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**Assemblies of God stance
harder on Disney than SBC's**

By Art Toalston

**Baptist Press
8/16/96**

SPRINGFIELD, Mo. (BP)--The 2.5-million-member Assemblies of God is on record urging a boycott of the Walt Disney Company.

The Assemblies of God stance -- "we encourage our constituents to boycott Disney" -- surpasses the 15.6-million-member Southern Baptist Convention's much-publicized resolution threatening a boycott if Disney continues its "antiChristian and antifamily trend."

The Assemblies of God, the nation's largest Pentecostal body with more than 11,800 churches, took action via its 250-member General Presbytery, which meets yearly and, after the General Council, is its second-highest legislative body.

The resolution, adopted unanimously Aug. 6, noted: "In recent years we have watched with dismay the productions of the Disney Corporation abandoning the commitment to strong moral values, and have noticed this moral shift in a number of Disney sponsored films and events."

The resolution targeted:

-- "the publication of 'Growing Up Gay,' a book for teens by Disney-owned Hyperion Press, (which) encourages readers to explore the homosexual lifestyle."

-- "Disney's acquisition of Miramax and the subsequent production of the movie, 'Priest,' (which) is totally outside the reputation and image of the Disney Corporation."

-- "Disney World in Florida (as) ... the site of a Gay and Lesbian Day for the past several years, and at this past event families purchasing tickets for the park were not warned of the 'Gay Day.'"

The General Presbytery appealed to Assemblies of God "national and district publications to inform our constituents" of the Disney boycott, and it asked that the denomination's Spiritual Life Committee to "monitor Disney parks and theme parks until Disney returns to its former stance of producing products of high family and moral values."

In May, the denomination's executive board officially canceled the denomination's participation in the Disney theme park promotional, "Magic Kingdom Club."

George Wood, general secretary of the Assemblies of God, wrote to Michael Eisner, Disney chairman and CEO, stating: "For over 20 years, our denominational headquarters has ... promoted visits to the Disney theme parks by providing membership cards to hundreds of our employees, as well as thousands of our churches and 2 1/2 million members as places they can visit knowing their family moral values will not be impinged." That support is no longer possible in light of Disney's promotion of homosexuality, Wood wrote, citing the company's assistance to annual "gay and lesbian days" at its theme parks; a book for teens, "Growing Up Gay," embracing the homosexual lifestyle, published by Disney-owned Hyperion Press; and Disney subsidiary Miramax's film, "Priest," about a homosexual clergyman.

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A news release of Wood's letter was forwarded to the 56 district bulletins mailed monthly to pastors in the Assemblies of God.

Tim Wildmon, vice president of the American Family Association, which initiated its Disney boycott in February, said, "This is just more proof that concern over Disney and its crumbling morals is not just an AFA thing or a Southern Baptist thing -- it's a values thing and the values of Disney are moving away from what the average American family wants to expose their children to."

Wildmon added, "You've got various theological backgrounds involved, but they all see the same thing -- Disney catering to the homosexual crowd and attacking religion and families with increasing regularity. With the Assemblies of God action, more churches will take notice that this is not an isolated case of one or two groups with an ax to grind with Disney. Hopefully Disney will see the same thing and retreat from its anti-family path."

The SBC resolution, adopted June 12 during the SBC annual meeting in New Orleans, encourages Southern Baptists "to give serious and prayerful reconsideration" to whether to attend Disney theme parks and purchase Disney products -- and to boycott Disney if it continues "this anti-Christian and antifamily trend."

The SBC resolution cited five examples of Disney "corporate decisions, which have included but are not limited to:" 1) granting insurance benefits to partners of homosexual employees; 2) hosting homosexual "theme nights" at its parks; 3) a subsidiary's hiring of a convicted child molester to direct the movie, "Powder;" 4) a subsidiary's publication of a book aimed at homosexual teenagers; and 5) and "Priest," which "disparages Christian values and depicts Christian leaders as morally defective."

The SBC resolution asked the Christian Life Commission "to monitor Disney's progress in returning to its previous philosophy of producing enriching family entertainment."

Recapping other religious organizations' Disney-related stances:

-- The National Association of Free Will Baptists, encompassing 2,500 churches with 250,000 members, unanimously adopted a Disney boycott resolution July 25 during its annual meeting in Fort Worth, Texas, targeting Disney for its "support and approval of homosexuality, which we consider a perverted lifestyle and a sin against God"

-- The Oklahoma State Church of God Ministerial Fellowship voted unanimously July 23 to adopt the SBC resolution as its own. The fellowship, encompassing about 100 Oklahoma ministers affiliated with the Anderson, Ind.,-based Church of God, voted to send a copy of its stance to all Church of God congregations in Oklahoma; the Church of God's Leadership Council in Indiana; all state assemblies of the Church of God in North America; and the editor in chief of Warner Press, the denomination's publishing house.

