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April 16, 1996

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CLC's Ben Mitchell to join  
Southern Seminary faculty

Baptist Press  
4/16/96

LOUISVILLE, Ky. (BP)--C. Ben Mitchell has been named a visiting professor of Christian ethics at Southern Baptist Theological Seminary in Louisville, Ky.

Mitchell, 41, also will continue in his role as consultant on biomedical and life issues for the Southern Baptist Christian Life Commission. He has served with the Nashville, Tenn.,-based agency since 1992. Previously, he was a trustee of the agency. His appointment at Southern Seminary is effective Aug. 1.

Mitchell holds the B.S. degree from Mississippi State University at Starkville and the M.Div. degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas. He is a candidate for the Ph.D. degree in medical ethics at the University of Tennessee, Knoxville. He anticipates receiving his doctorate in May 1997. He will be named assistant professor of Christian ethics upon completion of his Ph.D., seminary President R. Albert Mohler Jr., told the school's trustees April 16.

Mitchell has been a frequent spokesman for the CLC and has written numerous articles for scholarly and popular journals, contributed to five books and authored four pamphlets.

"Ben Mitchell has been an invaluable asset to the Christian Life Commission, both in his days as a trustee and then as a staff person," said CLC President Richard Land. "He brings strong Christian convictions and tremendous and incisive expertise to the cutting edge fields of medical ethics, biotechnology and genetic engineering. Ben has felt the call to the seminary classroom with increasing intensity. We are more delighted than we can say that he has been able to answer that call in a way that will allow him to continue his service with the Christian Life Commission into the future."

Noting the CLC's 50th anniversary seminar will be at Southern Seminary next spring -- where the commission was originally located in 1947 -- Land said, "Ben Mitchell's service with both of our institutions is one more among a growing number of events which signal an increasingly close and cooperative relationship between the CLC and Southern Baptist Theological Seminary, which we believe will benefit both institutions and enable them to better serve Southern Baptists and the kingdom of God."

**Diana Garland resigns  
from Southern faculty**

LOUISVILLE, Ky. (BP)--Diana R. Garland has submitted her resignation from Southern Baptist Theological Seminary's faculty, effective July 31.

Garland has been a social work faculty member since 1983 and was dean of the seminary's Carver School of Church Social Work from 1993 until March 1995 when she was dismissed from the position by seminary President R. Albert Mohler Jr. in a dispute over the hiring of a new faculty member. Trustees have voted to close the school in May 1997.

Garland distributed a letter April 15 informing fellow faculty members of her decision.

In the letter, she stated:

"... given faculty and administrative losses and the institutional constraints we are currently experiencing, the Carver School cannot continue to offer quality graduate social work education an additional year, regardless of my efforts. I recognize that others may disagree with me, but I must make decisions based on my best judgment. At this point, I fear my continued presence on the faculty will engender false hope that the school can continue to offer quality social work education an additional year and hinder the transfer of remaining students to social work degree programs in other institutions."

Garland did not list any career opportunities at the moment; "I am seeking God's direction for the future," she wrote to fellow faculty members, "and I hope you will pray for me."

Presently, the seminary is recruiting an interim dean and faculty in order to satisfy accreditation standards through May 1997. As of July 31, the seminary will lose both Garland and Janet Spressart, acting dean of the Carver school and assistant social work professor who will join the faculty of Roberts Wesleyan College, Rochester, N.Y.

Southern Seminary's board of trustees voted in October to close the program, following a special trustee study committee's conclusion that it would "not be feasible" to offer the M.S.W. degree "in light of the expressed mission and purpose of the seminary." The committee reported "considerable differences exist in the structures, processes and issues of social work education and theological studies."

Mohler issued a two-sentence statement April 15 regarding Garland's resignation. The first sentence acknowledged the resignation; the second said, "I sincerely wish for Dr. Garland success and fulfillment in future endeavors in ministry."

Controversy surrounded the Louisville, Ky., seminary's social work school in March 1995 when Mohler dismissed Garland as dean for breaching administrative processes by releasing a document criticizing Mohler's refusal to approve a social work faculty nominee, David Sherwood, who had been recommended by faculty and student committees. Sherwood is director of the social work program at Gordon College, Wenham, Mass. Mohler had cited Sherwood's stance allowing for the role of women as church pastors in refusing to recommend Sherwood to Southern's trustees for final approval.

Following this May's commencement, about 25 social work students will remain in the program, according to the seminary.

