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Second in a series

Energy/Dollar-Saving Steps
Are Outlined For Churches

By Jim Lowry

NASHVILLE, Tenn. (BP)--Heating, lighting and air conditioning, the three primary villains in the continuing quest against rising energy costs, are the most obvious places to begin a serious conservation effort.

Many Southern Baptist churches unwittingly raise their own expenses by wasting fuel in all three areas when a plan of operational conservation could dramatically cut utility bills with little or no cost.

Operational conservation is giving close attention to the operation of heating, lighting and air conditioning systems, and using each only when it is required.

With the rapidly rising costs of all types of energy, it is no longer economically feasible for churches to maintain a building or several buildings at a comfortable temperature level all through the week when they will be used only two days.

By the same token, it is extremely wasteful to cool or heat an entire building for a committee meeting of four or five persons. Operational conservation would schedule committee meetings on one night of the week, and in one building or part of a building, where a single heating or air conditioning unit can be used. It might also include moving midweek prayer meeting to a chapel or large classroom to keep from heating or cooling the main auditorium.

Churches employing wise energy management should not turn on heating or cooling systems Saturday afternoon to prepare a facility for a Sunday morning meeting. Studies indicate that almost any building can be heated or cooled to the desired level in six hours or less depending on outside temperature extremes. Local utility companies will generally cooperate with interested churches to help them establish a table showing how much time is required to adequately prepare the facility.

In one Tennessee Valley Authority case study of a large church with a school, lighting accounted for 45 percent of the total energy bill. In many cases, according to Jerry Privette, supervisor in the SBC Sunday School Board's church architecture department, lighting is kept at a much higher level than is necessary.

Hallways and passageways, for instance, require only minimal light levels, as compared to classrooms or office areas. An inexpensive light meter may be purchased to check light levels in a facility. A recent innovation is an automatic sensor that decreases interior light levels as available light through windows increases.

Another option for churches is multi-use of space, such as having two Sunday schools and two worship services each Sunday morning instead of building a larger building to accommodate all members at one time. That, in effect, doubles available space. Energy and construction savings from building a smaller facility also must be considered, along with smaller land requirements.

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Energy conservation opportunities (ECO's) are classified by TVA as low, no cost and more expensive. Low cost ECO's churches can implement to realize major savings include weatherstripping, caulking, tightening loose windows and annually checking all mechanical equipment. The payback period, time required to realize savings equal to the investment, for ECO's such as these is immediate, and will continue to provide savings for an extended period.

Longer payback periods with impressive, long-term savings are available for churches willing to make a larger investment in storm doors and windows, insulation, attic ventilation and automatic temperature controls.

One church, with a medium investment, removed unnecessary light bulbs and replaced others with more energy efficient ones. Capital costs (investments) were estimated to be \$467 by TVA with a payback period of one year. Over a 10-year period, the savings would amount to nearly \$7,000.

Windows are one of the worst offenders when it comes to wasting energy in churches, since glass and metal frames are both fast conductors of heat and cold. Jeff Neece, planning engineer in North Carolina, says storm windows would cut in half the estimated 77 British Thermal Units per square foot a window loses.

Privette said insulation is one of the most cost effective actions a church can take to conserve energy. Uninsulated walls constructed of brick and plaster have been measured to lose 11 BTUs per square foot, compared to a loss of only 4 BTUs for the same wall, insulated --a saving of almost two-thirds.

Uninsulated ceilings lose 15 BTUs per square foot. After installation of six-inch bats of insulation in the ceiling, the loss was cut by 80 percent to only 3 BTUs. According to Privette, the payback period for insulation is very short and the savings will continue to add up for the life of the building.

Lifestyle changes must be considered, Privette said. Not only do we have to determine what we need, but what we can do without.

In planning to improve energy conservation, a church should conduct a serious audit of the facilities, including a history of utility bills and a visual inspection to determine where cost efficient changes can be made.

