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September 12, 1978

78-148

**Buffalo Students Fight
Bible-Reading Ban**

By Celeste Loucks

ROCHESTER, N.Y. (BP)--The issue was C.L.U.B.S.--Constitutionally Lawful Use of Bible in Schools.

About 50 young people and adults carrying placards and wearing sandwich-board signs marched around the gleaming Liberty Pole and to the Civic Center Plaza in downtown Rochester, N.Y.

Earlier this year, the Buffalo Board of Education denied students in three schools a meeting place for a voluntary, before-school Bible club. A lower court upheld that decision.

On Sept. 8, students led by Southern Baptist inner-city missionary, Byron Lutz, appealed that decision on the basis that their rights of freedom of speech and public forum had been abridged. A panel of four judges in the Appellate Division of the New York Supreme Court, heard the case: Trietley v. Buffalo Board of Education, and will hand down a decision in November.

The students are prepared to take their petition on to the U. S. Supreme Court, if necessary.

Fred Cox, an appellant in the case and a sophomore at Burgard High School in Buffalo, was one of eight students who began meeting for 15 minutes each morning before school for Bible reading and prayer. Teachers, ranging from Catholic to Baptist, voluntarily met with members of the interdenominational Bible club.

The club grew to more than 20 students. Then a member of the Buffalo Board of Education questioned their right to meet on school property under sponsorship of school employees. The school board's lawyer advised against allowing the clubs to meet.

"All these other clubs were meeting," said Cox's older brother, Mike. "We didn't think they (the school authorities) would mind at all." He and other students felt the decision was wrong and decided to appeal. "We prayed about it, and we thought it was something we should be involved in."

If they lose the decision in November, he said, "We're willing to go all the way with it."

Sitting in the fifth-floor courtroom, four graying judges in black robes listened to briefs presented by the students and the Board of Education. William E. Carey, counsel for the school board, said the Bible club meetings were "religious ceremonies" and said public buildings should not be used for them or for the purpose of advancing "religious interests."

He maintained that teacher involvement created "undue entanglement" of church and state.

Michael Brown, attorney for the students, argued that in the four definitive U.S. Supreme Court decisions concerning religion in public schools (McCollum v. Board of Education, 1948; Engel v. Vitale, 1962; Abington School District v. Schempp, 1963; and Zorach v. Clauson, 1952) the court ruled that schools cannot require religious activities on the school premises, yet emphasized there is "no constitutional prohibition against public school accommodation of religions."

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"There's absolutely no sponsorship involved," he insisted. "They (the students) ask to be tolerated to the extent of being allowed to meet outside of normal class hours...as other students are being allowed to meet.

"The principal financial support to religion is in allowing these young people to use an otherwise unused room in the school on their free time for reading the Bible."

Light and heat for the rooms were being expended, he said, regardless of whether the rooms were being used. And, he maintained, "There's no excessive entanglement with religion...The schools are not using public funds to pay teacher sponsors who have volunteered their time out of a "desire to join in the activity."

He concluded that outlawing the clubs conflicts with the First and Fourteenth Amendments. The students have been "denied their constitutional rights," he said, and have been "denigrated to the position of second class citizens in a school system which is required by law to treat them neutrally, not with hostility."

After the hearing, Brown would not predict the judges' decision. However, he characterized them as "receptive."

Lutz said he felt encouraged by the hearing and spoke of strong public support in Buffalo.

Gene Barrett, chaplain for the Buffalo Bills football team and a talk show host for Radio Station WDCX in Buffalo, who joined the prayer and hymn singing vigil at the Civic Center Plaza, said the listeners' main objection to resumption of Bible clubs was that this could "open up a can of worms," allowing other religious groups such as Hare Krishna and the Unification Church into the high schools.

The students, Lutz and Brown--a Christian lawyer who has donated more than 100 hours of research in preparation of the case--expressed an interest in taking the case beyond the state of New York. "I've lived with this case for a year," Brown said. "I would like to see it go all the way to the Supreme Court."