-- Texas Catholic, the newsjournal of the Catholic Diocese of Dallas, with a circulation of 75,000, editorialized June 28 in support of the SBC Disney resolution, noting: "... we applaud the Baptists for getting the message sent loud and clear to Disney." Disney can no longer be trusted by families, the editorial stated, because now the conglomerate "clearly seeks to be all things to all people, even to those who have a vested interest in tearing apart the traditional concept of the family and the values that the family has held dear."

-- The publisher of Charisma, the leading periodical of the charismatic movement, also editorialized in support of the SBC Disney resolution in the August issue of the Orlando-based periodical, with a circulation of 225,000.

"By standing with our Southern Baptist brothers and sisters, we can show Disney that Christians expect them to be part of the solution to the moral decay in America -- not part of the problem," Stephen Strang wrote, describing Disney as a company "with an increasing tendency to produce any kind of movie or product it thinks will make a buck." If Disney doesn't change, he added, "I don't think it should just be the Southern Baptists who boycott. I think all Christians -- and all Americans who favor family values -- should boycott not only the theme parks but also all Disney products."

-- Messengers to the Florida Baptist Convention last fall adopted a resolution challenging trends at Disney.

-- The New York City-based Catholic League for Religious and Civil Rights initiated a Disney boycott last year after Miramax slated "Priest" for nationwide release on Good Friday, April 14, later changed to April 19. "Priest" focused on five priests, each "a thoroughly tortured individual," the Catholic organization's publication Catalyst noted, citing film critic Michael Medved's description of "Priest" as arguably the most anti-Catholic film ever made.

The Orlando Sentinel, meanwhile, has been an interesting barometer of sentiment in Disney's Florida backyard, beginning Wednesday night, June 12, the day a threatened Disney boycott was approved by messengers to the SBC annual meeting in New Orleans, when 70 of 100 Southern Baptists said they supported a boycott in an informal survey by the newspaper at Wednesday night services in 11 central Florida Southern Baptist churches; 16 opposed it; and 14 were undecided.

In a June 21-23 poll of Florida voters commissioned by the Sentinel and conducted by Mason-Dixon Political/Media Research Inc., 20 percent said they would support a Southern Baptist boycott of Disney, 73 percent were opposed and 7 percent were uncertain. The poll's results, based on responses by 807 Floridians who identified themselves as regular voters, were discounted by one of the research firm's officials.

And, in a June 23 editorial, the Orlando Sentinel acknowledged, "The Baptists' action may open the door for meaningful dialogue and constructive accommodation concerning Disney practices that many Baptists find offensive."

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**Ark. governor's first month
marked by key moral issues**

By Trennis Henderson

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LITTLE ROCK, Ark. (BP)--Addressing a variety of key moral and social issues during his first month in office, Arkansas Gov. Mike Huckabee has seldom been out of the media spotlight since his July 15 inauguration. The new governor's agenda has included a number of issues that are perennial concerns of Arkansas Baptists, including gambling, capital punishment and government-funded abortions.

Huckabee, former president of the Arkansas Baptist State Convention and a longtime Arkansas Baptist pastor, stepped into the governor's role following former Gov. Jim Guy Tucker's resignation due to a pair of Whitewater-related felony convictions.

Reflecting on his first 30 days as governor, Huckabee told the Arkansas Baptist Newsmagazine "the biggest surprise has been the volume of things that have been thrown at us in such a short period of time. It's been extraordinary."

He said his greatest challenge as governor is "coping with the fact that you are faced every day with decisions which will have extraordinary impact on people's lives." Coupled with that is the realization that "you're not going to make everybody happy."

"There's not a perfect solution" to most issues he faces, Huckabee acknowledged. "We are dealing with imperfect solutions in an imperfect world being carried out by imperfect people."

Despite that fact, Huckabee affirmed the opportunity to help seek solutions to such troubling issues as Medicaid funding for abortions due to rape or incest. Huckabee refused to authorize payment for a recent incest-related abortion, citing Amendment 68 to the state constitution which allows the state to fund abortions only to save the life of the mother.

While the specific crisis "was sudden and new, the issue was not," Huckabee pointed out. Conflicting lawsuits have been filed, beginning in 1993 with an effort to invalidate Amendment 68. A more recent suit seeks to eliminate state involvement in Medicaid.

Explaining the latest incident was the first time the state had ever been presented a Medicaid bill for an abortion related to rape or incest, Huckabee said, "We were in the position of ignoring Amendment 68 or changing it or dropping out of Medicaid."

Legal, financial and political concerns included jeopardizing federal Medicaid payments of up to \$1 billion a year in Arkansas or violating state law. "We realized it was a lose-lose situation," Huckabee said.

In response, the governor presented a plan to federal officials calling for a third-party provider to meet the state's financial obligation to Medicaid when such conflicts arise. He called the agreement "a win-win situation" which allows the state to maintain a strong pro-life position while still meeting federal Medicaid guidelines.

Noting his personal preference is to limit funding to saving the life of the mother, he acknowledged exceptions for rape and incest are supported by many pro-life advocates. "We aren't talking about abortion on demand," he emphasized.

