

(BP)

-- BAPTIST PRESS
News Service of the Southern Baptist Convention

August 20, 1996

96-147

GEORGIA--Prayer movements growing; Baptist resources available; photo.
VIRGINIA--Foreign Mission Board invited to work with China churches.
VIETNAM--Vietnam Baptist pastor issues 'Macedonian call' for help; photo.
TENNESSEE--Clinton, Gore work alongside Baptists in rebuilding church.
ARIZONA--New church-planting thrust begun by Home Mission Board.
HONG KONG--Anselm Siao launched ministry amid Hong Kong's uncertainties; photo.
NEW MEXICO--Simulation makes students aware of plight of the poor, homeless.
NEW MEXICO--Summer missionaries change the world -- and themselves.
NEW MEXICO--'Search and rescue' teams fan out after Student Week.
WASHINGTON--Navy chaplain's experiences: wide-ranging mission of faith; photo.
TEXAS--'Country Crossroads' adds new co-host Lesley Hamer.

**Prayer movements growing;
Baptist resources available**

By Sarah Zimmerman

**Baptist Press
8/20/96**

ALPHARETTA, Ga. (BP)--Around every evangelical corner this fall is a call to prayer. Pray for revival. Pray for the lost. Pray for the president. Even "Good Housekeeping" magazine ran a column in its July 1996 issue about the reality of God and importance of prayer.

The trend toward seeking divine intervention is not new -- four years ago the National & International Religion Report referred to an "unprecedented grass-roots prayer movement." Henry Blackaby, Southern Baptist leader in prayer and spiritual awakening, said he's noticed a growing emphasis on prayer during the last three years, but he added he "sees a crescendo building."

"Every major denomination has prayer and revival as it's number one goal," Blackaby said. "I know of at least 130 global prayer networks" of people seeking revival.

Larry Lewis, Home Mission Board president who also is on the executive committee of a November fasting and prayer gathering, said Christians are emphasizing prayer now more than any time he can recall.

"The dire needs of our world and the decadent condition of our nation have driven Christians to our knees," Lewis said.

While encouraged by the increased prayer activity, Blackaby warned against thinking of prayer as leverage to manipulate God. "Our first motive in fasting and prayer must be to return to God," he said. "It must not be for what he will do in revival, regardless of how crucial the need for revival may be."

Upcoming prayer-focused activities include:

-- Southern Baptist Convention President Tom Elliff is leading convocations for pastors and other church leaders at seven seminaries to emphasize the crucified life and prayer for spiritual awakening. The series will begin Aug. 29 and conclude Sept. 12, with one also slated for the HMB staff.

-- Arkansas pastor and SBC Executive Committee chairman Ronnie Floyd called Southern Baptists to focus on prayer and fasting and to seek revival during the week of Oct. 27 to Nov. 3.

-- Celebrate Jesus 2000, the HMB strategy to present the gospel to every American by the year 2000. The first phase of the four-year plan is asking Southern Baptists to pray specifically for lost people during 1997.

"We must bathe this nation in prayer if we're going to be effective at all in reaching it for Christ," Lewis said. "We must begin our efforts with fervent, effectual prayer."

--more--

Witnessing and praying go hand-in-hand because "evangelism without prayer can become a very humanistic enterprise," said Toby Frost of the HMB mass evangelism staff. As Christians pray for the lost, they also should pray for Christians to diligently share their faith and for victory in spiritual warfare, Frost said. "When you seek to win the lost, you are invading Satan's territory."

-- See You At the Pole Sept. 18. Christian students gather at their school's flagpole before class to pray for their peers and issues at their campuses.

-- A multidenominational effort called "Fasting and Prayer '96" scheduled for Nov. 14-16 in St. Louis. Its co-chairpersons are Bill and Vonette Bright, founders of Campus Crusade for Christ. In addition to Lewis, Southern Baptists on the event's executive committee include author and speaker Kay Arthur and Tennessee pastor Adrian Rogers.

-- Presidential Prayer '96 is another movement led by the Brights and Paul Cedar, chairman of a group of evangelicals known as Mission America. Labeled "non-partisan, non-denominational and non-issue," the prayer network encourages Christians to pray for events and candidates in the upcoming presidential election. It has been promoted on the Focus on the Family James Dobson radio broadcast.

Several products and services are available from Southern Baptist agencies to help churches plan prayer emphases.

A special edition of "Evangelism Today" will be printed in September. Produced by the HMB evangelism staff, the piece will include articles on authentic prayer and fasting and the biblical basis for prayer and fasting. Frost said the publication is designed to provide inspiration and motivation. It will be mailed to pastors and associational, state and denominational leaders.

In addition, individual guides to praying for the lost will be available in September. "We hope churches all over the United States will use this as an impetus to pray," Frost said. "It's a pocket-size tool to keep the names of lost people before you all day."

Among other Southern Baptist resources for prayer ministries are:

-- The Watchmen Revival-Prayer Network links churches in a 24-hour prayer ministry focused on revival and spiritual awakening. Participating churches pray for one hour then call the Watchmen coordinator at the next church on the prayer chain.

The Watchmen Network is coordinated by Conrad Keil in the Home Mission Board prayer and spiritual awakening office. For more information or to participate, call Keil at (770) 410-6521 or (770) 410-6522.

The Sunday School Board offers resources for a similar program to be used in individual churches. A Watchman Prayer Ministry planning kit, prayer guide and promotional material are available.

In addition the Sunday School Board offers a "Church Prayer Ministry Manual" to help churches establish prayer ministries.

-- Study books and a video on "Disciples Prayer Life: Walking in Fellowship with God" are available from the Sunday School Board. The 13-session study and 13 30-minute video segments help adults learn to pray through experiences.

-- Guides to praying for the president, your spouse, family and pastor are available from the Brotherhood Commission. Each guide offers a 40-day plan to give structure to prayer in those areas.