Students, who sat quietly during the hearing, returned to the plaza for a final prayer of petition and praise. Then they picked up their placards, signs and bumper stickers and headed back toward the Liberty Pole. "Take care of those signs," Lutz told the teenagers. "We may need to use them again..."

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(BP) Photo to be mailed to state Baptist newspapers Sept. 13 by Atlanta Bureau of Baptist Press.

Church Fund Raising: A
Good News/Bad News Story

By Toby Druin
For Baptist Press

Baptist Press
9/12/78

When the books are closed on the 1978 church year, the statistics are expected to show Southern Baptists have purchased property and remodeled and built new buildings costing \$250 million.

The \$250 million figure (up from \$227 million in 1976 and \$249 million in 1977) is a "good news/bad news" story. It's a positive measure of growth and progress in Southern Baptist churches; it will mean increased indebtedness that already totals more than \$1.1 billion among convention churches and more potential missions dollars going to interest payments. At only 7 percent--and churches probably pay more--more will go to interest this year than to missions through the Cooperative Program.

The same kind of statistical data on church debt and missions dollars going to interest payments prompted Southern Baptists to try to find a solution a dozen years ago. The answer was obvious--pay cash for all or a significant part of the total spent for the property or buildings. Using principles already proved by private, professional fund raisers, primarily the Wells Organization, the Southern Baptist Convention Stewardship Commission designed the "Together We Build" program.

Together We Build was originally designed to be led by a Stewardship Commission consultant, but consultants have been trained and are available to churches in programs

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sponsored by several state Baptist conventions. Several of the men trained in the state programs have moved to other states and lead Together We Build emphases, although not under state convention sponsorship. Private, professional fund raising organizations also lead their version of Together We Build programs with specially adapted materials. A number of these have employed former Stewardship Commission staffers.

A pastor or staff member may direct the program using a packet of materials available from the Stewardship Commission for \$20, but it's felt that the more successful programs are conducted by outside directors. The fees they charge are probably more than offset by the additional money they raise.

Over the years the program has proved itself in churches of all sizes. North Phoenix Baptist Church in Arizona raised \$3.3 million using the same procedures implemented in smaller churches securing pledges for \$33,000.

It's no indictment of the program that after 10 years there's still more interest paid on loans than is going to missions through the Cooperative Program. Together We Build works and hundreds of churches are debt free or are saving thousands of dollars in interest payments because they have used the program. More interest is paid than dollars sent to missions because churches give new buildings higher priority than increased missions support.

Together We Build has the immediate benefit of yielding cash in hand but it may have an even greater spiritual dimension. Paul W. Powell, pastor of Green Acres Baptist Church in Tyler, Texas, whose church has had two TWB programs totaling almost \$2 million, firmly supports the Stewardship Commission's program. "The program is good," Powell said, "but aside from the money, in the midst of the program I was preaching about stewardship and sacrifice and 60 people accepted Christ as Savior. There's a tremendous spiritual impact as well as fund raising."

The program challenges the people to come face-to-face with their stewardship, adds Wayne Allen, pastor of First Baptist Church, Carrollton, Texas, who notes that sacrifices to support the program lead to new dimensions in giving. This program begins to teach our people they can give 25, 30 or even 40 percent to the Lord's work," Allen said. "For 5 or 6 years now our people have consistently given 12 to 18 percent, and I hear them saying they have it in their budgets and will continue to give even when the campaign is over."

From the start the program has been financed by fees paid by churches using the program rather than from funds drained from the Cooperative Program. "We felt that each program was so specialized to a particular church that the church should pay the costs," said James V. Lackey, former director of the Stewardship Commission, now with the Sunday School Board.

But a Florida pastor, John G. Green of First Baptist Church, Indian River, challenged the fee policy at the Southern Baptist Convention meeting in Atlanta. The SBC Executive Committee will review the policy at its September meeting in Nashville.

Regardless of the dispute over the fees, the commission has helped some 350 churches raise more than \$87 million with TWB. This year the commission will assist about 120 churches, large and small, in every area of the convention. Fred M. Chapman, who heads endowment and capital fund raising for the Stewardship Commission, says the fee system, putting his department on a pay-as-you-go basis, enables him to add staff members on demand and, after salary and expenses, "allows the balance to go toward assisting churches of all size and location, regardless of income, unlike private fund-raisers, who concentrate on higher income churches."