Obviously, operational conservation can be practiced almost from the first day a church decides to implement wise energy management. If costs of energy continue to rise, more and more of the church budget designated for missions and witnessing activities will be drawn away to pay for utility bills.

It has been reported that the United States, with only six percent of the world's population, uses approximately 40 percent of the world's energy.

Gwenn McCormick, state building consultant for the Baptist State Convention of North Carolina, said the United States, as the world's chief energy glutton, wastes more fuel than is consumed by two-thirds of the world. The energy consciousness of Americans and Southern Baptists needs to be raised to avoid a continuing disregard for future energy requirements of the rest of the world, he said.

Churches can lead and be examples for the community if they will seriously audit their facilities and implement energy conservation opportunities to cut out needless waste of natural resources.

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(Article three will explore the work being done in the Baptist State Convention of North Carolina in energy management and how other state Baptist conventions can learn from their efforts.)

(BP) photo mailed separately to state Baptist newspapers.

Wrapup

Girls Urged to Shed
Light and Shake Salt

KANSAS CITY, Mo. (BP)--"You are the world's largest saltshaker," Bill O'Brien told 11,500 Southern Baptist teenage girls at the third National Acteens Conference.

"You are thousands of grains of salt waiting to be poured out on the world," the Southern Baptist Foreign Mission Board executive told the girls during a celebration highlighting the biblical admonition for Christians to be "the salt and light" of the world.

He urged the girls in grades 7 through 12 to take evangelism ministry and missions as a personal responsibility. "Don't leave the job to your pastors. They are only the refiners of salt, but you are the salt," he said.

"You came to Kansas City to celebrate and you have. We must not let memories of celebration become altars where we worship. We must go home to be the light of the world and the salt of the earth," O'Brien said.

Oklahoma Acteens, dressed in the national costumes of 94 nations where Southern Baptist missionaries work, paraded across Bartle Hall. In dramatic pose they held burning candles high while the crowd cheered and sang a traditional mission song for girls, "We've a Story to Tell to the Nations."

Registrants at the week-long meeting, held every four to five years, participated in a marathon of celebrations, ranging from jubilant to serious, said Beverly Sutton, WMU Acteens consultant. They were keyed to the conference theme, "CELEBRATE," an acronym for "Christ Excitedly Lives Everywhere. Boldly Rejoice And Tell Everyone."

The jubilant side included an all-night romp at Worlds of Fun Amusement Park, reserved exclusively that evening for the Acteens conference. In between rides on the Screamroller and the Zambezi Zinger, the girls sat in on the premier of a new Christian musical drama, "Dear Diary."

Ed Seabough and Mark Blankenship created the show at the request of the sponsoring Woman's Missionary Union. Didomi, a group of professional Baptist performers from Phoenix, Ariz., performed the musical and appeared in every session with upbeat Christian music.

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On the serious side, two retired sages of Southern Baptist girls' missions--Juliette Mather, longtime youth leader for WMU, and Martha Franks, retired missionary to China and Taiwan--led Bible studies.

Miss Mather, who began her WMU work in 1921, urged the girls to fight peer pressure to indulge in drugs, alcohol and sex. "If peer pressure is a problem, then you can put out some peer pressure for righteousness," she said. "The closer to Jesus you become, the more missionary you will be."

A barrage of missionaries informed the Acteens not only of missions news, but also how to find God's will for their own lives. Marilee Shockey, home missionary in Chicago, and Evelyn Tully, Acteens leader in Illinois, invited Acteens to participate in North Central Missions Thrust. Acteens from Mrs. Shockey's Puerto Rican mission field in Rockwell demonstrated Latin-beat Christian music which they use to witness. Barbara and Jackie Joiner, mother-daughter Acteens team from Columbiana, Ala., told how their Acteens group worked with the Rockwell teens to establish Bible study clubs.

Through several speeches and conferences, girls were alerted to techniques of cults and were urged to launch a counterattack.

"Know who you are. Know what it means to be a Baptist. Know your prejudices. Know how deeply committed you are and have an attitude of love in witnessing," advised Glenn Igleheart, director of interfaith witness for the Home Mission Board.