In a March 21 letter to first-year social work students, Mohler offered three options for finishing the master of social work degree requirements:

-- Students who can complete M.S.W. requirements by May 1997 may remain in their current program. The seminary will help students accelerate progress toward degrees by raising the maximum number of credit hours that can be taken per term. Since a heavier academic schedule will decrease available hours for income-producing jobs, the seminary is offering up to \$1,000 per semester and \$225 per "J" term in financial assistance.

-- Students may transfer to Louisiana State University in Baton Rouge. The seminary will provide \$1,000 for moving and miscellaneous expenses and will pay the difference between the LSU tuition and matriculation charges at Southern Seminary. (Currently, New Orleans Baptist Theological Seminary has a partnership agreement with the LSU social work program.)

-- Students can transfer to a school other than LSU. The seminary will consider student-initiated proposals on a case-by-case basis. If seminary approval is obtained, students will be eligible for the same package offered to students who transfer to LSU. The seminary's tuition assistance, however, will not exceed the amount that would be paid through the LSU option.

Garland, 45, a native of Oklahoma City, joined Southern's faculty in 1983 as assistant professor of social work and was named associate professor in 1987. In 1990, she was named director of the seminary's Gheens Center for Christian Family Ministry and Gheens Professor of Christian Family Ministry.

She earned a Ph.D. in interdisciplinary studies in clinical psychology and social work from the University of Louisville (Ky.) in 1979 and a master's degree in social work there in 1975. She earned a bachelor's degree in sociology from the university in 1971, earlier taking two years of undergraduate study at Oklahoma Baptist University.

Her husband, David, remains on the seminary's faculty as Ernest and Mildred Hogan Professor of New Testament Interpretation.

In her letter to fellow faculty members, Garland recounted she considered resigning in the summer of 1995. "After lots of prayerful searching for direction, however, I decided to stay on an additional year in order to help the social work students who had already invested two years in the social work program to complete their degrees. ... I believe this spring's graduating class leaves here well prepared for church leadership through professional social work."

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Compiled by Art Toalston.

Bowden talks baseball,  
spiritually speaking

Baptist Press  
4/16/96

MONTGOMERY, Ala. (BP)--What does a football coach know about baseball?

Bobby Bowden offered this insight, at least from a spiritual perspective:

"First base is Jesus Christ," said Bowden, head football coach at Florida State University, in his address at "Spring Training," a March 31 worship service in the Montgomery (Ala.) Civic Center sponsored by First Baptist and Hutchinson Missionary Baptist churches.

"Second base is those good deeds, like coming to speak here today," said Bowden, a Baptist layman who said he maintains an active speaking schedule out of a sense of responsibility. "I don't like to hear athletes or coaches say they are not role models," Bowden said. "We are. We're either good ones or bad ones."

Back to baseball: "Third base is those honors like national championships, bowl games and Heisman trophies," said Bowden, who led his team to the 1993 national championship.

"The home plate is heaven.

"If you miss first base," Bowden added, "you'll never make it home."

Bowden's comments were reported by the Montgomery (Ala.) Advertiser.

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RTVC examines morals crisis  
in 'American Dream/Nightmare'

By C.C. Risenhoover

Baptist Press  
4/16/96

FORT WORTH, Texas (BP)--During one period of his life, Rickie Smith was called the "most dangerous man in the Texas prison system." Now a clerk in a prison chaplain's office, he has for the past six years been asking forgiveness of those he wronged and has been leading other inmates to accept Christ as their Savior.

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Smith's story is among those featured in a one-hour documentary, "The American Dream/Nightmare," produced by the Southern Baptist Radio and Television Commission for airing by NBC-affiliate television stations June 30.

"The crux of the program," said RTVC producer Rosser McDonald, "is to make the viewer think about his or her own actions in the light of the moral issues that we present. We want the viewer to ask, 'Do I have my priorities straight?' We don't want to leave the viewer thinking about how bad others are, but about how he or she relates to the moral issues presented."

The documentary deals with only a sampling of the moral issues that concern society, not an exhaustive list, McDonald said.

About Smith, the producer recounted, "He went into prison on a drug charge and could have been out in five years. But within that five years he received three consecutive 99-year sentences for stabbing, slashing and spearing officers and inmates alike. He was locked up in a secure area of the prison that was designed specifically for him and other gang members."

In the documentary, McDonald examines what caused Smith to become violent and uncontrollable -- and the change that occurred as a result of his relationship with Christ.

