flood was devastating, it gave people an opportunity to see Christians' compassion and ministry in action, Mills said.

"It's been an eye-opener for the non-Christian community."

Joining other churches in a community-wide relief effort, Kingston Baptist Church adopted several families -- including the two new couples -- on which to focus their energies.

Members formed work crews to help with cleanup. They provided food. They organized used furniture distribution to help replace lost items.

"Our church basement is a furniture store now," the pastor said.

In addition, Mills counseled church members and others from the pulpit and on an individual basis. Mills' sermon the Sunday after the flood appropriately focused on life's trials.

Both the Reeds and the Carneys have looked to their church, community and faith to help them cope with the disaster. They said relationships make the difference, much like in their decisions to profess Jesus Christ as Savior and join Kingston Baptist Church.

"We're very close to the minister and his family," Reed said of Mills, a regular fishing partner.

Reed's wife, who has been an active church member in the past, met Mills years ago when he visited the lumber company where she worked. As a result of his friendship, she began attending Kingston. Her husband finally joined her last year.

"We'd been church-looking for some time," Lisa Carney said. "The Reeds were close friends of ours, and they were going (to Kingston), so we finally got started."

She noted the authenticity of the church members also attracted them to the church.

The Reeds pointed to God as their ultimate source of help.

"The only way to cope is the fact that we have our faith," Joye Reed said. "Like with Job, the Lord giveth and the Lord taketh away. You still hear crying in my voice, but we're getting through it.

"When we believe in God, he's the only hope," she said. "We didn't waver in our faith. We kept right on going to church, knowing 'all things work together for good.'"

--30--

Helping missionaries is  
woman's lifelong calling

By Shari Schubert

Baptist Press  
4/11/96

LAMAR, Mo. (BP)--Anyone who knows Iva Vines knows the 83-year-old woman has a heart for missions. But her lifelong interest in taking the gospel to places where it has never been heard didn't take her on a boat down the Amazon or a ricksha ride through the streets of Shanghai.

"The Lord didn't call me for a missionary," she said. "He called me for a helper."

Vines, of Lamar, Mo., has been helping missionaries for a long time. She attended college in Fayetteville, Ark., with Josephine Scaggs, who later would spend 35 years as a missionary in Nigeria. Their friendship continued after Josephine went to the mission field.

Scaggs was a large, stately woman and had difficulty finding clothes that would fit and that were suitable for the hot Nigerian climate, Vines explained. So when the missionary was home on furlough, Vines sewed cotton dresses for her.

Vines also helped assemble teaching materials for Scaggs to take back to Nigeria. One time she collected seven gallons of broken crayons from the school where she worked. She also cranked out 8,000 mimeograph copies of birds, flowers, trees and animals.

About two years ago, while living in Arkansas, Vines began sewing dresses and baby wraps for mothers and children in Honduras. She has continued the project since she moved to Lamar to be near family members.

Already she has made nearly 100 little girls' dresses in sizes 6, 8, 10 and 12. She will have more than 100 baby wraps completed to send back to Honduras with missionaries Herb and Joan Prince.

The Princes' work is supported in part by Sylvan Hills Baptist Church in North Little Rock, Ark. Vines formerly taught and served as librarian in the church's school. Women at Cornerstone Baptist Church in Lamar, where Vines now is a member, keep her supplied with material for her projects.

The three-foot-square baby wraps, made from two pieces cut from old sheets, are just the right weight for blanketing a baby in the Central American country.

"Otherwise, the women bring their babies to meetings wrapped in an old shirt or an old dress -- anything they can find."

The dresses are designed to be cool, with no sleeves or collars. "They're not very hard to make," Vines added.

"I can always find a job to help a missionary," she said. "I almost have to whip myself to get myself to rest; I see so much that needs to be done."

If she's not sewing, Vines often can be found writing letters to missionaries. That is a ministry in itself, she pointed out. She recalled a letter from a missionary friend in Malawi who commented that "one of the disadvantages of being a missionary is that people tend to forget you."

Vines makes it a point to follow the news in America and to write to missionaries about current events they may not have an opportunity to keep up with -- such as the 1996 presidential campaign.