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"Whatever my view personally may be, I cannot enforce it without a corresponding mandate from law," he added, affirming a key concern throughout the crisis was "preserving medical care for 400,000 Arkansas people when it was truly at risk."

During his initial days as governor, Huckabee also has had to face the emotion-laden issue of capital punishment. He authorized the execution date for convicted killer Frankie Parker who was put to death by lethal injection Aug. 8.

Calling the decision "the most difficult, most horrible, most gut-wrenching decision I've ever been called upon to make," Huckabee said, "It's a lot different preaching about it or discussing it at a coffee shop with friends than it is to sit there and be on the other end of the line when the warden calls and says, 'Governor, we're waiting on your word to proceed.' I did it with a sense of resolve and duty, but I took no pleasure in it at all."

Huckabee said his action was based on his commitment to uphold state law which specifies that "there are crimes which should be penalized by death."

Insisting "this is not a candle-counting decision" based on how many protesters hold candlelight vigils in front of the governor's mansion, he added, "You've got to do what you've taken an oath to do."

Another high-profile issue currently facing Arkansans is the debate over legalized gambling. An effort to outlaw all gambling in the state will compete on the November ballot with proposals to legalize casinos and a state lottery.

Huckabee, who will vote for the anti-gambling amendment "as a matter of personal preference," said he will not actively campaign for the measure. He said the "bigger priority" is to "put our energy into defeating the casino and lottery proposals."

"I oppose gambling as a revenue stream for the state," he insisted. "We need to teach our children that the way to have something is through the virtue of work, not the vice of wagering. The whole of gambling is predicated upon greed and the idea that people can get something for nothing -- which is fundamentally untrue."

Assessing his role as a Christian leader in state government, Huckabee pointed out, "For those of us who are Christian believers, we see that life is a lot more than the term we have in office. I respect very much the fact that I am on temporary duty as governor, but I'm on permanent duty as a believer ... It gives us a sense of real perspective that kind of frees us up.

"I have a real problem with believers who think we shouldn't get involved in our world," the new governor noted. "What good does it do if all the people of faith end up running into the church and hiding? That's the last thing we ought to do ... This is my world. I'm going to participate."

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**Gambling erodes economy,
Louisiana governor contends**

By Lynn P. Clayton

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BATON ROUGE, La. (BP)--To Louisiana's number one businessman overseeing the state's largest enterprise, gambling costs the enterprise too much, and it needs to go.

"The truth is, in the long haul, I don't think the state is going to be helped either financially or morally by gambling," Louisiana Gov. Mike Foster told the Baptist Message, newsjournal of the Louisiana Baptist Convention. "You can always show some temporary things that happen that you can say are positive -- create a few jobs and this kind of thing."

But Foster said he still believes the mushrooming presence of legalized gambling in the state already is taking its toll, and that toll will grow.

"The worst effect, really, is the mentality that we're beginning to depend upon gambling for revenues in the state," Foster said in an interview with the state Baptist paper, "and look at it as a voluntary tax and nothing else, with no other consequences."

But, Foster said, legalized gambling does have other consequences -- strongly negative consequences. He cited several examples, including the costs of compulsive gamblers, as well as the false sense that gambling contributes positively to the state's economy.

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"We recently had a report from one of our departments -- the DHH (Department of Hospitals and Health) -- that talked about the compulsive gambling," he said. The study revealed there are already enough Louisiana residents who are pathological gamblers "to fill up Tiger Stadium" -- 57,000.

Adding a personal note, Foster reported, "In my own little business -- construction company -- I've seen any number of families that have just lost everything."

Looking at pro-gambling claims that it increases state revenue, Foster countered, "The only area that you can make a long-term case for any kind (of gambling) is where you have people coming from out of the state. Even that, I think, is lost, in that the businesses they're coming in (the state) to gamble in are owned by out-of-staters, and the money goes out of the state every night."

Foster said that much of the money gambling enterprises take in is only taken out of other, more productive areas of the state's economy. He said that is more a reality in Louisiana than the Mississippi Gulf Coast where there is also extensive development of legalized gambling.

"The big difference ... (is that the) Mississippi Gulf Coast has traditionally been a vacation area and many of the gamblers there are from out of state. But I'd say that 90 percent of the gamblers in Louisiana are residents. People that are working people and don't have discretionary income. They are trying to find the money for the habit (pathological gambling), and operate a family, and do the things that people try to do on a daily basis."

Foster, who campaigned for the governor's office on a platform that included reducing the presence of legalized gambling in the state, said he expects the costs to the state's economy because of legalized gambling to increase.

"What you will see, probably, is the same thing (as) with drugs. The habit requires money, and you see more check kiting, you're going to see more embezzlement, you're going to see more petty theft to try to maintain the habit. I think that's the kind of crime you're going to see on the increase, and I think anybody would be hard-pressed to say that isn't happening."