To order material from the Home Mission Board, call 1-800-634-2462. To order from the Sunday School Board, call customer services at 1-800-458-2772. To order from the Brotherhood Commission, call 1-800-727-6466.

--30--

(BP) photo (black & white horizontal) posted on SBCNet.

Foreign Mission Board invited to work with China churches

**Baptist Press
8/20/96**

RICHMOND, Va. (BP)--The Foreign Mission Board has been given a new opportunity to work with the China Christian Council, the Chinese government's official body for churches and ministries in China.

To implement the work, Gwen Crotts, a 20-year veteran of FMB work in Hong Kong, was appointed China ministry coordinator, effective July 15. Crotts will live in Hong Kong and direct ministries and personnel in China who work with the Chinese Christian Council.

--more--

Crotts, of Phoenix, Ariz., served from 1987-95 as director of Hong Kong's Baptist Press, which publishes Christian literature for Chinese around the world.

"Gwen Crotts is a perfect fit for the task that lies ahead," said Faye Pearson, director of Foreign Mission Board work in East Asia.

"The challenges facing the Chinese church are great," Pearson said. "One-fifth of the world's people (1.2 billion) live in China. God has been at work in China throughout the years, and it is a privilege to learn from these Chinese Christians. Gwen will do an excellent job working in this environment."

Pearson said Crotts and other East Asia personnel "will have many opportunities to work with Amity Foundation, a social service arm of the Chinese Christian Council, to provide ministries through education, sports, music, rural development, medicine and social services.

"As our personnel work with the China Christian Council and its subsidiary social and publishing arm, the Amity Foundation, they will have the privilege to learn from Chinese Christians and support their ministries as they seek to enrich lives physically, emotionally, socially and spiritually through the betterment of their country," Pearson said.

She said reports indicate record numbers of Chinese young people are accepting Jesus Christ as Lord and Savior of their lives, and Chinese churches often are more than half composed of these young converts.

"During their spring vacation, 53 students from the Nanjing Union Theological Seminary conducted lay training and baptism classes in churches scattered across China," Pearson said. "Many participants, after working all day, walked up to 15 miles to attend classes held at night."

--30--

Vietnam Baptist pastor issues 'Macedonian call' for help

**Baptist Press
8/20/96**

HO CHI MINH CITY, Vietnam (BP)--The leader of the only legally open Baptist church in Vietnam has issued a call for help to Vietnamese Christians and Southern Baptist mission agencies in the United States.

"I am praying to our merciful God who will call you, ministers and laymen, to return to Vietnam to serve the Lord among millions of our beloved countrymen's souls and serve our wounded country after many years of war," Le Quoc Chanh, pastor of Grace Baptist Church, said in a one-page letter.

Grace Baptist Church in Ho Chi Minh City (formerly known as Saigon) has grown from about 50 members to more than 500, Chanh said. It helps support several Baptist groups outside of the city. Last year it baptized more than 80 people.

"Vietnam now has diplomatic and commercial relations with the United States," explained a Christian worker in Vietnam who asked not to be identified. "Many former citizens of Vietnam have returned to open businesses or work in foreign-sponsored joint ventures. Although the law prohibits foreigners from serving in missionary or ordained pastoral roles, opportunities for Christian tentmakers abound.

"Pastor Chanh's letter directly appeals to Vietnamese Baptists in the United States to return and help evangelize their homeland," he said.

Opportunities and need await, explained Chanh in his letter. "Even the work of Grace Church was beyond my strength. So I pray -- thinking of more than 72 million souls of Vietnamese people ... and write this heart letter to you; it is a voice from Vietnam as same as a voice of Macedonia."

Chanh mailed his letter to the Vietnamese Baptist Churches Fellowship and the Southern Baptist Home and Foreign Mission boards.

The growth of Grace church's ministries is straining the body's leadership supply. Leadership training is difficult and has not kept up with the needs of young believers. Lay men and women qualified to help lead new groups are in short supply.

"I am nearly 60 years old, and I feel my strength faint," he said. "I have only one assistant. The training of Christian workers ... is limited."

Pastor Chanh has served Baptist churches in Vietnam the past 33 years. "He had many opportunities to flee Vietnam over the years, but he chose to remain at the church," said the unidentified worker. "Many people credit his decision to remain, even in difficult days of persecution, as the key reason why Grace Baptist Church has remained open."

--more--

There is only one Protestant seminary operating in Vietnam. Chanh estimates today there are about 2,000 Baptists and 720,000 Protestant Christians in Vietnam. "God's work is developing, but laymen were seriously inadequate," the worker said.

Several thousand ethnic Vietnamese worship in almost 100 Southern Baptist churches throughout the United States, explained the worker.

"Some (ethnic Vietnamese) became Christians years ago in Vietnam. Others were first touched by the gospel in refugee camps through Baptist ministry and some became Christian after being sponsored as refugees by Baptist families and congregations. In the past, they heard and responded to the gospel's call, and now that call continues."

Chanh is praying that some will hear the call.

"I pray that God will call you and you will return to Vietnam with faiths of Noah and Abraham," he said.

--30--

(BP) photo (horizontal) mailed Aug. 19 to state Baptist newspapers by Richmond bureau of Baptist Press. Cutline available on SBCNet News Room.

**Clinton, Gore work alongside
Baptists in rebuilding church**

By Keith Currey

**Baptist Press
8/20/96**

FRUITLAND, Tenn. (BP)--Although President Bill Clinton spent his 50th birthday rebuilding Salem Baptist Church following an arson-related fire, he received no special treatment.

"It may be your birthday, Mr. President, but I'm gonna work you 'til you sweat," Salem pastor Daniel Donaldson told the commander-in-chief Aug. 19 as the first family, along with Vice President Al Gore and his family joined 15 volunteers from Flat Rock Baptist Church, Mt. Airy, N.C., in the rebuilding effort.

On Dec. 30, 1995, arsonists destroyed the 120-year-old building at Fruitland, Tenn., that had housed the 65-member African American congregation. No arrests have been made in the incident.