Though most of the state programs also are called Together We Build, technically they are "Building for Today's Challenge," an adaptation of Together We Build. The Stewardship Commission tries to restrict the Together We Build name to use in commission-led programs.

The private, professional agencies over the past five years, and especially the last few months, have begun to lead an increasing number of church fund raising efforts. Many exist across the nation.

The fees of the fund raisers vary. Services of a state convention consultant in Texas will cost the least--\$3.50 per resident family, plus the consultant's travel expenses and the cost of printed materials used in the program, office help and the banquet for every person in the church called for in any TWB program. None of their fees depends on how much money is raised or pledged. All stated emphatically that they do not want to have to push or "high pressure" for pledges so that they can make more money.

Most churches in the past have spurned outside help, simply relying on appeals by the pastor or a building committee to raise whatever money they can and then borrowing the rest. But as interest rates go higher more and more churches opt for aggressive campaigns to raise significant amounts of cash or pledges before construction begins.

The first Stewardship Commission-led program at Green Acres cost the church a fee of \$6,000 for the consultant and brought in pledges of \$650,000. The second, which resulted in pledges of \$1,240,000, cost \$15,000 for the consultant and \$11,000 more in local expenses associated with the program. Green Acres has a resident membership of about 2,900 and had total receipts in 1977 of about \$1 million.

W. D. "Woody" Southerland at Membership Services, Inc., a private, professional agency in Irving, Texas, said his company's fees compare to those of the Stewardship Commission, maybe slightly higher, and usually run about 1.5 to 2 percent of the amount pledged.

Admittedly charging the most, but claiming he can raise enough to more than justify it is Ben Gill of Resource Services, Inc., a private firm in Dallas, who helped pioneer Together We Build at the Stewardship Commission.

His success has made Gill the target of criticism--maybe some justified and maybe some not--among some of his denominational peers. They claim he's capitalizing on a program developed by the denomination and taking credit in his advertising for money raised by his staff when they were on the Stewardship Commission payroll.

To the first charge both he and Southerland at MSI point out the Together We Build principles and name were first used by private, professional fund raisers and then adopted by Southern Baptists. Lackey, who wrote the TWB programs for the Stewardship Commission, said he got the name from a private Houston bond company's brochure. To the second charge, Gill said that regardless of where his staff members were employed, they were the persons involved in the fund raising efforts and his advertising is correct.

Most of his denominational critics claim Gill is getting rich off what they claim are exorbitant fees he charges the churches. Gill readily acknowledges he's making money. "Our fees--we work on a time basis, not for a percentage--are much higher, tremendously higher than a do-it-yourself program, much higher than a state consultant program and slightly higher than the Stewardship Commission program," he said. "But the cost difference is not that much and the additional service is worth it. An extra \$3,000 to \$4,000 to raise an additional \$75,000 or so is a good investment."

"The Stewardship Commission," counters Chapman, "has been able to assist all churches we've worked with raise more money than they would have on their own, and our track record has shown that we can raise as much or more than any private fund raiser. And, according to our information, their fees aren't always just 'slightly higher' but considerably higher where they aren't trying to compete with us."

Richardson Heights Baptist Church in Richardson, Texas, paid Resource Services, Inc., \$26,000 for a program that netted \$1,430,000 in pledges after a goal of \$1.1 million. The Richardson church has a total membership of about 2,800 and last year had total receipts of about \$840,000.

"Our people just felt Resource Services could devote more time to the effort," said Richardson Heights Pastor Earl Craig. "But I'm not critical of the convention programs," he quickly added. "In fact, I've often asked myself if we might have done as well had we gone with one of the convention programs and the answer is 'yes,' if we had done the same things."

Those "same things" are the minute details of the Together We Build program and all claim that following them are the key to the success of all the programs.

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Nicaragua Scene 'Serious';
Missionaries Hope to Stay

By Jennifer Hall

Baptist Press
9/12/78

MANAGUA, Nicaragua (BP)--The situation in Nicaragua is "extremely serious," but Southern Baptist missionaries hope to remain in the country, a phone report indicated Sept. 12.

