



-- FEATURES
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Arizona Waking Up
To Navaho Baptist Hour

By Gail Holman

FLAGSTAFF, Ariz. (BP)--Large Southern Baptist churches in metropolitan areas of Arizona aren't the only ones using television to reach people with the gospel. Four small Navaho congregations sponsor The Navaho Baptist Hour, a 30-minute program aimed toward thousands of Navaho Indians living in the northeastern part of the state.

Each Sunday early-risers can tune in KNAZ, Channel 2 in Flagstaff to view the program sponsored by West White Cone Baptist Church, a small all-Navaho church on the reservation; First Indian Baptist Church, Winslow, Ariz., which is comprised of Navahos, Hopis, and a few Anglos; Indian Wells Baptist Mission and Leupp Baptist Mission, both on the reservation.

The evangelism department of the Arizona Southern Baptist Convention provided a supplementary amount of money for the program.

Because many Navahos rise early to pasture their sheep and because of their traditional belief that they must rise before sun-up lest they be counted with the dead, The Navaho Baptist Hour team chose 6:30 a.m. as prime time for the program.

Increasingly, Navahos are obtaining televisions which are battery-powered or can be attached to their car or truck's battery. Many also are getting electricity in their homes for the first time.

Many Navahos age 40 and above still do not speak English and almost all children on the reservation speak their native language. The only other television program available in the Navaho language is The Navaho Nation Report, a daily news program.

Last April when SBC missionary Allison Holman approached KNAZ's manager, Dan Modisett, a member of First Southern Baptist Church, Flagstaff, about the need for a Christian television program in the Navaho language, Modisett agreed to schedule the show at the lowest possible cost.

As Navaho people seek the modern conveniences that others have long enjoyed, they are also in a cross-cultural experience wondering if the Christian religion is for everyone, or if it's only the "white man's religion." The Navaho Baptist Hour seeks to "bridge the gap" by giving answers which are available only through the Bible.

"In view of the task involved in putting the program together and our human resources, it is a miracle that we're attempting a television program," said Holman. "Our finances are limited; our people aren't professionals. Humanly speaking, it is foolish to try.

"But God has given us the opportunity and four Indian congregations with the bold vision necessary to produce the program. The Navaho people are more receptive to the gospel than ever before. We must accept the challenge of reaching them while we have opportunity."

Three Navaho pastors share preaching: Jack Begay, pastor of West White Cone Baptist; Cecil Haskie, pastor of Indian Wells Baptist, and Jimmy McCabe, associate pastor of Leupp Baptist. Choir members are the pastors' wives.

Holman works in the control room with the station's producers to coordinate the program and overcome problems created by the language barrier and his wife, Gail, is the pianist.

At the conclusion of each program, viewers are invited to write The Navaho Baptist Hour, P.O. B x 999, Winslow, Ariz., in care of the person who preached that day. The Gospel of John in the Navaho language is offered to all who write.

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Response by letters and word-of-mouth indicates the program reaches points in Arizona as far east as Lupton near the Arizona-New Mexico border, north to Tuba City, west to the Grand Canyon, and southwest to Chino Valley.

Posters advertising the program have been placed in chapter houses (local government meeting places) across the Navaho reservation in Arizona and Begay was featured on The Navaho Nation Report last April.

Southern Baptists were slow in reaching the Arizona portion of the Navaho Indian Reservation and have not been well known but as a result of The Navaho Baptist Hour, many Navahos are becoming acquainted with Southern Baptists.

When Begay and Haskie held a camp meeting at Pinon, Ariz., last summer, several people were saved and expressed a desire to work with Southern Baptists. They organized into the White Valley Baptist Church to be part of a group that was reaching out to win people to Christ.

As new pastors and church leaders become involved, they will be trained through the Indian Baptist Bible Institute which is based in Winslow but has extension classes where needed.

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(Adopted from Arizona Baptist Beacon)

(Gail Holman is a SBC home missionary working in Winslow, Ariz.)

Annuity Board Reviews 1982
At 65th Trustees Meeting

By Ray Furr

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DALLAS (BP)--After reviewing a year of record growth, Annuity Board trustees heard a report from the church pension study committee and elected new general officers for 1983.

Darold H. Morgan, president of the board, told trustees record amounts were paid in retirement and insurance benefits to Southern Baptist participants in 1982. Retirement benefits of \$30.6 million were distributed to 12,075 annuitants, an increase of \$6 million over 1981. The insurance service department exceeded benefits paid the previous year by \$3 million, bringing its total to \$28.6 million.

