



-- BAPTIST PRESS

News Service of the Southern Baptist Convention

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81-140

Board Seeks Ways To Speed Up Effective Use of Hunger Funds

By Robert O'Brien

RICHMOND, Va. (BP)--Foreign Mission Board leaders, facing an escalating influx of world hunger and relief dollars from concerned Southern Baptists, believe they have designed approaches which will decrease lag time between receipt of the funds and disbursement.

The board appropriated more than \$6 million over the last two years to help meet hunger and relief needs. But, with more than \$4.5 million still unallocated as of July 31, 1981, the leaders say they can report only partial success in handling the time lag.

Another \$1 million, appropriated for specific projects, is in the process of disbursement, and John R. Cheyne, consultant for relief ministries, has projected plans to cut lag time on other funds. The plans would seek to avoid hasty expenditures on simplistic solutions and prevent large sums from remaining unspent and collecting interest.

Cheyne and other board leaders--seeking to eliminate red tape, bottlenecks and understaffing--are weaving world hunger and relief ministries tightly into the foreign mission fabric to solve the problem naturally.

R. Keith Parks, board president, and his administrative staff continue to emphasize that in doing so the board must maintain its primary role in evangelism and church planting and make all that it does, including hunger and relief, compatible with that.

Even with more than 3,000 missionaries in 95 countries, Cheyne points out, the board has been understaffed with field specialists in the area of hunger and relief ministries. That has been a major factor in slowing down use of funds.

"If Southern Baptists are seriously committed to a continued and growing response to world hunger and relief needs," adds Winston Crawley, vice president for planning, "the number of career missionaries trained for and committed to that ministry--along with evangelism and church planting--must multiply quickly" to ease the burden on missionaries involved in other ongoing ministries.

In the months to come, Cheyne will add an associate relief ministries consultant in the home office and hopes to add at least four regional consultants (two in Africa and one each in Southeast Asia and South America) to supplement one already in place in Brazil.

The consultants, plus workers with refugees, a growing number of agricultural missionaries and eventual addition of other specialists, will lay the groundwork for coordinating hunger and relief ministries on the field. The specialists also will help field missionaries devise approaches to make such ministries an integral part of their evangelistic and church planting efforts.

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Cheyne believes fund requests from the field will catch up with and maybe even exceed contributions--thus eliminating the time money remains unspent--as the delivery system and training of field missionaries take hold. He also believes that missionaries and other Southern Baptists will become even more excited as they see effective hunger and relief projects married to dramatic results in baptisms and church development in a natural, non-manipulative manner.

Problems related to finding proper ways to spend hunger and relief funds have intensified, paradoxically, in direct proportion to Southern Baptists' concern for hunger and relief needs.

In 1978, Southern Baptists gave \$1,748,000 through the board for world hunger and relief. The amounts rose to \$3,090,523 in 1979 and \$5,669,864 in 1980--a total of more than \$10.5 million. During the same three years, the board spent more than \$6.3 million of that amount for hunger and relief projects.

Through July 31, Southern Baptists have given more than \$1.8 million in 1981, and the board, beginning to cut into the backlog, has disbursed more than \$2 million. Cheyne credits the increased disbursements to long-range planning, larger projects, and growing ability of missionaries to utilize resources.

The solution to increasing speed of expenditures, board leaders explain, is not for Southern Baptists to decrease giving nor divert it to other channels, but for the board to continue to enlarge the funnel through which it flows.

"Even the best drainage system devised takes awhile to run off the flood," Cheyne says of the influx of funds. "To avoid criticism that we're dragging our feet or profiting from interest on unspent funds, we could go out and quickly spend it as it comes in, but integrity won't allow us to do that."

Cheyne and others believe they must base relief ministries on well-thought-out plans which avoid putting money in the hands of outsiders who may spend it irresponsibly. They also believe they must use it to set up long-range, self-help approaches to hunger-related problems rather than settle for "giveaways" or quick fixes which temporarily scratch an itch but do not cure its root cause.

Handling of interest on unspent hunger and relief funds under board control has been another problem to some observers.