Foster spoke further about his conviction that much of gambling's take is money taken out of other, more productive areas of the state's economy.

"We're saying that most of this is local money. That money was going to be spent in the community anyway, and create jobs, and now it's going into different sources."

Foster said while Shreveport/Bossier and Lake Charles casinos are possible exceptions, "The real kicker is that these businesses are not local. The majority of the gambling interests are owned to some degree - or a great degree -- by out-of-staters, and that money gets right out of the economy."

Foster said if "new" forms of gambling -- riverboat casinos, video poker, off-track betting -- were shut down, the state would have no problem taking up the revenue slack.

"You've got to figure out whether you have a big loss. Again, if we accept the fact that 90 percent -- and I don't think that's inaccurate -- statewide, that money was going into the economy anyway, a lot of that is going to come back in taxes. I've heard Mark Drennen (Foster's commissioner of administration) say in the case of video poker, he thinks even though we've taken a lot of taxes there, that money would come through the tax process if it was put into the economy."

Foster is not concerned about what will happen to the state budget if present state revenues from gambling stop.

"I have found in the short time that I've been governor, that we've got enough money to do things if we prioritize and try to spend it in the proper places," Foster said. "If you look in the last fiscal session, about everything that I had ever wanted to do in state government, we had the money to do without raising taxes."

"So, I am not convinced that we have a shortage of money" if gambling revenues stop coming into the state coffer. "I think we've had a shortage of priorities. (I don't think) we think we need to talk about more revenues until we really tighten up our operation and prove that we're doing it as efficiently as we can."

Foster has strong opinions concerning the two statewide votes Louisiana citizens face on gambling this September and November. He strongly supports Amendment 1 the voters will see Sept. 21 and encouraged them to vote out all possible forms of gambling on Nov. 5.

Foster said he does not understand the controversy that has arisen in regards to the constitutional amendment that voters face Sept. 21.

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"I don't agree ... that the amendment is that complicated" as some opponents charge. "I think it's pretty straightforward. It says, as I understand it, that a community has the last word on whether they want a new form of gambling in their community."

Foster said if the amendment is not passed by voters statewide, the legislature will continue to decide where gambling enterprises such as riverboat casinos and video poker parlors operated at truck stops are placed. Foster said he does not see as valid the fear expressed by some that the amendment allows the proponents of gambling to bring the issue back again and again.

"That's really not relevant to what we're trying to do with the amendment," Foster explained. "The amendment simply says that the people have the last vote" on whether gambling comes into their locale, and "if we don't have the amendment, the legislature could simply put gambling of any kind anywhere, and that's what we're trying to stop."

Foster said he also disagrees with those who oppose the amendment because they say it gives gambling favorable standing in the constitution that it does not now have.

"Unfortunately, the constitution means whatever the court says it means, and we know where we are" with the explosion of gambling, although the state constitution says the legislature is to suppress gambling. "The legislature can put gambling anywhere they want, no matter what the constitution says. I see this as strengthening of the constitutional protection against gambling going places in the state."

Reflecting on gambling legislation since he became governor, including legislation that provided the upcoming statewide votes, Foster said, "No one can convince me that the gambling industry was overjoyed with the legislation."

"In fact, if you recall, up until this year, the big fight was to even pass local option and could we stop the gambling interests from contributing to the political process. We did that, too. The legislature voted for that. They represent the people out there and if the legislature had the guts to do it, I think the people will The two are very much parallel."

Foster has been roundly criticized by some because he did not allow the legislature to deal with what is called statutory repeal gambling. Statutory repeal would be the legislature simply passing laws that outlaw various forms of gambling much as it brought gambling into the state. Only the lottery has received statewide approval.

"I really thought for quite a while that we could get a constitutional shot at repeal," Foster said. "We came very close. We got the Senate to concur and we were 10 or 12 votes short in the House."

"So, I thought the fact that you had the statutory (repeal) out there (also being considered by the legislature) made it much more difficult to do that. We are going to revisit this in the legislature every year (with statutory repeal)."

"With that (constitutional amendment), we would have been through with it. The people would have spoken and number two, even though there are people that will tell you that it (statutory repeal) could have been done, I believe the scenario that I saw happening -- they would have repealed several forms (of gambling), undoubtedly truck stop, perhaps video poker, and that's as far as it would have gone."

"And guess what? Then there would not have been the impetus to do what we did -- have the constitutional amendment and give everybody in the state a vote. It (the constitutional amendment to be voted on Sept. 21) was at least a good fall back to the constitutional repeal."

"I believe if we had had statutory repeal -- we would have had one or two forms -- probably just truck stops repealed. Everybody would have declared victory and gone home and said, 'Look what we did!'"

The proposed constitutional amendment, Foster said, is "an added protection. Even if they did for some odd reason vote over and over again, they still get to vote, which under the present law, the legislature could simply put anything they want (anywhere) like slot machines, video poker and riverboats, and that protection is not there without that amendment."