"In the months following the fire, everyone has been really uplifted," Donaldson said. "Nobody is down -- we've rebounded from the tragedy and we're moving on.

"People have rallied around our tragedy, and it's encouraging to see people making a stand against crimes motivated by possible ignorance. People are standing up and saying, 'If you burn this house, you may as well burn mine, too, because we're all in this together.'"

Since June, volunteers from Texas, Indiana, Iowa, Ohio and Tennessee have joined in reconstruction efforts, with the North Carolina group working at the site through Friday, Aug. 26. Mt. Airy pastor Jon Cawley noted the epidemic of black church burnings across the Southeastern United States and his congregation's desire to take a stand against such tragedies.

"We are a socially conscious church, and we react to issues we feel are important," Cawley said. "We are heartbroken and offended by the burnings involving black churches, but we're here to respond in love with the same energy as Jesus' parable of the Good Samaritan. We know good will come from this tragedy."

Vice President Gore echoed that sentiment during remarks at the site, citing Genesis 50:20 and saying, "Man meant it for evil, but God meant it for good."

"These cowards can burn down the building, but they can't burn the faith out," Gore continued. "From the ashes of terror, we will build up a house of faith."

President Clinton then took the platform and presented plaques to Donaldson and William Vaughn, pastor of New Shiloh United Methodist Church, a nearby congregation destroyed by fire earlier this year.

"I wanted you both to have these plaques when you reopen your church so that people all over this part of the country could see that what you have done is a symbol of the best in our faith and the best in our country," Clinton said.

The plaques, which parallel the president's earlier statements condemning those responsible for the church fires, read, "We must come together as one America to rebuild our churches, restore hope and show the forces of hatred they cannot win."

--more--

"I see this everywhere," Clinton said, alluding to violence and unrest in the Holy Land, Northern Ireland, Rwanda and Burundi. "And I thank God for the wisdom of our founding fathers who said, first, that all people are created equal and, second, that the right to freedom of religion is the First Amendment -- the first and most important right we have.

"So Hillary and Tipper and Al and I, we've worked hard to rally the American people to deal with this problem of church burning because we believe people should be free to practice their faith.

"You're not just rebuilding your church here; you're showing America what's special about America," Clinton said. "And by doing that, you're leading us into a brighter and better future instead of back into the kind of dark path that is divided and torn asunder.

"You've given us a gift today. The Scripture says much is required from those to whom much is given. You have shown us that we have more than we think and that we can give more than we think," Clinton said. "And, therefore, you've given us a chance to live the Scripture today. That's why Tipper and I wanted to spend our birthdays here. That's why Al and Hillary wanted to be with us.

"Every time you drive past one of these churches from now on, you think about that. When the congregations got together, when people began to reach across the lines that divide us, when people began to reassert their belief in the freedom of religion -- every time you do that, you're sticking up for what's made America great for the past 200 years, and you're standing up against what is tearing the rest of the world apart."

Following his remarks, President Clinton, his wife, Hillary, and daughter Chelsea, and the Gore family worked alongside the North Carolina team and Salem church members. The first and second families spent more than an hour installing dry wall in what will become Salem Baptist Church's new sanctuary.

"The president was at his best when the cameras weren't running," Cawley said. "With all of the national media attention that's being given to this issue, I'm pleased that this president and hopefully all others to come will lend their name and influence in the fight against injustice."

Besides the national attention, Salem's reconstruction efforts received a significant boost when the National Council of Churches, an interfaith organization representing congregations nationwide, presented the church with checks totaling \$125,000 to underwrite construction costs.

Said Byron Aldredge, a council representative, "This problem goes beyond denominational and theological boundaries, and our nation's churches wish to voice their mutual support."

After the media attention relented, Cawley and other volunteers from the North Carolina church regrouped and prepared to continue their week's mission. The 15-member team will hang sheetrock, paint and perform other finishing tasks on the building's interior before their departure.

"We picked this site with the intent of helping a black church in need," Cawley said. "I don't know what my expectations for this trip were originally, but I'm sure I never expected to spend an hour with the president working and talking about values and the American family."

With additional volunteer help, Donaldson said he hopes Salem Baptist will open the doors of its new building by mid-October. Regardless, he is convinced the arsonist's crime has not diminished his congregation's faith.

"We've been blessed beyond all degrees of measure," Donaldson said. "This church is being built with the help of many people across this nation, including the president and vice president. God has taken over the rebuilding of his house."

--30--

**New church-planting thrust
begun by Home Mission Board**

By Laura Horne

**Baptist Press
8/20/96**

SCOTTSDALE, Ariz., (BP)--Southern Baptists need a new paradigm for 21st-century church planting, said Charles Chaney, Home Mission Board vice president for church extension.

"We need a Southern Baptist strategy of church multiplication which would entail thousands of churches committed to multiplying themselves by starting churches that would, in turn, start other congregations, reaching into every piece of the cultural, racial, socio-economic mosaic of North America," Chaney said as he announced a new "Church Planting System" to state missions directors Aug. 16.

--more--

Southern Baptists have started 3.1 churches a day since 1978, 3.6 a day since 1991, and four a day two of the last three years, but Chaney said that is not enough.

Citing a growth of Eastern religions, cults and human secularism, what Chaney calls the established religion of the United States, he claimed "we desperately need new churches to reach these and all of the unreached people groups."

Russell Begaye, HMB director of language church extension, agreed. "We work with 106 ethnic groups out of 600 that exist in the United States, and we are the most ethnically diversified denomination in the world.

"Though we are the most successful denomination in establishing ethnic congregations and the fastest-growing denomination in evangelizing ethnic groups, we are losing the ethnic population to the secular world, and we are not able to keep up with the population explosion among ethnic groups."

A pilot project for the new Church Planting System, which includes mentoring and assessment of church planters and a multiplying church network, was conducted in Georgia, Kansas, Nebraska, California, Nevada, Colorado, Tennessee, Iowa and Illinois.