The Home Mission Board's consultant on the Unification Church, former Moonie Chris Elkins, drew large crowds to hear his testimony.

Approximately 1,300 girls were honored in a giant recognition service for their advancement in "Studiact," the Acteens individual achievement plan. Wearing crowns, gold capes and long dresses, they paraded and were lauded by Carolyn Weatherford, executive director of WMU.

The experience was definitely teenaged with much cheering, giggling and excitement over new experiences of travel and conventioneering. Hawaii girls decked in leis, leaves and island dresses chanted and sang. The conference also featured Alaskans and Puerto Ricans, and the two Puerto Rican girls were sent home to be the nucleus of Acteens expansion there.

State Acteens organizations sponsored parties for their members. Missouri girls contended for a spot in the "Guinness Book of World Records" with hundreds of girls in a lap-sit. They also staged what was billed as the world's largest volleyball game. The ball they tossed high was a four-foot diameter world map.

While the girls conferred, 70 professional youth ministers met in a training seminar. Many of them had brought groups to the Acteens conference. One of them, James Holt of Ellijay, Ga., had been invited by his Acteens who raised money for his expenses in appreciation for his support of their group.

The youth ministers were told by a series of seminary professors, WMU staffers and outstanding Acteens that their support of Acteens is a vital ingredient in missions education for their congregation. "Missions education is an important part of your job description," said Bobbie Sorrill, WMU's education division director.

Southern Baptists Surprised
By Greek Orthodox Reaction

By Dan Martin

ATLANTA (BP)--Southern Baptist leaders have expressed surprise at the reaction of the Greek Orthodox Church in America to the appointment of two Greek-speaking missionaries.

The Greek Orthodox Church in America reportedly is furious over the appointment of Ignatius and Parthena Meimaris of Roslindale, Mass., as catalytic language missionaries to work among Greek-speaking people in the Boston area.

The Meimarises, natives of Katerini, Greece, were appointed by the Southern Baptist Home Mission Board in June.

Shortly after the appointment, Archdeacon Methodios G. Tournas, of the Greek Orthodox Archdiocese of North and South America, sent identical letters to the president of the Southern Baptist Convention, Adrian Rogers of Memphis, Tenn., and to William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board.

The letters branded the appointments as "blatantly unchristian, nothing short of proselytism."

Rogers, who was elected to head the 13.2-million member SBC in mid-June, said he was "surprised by the intensity of the protest." Tanner, who heads the Atlanta-based agency, noted he had not expected the reaction of the Greek Orthodox leadership.

The Southern Baptist leaders, both in letters to the Greek Orthodox Archdiocese and in statements to Baptist Press, the SBC news service, said the intent of the appointment of the missionaries is not to proselytize, but to reach those persons who have been unreached with the gospel of Jesus Christ.

"We, of course, do not feel that all Greeks are lost, and need to be saved," Rogers told Baptist Press. "But, we also do not feel that any person is necessarily a Christian because of his or her national origin. Our desire is to reach every person in the world with the gospel who is as yet unreached."

Tanner, in his response, said the Meimarises were appointed after Greek-Americans in Boston requested the board to appoint persons to work within that community. "We simply responded to a request from the local area," Tanner said.

Oscar Romo, director of the division of language missions at the board, said Southern Baptist work among ethnic groups is not a new thing. "We have been working among various ethnic groups since we were founded in 1845," Romo said. "Now, the Southern Baptist Convention includes representatives of 77 ethnic groups who study the Bible every week in more than 70 languages."

Tanner, in his response to Archdeacon Tournas, said: "Field studies, interviews and inquiries indicate that a spiritual vacuum exists among a segment of Greek Americans."

The appointment of the Meimarises, he added, is an effort to reach Greek-Americans who have been unreached by the gospel and not an attempt to proselytize.

Glenn Igleheart, director of the department of interfaith witness, added: "Not all Greeks are Greek Orthodox, and not all Greek Orthodox are faithful ones. Our concern is to make persons Christian, not just Baptists."