"I think we make a big mistake if we don't pass this constitutional amendment. I really do."

The governor said he is convinced Louisiana citizens will vote to significantly limit gambling with the two approaching votes.

"If you really look at gambling, I think even the gambling industry realizes that they very seldom are popular over a long period of time. I think that's one reason that the votes are out there ... and they realize there's a curve at which it gets into a community and begins to work on it. The local restaurants go out, the local businesses begin to have problems, the crime rates go up. As that happens, the communities will back away from it."

**Student Week '96: No revival,
but a genuine touch from God****By Karen L. Willoughby**

GLORIETA, N.M. (BP)--Contrary to several excited telephone calls home, it wasn't revival that broke out at Student Week 1996 at the Glorieta (N.M.) Baptist Conference Center.

True, at least 350 students responded during a Monday night invitation.

True, another 85 or more walked down to the altar to pray Wednesday night though no invitation was given.

True, several small groups met after the evening celebration service for several hours more of singing and sharing.

And true, sacrificial gifts including \$20 and \$50 bills were given totaling more than \$3,800 during the week's one offering.

Many of the more than 1,600 students who attended the Aug. 10-16 meeting did experience a genuine touch from God. But Jeff Lewis, a Foreign Mission Board field representative who works with college students, said revival won't come until those who were touched reach out and draw others to God's love. Lewis has been a student of revivals since his years at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

"In general, across America I believe we're seeing a cleansing," Lewis said. "Unfortunately, we're defining it as revival and spiritual awakening, when it's actually a response to what God has done.

"What's sweeping across America is a fresh manifestation of the righteous holiness of God," Lewis continued. "Students are repenting and confessing. This brings healing."

God's purpose for this cleansing is obedience, Lewis said. The cleansing brings a greater intimacy with God. It is when this intimacy results in reaching out to tell others that revival starts.

"The outward confession of sin brings healing, which brings a greater sense of worship. That's what we've been experiencing here," Lewis said. "When that worship results in obedience to fulfill God's purpose, that's revival."

National Student Ministry director Bill Henry said to him the most significant indication students genuinely were touched by the power of the Holy Spirit was that on Monday night they willingly went with counselors to rooms behind the worship center at Holcomb Auditorium.

"Generation X-ers do not go into a back room and talk with a stranger," Henry said. "Usually they'll just stay down front and pray.

"Seeing the altar full is not unusual at Glorieta," Henry said. "Something special did happen. It's always special to realize how gifted each one of those individuals is down there praying their hearts out."

Student Week '96 at Glorieta in the high country of New Mexico was a perfect setting for what Lewis said was a manifestation of God's righteous, holy character.

Each evening's celebration service lasted at least two hours. Jammin' music accompanied by enthusiastic hand-clapping faded to that which was gentle and heart-stirring. Video clips showed the plight of people less fortunate than most of the nearly 1,700 people who registered for Student Week. Mime artist Brian Randone fanned the emotional fervor with gracefully stylized movements accompanied by Christian CDs. Guest speakers talked of evangelism, perseverance, handling God's power with care and getting outside one's comfort zone.

Some informal student gatherings after the evening worship celebrations became another opportunity for worship.

"I enjoy all day, but that's the time I look forward to," said Misty Franklin, a student at Oklahoma State University in Stillwater who participated each night in one such group of about 30 students. "We share what God is doing in our life.

"I know what God is doing in my life -- it's big and wonderful," Franklin continued. "This week I'm learning that he's not only doing that in my life, but in all these other's lives. It's given me a lot of motivation to go back to my school and win people to Jesus."

The Student Week program included late-night options, but participants dwindled as the number of smaller late-night-worship groups increased.

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"The real evidence of a good week is how few people were there" at the Wednesday late-night option, Scott Allen said. Allen, a National Student Ministry consultant, coordinated the week's activities. "This is a reality of the movement of God -- you get together with people you trust to talk about it.

"It brings about accountability," Allen added.

Allen, like other program leaders, discounted talk of revival.

"But," he said, "there's an openness to worship in this generation that is very different from my generation."

Henry said: "God touches a place where thousands of college students come together. Every year I hear people say to me, 'This is the greatest Student Week we've ever had.'"

Student Week is sponsored by the Baptist Sunday School Board's National Student Ministry.

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Evangelism, relationships strengthened at Student Week

By Karen L. Willoughby

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GLORIETA, N.M. (BP)--College students from across the nation gather at Glorieta (N.M.) Baptist Conference Center in mid-August each year for much more than a last fling before hitting fall semester books.

Eddie Landry of Thibodeaux, La., came to Student Week '96 to set new goals and meet new people. Gilda Veja of Colorado Christian College in metro Denver came to feel closer to God. Matt Lace of Portland (Ore.) Community College came because he's praying about being a youth minister and wanted more information.

Student Week at Glorieta was all about information -- and friendships and intense worship of God -- amidst a Southwestern high country adventure of Ponderosa pines and pinon trees.