The mentoring phase attempts to pair every church starter with a trained minister to offer encouragement and support. Mentors guide church planters through the process of a church plant.

Clusters of several church planters, their spouses, mentors and the new church leadership form a church planter network which meets monthly for the first year of the church plant. The networks provide skill development, fellowship, prayer support and encouragement.

"Our most valuable resource in church planting is the church planter. We can never do enough to encourage, equip and resource. This is an effort to do that," said Joe Hernandez, HMB assistant vice president for extension.

Veryl Henderson, Colorado missions director, said the Church Planting System will help church planters feel more confident.

The second part of the system is church planter assessment. Church planter candidates are assessed by a two-person team to determine if they will be effective church planters.

"By using the assessment procedure, we can expect more successful church starts, by finding those with gifts for church planting. The assessment really examines their gifts and skills," said Phil Langley, director of California Southern Baptist Convention's new church extension department.

The third system is the multiplying church network, which is a cluster of church leaders committed to being part of a church-planting effort in their area. The networks provide encouragement and peer consultation about church planting and, in particular, reproducible church planting.

Bill Weedman, state missions director in Illinois, said the multiplying church network will prove successful because "the program calls for establishing churches where there will be an effort to build in a genetic code that will say, 'In three years, we'll start a new work.' That's how the multiplication of churches will come."

Weedman said the system will build awareness of new work, and it is designed to help preserve new churches. He added: "The mentorship aspect of the system has already had great value in helping our church planters not be or feel alone."

Starting churches is an important part of Southern Baptists' ministry because "that's the only way to reach more people," Langley said.

--30--

**Anselm Siao launched ministry
amid Hong Kong's uncertainties**

By Martha Skelton

**Baptist Press
8/20/96**

HONG KONG (BP)--Why would an intelligent IBM executive working in Silicon Valley retire early and, instead of seeking out a golf course or tropical paradise, accept a new job in a place many people are leaving?

Ask Anselm Siao, new executive director of Baptist Press in Hong Kong. Siao, who was born in Hong Kong, knows many people have wondered about his choice, since Hong Kong is scheduled to become part of mainland China -- under communist rule -- in 1997. But his assurance of a God's leadership settles the question for him.

--more--

Siao made his living by designing and developing software for IBM until he retired in 1994. As a member of South Bay Chinese Baptist Church, San Jose, Calif., he took mission trips, and he worked as a volunteer for a Chinese Christian literature ministry for many years.

He was convinced of the strategic importance of such an effort. "We need the (gospel) message in written form so that it can be studied, so it can be integrated into the culture," he said. "Publishing (Christian) books is a long-range thing that contributes to the total growth and maturity of the Chinese church and the Chinese Christians."

Doing such a ministry at this pivotal time in Hong Kong's history appeals to Siao.

He was born in the city during World War II, but his family didn't linger. "During the war we were all over -- Hong Kong, Macao, Canton -- to escape the Japanese," he recalled. The family eventually settled in Malaysia. Siao returned to Hong Kong to attend the Baptist college before going to the United States. He graduated from William Jewell College, Liberty, Mo., in 1962 and later earned a master's degree from the University of Missouri in Columbia.

Siao foresees a 21st-century Christian literature effort that crosses all borders -- one of the possibilities the 1997 reality presents.

"Hong Kong will be a special administrative region of China, so in a lot of ways the distinction that now exists will no longer be there. Looking at it positively, we can do a lot more things after 1997," he said. "We want to continue the ministry; we want to do bigger and better things."

Wherever Chinese-speaking people live -- in China, the Pacific Rim or around the world -- Siao sees ministry opportunities. "Numbers alone will blow your mind, there are such vast opportunities," he explained. He anticipates taking the Christian message to the Chinese through multimedia efforts.

"Everywhere you look, there are Chinese people, and God is using them as a bridge," he said. He compares today's situation to the apostle Paul's mission strategy: Paul first sought out the Jewish synagogue and then used the Jews as a stepping stone to preach the gospel to the non-Jewish people.

He expects the same of Chinese believers. For example, Chinese in Latin America learn local languages and can share Christ with everyone around them. Chinese young people born and reared in such cultures easily find a place to serve, he said. And literature is an essential part of this process.

"All Christian literature must be there together with the missionary effort, with the church-building effort," he said.

Since Siao and his wife moved to Hong Kong, they have faced many adjustments. A grown daughter and her family stayed in America.

There also are certain to be many challenges in developing the ministry in Hong Kong. He already knows the possible schisms between those in Hong Kong who have no choice but to stay and others, like him and his family, who have a passport that would permit them to leave.

"The decision to come back is a big one because of the readjustment, re-entry into a culture that you have left," he said. "I think by and large those who come back (do so) with a conviction to serve, granted that they have the (possibility) of leaving."

Uncertainty for the future, adjustments and new challenges in the present -- it could seem overwhelming. But Siao is confident of God's leading.

"The process showed me that God was leading one step at a time in a very wonderful manner."

--30--

Adapted from The Commission, the Southern Baptist Foreign Mission Board monthly magazine. (BP) photo (horizontal) mailed Aug. 19 to state Baptist newspapers by Richmond bureau of Baptist Press. Cutline available in SBCNet News Room.

**Simulation makes students aware
of plight of the poor, homeless**

By Karen L. Willoughby

**Baptist Press
8/20/96**

GLORIETA, N.M. (BP)--What's it like to be poor?

About 50 college students learned the answer to that question firsthand during a 24-hour poverty simulation Aug. 12-13 as part of 1996 Student Week at Glorieta (N.M.) Baptist Conference Center.

It was not a pleasant experience.

--more--

Orchestrated by Jimmy Dorrell, a Southern Baptist who is founding director of Mission Waco and Cross Culture Experiences Inc., the simulation was designed to give middle-class students an understanding of and a compassion for a culture outside their own.