The board puts all the money in its care to work to earn income between the time it is received and spent. That includes world hunger and relief funds. Following general board guidelines, earnings go into the general fund. World hunger and relief earnings also go into this account, instead of earning separate income. The board does this to offset administrative and promotional costs and to allow 100 percent of every hunger and relief dollar given to go to the field, whether interest offsets costs or not.

In 1978, world hunger and relief funds earned more than \$80,000, but earnings increased to more than \$247,000 in 1979 and more than \$390,000 in 1980 as contributions increased and the board allowed more flexibility in how funds were invested.

"Since our ministries and support services at the Foreign Mission Board are so inextricably woven together, it's impossible to come up with a good figure about what it costs to administer hunger and relief funds, says Carl Johnson, board treasurer. "Such an estimate would have to involve a myriad of items, including compensation, travel and expenses of board staff and missionaries on the field and a host of interrelated support services provided by various offices at the board."

"To avoid taking administrative costs out of relief and hunger funds, the interest is plowed back to underwrite it," Johnson says. "Given the lack of consistency from year to year in contributions and our increased strategy to cut down the time such funds are unspent, there may be some years interest earned would exceed costs and other years in which it would not."

Johnson noted, however, that "to this point we may have earned more than we spent, but this will not be true as the lag time is shortened."

Parks notes that the board's commitment to Southern Baptists, no matter what the money earns, is to put 100 percent of their hunger and relief contributions on the field for the cause to which they were designated, unlike so many relief agencies which take expenses off the top of contributions, as well as from investment income earned.

"The big issue," adds William O'Brien, executive vice president, "is not only the integrity of the actual amount given, but also the responsible use of it and all resources in the board's care."

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Former Moonie Continues
'Con Game' With Churches

Baptist Press
9/11/81

ATLANTA (BP)--Despite wide news coverage of his activities, a young man who claims he has "just escaped from the Moonies" and needs help is continuing an apparent "con game" at churches.

George Trisko, described as about 25, thin and blonde, has shown up recently at Meadows Baptist Church, College Park, Ga., and First Baptist Church, Orlando, Fla., making "commitments to Christ" in both cases.

He attended a Wednesday night prayer service at the suburban Atlanta church and "received Christ" after the pastor, Tracy Brinson, and a deacon prayed with him.

The deacons paid for a night's motel lodging, bought his dinner, and found him a job as a groundskeeper at a high-security condominium.

When one of the church members mentioned reading a Baptist Press story in the Christian Index, the Georgia Baptist state newspaper, warning churches about ex-Moonies who play a new "con game" wanting financial help, the pastor confronted George. He confessed he had lied about his needs, and admitted "the article is about me."

The story told about George's visit to First Baptist Church, Auburn, Ala., where he claimed he had just escaped from the Moonies. Later he admitted he lied and did not need help.

In Orlando a few weeks later, he appeared at St. Luke's Episcopal Church, and was referred to the Christian Service Center which seeks to help indigent transients. The next morning, he went to First Baptist Church where he again made a profession of faith in Christ in the office of a church counseling minister.

Meanwhile, Mrs. Priscilla Williams, counselor at the Christian Service Center, had just returned from a vacation in Portland, Maine, where she read a United Press International story based on the Baptist Press report of George's activities in Auburn. The UPI story was widely carried across the nation.

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When Mrs. Williams confronted George, he confessed he had lied, refused any further help, and disappeared. He showed up next in Atlanta again with the same story.

In Atlanta, George is reported to have contacted Pleasant Hill Baptist Church, College Park; First Christian Church of Forrest Park; and Trinity Congregational Holiness Church, Decatur, Ga.

"George is alive and active, but I'm not sure you could say he is alive and well," quipped one minister involved.

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Kizer Is Named
Editor By WMU

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9/11/81

BIRMINGHAM, Ala. (BP)--Kathryn Willingham Kizer of Birmingham, Ala., has been named editor of Start magazine by Woman's Missionary Union, auxiliary to Southern Baptist Convention.

Start is WMU's quarterly publication for leaders of Mission Friends, the missions organization for preschool-age children.

Kizer also will edit products for Mission Friends and for Girls in Action, for girls in grades one through six.

Kizer, a native of Greenville, S.C., is a graduate of Winthrop College in Rock Hill. She has done graduate work at the University of South Carolina in Columbia, and at Union Theological Seminary in New York, N.Y.