Sponsored by the Baptist Sunday School Board's National Student Ministry, where Bill Henry is director, Student Week '96 offered a symphony of material designed to appeal intellectually, spiritually and emotionally to people in their late teens and early 20s.

The newly emerging concept of "lostology" and evangelism provided a unifying theme for the week. As described in the BSSB Broadman & Holman book, "Out of Their Faces and Into Their Shoes," lostology is the study of being lost and what that experience teaches Christians about evangelism.

"I'm excited about this (conference) because this focus causes us to move into the lives of people who are lost," said Scott Allen, an NSM consultant who coordinated the week's program. "Too often our witness begins with the methods. We fail to focus on the individual and fail to engage their hearts, where Christ begins."

The book's author, John Kramp, led the morning Bible study. Small-group breakout sessions studied "Into Their Shoes," a workbook for relationship evangelism written specifically for college students by Allen Jackson, using Kramp's material. Kramp is associate director of the BSSB's discipleship and family development division; Jackson teaches at New Orleans Baptist Theological Seminary.

The "walking in their shoes" emphasis on evangelism and understanding where non-Christians are coming from carried over into many of the nearly 100 different afternoon and early evening seminars available for students, and the approximately 50 available for leaders of college-age students.

Prayer, quiet time, discipleship, Scripture memorization, apologetics, spiritual gifts, essential Christianity, leadership, conflict management, dating and marriage, love, sexual purity and several similar topics addressed students' personal needs.

Other seminars dealt with relational needs and responsibilities, such as ethical issues regarding recent advances in medical technology, global missions, cross-cultural encounters, campus revivals and the study of several non-Christian belief systems such as Islam, New Age, Mormonism and others.

A "poverty simulation" was one highlight of the week. Two 25-person groups spent 24 hours experiencing the life of a poor person -- wearing thrift-shop clothing, sleeping out-of-doors, enterprising ways of making enough money to buy food.

A group of about 25 under the direction of the Brotherhood's collegiate World Changers went to an Indian pueblo to fix the fence and paint the home of a needy person.

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A group of about 60 college students studied mime under the direction of evangelist and mime artist Brian Randone of Arlington, Texas, who performed each morning and evening. The mime students joined Thursday afternoon with a similarly sized group of people who had studied street evangelism with Rollin DeLap, Home Mission Board evangelism section consultant in student ministry.

The 120-person team went to the square in Santa Fe, where they passed out tracts, witnessed and presented a 10-minute mime that depicted God creating a world and a woman who was delighted with it. The woman did wrong and was flogged. Jesus stepped in and took her place, died and arose.

Guest speakers during the evening celebration included Jimmy Dorrell, who has a ministry in Waco, Texas, that teaches Christians understanding of and compassion for the poor and needy; Keith Naylor, who has a ministry to street people in Atlanta; and David Edwards, whose evangelistic Bible study ministry is based in Oklahoma City.

More than 350 people responded Monday night after Edwards invited students to come forward to make a profession of faith, a confession of sin or whatever in their life was not being submitted to God, or to make a commitment to Christian service.

That same night, after a two-sentence explanation that an offering would be taken for a ministry center in Arlington, Texas, \$3,820.06 was given -- some of it in \$20 and \$50 bills.

There was more to the Student Week experience:

Being with friends, making new friends and renewing friendships from previous years all are a part of the excitement at being in central New Mexico, where some people from south Texas wear heavy sweaters and some people from Colorado go sleeveless.

Final registration count at Glorieta was 1,679, up more than 50 from last year, which reverses a several-year trend.

"My youth leader really talked it up," said Brooke Wills, a student at Mt. Hood Community College in Gresham, Ore., as she explained why she came to Student Week. "I'm finding a lot of support and friendly faces. I'm impressed with the large number of people."

Susie Gluege, 27, is a hairstylist from Greenfield, Wis., who came to Student Week with her husband at the suggestion of her church family, though neither are college students.

"There are more people here than I thought would be," she said, adding the small groups she was attending and the worship services were affecting her life in a way she had not anticipated.

"It's convincing me I need to quit smoking," she said. "This was not at all in my mind when I came here. (God's) going to have to help me, though."

Dallas Dykes, a student at Louisiana State University in Baton Rouge, said he came to Student Week to learn, and to grow closer to his BSU group.

"I didn't come for fun," Dykes said. "I came to learn more about the ways I can evangelize the various groups in our culture."

"The emphasis on college campuses is really moving toward evangelism and missions," he continued. "You need to be able not only to know what they believe but also how to incorporate the gospel with the knowledge."

Glorieta was a fun experience even though he didn't plan that, Dykes said. Late-night gatherings with friends were especially beneficial.

"I came to get closer to my BSU," Dykes said. "A lot of us have a vision of what God wants to do on our campus. God is preparing his workers to go out and do his work."