One of the interviews on the program is with Daniel Goleman, a Ph.D. who covers behavioral and brain sciences for The New York Times. Author of a book titled, "Emotional Intelligence," he said that over a decade and a half American kids, on average, became less emotionally intelligent.

"But what that means, really," Goleman said, "is they became more aggressive, more impulsive, more disobedient, more angry, more depressed and lonely, more anxious. In other words, kids went down on about 40 different measures across the board. That's a very strong trend.

"That's not to say that there aren't great kids. There always are. But on average, something is happening to American kids that isn't very good. So when you put that together with our new understanding of brain science, we're starting to come up with some clear answers to the kinds of things kids need in their lives that they're not getting so well anymore."

What children are lacking, Goleman said, is what has been called "character" in the past.

He said "emotional intelligence" is a different way of being smart that includes things like "knowing what you're feeling and using those feelings to make good life decisions, decisions with integrity. It's managing distressing moods, like calming yourself when you're anxious. Or controlling your anger. Or expressing it appropriately. It's motivation, staying hopeful and optimistic despite setbacks and failures in your life.

"It's empathy, being able to take another person's perspective and, at least, to sense what they're feeling without their having to tell you," Goleman continued. "And, social skill, getting along with other people; handling emotions in relationships smoothly, cooperating, organizing, leading . . . ."

Over the past 20 years, Goleman said the fourfold increase in teen homicides, the threefold increase in teen suicides and the doubling of the rate of forcible rape can, in large part, be traced to the emotional fault lines in the lives of children.

"One of the many things we learned from Dan Goleman," McDonald said, "is that science is giving us a hard reason to look at the heart. With many of America's kids, empathy is not learned. Violence is all that these kids know. They have no understanding as to their own feelings or the feelings of their victims. What's happened is that some people make children and then let them grow up like animals."

"The American Dream/Nightmare" was funded by the RTVC's "Covenant" ministry, which recently received a \$100,000 grant from the Davidson Family Charitable Foundation. Covenant is committed to promoting, producing and acquiring Christian family values programming.

McDonald said the RTVC will produce three other programs in a media morality series, all of which will focus on how media reflects and contributes to the crisis and what can be done to change it.

Host of "The American Dream/Nightmare" is John Schneider, former star of the popular CBS television show "The Dukes of Hazzard." Schneider is now president of FaithWorks Productions in San Antonio, Texas, a company that produces family values movies, television programs and videos.

"The American Dream/Nightmare" documentary was shot on location in Maryland, Connecticut, Washington and Texas.

McDonald's research for the documentary took him to the Giddings State School and Home in Texas, a juvenile facility for hardened offenders. There he talked to Stan DeGerolami, director of the prison, who said his foremost responsibility is to provide protection for the public while the young inmates are there.

"Then we try to make these young people less violent," DeGerolami said. "Every young person here has committed a violent offense. They have either killed someone or committed an aggravated offense against another citizen of Texas. They're coming to us after they've committed terrible crimes, horrible things, and we want to do everything in our power to make sure they do not do these things again when they leave here."

The director said his facility provides a basic program called "four cornerstones," which is made up of education (academic and vocational), physical training, correctional therapy and work.

"Most of these kids are products of a dangerous environment ... of abusive home situations," DeGerolami said. "They're bad kids when they come in, and they've done terrible things. But what we've found is that most of them are truly starved for discipline ... and they want discipline."

He said many of the kids deny the seriousness of their offense, because it is difficult for a 14- or 15-year-old to admit they murdered an elderly person for \$5 or committed sexual assault on a child.

"We don't let them do that here," DeGerolami said. "We hold every youth accountable for his offense. And we discipline them while they're here. And most of the young men who come here respond favorably to that discipline."

Society has provided kids with marijuana, crack, cocaine and guns, then wonders why a 14-year-old uses a gun to kill someone, DeGerolami said.

"A young man here told me that since the age of 9 he carried a pistol," the director said. "Nine-year olds walking around with guns, without parental support and discipline and with access to drugs.

"We have a generation coming up that's been abused, perhaps, neglected, perhaps, but undisciplined, angry, with access to drugs and weapons. And they're preying upon the rest of us."

Said McDonald, "It's easy to make viewers recognize the problems of crime and violence in our society. It's more difficult to make viewers think about their own situations, about how their own lifestyles may be contributing to that crime and violence. But, that's what we do in this documentary."

Contributing to societal problems, the producer said, are two-career families with not enough time or energy to be adequate parents.

"We have a lot of fathers and mothers who don't want to take responsibility for their children," he said.