A former public schoolteacher, Kizer has been preschool and children's director for Wleuca Road Baptist Church in Atlanta, Ga., and for University Baptist Church, Coral Gables, Fla. She is a past president of the Georgia Baptist Religious Education Association.

Kizer is married to Lawton F. Kizer Jr., minister of education and administration at Ruhama Baptist Church in Birmingham. They are the parents of two sons.

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(BP) photo mailed to state Baptist newspapers by Woman's Missionary Union.

Baptist Refugee Sponsors
Continue Numbers Decline

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9/11/81

ATLANTA (BP)--Southern Baptists are sponsoring refugees at less than half the rate of last year, according to Donoso Escobar, manager of the SBC refugee resettlement office in Atlanta.

In the first eight months of 1981, Southern Baptists sponsored 1,256 refugees, compared to 2,543 for the same period in 1980, Escobar said.

Nationally, resettlement has fallen from 14,000 per month in 1980 to 10,000 per month in 1981, said Linda Gordon, chief data analyst for the U.S. Department of Health and Human Services' refugee resettlement office.

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Of the 10,000 refugees sponsored by Americans in August, only 167, less than two percent, had Southern Baptist sponsors.

The SBC refugee resettlement office received 64 new cases in August, but found only one sponsor willing to resettle a refugee with no restrictions. Milton Leach, Home Mission Board national consultant for refugee resettlement, explained, "Most of the inquiries we're getting now are from churches who have already sponsored refugees and are interested in reuniting them with relatives."

In August, 32 such sponsors agreed to resettle additional family members.

Escobar estimated about 400 churches have been sponsors more than once, and that "99 percent of the churches who sponsor a refugee would be willing to sponsor another."

Leach attributed the decline of sponsors to unfounded fears about the legal and financial responsibilities of sponsorship, and acknowledged the sluggish economy has made some potential sponsors hesitant.

"The financial costs are really less than people think, depending on how involved the church people get in helping out," Leach said. He suggested an "old-fashioned pounding" to provide food, donated housing and clothing, and a volunteer network of volunteers to transport the refugees as ways to cut expense.

As for legal responsibilities, he added, "Sponsors have no legal obligations to or for refugees. The only obligation is a moral one to provide the opportunity for them to make a new start."

Oscar Romo, director of the board's language missions division, said fresh sponsors are needed. "We can't continue to go back to churches already sponsoring refugees. We're just not getting enough new sponsors."

Escobar links poor Baptist response to a lack of understanding of the missionary opportunity inherent in sponsoring refugees. "What this is really all about is giving people an opportunity to learn about our Lord," he said.

Sponsors are needed for Southeast Asian as well as European refugees, Escobar said. Interested persons should contact the SBC refugee resettlement office, 2715 Peachtree Rd. N.E., Atlanta, Ga., 30305. Telephone (404) 873-4041, ext. 395.

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Three Churches Born
In a Single Service

By Al Shackelford

Baptist Press
9/11/81

ROSCOMMON, Mich. (BP)--Three mission chapels have been constituted into churches in a single service, an event believed to be a first for the Southern Baptist Convention.

The three new churches are Roscommon Baptist Church, Skidway Lake Baptist Church in Skidway Lake, and West Branch Baptist Church of West Branch. All are in northern Michigan.

Whether such an event is indeed a first is difficult to determine, says J.B. Graham of the Southern Baptist Home Mission Board's church extension division. "It might have happened before, but we believe it is a first," he said.

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The idea for constituting three churches in a single service came about because all three of the churches wanted to be organized in time to seek affiliation with the Northland Baptist Association.

L.B. Smith, Northland's director of missions, said: "Because of the size of our association--260 miles across--all Baptist meetings are held on Saturday. There simply was just not enough available Saturdays before the annual associational meeting."

The three churches are a result of Bold Mission Thrust efforts to expand Southern Baptist ministries into every area of the United States. The overall goal of Bold Mission Thrust is to share the gospel with every person in the world by 2000 A.D.

"About four years ago we worked out a strategy with the Northland association to establish churches in all of the 21 counties covered by the association," Graham said. "The people got busy with it, and these three churches are a result of that Bold Mission Thrust strategy."