Romo said the Meimarises were appointed at the request of Greek Americans who have been conducting Bible studies.

"Work among the Greek community in Boston is not a new thing," Romo said. "We have been helping there since 1975, when a 'Mini-Laser' (ethnic survey) was held. We sought to identify the ethnic groups in an area of Boston, as well as their receptivity to the gospel. At that time (in 1975) a Greek-language Bible study was started at the request of the Greek people themselves.

"The survey was not aimed at Greeks alone, because during the survey, we discovered groups of Portuguese and Spanish speaking people who wished to begin Bible studies," Romo added.

Igleheart told Baptist Press the Home Mission Board has no formal statement regarding proselytism, but generally aims its efforts at persons who are unchurched or who are not actively attending a church of another faith.

Igleheart and his co-worker, C. Brownlow Hastings, have recently begun conversations with leaders of the Greek Orthodox Church in America. According to news releases, Greek Orthodox leaders claim appointment of the Meimarises threatens those fledgling discussions.

"We hope our relationship will not be jeopardized," Igleheart said. "We have found that the conversations we have had with Greek Orthodox leaders in the past have been very helpful in aiding our understanding of each other's faith. In our conversations with Greek Orthodox, and with other faiths, we have not always come to a consensus in our approaches to faith but we have come to better understand those approaches. We have hoped that in our conversations with Greek Orthodox we have helped to convey to them and to help them understand our evangelical concerns."

Igleheart said there are some points of theological difference between Greek Orthodox and Southern Baptist faith.

Hastings, who has worked closely with Orthodox and Roman Catholic leadership, noted that all religious faiths lose various percentages of their "inherited constituencies... Another American reality is that an estimated two million people change their religious affiliation every year.

"These two facts place upon all Christian leaders a great pastoral burden to minister to the 80 million unchurched, a large proportion of whom have grown away from their religious roots," he added.

Cooperative Program Ahead But May Fall Short

NASHVILLE, Tenn. (BP)--Strong giving to the Southern Baptist Convention's national Cooperative Program unified budget in July propelled Southern Baptists 11.13 percent ahead of last year's pace.

But even with that percentage increase, statistical projections indicate that giving will probably fall at least \$300,000 short of the capital needs budget of SBC agencies.

Projections indicate now, said Tim Hedquist of the SBC Executive Committee, that the SBC will reach the \$62,000,000 basic operating budget, but not reach the additional \$2 million budgeted for capital needs. In addition to the \$64 million in basic operating and capital needs, the 1978-79 budget calls for another \$11 million in challenge funds for Bold Mission Thrust needs.

With 10 months gone in the 1978-79 fiscal year, the undesignated Cooperative Program portion of the budget has reached \$53,023,638, compared with \$47,715,260 contributed at the same point in the 1977-78 fiscal year.

Altogether in the first 10 months, Southern Baptists gave \$106,128,961, including the Cooperative Program figure and another \$53,105,323 in designated contributions. The total gifts showed a 12.66 percent increase and the designated contributions a 14.23 percent increase.

The designated contributions include gifts to the SBC's Annie Armstrong Easter Offering for home missions, which totaled \$15,452,000--exceeding the offering's goal of \$15 million and representing a 14.3 percent increase over last year.

Porter W. Routh, who retired July 31 as executive secretary-treasurer of the SBC Executive Committee, and his successor Harold C. Bennett joined in expressing gratitude to Southern Baptists for increases in giving but urged redoubled efforts to fund capital and Bold Mission Thrust needs.

Additionally, Bennett said of his predecessor, "Southern Baptists have been inspired by the challenging leadership of Dr. Routh over the years. His commitment to and emphasis on missions have been constant and challenging."

Giving in the month of July alone, the 10th month in the fiscal year, amounted to \$7,192,541, a 22.85 percent increase over last July. That figure includes \$5,503,555 in Cooperative Program contributions (13.3 percent increase) and \$1,688,986 in designated gifts (69.58 percent increase).