The documentary includes a segment about Baltimore city schools, which have incorporated character education into their curriculum.

"The schools are attempting to teach character qualities to students because the discipline problems, dropout rate, disrespect for authority, fighting and so on are keeping them from educating anyone," McDonald said.

"Because so many kids go to school without having learned respect for authority, other people or themselves, the teachers have to try to make up for their lack of moral development.

"Teachers say many kids have to take care of themselves because their mother is out of her gourd on alcohol or drugs."

"The American Dream/Nightmare" does not dwell on the dark side. There is a segment about Gretchen Tarleton, a first-grade teacher in Baltimore who is the nearest thing to a mother for many of her students.

"After school," she said, "a lot of these children run the streets until dark, come in and may be fortunate enough to have dinner. Many see a side of life I've never seen ... drugs, guns, violence and death ... and they're only 6 years old."

Tarleton said television is a baby-sitter for many of the children. They may not have a pencil with which to do their homework, she said, but they do have TV.

"They sit down and watch whatever is on," she said, "which is why I discuss TV programs with them. I teach them that the way people respond to each other on some TV programs is not the way real people should respond to each other."

In another interview on the program, Richard Land, president of the Southern Baptist Christian Life Commission, said, "We have more people incarcerated for criminal activity in our society than any society in the world, percentage-wise. And, I think, most people in the country would agree with me that our major problem today, in that regard, is that we have too few people in prison, not too many."

There is an epidemic of sexual abuse, rape and violent crime, Land said, yet research shows that 70 percent of the American people don't believe in any absolutes.

"It would be bad enough if we disagreed about what the absolutes were," he said, "but it's a far more profound problem than that. People are literally in disagreement about whether or not there are any absolutes as a concept, that something is always right or something is always wrong."

People who would be described as liberals and people who would be described as conservatives find common ground on the need to do something about violence and the explicit sexual material in the movies and in television, Land said.

"In many American homes, you're in physical danger," he said. "Every nine seconds a woman is beaten in this culture by her husband or by her boyfriend. We've had a 600 percent increase in domestic child abuse. We've had a several-fold increase in sexual violence in the home."

George Gallup, whose company is best known for the Gallup Poll, is also interviewed on the program. Alcohol abuse, divorce and fatherlessness are right at the heart of causing many problems in the country, he said.

"We are a very religious nation, one of the most religious in the world," Gallup said. "Virtually everybody believes in God. Virtually everybody thinks religion is important. We revere the Bible and so forth. But while we revere the Bible, we don't read it. We think the Ten Commandments are valid rules for living, but we can't name them."

"We say religion's important, but religious faith is not the most important thing. It's not at the core of our being. So we're stuck somewhere between abandonment to God, which is the goal of many people ... religious people ... and sort of lip service to religion."

Gallup said someone said religion is 3,000 miles wide but only three inches deep.

He also said polling by his company found 13 percent of the populace have a deep transforming faith, which is evident in their attitudes and the way they live their lives.

"These people are more charitable, more outgoing, more tolerant," he said. "So it challenges the popular notion that the deeper you go into your faith, the more bigoted or closed-minded you become. The people with the deepest faith are the most open and most tolerant because they are secure in their faith. And it's out of that faith and God's grace that they're able to forgive people who hurt them deeply, or maybe people of different backgrounds and so forth."

Asked to comment on moral absolutes, Gallup said, "Most people seem to feel that the rules change according to the situation, so I would say that relativism is certainly quite strong among the population. But ... deep down ... we still have a sense of the basic dictates of our faith. It's always there, I think, ready to blossom forth."

"I've been accused of being too optimistic, but I think the seed has been planted. Most people have had religious training. Most people aspire to be more faithful. We find that in surveys. So I think the vitality of the churches may well be the surprise of the next century. The people have been prepared to some extent. Now it's up to the churches and other institutions to really build on that."

Asked where he received his personal standards, Gallup replied, "From Jesus Christ. That's the label I would use to describe myself, a person who loves Jesus Christ and who stumbles along in Christ's path and tries to live up to what Christ is calling us to do and be. And so I believe, indeed, that there are absolutes."

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**Construction worker steadfast  
9 years for seminary diploma**

**By Bryan McAnally**

**Baptist Press  
4/16/96**

FORT WORTH, Texas (BP)--In 1985, Danny Buckley was saved. He was 40.

In 1987, despite doubts and warnings from friends and co-workers, he began seminary studies through Southwestern Baptist Theological Seminary's extension program.