Cross Culture Experiences, Dorrell said, has two purposes. It ministers to the poor and needy; it provides a window through which students at Baylor University and other people can examine poverty. What Dorrell does for three days in Waco he did in one day at Glorieta.

"I couldn't imagine going through this day in and day out," said Brooke Posey, a student at Navarro Junior College, Corsicana, Texas. Posey had never slept outside before her night on the courtyard lawn at Glorieta.

"I'll never look down my nose at homeless people again," Posey continued. "They're people just like me. They just don't have a home to live in."

When they arrived at "Poverty Simulation" headquarters, the students were told they could keep any three items of their choice -- and their underwear. For some it was a choice between a toothbrush or a Bible. One gave up her hairbrush, to her later regret.

The students were given \$10 in play money, of which \$1 went for thrift-shop clothing. One outfit consisted of a fluorescent orange pullover shirt, purple leggings and loafers -- one of which lost its sole midway through the simulation.

Two meals cost \$4 each. An indoor bed cost \$7. With \$9 remaining after their clothing purchase, the students had to decide.

"There were five of us together but basically I was all alone," said Brad Bailey, a student at the University of Nevada in Las Vegas who said even the idea of having to sleep outside was depressing. "I knew in the morning it would be OK, but if I didn't know that, or if I never knew when I'd have a real meal or sleep in a bed again, I would just be monstrously lost."

Bailey and his four companions fought off "killer ants" as they shared a concrete corner in the "kingdom of the worms," mumbled a voice cowering in a dingy yellow blanket. The five had huddled spoon-fashion together to maximize the benefit of body heat.

"I finally started sleeping when the sun came up and I got warm," said Phillip Talley, a student at East Texas Baptist University in Marshall. "As if the cold wasn't bad enough, we got bothered by some group in the middle of the night."

Kimberly Weeks, a student at Stephen F. Austin State University, Nacogdoches, Texas, slept off from all the others because they snored and she was a light sleeper, she said. She also was awakened by the intruders.

"I woke up and one was flapping his arms up and down, right in front of me," Weeks said as she demonstrated a bird's wings in motion. "I said, 'Who are you and what do you want?' and he ran off."

Weeks, a social work major, said she joined the simulation to get a taste of what poverty was like.

"We've been outside since yesterday afternoon," she said. "It's hard not being accepted."

The students spent their first afternoon on a type of scavenger hunt. They were given three hours to complete 15 projects:

- Borrow a quarter.
- Interview a minority about subtle prejudice.
- Retrieve from a dumpster a useable item.
- Obtain and eat a snack with no money.
- Add up the value of all items in their bedrooms, furniture, clothing, shoes.
- Collect 25 aluminum cans.
- Spend 30 minutes in silence -- yes, 30.
- State five causes of hunger.
- Write a poem from the eyes of a Third World mother whose child died from hunger in the night.
- State five things a Muslim believes.
- Make up a GREAT, creative skit on Matt. 25:31-46.
- Make a sign and hold it up to get money or food at the place of your choice.
- Give away an item you are wearing.
- Play with some small children -- two games.
- Interview someone who grew up poor or has been homeless at some point.

--more--

The simulation also included three videos dealing with the plight of poverty and the need for a compassionate Christian response.

A 44-question pre/post test showed the students how much they learned. The questions included:

- What is the poorest country in the world? Morocco, Pakistan, Chad or Haiti.
- Approximately what percent of the world's population is in the U.S.? 6, 16, 29 or 60?
- What do the letters AFDC stand for?

Not all the students responded positively to their experience with poverty. One quit early, went to her room, took a shower and traded her tattered thrift shop garments for a crisp-looking red and white outfit. She returned to poverty simulation headquarters merely to gather her garments from the previous day and had barely a polite smile for those she had spent the previous 24 hours with.

"Poverty issues confront middle-class values," Dorrell said in an interview after the first of two 25-person simulations.

"They start realizing how much they have and the unfairness of it all, but it's another step for them to be willing to change. They believe the right stuff; they've got the background, but it's the faithwalk of discipleship that teaches them to put their faith into action.

"To ignore the poor is to ignore Christ," Dorrell continued. "If Jesus was so compassionately concerned about the poor, we must be. It's not even an option. Eighty percent of the world will go to bed tonight hungry. Every day 38,000 kids die from hunger-related causes. And 1.3 billion people in the world live below the absolute poverty line.

"If we are going to evangelize the world, we've got to learn to reach out to them," Dorrell said. "We cannot divide evangelism and social action. The two are embedded together. Christ did his ministry that way, and to follow Jesus is to follow his example.

"We've got to think differently about our ministry to the poor," Dorrell said. "We go to them instead of with them and there's a huge difference there. We must get involved in the lives of the poor to help them become responsible.

"We must give them dignity, a job, a chance to take responsibility for themselves in our society," he continued. "It is only through hands-on experiences that the lies and fears will dissolve into compassionate love and transforming lifestyles."

Ali Baba, a student at Southwestern Oklahoma State University in Weatherford, said he plans to live in a different way than he had before he participated in the simulation.

"I will see them on the roads and I will definitely try to help them," Baba said. "I won't try to ignore them anymore. The whole experience I think has made me less selfish."

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

--30--

**Summer missionaries change
the world -- and themselves**

By Karen L. Willoughby

**Baptist Press
8/20/96**

GLORIETA, N.M. (BP)--Misty Franklin was too busy to be a student missionary this year.

That's because she was putting into practice in her hometown the things she learned last summer as a student missionary in Myrtle Beach, S.C. Franklin, a student at Oklahoma State University in Stillwater, lives in Sulphur, Okla., which is near Chickasaw National Recreation Area.

"Myrtle Beach was a training ground, but I think God's real plan for me was this summer in the park," Franklin said at Student Week 1996 in mid-August at Glorieta (N.M.) Baptist Conference Center.

"Even though it's the Bible belt, people in Sulphur and the youth didn't know what missions were," she continued. "I feel it helped them just as much as it helped the people we shared with."