Smith said at the meeting that seven new mission chapels have been started in the area bounded by Lakes Huron and Michigan since October 1980, leaving only six of the counties without a Southern Baptist work.

During the unusual constitution service, association moderator Charles Belt, pastor of Lake St. Helen Baptist Church in St. Helen, had the members of each congregation stand and vote separately on their statement of purpose, constitution and bylaws, desire to affiliate with the association, the call of their pastor and the election of church officers.

Belt admitted the procedure was somewhat awkward, but commented: "Since it had never happened before, we didn't have any guidelines to go by."

The constitution service was held in the building of Roscommon Baptist Church, which was purchased from a lodge.

Roscommon has 35 charter members and has voted to share 10 percent of its receipts with the Cooperative Program, and four percent with the association. Tom Fishnell is pastor.

Skidway Lake has 59 charter members and will share 10 percent with the Cooperative Program and three percent with the association. Dan Waxell is pastor.

West Branch, which was started as a mission in January, has 26 charter members and three persons awaiting baptism. It will share eight percent with the Cooperative Program and five percent with the association. Joe Hamel is pastor.

Smith said all three of the fledgling churches have voted to sponsor mission chapels. In fact, West Branch already has voted to support a new work at Indian Lake.

Tennessee groups, through the partnership program, have assisted all three congregations. First Baptist Church of Tullahoma has worked with Roscommon; a student group from the University of Tennessee in Knoxville conducted surveys in Skidway Lake and West Branch; and Woodmont Baptist Church of Nashville has assisted Skidway Lake.

**Burglars Hit Gift Shop;
Take \$44,000 in Jewelry**

GLORIETA, N.M. (BP)--New Mexico state police are investigating a burglary at the Glorieta Baptist Conference Center gift shop, in which \$44,000 in jewelry was taken.

The store's entire stock of Zuni and Navajo jewelry in gold, silver and turquoise was taken. The gift shop is operated by the Baptist Book Store.

The jewelry was taken between the store's closing on Saturday, Aug. 8, and reopening Aug. 10. No sign of forced entry was found, officials say.

The theft was not reported to news media at the request of state police, who said such reports would hamper their investigation.

News of the burglary broke in an Albuquerque newspaper Aug. 26, when the Santa Fe Crime Stoppers offered a \$1,000 reward for information leading to arrest and conviction of the perpetrators. Crime Stoppers reportedly made its announcement in cooperation with police.

However, by early September, officials reported no leads had surfaced.

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O'Connor, Thurmond Thwart
Nominee's Anti-Abortion Foes

By Stan Haste

Baptist Press
9/11/81

WASHINGTON (BP)--A strong performance on the witness stand by Arizona Court of Appeals Judge Sandra Day O'Connor, coupled with careful orchestration by Senate Judiciary Committee Chairman Strom Thurmond (R-S.C.), virtually insured confirmation of the first woman ever nominated to the U.S. Supreme Court.

Although Thurmond complied with several anti-O'Connor witnesses' requests to testify, he scheduled them on the last of three days' hearings.

As expected, committee members treated the 51-year-old Arizona jurist politely. Virtually to a man they applauded President Reagan's historic appointment of a woman to the nation's high court.

Members did spend two days grilling O'Connor on her legal and moral views on a wide array of issues, often succumbing to the temptation to state their own views on national television.

When they finished with the nominee, no one seemed seriously to question quick confirmation by the full Senate, perhaps as early as Wednesday, Sept. 16. Most observers projected near unanimity, with no more than a half dozen votes against O'Connor.

Although elements of the new right political movement sought to mount a major campaign against confirmation and seemed poised with at least three sympathetic judiciary committee members set to raise questions about O'Connor's views on abortion, Thurmond thwarted the plan.

After an initial round of statements concentrating on the historic nature of the appointment, Thurmond seemed to steal the thunder from potential foes by posing a series of questions on abortion himself. He asked the nominee to explain her votes on the volatile question during

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her term as an Arizona state legislator, which included a stint as senate majority leader.

O'Connor replied that while the personal views of potential Supreme Court justices ought to be set aside when deciding a particular case before the court, "I am opposed to it (abortion) as a form of birth control."