On April 15, 1996, with his wife and pastor witnessing, the heavy equipment operator completed a nine-year pilgrimage and received his diploma in biblical studies from Southwestern President Ken Hemphill in an informal ceremony on campus.

Glen Clifton, pastor of First Baptist Church, Eustace, Texas, requested the meeting when Buckley received his degree in the mail.

"I called because I thought his situation was unique. Despite work and medical problems, he earned his degree and I wanted him to receive it the right way," he said. "I wanted him to see that the Southern Baptist Convention was bigger than east Texas."

By Buckley's own account, he entered seminary studies for all the wrong reasons.

"I was teaching Sunday school classes shortly after I was saved," he said. "One day somebody said something that really hurt my feelings -- a man came to me and told me I wasn't smart enough to be teaching Sunday school.

"I started in seminary work out of revenge. 'I'll show him,' I thought."

Buckley credits his former pastor, 1991 Southwestern grad Brian Anderson, for his start in the extension program. "I wish Brian could be here. He really opened the door for me."

Buckley said the first year was the most difficult in his near-decade-long program of study.

"I enrolled in two classes and soon found that it was too much. I was driving 100 to 150 miles to get to class and then have to turn around to be ready for work the next morning," he said. "I only enrolled in one class at a time after that."

Other obstacles presented other challenges.

"There was no encouragement," he recalled. "People who were my friends were telling me I didn't belong there, that school wasn't for me."

Buckley noted his work environment was just as unforgiving. Over the course of several semesters, Buckley re-evaluated his priorities and subsequently quit his job.

"I had to get away from that talk," he said. "I had to start all over. But I learned to not be hateful through my education in the Old Testament."

Perhaps the greatest challenge in his quest for a Christian education was his wife Clara's battles with diabetes.

"I have been a diabetic for 28 years," she said, "but I have been on dialysis for a year now."

Buckley said the medical challenge actually has been a blessing. "It has made us stronger and brought us together and made us more one."

"I wouldn't have been able to go on if it weren't for Jesus," Clara, who teaches 2- and 3-year olds in Sunday school, added.

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Buckley, recounting a not-too-common testimony that preceded his uncommon education, said, "I was saved on a New Year's Eve on a Saturday night. I was in a church when I normally would have been out partying," he said. "I haven't been out partying since. God slowly but surely took away all my bad habits, all my terrible sin habits."

Since becoming a Christian, Buckley has ministered to an African American congregation, built churches and, his wife added, preached every weekend at a nursing home the past six years.

Hemphill's wife Paula, who also attended the ceremony, said Buckley was an inspiration. "Your work gives others the courage to enter into these studies," she said.

The president agreed. "It is our prayer that others are inspired into action by this story."

Buckley, who plans to continue his education, challenged others to follow in his footsteps.

"To those who have yet to begin, I say, 'Go for it.' Don't let other people's failure become yours. Don't let other people keep you from doing God's work."

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(BP) photos available on SBCNet and by request from Southwestern's office of public relations.

**Mother & teen daughter  
befriend pregnant girls**

By Julie Jenkins

Baptist Press  
4/16/96

JONESVILLE, Va. (BP)--A teenage girl comes back to school for the first time in two weeks. She's nervous. She has no way to hide the fact that she's pregnant, and some people are going to stare.

Lisa Wolfe, an Acteens member from Plain View Baptist Church, Jonesville, Va., approaches her in the hallway and offers a hug.

"I'm here when you need me," she says.

Wolfe, 17, and her mother, Kathy, a perinatal nurse, nurture open lines of communication with pregnant teens at two local high schools.

"If I were in her shoes," Lisa said, "I would want people to talk to, people who would be there for me." Plain View's Acteens -- the Woman's Missionary Union organization for girls in the seventh through 12th grade -- make themselves available to at-risk teens, while adult leader Kathy Wolfe provides education and emotional support with home visitation.

The Wolfes volunteer through the Mary and Elizabeth Project, a Virginia Woman's Missionary Union network of support for pregnant teens.

According to Ethel Hall, Acteens director for the Powell River Baptist Association, girls from six Virginia Baptist churches -- Plain View, Silver Leaf, Friendship, Lone Branch, First in Pennington Gap and First in Jonesville -- work together on the project.

But in helping young mothers bond with their babies, the mother/daughter Wolfe team unexpectedly developed their own special bond.

Each Christmas and Easter they assemble dozens of care packages for young mothers. But the ministry doesn't stop there. Kathy and Lisa spend anywhere from eight to 25 hours a week on the Mary and Elizabeth Project.

