



**BAPTIST PRESS**

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August 3, 1982

82-109

**Beirut Baptist School Hit  
But No Injuries Reported**

BEIRUT, Lebanon (BP)--Beirut Baptist School was hit Aug. 1 during one of the heaviest shellings of west Beirut since Israeli troops invaded the country June 4.

Southern Baptist missionary Ed Nicholas reported Aug 3 that three shells pierced the roof over classrooms in the newer part of the school but did not cause a lot of damage. No one in the school was injured and the refugee families are continuing to stay there.

The Mouseitbeh Baptist Church in the school complex also was hit but the shells failed to explode. Windows in the missionary apartment building next to the school were broken by the impacts but damage was slight.

Nicholas said Aug. 1 was a "terrible day" and local reports indicated as many as 180,000 shells fell on west Beirut.

Jim Ragland, principal of the 800-student school, left a committee of Lebanese Baptist in charge of the school when he returned to the United States in July for his son's wedding. One of the members of that committee has left Beirut and gone back to his village in southern Lebanon but another, Jerius Delleh, pastor of the Mouseitbeh church, is remaining to oversee the school and refugees.

Ragland and his wife, Leola, plan to return to Lebanon Aug. 20.

Nicholas met with Jarrell Peach, Southern Baptist representative to Israel, in Sidon Aug. 3 to discuss relief efforts from Israel but made no definite plans because of current difficulty in getting food and other aid into west Beirut.

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Kenya Coup Attempt  
Spare Missionaries

By Robert O'Brien

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8/3/82

NAIROBI, Kenya (BP)-- Southern Baptist personnel stationed in Nairobi avoided major difficulties during an abortive coup attempt which left many parts of the city in disarray.

News reports indicated the coup attempt began in the early morning hours of Aug. 1, led by elements of the Kenyan air force against the government of President Daniel T. Arap Moi. On Aug. 3, Moi reported government forces had regained control. Despite uncertainties mission personnel continued to move fairly freely and safely.

Although news reports were sketchy and telephone communications intermittent or nonexistent, missionary personnel pieced together the events from first-hand witnesses, occasional radio bulletins over the Voice Of Kenya (VOK) and external reports from the Voice of American and BBC.

Missionary journeyman Chris Caldwell from Amarillo, Texas, awoke about 5 a.m. Sunday to the frightening sound of heavy automatic weapons fire and combat surrounding his apartment, located near the Voice of Kenya transmitter.

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Dissident air force elements apparently captured the Kenyan radio facilities and broadcast reports that Moi's government had fallen. Later reports, apparently substantiated by events and by bulletins on VOK, indicated troops loyal to Moi had recaptured the facilities.

Eventually Moi himself broadcast that his troops had regained control. By the evening of Aug. 2, television transmission was re-established and Moi appeared on the TV broadcasts.

In the confusion, missionary personnel, who operate under a policy of political neutrality, stayed in their homes to await developments, take security precautions and pray for the safety of themselves and their Kenyan Baptist and missionary co-workers.

All available reports from personnel in the Nairobi station of the Kenya Baptist Mission indicate all escaped personal injury and damage to their homes and property despite heavy fighting and extensive looting.

Laura Lee Stewart, missionary assigned to Baptist publications, received a report that several men approached the publications center. When guards told them the building contained only religious publications the men said "maskini sana" (Swahili for "very poor") and walked away without damaging anything.

All the missionaries could hear the sound of the conflict although most lived beyond the line of fire. But Caldwell and a visiting friend, Peace Corp volunteer Roy Clariane, huddled in Caldwell's apartment as hostilities swirled around them.

Soldiers appeared in the courtyard of the apartment, leaned against Caldwell's car, pounded on some doors and shouted to some tenants, but ignored Caldwell and Clariane, a Baptist from Marvell, Ark. Caldwell admitted the experience frightened him but he remained outwardly calm and recorded the sound of the fighting and radio reports and provided a running commentary on the tape. "I couldn't believe this was happening in Kenya," he said later. "It was like April Fool's Day."

An Asian national who has lived in Kenya all his life said the events surrounding the coup and the looting, "are unprecedented for Kenya which has one of the most stable governments in Africa."

Joan Carter, a single missionary assigned to the Shauri Moyo area near the scene of the fighting and looting, declined an invitation to join a missionary family at their home during a 6 p.m. to 7 a.m. curfew which will be imposed each night until further notice.

"Today is my birthday," the Gainesville, Ga. native declared. "I plan to make some cinnamon rolls and invite some of my Kenyan friends to share them with me."