In Myrtle Beach, she and her student missionary team played volleyball, built sand castles, performed as clowns, operated puppets, told stories, threw slip disks (a Frisbee with the plan of salvation printed on it) and made friends with lifeguards -- most of whom she continues to correspond with via computer e-mail. She did many of the same things at Chickasaw.

"People would be so shocked and so overjoyed that someone would care enough to do all this for their children," Franklin said. "I got to grow so much through sharing. It just stretched me so much.

--more--

She began to plan in December for a resort-type ministry at Chickasaw. This included securing permission to be in the park for a religious endeavor. Park service officials were leery, Franklin said. They would only permit a mission activity during four summer weekends in 1996, but said if no problems occurred, the amount of time could increase in subsequent years.

She started in May training youth to work with her. By month's end, 35 teenagers had joined in the training -- out of a high school of 300 students.

"It kind of gave awareness to the community of what was happening," Franklin said.

"We had at least 200 campers for every night show, and 75 to 100 for the morning one."

That kind of multiplication of effort is one benefit of student missions, said Van Simmons, Home Missions Board consultant for summer, semester and US-2 missionaries.

Student missionaries work alongside home missionaries, associational missionaries or pastors. Some, like Franklin, work in resort settings; others in community centers. Some spend the summer doing Vacation Bible Schools at several locations; others work with youth at a single church.

Official student missions statistics show 492 students served as Home Mission Board student missionaries this summer; another 275 conducted missions from their BSUs; and 553 served as in-state BSU summer missionaries. At least 255 student missionaries served an entire semester. Simmons coordinates all the applicants and requests, with the exception of BSU in-state programs.

"We need more applicants," Simmons said. "We were short by about 100 filling the requests that came in this year.

"My sense of call is to challenge students to prayerfully consider God's call on their lives in missions," Simmons continued. "Not just to challenge them, but to utilize their skills, abilities, interest and enthusiasm for the gospel to meet mission needs around the nation."

Summer missions goes global under the direction of Mike Lopez, director of the Foreign Mission Board's student section.

About 390 students served this summer outside the United States. That's up from 275 last year, and both years were record-breakers, he said.

"It's phenomenal. The growth is astronomical," Lopez said. "We are just amazed at how God has piqued the students' interest in overseas summer missions."

Yet there still were not as many summer missionaries as there were requests. Lopez had received 411 requests from the field. He sent 132 to an unreached East Asian country.

The foreign summer missions program carries a \$700,000 to \$1 million cost, but there is no Foreign Mission Board money in it, Lopez said. The students raise their own support; they receive no stipend.

"Student missions is an investment in the future of missions," Lopez said. "Many of our missionaries got their start in student missions.

"The main thing we understand is that student missions is meeting very real world needs," Lopez said. "What these kids do during the summer makes a difference in peoples' lives. These students are changing the future of the world through their influence on the lives of people they come in contact with."

More students than in previous years approached him during Student Week at Glorieta and said they felt called to foreign missions, Lopez said.

"I sense an increased interest and urgency in students when they look at world needs and think of ways to meet those needs," he said.

Simmons agreed.

"The need is there; the requests are there; the students are responding," he said.

"In addition to the great need, students ought to consider God's call in their life to be a summer missionary because of the personal, spiritual and emotional growth that results from service as a summer missionary," Simmons said.

Redgie Snodgrass, a student at Northeastern State University, Tahlequah, Okla., was a summer missionary at an RA Camp in McAlester, Okla.

"I felt God calling me to summer missions ever since I heard about it. I wanted to serve him," Snodgrass said. "But I had responsibilities at home. When I got this assignment to McAlester, this was a sign from God that I could do both."

McAlester is about a two-hour drive from his home.

"I think it was a life-changing thing getting to share Jesus with young boys, being a role model," Snodgrass said. "Being a summer missionary and watching Jesus change lives is worth a thousand summers making a million dollars a year.

"There was one boy in particular," Snodgrass continued. "He started out as a problem, but I was real firm with him. Joey came up one day and said, 'Redgie, I need Jesus.' Right after he accepted Jesus. Then he said, 'I need to read my Bible. Where do I start?'"

"You could just see God changing him," Snodgrass said. "What happened to him was eternal."

Applications for student missionaries are available from the Home Mission Board, BSU directors and college ministers.

--30--

**'Search and rescue' teams
fan out after Student Week**

By Karen L. Willoughby

**Baptist Press
8/20/96**

GLORIETA, N.M. (BP)--Ever been lost?

You're driving down the road -- maybe just across town -- and all of a sudden you realize you don't have a clue where you are. That's good!

That's what John Kramp said during Student Week 1996 in mid-August at Glorieta (N.M.) Baptist Conference Center. Kramp, associate director of the Baptist Sunday School Board's discipleship and family development division, led morning Bible studies based on Luke 15.

Luke 15 is the classic chapter in the study of "lostology," according to Kramp, who explained lostology is the study of being lost and what that experience can teach Christians about evangelism.

Kramp wrote about lostology in a 1995 Broadman & Holman release, "Out of Their Faces and Into Their Shoes," which was adapted this year into the collegiate workbook "Into Their Shoes" by Allen Jackson, a professor at New Orleans Baptist Theological Seminary. "Into Their Shoes" also was the theme of Student Week 1996.

"This study of lostology came out of being in the Pacific Northwest among so many secular people who were coming to church for the first time," said Kramp, who was a pastor in Lake Oswego, Ore., a Portland suburb, for more than four years. "Their sense of disorientation, fear -- it was very amazing to me how similar that was to the way I feel when I get lost."

Kramp, who refers to himself as being "geographically challenged," said he gets lost so often it was natural to make the connection between being physically lost and spiritually lost.

"The principles of lostology will help somebody no matter what form of evangelism they use," Kramp said. "It's a way of thinking about lost people and our approach to them."