--more--

Even a trip to the hospital can't stop Vines from helping missionaries. While recuperating from a recent bout with pneumonia, she cut out paper dolls -- about 90 or 100 of them -- to use in promoting the Annie Armstrong Easter Offering for home missions. She outlined each one with a felt-tip marker and printed the figure "\$500" in the middle. The paper dolls were placed around the church to remind members of the offering goal -- which already has been exceeded by at least \$150.

During the promotion of the Lottie Moon Offering for foreign missions, Vines "was promoting to reach and pass our goal every time you came into contact with her," recalled Cornerstone pastor Jackie Harris. The 160-member church set a goal of \$1,000 for the Christmas offering and received gifts in excess of \$1,500.

"She plans to continue it until the Lord calls her home," Harris added, "and you can rest assured that she will. Miss Iva is an inspiration to me, and not only to me but to our whole church. I hope that I can do what she is doing when I reach 83."

--30--

Med student treats  
Sanyati's sorrows

By Norman Miller

Baptist Press  
4/11/96

WINSTON-SALEM, N.C. (BP)--Goldfish don't eat peanut butter, but 4-year-old Priscilla Taylor thought they would. Then threatening parental footsteps scared her away from the fish bowl.

Down the hall she ran, smack into a kitchen wall.

Tears and blood mixed on her face 21 years ago as an emergency room doctor sewed her forehead gash. Ten stitches and a tetanus shot later, she went home to inspect the immovable wall she rammed.

Early this year, she came home from a hospital again -- Sanyati Baptist Hospital in the southern African country of Zimbabwe. But this time, Taylor was a doctor in training, not a patient. As a medical school student, she deepened her faith and enhanced her career through the Southern Baptist Foreign Mission Board's Medical Receptor program.

Sanyati Hospital stands a world away from the well-stocked sterility of the emergency room at Forsyth Hospital in Winston-Salem, N.C., where Taylor trains now. In Sanyati, she persisted in less-than-laboratory conditions. Overcrowding. Under-staffing. Medicine in short supply. Blood testing requiring a month to complete.

"Wasted, thin people came into the hospital with cold symptoms or diarrhea, and left thinking those were their only problems," lamented Taylor. She suspected AIDS, but untimely lab work prevented prompt diagnosis. More than 60 percent of the patients are HIV-positive.

"The patients thought my instructions were gibberish when I advised they might have AIDS and urged a change in their behavior," she said. Despite her fear of contracting the dreaded disease through an accidental needle prick, she treated patients anyway. "But the possibility did hinder my enthusiasm."

Taylor -- a student at Bowman-Gray Medical School in Winston-Salem -- lanced abscessed sores, removed lymph nodes and repaired an amputated finger. She delivered babies and assisted on Caesarean section births.

She treated one man's chronic chest pain. "Two weeks later he walked more than 35 kilometers to thank me." He hugged her: "You saved my life!"

Her experience "increased my awareness that suffering people need compassion as much as medicine, and confirmed that medicine is my calling -- my best career choice," she said.

Timothy Pennell, chief of professional staff and director of international health affairs at Bowman-Gray, helped establish the receptor program in 1968. "It helps students define God's call and impacts their commitment to medical missions, even if they don't become career appointees."

The Medical Receptor program is open to any medical, dental and veterinary school students who are active Southern Baptists and who are approved by the board. (To apply, anyone interested should call 1-800-999-3113.)

--more--

Taylor wants to serve God in other ways, too. During her three months in Sanyati, she taught teen-agers in Sunday school. In Winston-Salem, she attends Mount Zion Baptist Church, where she helps an older couple attempting to rear a 9-year-old foster son, whom she tutors. After her residency at Fairfax (Va.) Hospital, which begins in July, the future family practitioner will return home to Washington, where she is a member of East Washington Heights Baptist Church. She plans to practice inner-city missions there using a mobile clinic.

"Social, economic and educational problems -- even hospital phobia -- are hindrances people face concerning health care," Taylor says. The mobile clinic will take health care to them, offering health tests and education in a comfortable, accessible and non-threatening setting.

No stranger to the impact of social problems, the 25-year-old African-American woman overcame racial prejudice at her integrated, suburban Washington high school. Armed with a medical degree and Christ-like compassion, Taylor wants to help others -- like herself -- bust barriers.

"Medical care is more than treating physical needs," she says. Doctors can "comfort the body and the soul, and I've never wanted to do anything else."