Other missionaries did get together for mutual support and to fortify property against the looters Kenyan friends had warned them were running rampant.

Paul Odhiambo, a Kenyan Baptist who stood guard all night near adjacent houses occupied by the James Hampton and Robert O'Brien families, said looters came near during the night but were dispersed by police and soldiers with weapons and dogs.

Numerous merchants in downtown Nairobi and Westland, the largest shopping area outside of downtown, were devastated as thieves dashed in windows--and even iron gates--and stripped the stores of merchandise.

Signs that Moi's government had retained control included armed soldiers and police who set up roadblocks and checked identification. Radio reports told citizens to go to work as usual Aug. 2 but the scene was anything but normal.

Discarded vehicles littered the streets, public transportation ground to a halt, streets were nearly deserted, banks closed and Kenyans flooded surviving grocery stores to lay in rations against anticipated food shortages.

Backyard Mission Focuses  
On World's Fair Campers

By Patti Stephenson

KNOXVILLE, Tenn. (BP)—While 20 teenagers in jeans and rainbow-striped shirts clustered before row after row of recreation vehicles nestled at Neal's Landing Campground, lightning flashed across the evening sky.

"Folks, we're going to try to sing before the rain starts," a short stocky man shouted into a bullhorn, seeking to be heard above the crashing thunder. Almost on cue, lightning flashed and the swollen clouds burst with rain. As the Cumberland Baptist Church singers scrambled to their tents, Cumberland's associate pastor Ed Neely whooped with laughter. "That's got to be our shortest concert ever," he quipped.

Fortunately they had other chances because Cumberland's three-week stint was part of an effort during the 1982 World's Fair to provide a Baptist witness to visitors from around the world. Nearly 50 similar teams have been scheduled to minister in 18 Knoxville area campgrounds during the fair's six-month run.

Cumberland's approach was unusual because it was not a one-night stand, but a three-week commitment to reach campers at Neal's Landing Campground.

When Neely heard of plans to convert the Neal family farm into a 780-space "full-service" campground, he asked owner Tim Neal for permission to provide ministries for campers.

Neal, a member of Bell Avenue Baptist Church, set aside a wooded spot for mission teams to pitch their tents and build a small stage on a hillside for concerts. Cumberland volunteers cleared brush and hauled away stumps.

Once the campground was ready, Cumberland youth, dressed in canary-yellow shirts, held day camps for children every morning. To gather a crowd two teens dressed as clowns rode through the campground on a multi-colored golf cart. A few children came in swimsuits after curiosity coaxed them out of the pool.

With paper-sack puppets, several Cumberland volunteers performed the story of the Good Samaritan from behind an overturned picnic table. After songs and a snack, the youngsters scampered back to play. One little girl with long black braids stopped to show off her hand-made puppet to her parents.

Each afternoon, campers circled the registration office like a wagon train. Up and down the gravel roads, families surrounded by bicycles, lawn chairs, portable TVs and barbecue grills sat relaxing and nursing sunburns after a day of sightseeing.

Fanning out, Cumberland team members greeted vacationers and invited them to their evening concert and campfire service. At night, the sound of loud lively music lured campers to the services. As the young singers performed pop Christian songs, the small crowd of campers clapped and tapped their toes to the beat.

During a break, the team moved through the crowd, shaking hands and collecting names and hometowns. One man, with a northern accent, admitted he did not know much about Southern Baptists but enjoyed the service. "People should just come hear these kids and see if they like it," he said.

The key to Cumberland's success has been preparation and practice, explained Doug Houston, director of off-site programs for Baptist Ministries at the World's Fair and a Home Mission Board semester missionary. Houston has led 47 orientation sessions for incoming teams and has spotted problems with some groups who came "just to have a good time at the World's Fair."

He has seen best results from teams that spent a week or longer on the job, as opposed to one-stop "firecracker" tours. "You get better results when you concentrate on forming in-depth relationships," he stressed.

That seems to have been Cumberland's formula. This summer, they also held beach camps in Florida and will return to Portland, Maine, for a second year to hold day camps for inner-city children. "We got hundreds of cards last Christmas from kids in Maine, and our young people correspond regularly with them," Neely recalled.

Houston said he hopes more churches like Cumberland will continue campground ministries long after the World's Fair ends. "These summer groups have laid good groundwork for a steady ministry built into the local church," he observed. "Many churches here have helped with housing volunteers and raising money, but it's hard to get excited about a mission trip to your own community."

Neal's Landing owner Tim Neal would like to see Baptists continue a cheerful presence at his campground, which this year hosted the national Campers on Mission Rally sponsored by the Southern Baptist Home Mission Board.