Missionary Stanley D. Stamps said: "We have faith that things are going to stabilize, but we have no assurance (from the external situation). This is more our hope than anything else," he added.

Charles W. Bryan, the Foreign Mission Board's area secretary for Middle America, advised three missionary couples stationed there to use their own discretion concerning evacuation of the politically tense country. "The Foreign Mission Board will support the decision of each missionary family," said Bryan.

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Stamps said the missionaries are safe at present and will "move only when we see the absolute necessity of it--unless we're otherwise advised." He said missionaries are "making decisions from one day to another...on a wait and see basis."

Fighting between the guerrillas of the Sandinista National Liberation Front and the government of President Anastasio Somoza continues to rage in several cities, forcing residents to flee to different areas. "We've had a few tense moments, but nothing of serious consequence," Stamps said.

On Saturday, Sept. 9, Stamps said he was scheduled to show a film but said, "I forgot about it and I thank the Lord for forgetfulness, because gunfire broke out near the church where I was to be."

In another incident, Stamps' 15-year-old daughter, Rhonda, visiting another missionary couple in Managua, could not get to her home because of military roadblocks, and Stamps could not get through roadblocks and bring his daughter home. She spent the night with the couple in their hotel. "She stayed until morning and was not disturbed about the matter," related Stamps, "but revolutionaries were shooting it out in numerous sections of town."

Church services have been on schedule, he said, except for evening events which were advanced to late afternoon so people wouldn't be out too late.

Bryan and Stamps developed a contingency plan in case evacuation becomes necessary. Additionally, Bryan planned to ask the Foreign Mission Board at its Sept. 12 meeting in Richmond to authorize \$2,000 for emergency food and other relief in the country.

Southern Baptists have worked in Nicaragua since August, 1976, when Stamps and his wife Glenna arrived to open a bookstore. In August, 1977, another missionary couple, N. Hoyt and Marie Eudaly, began work on the field as treasurer of the Mission (organization of Southern Baptist missionaries). Prior to the fighting, the Eudalys were transferred to work in El Salvador. They were ready to make their move by Sept. 15. On Aug. 15, Stephens L. and Paula Baumgardner, newly employed Southern Baptist missionary journeymen, arrived in Managua to work as mission bookkeepers.

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NOTE TO EDITORS: Stanley D. Stamps is a native of Prentiss, Miss. His wife is the former Glenna Morgan of Hill County, Texas. N. Hoyt Eudaly was born in Pecos, Texas, and his wife is the former Marie Saddler of Appleton, Mo. Stephens L. Baumgardner Jr. was born in Pensacola, Fla., and lived in New Orleans, La.; Warrent, Ohio; Atlanta, Ga.; and Plattsburgh, N.Y. His wife, the former Paula Howard, is a native of Orlando, Fla.



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78-148

Alcoholics Find
Caring Church

By Jim Newton

DAYTONA BEACH, Fla. (BP)--Central Baptist Church in Daytona Beach has earned reputations both for trying to help alcoholics and as a "bunch of renegades and mavericks."

Hal Marchman, outspoken pastor of the downtown church, pays no attention to what people say, but "just tries to do what's right and minister to the needs of people."

One block from the church is the Leon F. Stewart Treatment Center, which Marchman, himself a recovering alcoholic, and three laymen from the church established through a private non-profit corporation.

Stewart Treatment Center includes a detoxification unit, a thrift shop where those in treatment work, a heavy emphasis on Alcoholics Anonymous, and a 28-day treatment program using group counseling coupled with a strong spiritual emphasis. It also provides a ministry to the alcoholics' families.

Although Stewart Treatment Center is not directly sponsored or funded by Central Baptist Church, most of the center's staff and board of directors are members of the church.

Many of the recovering alcoholics who complete the treatment center's program join Central Baptist Church, which has a special Sunday School class for alcoholics.

Central Baptist also has its own summer camp, a counseling ministry, and is building a \$4.5 million, seven-story apartment building for the aging.