She then appeared to take much of the starch out of anti-abortion opposition by conceding that in 1970 she supported a proposal to repeal the state's abortion statute, but today would be opposed.

Pressed by Thurmond on her other abortion-related votes in the state legislature, O'Connor defended a 1973 vote making contraceptive devices more readily available to youngsters, even without parental consent, by saying she viewed the issue as contraception, not abortion.

She voted in 1974 against a resolution urging the U.S. Congress to pass a constitutional amendment banning abortion because she was not convinced the measure had been given proper thought, noting in passing that Congress still is struggling with similar proposals.

Another 1974 vote against a rider forbidding abortions in state university hospitals was registered because it was not relevant to the larger bill, O'Connor said. She said that vote, taken while she was majority leader, was also required because the rider violated a provision in the state constitution against such non-germane amendments.

Although conservative senators such as North Carolina's John P. East, Iowa's Charles E. Grassley, and Alabama's Jeremiah Denton repeatedly pushed her on the abortion issue, they did not succeed in getting O'Connor to indicate how she might vote on any abortion case to come to the high court.

O'Connor also helped her own cause by taking generally conservative stands on a number of other controversial subjects, including the combat role of women, capital punishment, obscenity and busing.

On the most volatile church-state issue, prayer in public schools, she was noncommittal to another Thurmond question, saying she would choose to review previous Supreme Court decisions and explain their rationale.

O'Connor also declined to reveal her position on whether a constitutional convention could be limited to the single issue for which it was called.

She did indicate opposition, however, to current proposals in Congress to limit federal court jurisdiction on some issues, including abortion, school prayer and busing.

Answering questions by Sen. Edward M. Kennedy (D-Mass.) O'Connor said she is committed to equality of the races and sexes. She said that although she generally has not been victimized by sex discrimination, she was unsuccessful in finding a job with Arizona law firms following graduation with honors from Stanford University's Law School. That failure led her to practice law in the public sector, she explained, a decision she has never regretted.

On race discrimination, particularly against black Americans, O'Connor called it "perhaps the worst chapter in our history."

Dallas First, Associates
Plan \$300 Million Project

DALLAS (BP)--A \$300 million office building project in downtown Dallas has been announced by First Baptist Church, the W.A. Criswell Foundation and Lincoln Properties Co., a Dallas real estate development firm.

The project, which has been unfolding for several weeks, will include two 45-story office towers, one on property owned by the foundation across Ervay Street from the church buildings, and the other atop the church's eight-story parking garage completed last year.

To make way for one of the towers, three buildings will be demolished. They are the Easterwood Building, which now houses the church's high school, the YMCA building and the Texas Baptist Building.

The foundation purchased the YMCA building for \$750,000 in 1979, and in April 1981 paid \$1.7 million for the Baptist Building, which housed the executive staff of the Baptist General Convention of Texas.

The project, according to pastor W.A. Criswell, will net enough for the church to retire the \$8 million debt on its property and enable it to give \$1 million annually to the Cooperative Program, the plan under which the Southern Baptist Convention finances its work of missions, evangelism and education.

The church's proceeds from the massive project were not revealed, but Criswell acknowledged the current \$8 million debt would be retired. The debt recently was reduced from \$10.3 million through a "liberation" offering appeal made by Criswell, who asked his members to give to ease the demand of high interest rates the church was paying.

Freedom from that interest burden, which at times reached \$1.25 million a year, will enable the church to increase its mission giving, Criswell said.

"We are going to give \$1 million to the Cooperative Program, starting right now," Criswell told the Baptist Standard, journal of the BGCT. "We haven't been giving but about \$200,000, but we are going to give \$1 million a year to it. It's a marvelous thing."

The Baptist Building was sold to the Criswell Foundation in April 1981, when its bid of \$1.7 million was the highest of three received. At the time of the sale, the foundation announced the building would be used for "youth education purposes" and would complete a seven square block area of downtown Dallas owned or occupied by the church or the foundation.

The foundation, named for Criswell, is a separate entity, but works to support the church. Foundation directors are elected by the church.

Criswell said his dream was to use the Baptist Building to house the church's elementary school. Those plans could not be carried out when costs to renovate the YMCA building became prohibitive.