"We've had nothing but good things happen because these mission teams have been here," he said. "It's been good for us and good for them, too."

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(BP) photos mailed to state Baptist newspapers by the Home Mission Board.

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Archaeological Approach May Lead  
To 'New Day' In Biblical Studies

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LOUISVILLE, Ky. (BP)--A new approach to biblical archaeology promises to usher in a "new day" in the study of the Old Testament.

Joseph A. Callaway, senior professor of Old Testament archaeology at Southern Baptist Theological Seminary, believes "we stand at the threshold of another revolution in Old Testament studies" due to dramatic changes in archaeology within the last decade. The consequences, he feels, will be beneficial for scholars and lay persons alike.

Today's "new archaeology," Callaway says, is "not concerned just with Biblical connections or the history and politics of the biblical world. Rather, it is more anthropological and interdisciplinary in nature."

Under this system, he explains, an excavation team may include such specialists as a microbiologist, skeletal anatomist, geologist, soils engineer, and epigrapher, as well as an archaeologist. The work of each of the specialists is then brought together in a "synthetic report" which draws a comprehensive picture from the findings.

This approach, coupled with technical innovations, has broadened the focus of archaeological research to include the study of settlement patterns, subsistence strategies and economy and trade, as well as the religious and intellectual life of ancient peoples. The result, Callaway believes, will be "a more complete picture of the Old Testament world."

The "transition period" precipitated by interdisciplinary studies in archaeology "will force a re-examination of many of the current positions" held by biblical scholars, he adds. "Some of the errors of quick and easy connections between archaeological discoveries and the Bible will now be challenged."

But Callaway, who has been involved in archaeological studies for more than 25 years, believes the long-term results will be positive. New findings, he says, "will strengthen people's confidence in the Old Testament and provide a more secure basis for understanding the Bible."

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(BP) photos mailed to state Baptist newspapers by Southern Baptist Theological Seminary.

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Living In Reality  
Mental Health Key

By Debbie Baird Buie

MONTGOMERY, Ala. (BP)--"A fully mature religious person is not a clinger to dogma," according to M. Scott Peck, "but is an explorer, a seeker, as much if not more, than is a scientist."

Peck, noted psychiatrist and author of *The Road Less Traveled*, discussed how religion, sex and death intertwine with spirituality at a conference sponsored by Baptist Medical Center, Montgomery.

"Truth--reality--like God, is not something compact to put in a case," Peck said, explaining people can only continue to approach reality like they continue to approach God. "We begin to find truth if we keep seeking, find pieces, get glimpses of the big picture."

Peck believes that evil (crime) is committed by people who are certain what they are doing. "Evil is not an absence of good," he said. "It is a reality, a living, malignant force. We must learn how to handle it. Satan is a real spirit of unreality. He is not the absence of something, but something that exists. God is light, truth. The Devil is darkness, lies."

Death, Peck said, is a giver of meaning. "Death is full of mystery ... excitement," he said. "Through struggling with death you discover meaning for life. We live in a cowardly, death denying culture. (Death) is viewed as a dreadful accident that strikes us down. We need to face reality by not thinking it is just an accident."

"The search for meaning is a part of the meaning. So the search for meaning in death means death is not so bad. Therefore, life is more meaningful," Peck explained.

Life is a learning environment and one should not live to be fulfilled, or even to just await the inevitable death, he argued.

"We learn best when we have a deadline, just as God gave us a deadline or day of reckoning," he said, adding we cannot learn how to live fully unless we face death and learn to live with it. "Death can become our powerful ally or friend."

Peck discounted atheism's claim that religion is a crutch to help face death. "Religion begins with a personal struggle to face the mystery of death," he said. "By acknowledging death's importance, we are indeed braver."

He did admit it is "utterly natural to fear death," but said the smart way to deal with the fear is by facing the fear as early in life as possible.

"Death is stimulus to personal and spiritual growth. It is a journey to selflessness. Therefore we become progressively more forgetful of self and more aware of God," Peck said.

On the topic of sexuality Peck included chastity and celibacy as honorable options to sexual activity and mentioned devout nuns and monks who passionately love and serve God without thought to their personal sexual desires.

"Sex is a gift, but not for all seasons, for all people, at all times," he said. "Sexuality arises out of a need for completeness, manifested by yearning for wholeness, and an urge for God."

Peck stressed that the issues of religion, sex and death should be faced realistically in order to have spiritual and personal growth. "The key to mental health," he said, "is living in reality."