Too many Christians are "insiders" who have forgotten what it is like to feel like an "outsider," Kramp said. Through a variety of stories from his personal experience, he reminded listeners of the emotions they felt when they, too, had been lost.

"Every time we get lost physically or search for something, we think things and feel things that give us insights into how spiritually lost people think and feel as they search for God," Kramp said. "It's frustrating and sometimes frightening to be lost."

"In our culture we feel that being lost is a bad thing," Kramp continued. "But Jesus said if you're lost, that implies you know there's someplace you're supposed to be and you're not there."

There are 24 laws of lostology, Kramp said. The first 12 help Christians "understand spiritually lost people so we can give them better spiritual directions as they make their way to God." The second 12, he said, help Christians understand their role and responsibility as part of God's search and rescue team.

"I think the workbook is very good at putting the material in a format the student can relate to," Kramp said. "In six weeks they can get an overview. Allen (Jackson) did a very good job of taking the material from the book ('Out of Their Faces and Into Their Shoes') and making it applicable for college students."

"Any approach that gets people talking to lost people -- I'm for it. The key is that lostology can sensitize them to how lost people think and feel, and make them more effective," Kramp continued. "I think this is being received so well because Christians are learning about evangelism at an emotional level rather than just on a thinking, cognitive level."

--more--

"That's what I found in Luke 15," Kramp said. "Jesus engaged people emotionally and then provided teaching."

People are very responsive to being part of a spiritual search and rescue operation, Kramp said.

"That connects with them," he said. "Everybody has lost something and gone to search for it. We use lostology to unlock insights and motivation so we can live in a search mode."

Jason Shepperd, a student at Stephen F. Austin University, Nacogdoches, Texas, said he found himself sitting alone on a bench about 2 a.m. Wednesday, thinking about lostology and what God expects of him.

"As college students, we're used to thinking scientifically," Shepperd said. "Lostology makes us think of evangelism in a systematic fashion.

"This is something our generation really needs," Shepperd continued. "We take it for granted that so many people are saved. It's good for us to realize the responsibility is ours to go on search and rescue missions."

Timonee Guin, a student at Louisiana State University in Alexandria, said the lostology study reminded her of how she had felt when she was spiritually lost.

"I'm confident that now I can go back to my campus in Louisiana and be able to go out and witness to others and understand the way they feel," Guin said. "This study has given me the training to use the Bible that I didn't get in Sunday school."

Karen Glomb, a student at Arizona State University in Tempe, said she came to Student Week to be in the mountains and cool weather for a week, to be close to God with no distraction, to get information on definite missions opportunities and to meet other Christians.

Lostology was an added bonus, she said.

"It was something I was thinking about, but I didn't know there was a word for it," she said. "I've known a lot of things. Now I've made a commitment to give God all the things in my life. My life's focus has changed from it's being my life to God's life."

Kevin Harada, a student at the University of Hawaii Manoa in metro Honolulu, said the study of lostology helped him and others in his 11-person group from Hawaii renew their life with Christ.

"It is so awesome to witness what happened," Harada said. "You could feel the walls coming down. Every time someone turns back to God or turns to God it's worth remembering.

"I'm real knowledge-oriented and the emotional part of being lost -- I had never really thought about that," Harada continued. "It's been a good experience and I recommitted myself to missions."

Moses Caesar, campus minister at California Baptist College in Riverside who brought his leadership staff to Student Week 1996 at Glorieta, noted, "Not only were they inspired to dream big dreams, they were challenged to start new ministries like search and rescue teams."

Caesar and Neal Walker, college minister at the University of Southern California in metro Los Angeles, are making plans for their students to work together in spreading the Word of God.

Caesar said plans were indefinite, but he believed search and rescue teams of four or five college students each would be spreading out across Southern California to train others in lostology.

"I can't say any more, but we're going to make headlines all year long," Caesar said.

"This is God's work."

--30--

**Navy chaplain's experiences:
wide-ranging mission of faith**

By Traci Muller

**Baptist Press
8/20/96**

WASHINGTON (BP)--At 13 Judy Cadenhead dedicated her life to Christian service.

Little did she know one day she would stand with President Bill Clinton, the Joint Chiefs of Staff and retired General Colin Powell to deliver the invocation at the ground breaking of the Women in Military Service to America Memorial at Arlington National Cemetery.

"Loretta Switt from the M.A.S.H. television series walked up and introduced herself to me," Cadenhead said. "This is a long way from home! It took a minute for me to find words."

The WIMSA memorial is just one marker in the Navy Chaplain Corps commander's life since that teenage decision. "I'm proud to serve my country," said the Southern Baptist chaplain. "It's nice when others recognize that."

--more--

Cadenhead currently is stationed in Washington as the head of the ministry policy section of the Navy Chief of Chaplains' office. She recently was awarded the Meritorious Service Medal for outstanding service as assistant district chaplain at Naval District Washington.

Her first contact with the military came when she was growing up in Fort Walton Beach, Fla. Cadenhead has fond memories of her days in Girls in Action at the First Baptist Church. "One of our leaders was the wife of an Air Force officer and they lived on a nearby base," she said. "Mrs. Betty Dugan was a great example to me."

After teaching in Florida public schools, Cadenhead graduated from Southwestern Baptist Theological Seminary in Texas and became involved in Baptist campus ministry. While working in clinical pastoral education in Alabama hospitals, she served as a chaplain. Two retired military women encouraged her to consider serving in the Navy. In 1980, she did just that.

Like other new recruits, Cadenhead had to go through eight weeks of initial training. "I had the heart to care for military people," she recalled. "I wasn't sure I could meet the physical requirements, but with a little huffing and puffing, I did it!"

At that time, she was in the minority as a female chaplain.

"My identity is tied to a 'calling' -- being God's person in a manner ordained by God," Cadenhead said. "In 1981, there were fewer than nine female chaplains on active duty. None were assigned close enough for me to approach. Now female chaplains are going to sea. We are serving with Marines. We went to the Persian Gulf."