"This project has helped Lisa become more assertive in giving service to others," said her mother, "even though she is already caring and compassionate." Her daughter's availability at school builds trust between pregnant teens and Plain View's Acteens ministry.

"You have to love others no matter what they've done," Kathy said. "We're not doing this for praise or recognition. Serving comes from the heart." The project models loving family relationships for teen girls in need of acceptance and intimacy.

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Wolfe leads the Acteens group in a range of service awareness activities. "I've tried to encourage my girls to be more assertive and look for areas in the community where they can make a difference. We even sat down one night and made a list of ways we could help."

With practice, volunteering becomes a way of life. Plain View's Acteens do everything from visiting shut-ins to sponsoring community picnics. During one heavy snow this winter, they worked eight hours a day fixing gift boxes with Bibles for teen mothers.

Acteens sharpens their awareness of human need and offers an outlet for personal growth through service.

"I got such a good feeling when one of the mothers looked inside her gift box and almost cried because she was so happy to receive it," Lisa beamed.

She and her mother say their participation in the lives of at-risk teens draws them closer together as a family. "Lisa's involvement with Mary and Elizabeth has helped us develop a more open and honest relationship," her mother said. Interacting with teen mothers on a regular basis naturally brings forth dialogue about self-esteem, peer pressures and sexuality -- plus, Christlike ways of dealing with these issues.

"It's heartbreaking to hear a teen say she wanted a baby to have someone to love her," Kathy said. Mothers and daughters need to communicate openly about faith and issues of sexuality and peer pressure. Wolfe said she believes such conversations build healthy trust relationships and self-worth for young girls.

"The young mother Lisa talks with at school had never read a Bible or heard anything about God," Wolfe said. "She had a tough home life." Now through the instruction and care received in the Mary and Elizabeth Project, she has the chance to develop healthy relationships for the first time.

The young mother reads her new Bible daily to her newborn. "I've discovered my baby likes for me to read to her," she said. "But when I read from the Bible, her little eyes especially perk up. It's amazing."

Said Wolfe, "You can tell when a child is motivated by love, especially if that child is your own.

"Lisa's love for others is genuine. She's my own daughter. I can tell."

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Jenkins is a free-lance writer in Richmond, Va.

**Armitage dedicates  
'new' auditorium**

**Baptist Press  
4/16/96**

CHICAGO (BP)--Chicago's Armitage Baptist Church has dedicated its "new" auditorium -- a renovated and modernized former ballroom in the Logan Square Masonic Temple.

After spending almost \$1 million and "paying as they went" for 14 years, the congregation finally realized its physical goal of fully renovating the first floor, including the auditorium, of the 54,000-square-foot building, which was constructed in 1921 and purchased by the inner-city congregation in 1982.

More than 1,000 church members, friends, former members and community leaders filled the auditorium both morning and night March 24 to celebrate God's provision, according to a news release from the church.

"Only God knows fully what a miracle this milestone is," pastor Charles Lyons said. "God is demonstrating in a tangible way his desire to reach urban people through us."

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In the 1920s, '30s and '40s, the ballroom resounded with the sounds of the big bands. By the 1960s, "the Masons were not using the building exclusively, and in an effort to keep the money flowing, each of its four floors was being used as a separate night club, from which emanated the raucous sound of '60s rock," the news release said. "It was during this time that the building was the scene of some of the plotting and planning by radical groups to demonstrate and riot during the 1968 Democratic Convention here in Chicago.

"Through the '70s the ballroom was used as a bingo hall seven nights a week. Night after night, hundreds of women in polyester pant suits, smoking Virginia Slims, crammed the room hoping their numbers would win them some money."

In 1982, the then-150-person Armitage congregation purchased the "decaying white elephant, with a view to renovating it and using it as a launching pad of the gospel into the heart of the city," the release recounted.

Twenty years ago the congregation consisted of "about 25 Appalachian whites in a run-down and changing Chicago neighborhood," the news release said. Now there are 2,000 from 35 nationalities in the congregation, with "people spanning the economic spectrum, literally from ghetto to Gold Coast."

The church has initiated more than 25 different ministries, along with supporting five missionary families in five cities around the world.

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CORRECTION: In (BP) story titled "Seminarian's hope steadfast despite family's tragedy," dated 4/10/96, please change the name of Beverly Bradley's niece from Dana to Daina in the 10th paragraph and in all following references.

Thanks,  
Baptist Press

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HOUSE MAIL

**(BP)**

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and Archives