Insurance premium receipts increased \$8 million to \$38.7 million with the new medical plan showing the largest gain, \$24.9 million. Retirement contributions and relief receipts totaled \$81.9 million, a gain of \$11 million.

Total investment income increased \$64 million to \$116 million, highest in the board's history. The Variable Fund credited its highest rate ever at a value of \$3.40 per unit value. The Balance Fund credited an effective annual rate of 16.65 percent, while the Fixed Fund compounded monthly to earn 10.75 percent. A new Short-Term Fund ranged from 14.75 percent to 9 percent.

Total assets exceeded the \$1 billion mark for the first time to \$1.057 billion.

Members of the church pension study committee presented trustees with a report on their progress in developing a new Southern Baptist church pension. The trustees recommended the committee seek the input of the Baptist state conventions' executive directors. The new pension plan is expected to be in effect by 1988.

The trustees elected Billy C. Austin, president of Guaranty Federal Savings and Loan Association of Alabama in Birmingham, as chairman and T.L. Cashwell Jr., pastor of Hayes Barton Baptist Church, Raleigh, N.C., vice chairman.

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**MK Chip Corley Killed
In Zimbabwe Accident**

HARARE, Zimbabwe (BP)--Charles V. "Chip" Corley, 12-year-old son of Southern Baptist missionaries Charles K. and Gayla Corley, was killed near his home in Harare Feb. 3 when a car struck his bicycle.

A memorial service was held Feb. 5 in Zimbabwe. Funeral services were held Feb. 8 at Southwest Park Baptist Church in Abilene, Texas.

Young Corley was born Nov. 16, 1970. Besides his parents, survivors include his grandparents, C. F. Corley, Abilene, and Mr. and Mrs. A.G. Vardeman, Breckenridge, Texas.

The Corleys were appointed missionaries to Zimbabwe July 21, 1981. Corley teaches medical technology at the University of Zimbabwe in Harare.

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**Philadelphian Named First
CSM Award Recipient**

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PALM COAST, Fla. (BP)--Gaynor I. Yancey is the first recipient of the Clovis A. Brantley Award for "outstanding achievement in the field of Christian social ministries" by the Christian social ministries department of the Southern Baptist Home Mission Board.

Yancey, director of CSM for Greater Philadelphia Baptist Association in Philadelphia, Pa., was recognized for her work as weekday ministries director for Frankford Avenue Baptist Church. She began Operation Snow Blanket, a link-up with several Arkansas Baptist churches which provided blankets, caps and gloves to families in inner-city Philadelphia. She also coordinated Operation Warm Hands, Warm Hearts, a cooperative effort between Yancey and a Philadelphia Ukrainian Baptist church which resulted in 2,000 pairs of mittens, 1,000 caps and 400 blankets for needy Philadelphia residents.

Peggy Masters, state director of CSM and Woman's Missionary Union for Pennsylvania-South Jersey Southern Baptist Convention, applauded Yancey's work: "She relates equally well to young and old; rich and poor. She lives the spirit of Christ in the streets of the city she loves. Gaynor Yancey embodies what Christian social ministries is all about: love in action."

Yancey, a native of Luton, England, is a graduate of East Texas Baptist College and Southwestern Baptist Theological Seminary.

Yancey's former church, First Baptist Church of Pasadena, Texas, provides some financial support for Trinity Baptist Chapel, an inner-city chapel begun partly through Yancey's work. The Pasadena church also provided transportation for Yancey's parents, Eddie and Kay Yancey, also First Baptist members, to attend the award ceremony in Florida.

Clovis A. Brantley served as associate director of the HMB's CSM department, working as a specialist on Baptist centers and church community weekday ministries. Brantley was superintendent of Baptist Rescue Mission in New Orleans and founded Seller's Home and Adoption Center in New Orleans.

He was also involved in beginning Baptist Friendship House and the Good Samaritan Home in New Orleans, and served as founding director of Baptist Center in Memphis, Tenn., before joining the HMB staff in 1957. Brantley died in 1979.

The memorial award was established to annually recognize achievements in the field of Christian social ministries.

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Economic Hardships Require
Southern Baptists' 'Best'

By Michael Tutterow

PALM COAST, Fla. (BP)--"The hungry aren't just vagrants who have poured their lives into a bottle," according to a North Carolina state government worker. "Too many of them are men, women and children who are so new to being poor they are embarrassed to ask for help."

Floyd A. Craig, deputy director and governor's citizen advocate for North Carolina and former staff member of the Southern Baptist Christian Life Commission, told state directors of Christian social ministries Southern Baptists are needed to pick up the slack created by federal cutbacks in human services programs.