Since then, she has served as a Navy chaplain around the world. She has counseled homesick young men as well as young female recruits facing crisis pregnancies.

"The average age of sailors is 18 to 22, and they are just beginning adult life. They are away from home and missing their families," she said. "And they need help with a wide range of decisions -- from who to marry to how to avoid domestic violence and alcohol abuse to how to manage anger and succeed in life."

When she served on a submarine tender for more than two years, Cadenhead spent time in the Mediterranean and North Seas and was the only chaplain for 1,800 sailors. "That meant being in charge of the spiritual life of the whole crew and facilitating those needs. I dealt with mostly non-religious and unchurched people -- an exciting mission field."

When Cadenhead served at a Navy Family Service Center in Norfolk, Va., she had new opportunities to assist social workers in understanding the spiritual aspects of family life. Navy families experience problems of being separated from their family members who live far away; others have troubles in communication between spouses.

"Local churches can step into that gap," she said. "I encourage families to get involved in a local church in the area. This gives them not only emotional support but spiritual strength as well."

Cadenhead said the challenge of institutional ministry is understanding and using the terms of the trade. "At Armed Forces Staff College, I studied military history, war games and how officers think," she recounted. "You have to know how to speak their language. It gets their attention and gains their respect."

Being a woman and a Navy chaplain add unique aspects to her Christian witness.

"It has not been easy but it wasn't easy for Lottie Moon or Annie Armstrong either," Cadenhead said. "I am living among sailors. The way I act and live says a lot. If a chaplain is not believable, there will be no impact in the sailors' lives. When I tell them God loves them, they listen because they can see God in my life."

"I discovered that I didn't meet the often-incorrect stereotype that many people have of preachers. Sailors are not afraid to come talk to me because they see the corps device on my collar (the cross). I am there to help."

Having established her service reputation, Cadenhead felt it was time to transform a sensitive issue into an opportunity for ministry. "Being unmarried and pregnant while on active duty is a difficult circumstance and affects more than just two or three lives. I wondered why it was happening and if it could be prevented."

Cadenhead wrote a training guide for chaplains on how to deal with this issue. As a result, the Navy has adopted it as the basis of their training.

"They're young, they're away from home and some of them start experimenting," Cadenhead said. "Many are lonely, but also too trusting. They allow others to make decisions for them."

"I challenge them to become heroes -- to make the tough decisions," she said. "Using the curriculum I developed, I point them to God as the primary relationship in life. I tell them a heroine is not a lady in a romance novel, but a strong, determined individual who knows how to plan her life.

"I encourage them to focus on career aspirations, which can not only boost self-esteem and maturity but foster circumstances in which becoming a mother can be a more fulfilling -- and successful -- life event," she said.

This pregnancy program and her involvement in two crisis intervention cases were the primary reasons she was awarded the Meritorious Service Medal.

Cadenhead said she hopes Christians will continually lift up military personnel in prayer.

"As Baptists, please remember that sailors are an extension of who we are, our sons, daughters, and aunts and uncles -- our extended family. They need to know the church is behind them by lifting them up to the Lord."

"By endorsing me to serve on active duty, Baptists are saying to sailors, the Marines and the Coast Guard, 'God loves you so much that, if necessary, he will even go into the fires of battle with you!'"

--30--

(BP) photo (black & white) mailed to state Baptist newspapers by Atlanta bureau of Baptist Press. Muller is an editorial assistant in the Home Mission Board news office.

**'Country Crossroads' adds
new co-host Lesley Hamer**

By C.C. Risenhoover

**Baptist Press
8/20/96**

FORT WORTH, Texas (BP)--Lesley Hamer is the new co-host of the television version of "Country Crossroads," the popular weekly program produced by the Southern Baptist Radio and Television Commission.

She joins Bill Mack and Jerry Clower on the syndicated program carried by FamilyNet and ACTS, the RTVC's broadcast and cable television services.

Formerly a guest host on "TNN (The Nashville Network) Country News," TNN's prime-time entertainment news program telecast Monday through Friday, Hamer continues as a feature reporter on Joy Philbin's syndicated daytime program called "Haven." The program is produced in New York City.

She recently became an alternating host on "Z-Buzz," a program broadcast by Z Music TV.

"Being one of the hosts of 'Country Crossroads' is an exciting opportunity," Hamer said. "I look forward to working with an icon like Bill Mack. We hit it off immediately. I'm just happy to be a part of the entire 'Country Crossroads' family."

After attending the University of South Carolina in Columbia, she joined WSAZ-TV in Huntington, W.Va., in 1984 as host of "P.M. Magazine." It was the number one rated program in the 7 p.m. time slot.

Hamer left WSAZ-TV in 1987 and in 1988 became a reporter on the "Crook and Chase" television program, carried by TNN and produced by Jim Owens Entertainment in Nashville, Tenn. Her responsibilities included entertainment news reporting, celebrity interviews and alternate hosting for Lorianne Crook.

In 1993 Hamer became weekend anchor and general assignments reporter for CBS affiliate WOWK-TV in Huntington, W.Va. She left in 1994 to become host of TNN's prime-time Monday-through-Friday program, "American Skyline." The program featured lifestyle pieces from throughout America, plus celebrity interviews and music/entertainment news. In addition to hosting, she wrote and produced packages for the program.

Born in Fort Campbell, Ky., Hamer said she was an Army brat and that her family moved 16 times before she finished high school. She and Jim, her husband of 11 years, now live in Huntington, W.Va., with their three children: Andrew, 11; Caroline, 7; and Nathan, 5.

The family is active in Fifth Avenue Baptist Church and the three children attend Covenant Christian School.

"A Christian education for my children is my focus," Hamer said. "I wasn't satisfied with the public schools, so with some other concerned parents we started Covenant Christian School."

--30--

HOUSE MAIL

(BP)

BAPTIST PRESS
901 Commerce #750
Nashville, TN 37234

F
I
R
S
T

C
L
A
S
S

Southern Baptist Library
and Archives