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**BSSB, HMB student departments
pool resources for Crossover '98**

By Karen L. Willoughby

**Baptist Press
8/16/96**

GLORIETA, N.M. (BP)--An ambitious plan to involve at least 500 college students in Crossover '98 was announced during Student Week '96 Aug. 10-16 at Glorieta (N.M) Conference Center.

Crossover '98 will take place immediately preceding the annual meeting of the Southern Baptist Convention, which in 1998 will take place in Salt Lake City. Now a pre-convention tradition, the first Crossover was held in Las Vegas. This June in New Orleans, more than 2,800 professions of faith in Christ were recorded as a result of Crossover New Orleans.

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Sponsored jointly by the Baptist Sunday School Board's National Student Ministry and the Home Mission Board's student evangelism section, the collegiate portion of the '98 effort will include the training and equipping of Southern Baptist college-age students to reach out to the unchurched and people of non-Christian belief systems.

The bulk of the training will come through church ministers to college students and Baptist Student Union directors, with resources provided by the BSSB and HMB.

The evangelistic thrust will include door-to-door visitation, block parties, jail ministries and other activities designed to meet people where they are and to bring them to a personal relationship with Jesus Christ.

"This has the potential for being one of the most exciting, thrilling outreach ministries for Southern Baptist college students of this generation, to share the gospel in a caring, loving way in this area of our nation," said Rollin DeLap, HMB evangelism consultant with college students. "It is our intent that every college student be effectively trained in sharing a dynamic witness of Jesus Christ."

DeLap is working with Bob Hartman, his counterpart at the Sunday School Board, in planning for student participation at Crossover '98.

"We need your help with this," DeLap said at a Student Week 1996 meeting of campus ministers and BSU leaders at Glorieta Baptist Conference Center in New Mexico. "We had over 75 churches participate in New Orleans and we don't have anywhere near that many churches in all of Utah."

Promotional materials will be forthcoming, DeLap added.

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Missions team observes urban violence firsthand

By Marv Knox

**Baptist Press
8/16/96**

CHICAGO (BP)--Pinned beneath a hail of bullets, 13 members of a Texas missions team in Chicago received a lesson in urban American violence Aug. 3.

The team from Seventh & James Baptist Church, Waco, Texas, had just completed their mission trip orientation at Uptown Baptist Church in inner-city Chicago when they were trapped in the crossfire between two gun-toting teens. Two members of the group were injured in the shoot-out.

Ali Stanke, one of nine youth on the trip, was grazed by a bullet. She was treated at a Chicago hospital and released. Ali and a friend flew home to Waco the next day.

Linda McManness, one of four adult sponsors, was shot in the thigh. She stayed in the hospital for two nights and was released Aug. 5. She rode home with the rest of the Seventh & James group.

The shooting sounded a wake-up call to people in the Uptown community, a 12-block area that is home to people who speak 82 languages, reported Uptown pastor Tom Maluga. It also taught Seventh & James members the importance of human life and the necessity of missions, said Susie Shearer, the Waco church's youth minister.

The Seventh & James group had been in Chicago only three hours when the shooting occurred, Shearer said. They unloaded their vehicle, ate a fast-food dinner and spent a little more than an hour at the church, receiving an orientation on the community and the ministries they were to do the next week.

"We walked out of the church about 10 minutes after 9," Shearer recounted. "And although it was dark outside, I wasn't too concerned. The area was well-lit, with a McDonalds across the street, and there was a lot of activity on the street -- people walking their dogs and others out with their children in strollers."

The group was partway down the street when a boy on a bicycle sped by, followed by a group of girls who were running, Shearer said. An adult sponsor heard one of the running girls say, "I'm not going to let him shoot me."

But before the Texans could react, two other Chicago youth were among them -- one in the street and another by them on the sidewalk -- shooting at each other.

"We crouched behind a car, but by that time, two people had been hit," Shearer said. "We stayed down until a policeman came." The youngsters with the guns fled, and neither Maluga nor Shearer knows if they have been arrested.

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The impact of the shooting echoed through the Uptown church and its community, said Maluga, who was pastor of Vickery Baptist Church in Dallas before moving to Chicago 11 months ago.

"We have a lot of outreach and members in the building where these youths probably live," he said. "For some of the families we've been reaching out to, it was a real wake-up call.

"For them, it caused more anguish than if someone from the community had been hit. These people had come here on mission to minister, and for this to happen to them"

The involvement of a mission group in a neighborhood shooting is unprecedented at the Uptown church, even though "many hundreds of volunteers" serve there each summer, Maluga said. "In 20 years of people coming here, nothing like this has ever happened before."

The surprise of that shooting has impacted the Uptown congregation in several ways, the pastor acknowledged. "Although ... we consciously live with risk, we don't expect this kind of thing to happen," he explained. "We're really somewhat in a state of shock.

"On the other hand, though, it serves to refocus us as to why we're here ... to help people to know, love and serve Christ."

For Maluga, the reason to minister in inner-city Chicago "has to do with God's call and with the risk associated with obeying God's call and being on mission with God," he said. "If I went overseas somewhere, there would be risks involved. ...