When the plans were halted, the foundation put together the deal with Lincoln Property Co.

Criswell said he had "no idea" what was received for the Baptist Building in the deal with the development company.

The foundation and the church will retain title to the property, officials said.

The construction project will include landscaping of the entire area, including the church grounds, and construction of a building to house the church's school, Criswell said.

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Baptists Identify Threats
To Pluralism in America

By Larry Chesser

Baptist Press
9/11/81

WASHINGTON (BP)--America's commitment to pluralism is being eroded by new right and religious right activists, two Baptist leaders warned during a conference on religious liberty.

C. Welton Gaddy, keynoting the 34th National Conference on Church and State sponsored by Americans United for Separation of Church and State, declared that pluralism "is prohibited as sin" by evangelists who issue calls for involvement in "their kind" of politics.

The senior minister of Broadway Baptist Church of Fort Worth, Texas, said pluralism is essential for religious liberty and highlighted several threats to both pluralism and religious freedom.

"When political issues are made religious, pluralism is in fact denied and religious liberty is jeopardized," Gaddy said, pointing to retention of the Panama Canal and support for expansion of the military as examples of political issues that have been "baptized as religious issues" in recent U.S. politics.

Gaddy further chided the nation's "self-appointed moral reformationists" for distorting and oversimplifying issues such as abortion and prayer in public schools as well as those who confuse the public conscience.

"What is political and what is spiritual?" he asked. "The public is now confused. The president preaches sermons and the evangelists give political speeches."

"Purveyors of perverted politics and simplistic moralisms have thoroughly confused the public conscience," Gaddy said, noting that the confusion is accomplished by such tactics as misinterpreting opposition to the so-called "pro-family" platform of the religious right as opposition to the family and mislabeling disapproval of school prayer legislation as disapproval of prayer.

Gaddy urged conference participants to maintain vigorous support for religious liberty and pluralism, warning that "only as other faiths are free for propagation is my faith free for evangelization."

In another address, Southern Baptist Theological Seminary professor Paul D. Simmons said that religious fundamentalists deny religious pluralism by dogmatic claims to have THE Christian position.

Simmons said the disturbing element of the movement of religious fundamentalists into the political arena "is the way religious fervor has been combined with reactionary political movements."

In the alliance between new right and religious right activists, Simmons said, "Fundamentalism has been politicized and ultraconservative political ideologies have been given religious legitimacy."

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Surveying current leaders in the religious right movement, Simmons disputed claims such as the contention by television evangelist Jerry Falwell that his Moral Majority organization is "pro-family, pro-life, pro-morality and pro-American."

"The claim is a study in contradiction," Simmons said. "The platform is considerably more anti than pro anything."

The agenda of the religious right, Simmons said, "amounts to a coalition of ultraconservative religion, laissez-faire capitalism and American nationalism...they are equally committed to God, Adam Smith and George Patton, but not necessarily in that order."

The fundamentalist stress on moralistic issues, Simmons added, "misses the great moral problems of the day such as racism, injustice, the threat of nuclear war and world hunger."

The Baptist educator predicted that the "fundamentalist-new right movement" will meet the same fate as the McCarthy era, but warned that "many good people will be hurt before the scaffolding of this house without foundations in truth begins to fall."

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El Paso Church Gets
New Channel, New Time

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9/11/81

EL PASO, Texas (BP)--First Baptist Church of El Paso is back on the air, but on a new channel and at a new time.

The church made news when telecasts of its Sunday morning worship services were canceled by KVIA, Channel 7. The station's new owner, Marsh Media, instituted a policy that it would accept no paid religious broadcasting because of "religious profiteering and political implications creeping into such shows."

While the church service broadcasts were acknowledged to be guilty of neither practice, they were victims of the policy and went off KVIA after the Sunday, Sept. 6, broadcast.

Pastor Joe Trull said the church ~~the church~~ was to begin broadcasting at 10 a.m. an hour later--on KCIK, Channel 14, on Sunday, Sept. 13.

The new station is an ultrahigh frequency outlet with limited range. Trull said he would have preferred to be on a network-affiliated station, but said the 10 a.m. time may be more beneficial than the previous 11 a.m. hour because it will not conflict with telecasts of professional football. El Paso is on mountain time.

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