The \$340,000 operating budget for Stewart Treatment Center comes from state, county and city funds.

Earl Langfield, who now is director of alcoholism counseling at the center, David Ashley, an aggressive promoter, and Leon Stewart, a county judge and attorney, started the program in 1970 as Halifax Alcoholic Court Oriented Program. They saw it as a "revolving door" half-way house for alcoholics referred to the center by the courts. All of the founders were recovering alcoholics.

In 1975 the Florida legislature passed the Myers Act, which prohibits persons arrested for public drunkenness to be placed in jail and requires them to be taken to a home or recognized detoxification center.

That year, more than 1,500 persons went through the center. Many were repeaters. Now most of the budget for the center comes from Myers Act funds on a contract basis.

The center's emphasis is on a total approach to the alcoholic's problems.

"We feel the alcoholic is sick--mentally, physically, socially and spiritually," says Dot Parker, director of treatment at Stewart and a member of Central Baptist Church. Her husband, Lewis (Dip) Parker, is associate minister of counseling at the church.

Before you can help the alcoholic, you've got to get him sober, Mrs. Parker pointed out. "That's why the detox unit is so important here."

Stewart has a staff of 25 employees, including four full-time nurses providing 24-hour service in the detox unit. After spending three to five days "drying out," the alcoholics who are accepted are admitted into the 28-day treatment program, which is heavy on AA techniques and group counseling following Transactional Analysis approaches.

Jim Dawson, executive director of Stewart Treatment Center and a member of Central Baptist Church, said the center has maintained a 65 percent success record, with about 1,200 to 1,500 people admitted each year. The center houses 20 men and seven women during the 28-day treatment program.

As a part of treatment, Jim and Joyce Page, members of First Baptist Church in Holly Hill adjacent to Daytona Beach, teach a Bible study class every Sunday designed to help the alcoholics better understand AA's emphasis on depending on a "Power greater than ourselves" and "God as we understand Him."

Page unapologetically seeks to help the men see that 'God as we understand Him' is best revealed through Jesus Christ.

The Pages sponsor a monthly social for the men from Stewart in the Holly Hills church fellowship hall. The parties help the men learn how to have fun in a social environment without drinking, and are building bridges for them to come back to the church.

Marchman estimates that about 60 members of Central Baptist Church are recovering alcoholics. He says the number of people in the church who drink alcohol "is about the same as in other Baptist churches, but they just don't hide it here.

"They all know that if they have problems with drinking or anything else they can get help right in the church. And maybe that's what makes Central Baptist Church different."

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(BP) Photo mailed to Baptist newspapers by the Memphis Bureau of Baptist Press. Adapted from September World Mission Journal.

Eternal Life Message
Preached in Mortuary

By Laura Deni

Baptist Press
9/12/78

LAS VEGAS, Nev. (BP)--Michael Matijevich, pastor of Paradise Baptist Church, preaches eternal life in a mortuary.

Matijevich believes the Lord led him to Las Vegas to start a strong Bible-teaching ministry. But he had no place to preach. Matijevich drove around Las Vegas looking for a suitable place when, discouraged, he prayed, "Lord you lead us to the place you would have us meet."

At that moment he saw Paradise Valley Chapel Mortuary.

A former associate pastor for five years at the First Baptist Church in Rochester, N.Y., Matijevich said "ironically here is a place where they are traditionally dealing with the deceased and what we are doing is dealing with life and showing people how to have life."

Matijevich doesn't think meeting in the mortuary hinders people from attending his church. He says he has one of the fastest growing churches in Nevada with the attendance going from zero to 60 in just 10 weeks.

The First Baptist Church in Rochester is supporting Paradise Baptist until the end of September. Paradise is looking for property on which to build their own facility, hoping to be out of the mortuary in about six months.

Matijevich emphasized that one of the biggest problems he has faced in Las Vegas is the skepticism of residents to believe what he preaches is the truth.

He said his main goal is to "reach as many people with the gospel for salvation as we possibly can before the Lord returns and secondly to train these people in the word of God and get them grounded in biblical doctrine so that they might in return reproduce and carry on the Great Commission."

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