--30--

Bible-teaching family series  
targets Satan, nurtures producer By C.C. Risenhoover

Baptist Press  
4/11/96

FORT WORTH, Texas (BP)--If Christendom were engaged in a game of spiritual warfare baseball against the minions of Satan, the forces of evil would be quaking in their cleats at the prospect of facing a lineup of Kay Arthur, Henry Blackaby, Chuck Colson, James Dobson, Tim LaHaye, Florence Littauer, Anne Graham Lotz, Josh McDowell and Stephen Olford.

Actually, people from that Bible-teaching lineup are of the type the "Family Enrichment Series" sends into spiritual battle every week on FamilyNet and ACTS, the broadcast and cable television services of the Southern Baptist Radio and Television Commission. Whether it's a Blackaby, Dobson or Lotz, families can turn on their TV sets each week and get biblical perspectives to aid them in the personal spiritual warfare they face on a daily basis.

Producer of the RTVC-produced series is Julia Hollars, who said guest leaders on the series "really feed me. I see where their hearts are, how humble they are and how really committed they are to ministry."

The RTVC has been producing FES for four years. Hollars has been producer for the past three years.

While the list of guest leaders on FES over the years looks as if it came from a "Who's Who in Christendom," the producer said selection is based on the ability of the leaders to present a four-week Bible study that feeds the spiritual needs of viewers.

"Obviously, the needs of viewers are quite diverse," Hollars said, "but we can reach most people by addressing all areas of life from a biblical perspective. The Bible speaks to every aspect of life, so every topical issue can be addressed."

Three of the four FES programs each month are pre-produced videos. The fourth is a live presentation with a studio audience.

"Every program provides for interaction with a host or the series leader," Hollars said. "I think the personal touch is a primary reason the series has grown so much."

During the past two years, the RTVC has assisted publishers in producing the FES videos, the producer said. In the coming year, she anticipates the RTVC itself will produce six of the video series for FES.

Hollars, twice a "preacher's kid," was born in Fort Worth, Texas. Her natural father, who attended Dallas Theological Seminary, was killed in a plane crash shortly after being called to his first full-time church. She was 6 years old at the time.

--more--

Her mother remarried three years later to a minister whose wife had died shortly after her father's death. A graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas, he brought two daughters to the marriage.

"There was a cross adoption a year after they got married," Hollars said, "so, since I have an older and younger sister, my parents ended up with five girls. Four of us were teenagers at the same time, which would have driven a less-godly mother and father insane."

Hollars said her parents and two oldest sisters live in Ohio. Her other two sisters live in Fort Worth.

"Daddy has started a new church in Toledo, Ohio," she said. "His heart has always been in missions, which is why we lived in the northern part of the country from the time I was just a kid."

"I'm fortunate in that I came from a wonderful Christian home and, following my natural father's death, was sent another incredible father."

Hollars said she accepted Christ as her Savior when only 5 years old.

"Daddy told me to think about it, to pray about it," she said. "He wanted to make sure I knew what I was doing. I prayed, then we prayed together and I never had a doubt about Christ's presence in my life. I haven't always walked with him but I know he's always been by my side."

Hollars, who has been at the RTVC six years, spent 15 years in Ohio, where she received most of her education. She attended Bowling Green State University.

The producer said she began singing solos in church at the age of 10 and in college she was in a Christian rock band. But there came a period when she became bitter and alienated from the church.

"When I finally realized that the Lord did a much better job in the driver's seat, I moved back to Texas praying that he would send me to a job where I would be surrounded by Christians," Hollars said. "I came to Fort Worth, stayed with friends of my parents and worked at a Baptist Book Store until I got the job at the RTVC."

"I struggled to make my faith my own and not just that of my parents, and it's been exciting to see how God has blessed me. A lot of those blessings have been as a result of the Family Enrichment Series. I also started going to a Bible study fellowship three years ago, which really fed my soul. After about a year I was asked to be a leader and I've been doing that for two years: It's been a real blessing."

Hollars said she is not sure what the Lord wants her to do with her singing talent.

"I love Christian music and Christian television," she said. "TV is really in my blood, so I can see myself in both fields. I'm very much at peace with where I'm at right now and look forward to the plans he has for me."