"Part of the reason there is risk here is because of the tremendous need. By and large, the church and Christians have pulled out of the cities fleeing risk and seeking comfort. People here are from unreached nations all over the world. When you pull out the light, what's left? Darkness. So, it's a matter of putting the light back where it needs to be."

Uptown church reflects the diversity of its community. Six language congregations -- Bulgarian, Cambodian, English, Russian, Spanish and Vietnamese -- meet in its building. Bosnian and Filipino congregations meet in another building.

Even though the shoot-out was harrowing, Seventh & James church and members of the mission trip also remain committed to sharing God's love, Shearer said.

"We've had some amazing discussions with the youth group," she said. "One of the main things we've discussed is this could happen anywhere, and this is why we do missions.

"We've talked with our kids about the sanctity of life. ... These kids (involved in the shooting) have never been told they are valuable, and it stands to reason they wouldn't value others' lives."

Consequently, the witness of Christians is particularly valuable, because they can tell people who have not experienced love that Christ loves them, and they can demonstrate that love with their own actions, she said.

Since hate-inspired violence can happen any place, the Seventh & James congregation wants to continue to do missions -- in Waco as well as big cities like Chicago, Shearer reported.

Maluga, who is raising his children -- ages 10, 7 and 4 -- in the Uptown community, said he believes Christians should take risks to do missions, even in difficult places.

The New Testament book of Acts "is full of people who took risks," he said. "They faced danger and sometimes paid the price for the expansion of the kingdom of God."

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Missionaries reach internationals during Atlanta's Olympic Games

By Marty Croll

**Baptist Press
8/16/96**

ATLANTA (BP)--Thirteen overseas visitors at the Olympic Games accepted Jesus Christ as their Savior through the ministry of Southern Baptist Foreign Mission Board missionaries.

In addition, 64 other internationals asked to receive Bible study materials, and countless others heard the gospel in their own language. This included people like a man from Japan who listened to the gospel story, indicated he was not yet ready to make a commitment but nonetheless gave his address to be used for follow-up.

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About 60 Foreign Mission Board missionaries speaking languages such as Mandarin Chinese, Thai, Portuguese, Norwegian, Spanish, Russian, Japanese, French and Bulgarian sought out opportunities to tell others about Jesus during the games.

Since 1988, the board has actively targeted the Olympics for evangelism and ministry. With the games in Atlanta this year, missionaries followed the lead of Atlanta International Ministries (AIM '96), a cooperative effort of Southern Baptist agencies.

Fred Dallas, a Foreign Mission Board missionary to Norway who developed Baptist efforts at the Olympics in Barcelona, Spain, and Lillehammer, Norway, coordinated the daily assignments of furloughing and emeritus missionaries and other overseas mission workers who volunteered to work the games.

Dallas, a church starter, worked with a cadre of approximately 40 missionaries during the Olympics. Another dozen or more missionaries are to work at the Paralympic Games in late August. Missionaries were assigned to work alongside other volunteers in several areas of Olympic activity and at various hotels around the city.

In one instance, retired missionaries Roy and Joyce Wyatt, who served in Spain, Chile and Colombia, were centering their ministry around the Holiday Inn where Spanish-speaking visitors were being booked by a Spanish travel agency. As they visited the hotel, they were able to freely share the gospel with many visitors.

One day the Wyatts received an urgent message from the hotel manager that a man was locked in his room and his phone wouldn't work. When they arrived at the room, they found a Spanish-speaking man with kidney stones who had smashed his telephone in frustration because he had been unable to communicate his emergency. In 95-degree heat, he was wrapped in three blankets and shivering.

The Wyatts were able to talk to him in his language, find a doctor and translate for him, and get the man to a hospital, where he was treated.

Mark Snowden, sports consultant for the Foreign Mission Board, noted the ease and "openness in witnessing. I believe Southern Baptists were praying, and it made a difference!" A "More Than Gold" trading pin served as "a natural place to begin speaking and it inevitably led to an explanation of the plan of salvation," he added.

"Southern Baptists should be very proud of a missionary who would wear pins or caps bearing their country flags just to strike up a conversation and share the gospel," Snowden said. "Day after day, missionaries consistently put in 12-hour days to share the gospel. Thousands of gospel seeds were planted."

In another instance, missionaries met an athlete from a nation in The Last Frontier, that part of the world where few people have even heard the name of Jesus. Finding they were unable to verbally communicate the gospel with the athlete, they gave him an Arabic tract that had been contributed from Baptists in the Middle East.

In addition, they gave him a leather-bound Bible in the Farsi (Persian) language he spoke. By providence, they just happened to have access to Farsi language Bibles that morning for the first time because volunteers with another group had been unable to get a stack into the Olympic Village as planned.

The man was ecstatic -- and amazed -- at the generous gift to a stranger. "They gave it to the guy and he just literally dropped his jaw," said Cecilia Gilliam, a Foreign Mission Board worker in Bulgaria.

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