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Equal Time
Nets Soul

Baptist Press
8/1/79

HIGHLAND LAKES, Ind. (BP)--The trade was made--an hour in the pew for an hour's help on a car.

Summer missionary Paul May worked all night Friday on the car of a teenage member of his Bible study group, on the promise that teen would spend equal time in church.

The exchange proved mutually beneficial as May, a student at Mississippi College, got to spend time at his favorite hobby, and the teen accepted Christ as Savior.

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Southwestern Featured
On '60 Minutes' Segment

FORT WORTH, Texas (BP)--Preaching students from Southwestern Baptist Theological Seminary will appear on national television this fall on a segment of the CBS news program "60 Minutes."

Crews from CBS spent two days in June on the campus filming students in class for use in a segment on reporters who review worship services. Paul Lowenwalker, producer, said he chose Southwestern because of the course it offered in preaching.

"We were looking for an illustration of how ministers are trained," he said.

Preaching students are videotaped by the seminary while their peers complete evaluation forms on the sermon. Later, they view the tape after looking at the critiques. The process also includes group discussion about the effort. Dana Terry Land and David Hankins are the two students whose sermons were filmed.

The segment involves interviews with reporters in Cleveland, Ohio, who review worship services, footage of services at Lakewood Assembly of God Church and the First Baptist Church of Dallas, as well as the Southwestern portion.

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Five Southern Baptists
Steer Alcohol Conference

Baptist Press
8/1/79

INDIANAPOLIS (BP)--Five Southern Baptists are among 30 religious leaders who will sponsor a conference Nov. 26-28 on the effect of alcohol and other drugs on contemporary life.

They are former SBC presidents Owen Cooper and Brooks Hays; Foy Valentine, executive secretary-treasurer of the SBC Christian Life Commission; James Dunn, director of the Baptist General Convention of Texas Christian Life Commission; and Lenton Malry, state legislator and assistant superintendent of schools in Albuquerque, N.M.

The conference, which seeks to provide the best information available to church leaders, was called because of "ignorance," according to Kenneth Teegarden, president of the Christian Church (Disciples) and one of the sponsors.

Teegarden said, "Most Americans do not know how to help or where to turn for help" when they face alcohol and drug problems with members of their families.

Also among conference sponsors is Harold Hughes, former senator who introduced legislation in the Senate which established the federal government's National Institute of Alcohol Abuse and Alcoholism.

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Deaf Ministry Training
Slated to Begin at Boyce

By Teresa Sanders

LOUISVILLE, Ky. (BP)--James is a deaf young man without a college education who feels called into the ministry. He decides to pursue a theological education. What then?

As a Southern Baptist, he faces a formidable roadblock. Few, if any, denominational Bible schools or seminaries offer advanced theological training to the deaf.

Boyce Bible School, a division of the Southern Baptist Theological Seminary, plans to initiate a program of training for the deaf to begin this fall.

"We have surveyed the field and there appears to be a need for training the deaf. In fact, the need appears to be great," said Boyce director David Q. Byrd.

"The opportunity to minister through this program seems to be almost unlimited and is most exciting--another effort in Bold Missions. This seems to be an area that has been greatly neglected," he added.

Southern Baptists who have worked with the deaf concur.

Among those who agree is Carl Enoch, pastor of Fourth Avenue Church of the Deaf in Louisville. "The availability of theological education is a primary need for deaf persons who are vocationally committed to some form of Christian ministry," he said.

Jarvis Hearn, director of deaf ministries of the Tennessee Baptist Convention, stated: "A desire exists on the part of those working with deaf in the convention to see a provision made for the hearing-impaired in the field of theological education. Scores of deaf young adults indicate each year they feel God is leading them to minister."

A minimum of five deaf students is needed before Boyce's program can be implemented, Byrd said. During the program's initial phase, the hearing-impaired will be placed in the same classes with hearing students and teachers.

Lectures and class discussions will be "signed" by an interpreter. Hearing-impaired class members also may participate in class discussions through this interpreter.