"Human services and many other domestic programs will not escape further efforts to reduce our national deficit," explained Craig. "Yet as bleak as it may be, Southern Baptists have the potential to help a world of needs now on their doorstep. This could be Southern Baptists' finest hour."

Craig claimed meeting needs begins with "talk," one of "the things Southern Baptists do best." He emphasized the need for Baptists to "bring awareness to (human) needs by writing, preaching, teaching and talking about them."

He conceded government and "big church" move slowly, but "unless there is talk, unless there is a biblical base for the actions proposed, there is no movement at all."

Educating Baptists to the severity of the economic crunch also must include examples of how churches are responding to needs, because Baptists respond to "winners." He encouraged denominational leaders to spotlight church ministries to the needy.

"If a list of those churches which are doing things to feed, house, and help people could be compiled and circulated, hundreds of others would follow the examples," Craig said.

He rejected criticism Baptist ministries tend to center only on church members. Current economic conditions warrant "tending to our own," said Craig, adding talk from denominational leaders about church ministries would not only lend credibility to Christian social ministries but would show approval for churches using creative means to meet needs.

He urged churches to re-examine church budgets in light of community needs, drop traditional expenditures and channel monies into short-term loans for housing and utility bills, transform church facilities into short-term housing and provide medical or other physical care.

Craig said the initial impact of budget cuts had been softened by excess monies in state coffers used to take up the slack federal funding of social service programs. He also said many federal programs were able to sustain the first 20 to 25 percent cut by cutting staff instead of benefits. Though cuts were not as "dramatic as some had envisioned," Craig said, "the hurts have been profound."

"The consensus is that in most cases the budget cuts are not so severe that the truly needy person is affected," said Craig. But, he maintained, most of those affected by social services cutbacks were "persons right on the borderline of eligibility," 78 percent of whom are elderly, women, children or disabled.

"Hunger is showing its gaunt face across this country in a way not seen since the Great Depression," Craig said. "The signs are all there that by spring the hurting folks--and the potentially poor--will be hurting more and more."

Craig predicted further budget cuts "will be near the bone and will come close to kicking out more foundation from under the house of hope and help." The emergence of the "new poor," middle class workers thrust into unemployment by factory closures, added a new strain to already weakened social services funding, Craig said.

"Some of the nation's economically hard-hit cities are reporting alarming increases in infant deaths," said Craig. "Parts of Detroit (with an unemployment rate of 25 percent) have an infant mortality rate equal to Honduras--the poorest country in Central America--with 33 deaths for every 1,000 live births."

The chief of Michigan's maternal and infant health programs cited the poor economy--forcing people to drop medical insurance--and cutbacks in maternal and child health programs to be the two underlying factors in the rise in infant deaths, Craig said.

He called on Southern Baptists to turn from denominational politics and focus on human needs. "It's a shame that the inerrancy battle has taken our eyes off the needs of people," said Craig. "There needs to be more willingness to deal with people's needs than the organization's needs. Anything that takes our minds off the needs of people and how Jesus can relate to them is questionable."

Craig suggested Southern Baptists involve themselves in local and state governments to push for legislation sensitive to the needs of poor people. He also said Baptists could help stretch budget monies by volunteering their services to community organizations. Church members could fill out forms, provide transportation for programs like Meals on Wheels, distribute government surpluses of cheese and butter "and a host of other tasks," he explained.

He encouraged Southern Baptists to cooperate with other religious groups in addressing human needs because "the needs are so large, so complex that we need the resources of many groups." Though some cooperation on local levels already exists between Baptists and other religious groups, it "needs to be legitimized by the leadership in states and on the Southern Baptist Convention level," Craig said.

Craig challenged Southern Baptists to see the opportunity for ministry in the "dark clouds" of unemployment and inflation. "It has become evident that this (Reagan) administration has at least called a truce in the war on poverty and hunger," said Craig. "But perhaps Southern Baptists have been given another chance to be responsive to the needs of people."

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Drapers Lead Revival
At New Orleans Seminary

Baptist Press
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NEW ORLEANS (BP)--The faculty of New Orleans Baptist Theological Seminary drafted a letter of gratitude to Southern Baptist Convention President James T. Draper Jr., for his "positive leadership" Feb. 1-4 during a campus revival.

Draper preached on seven occasions, visited in seminary classes and was entertained by New Orleans Baptist leaders such as former Southern Baptist Convention President J.D. Grey.

Draper's topics for the revival ranged from "Dependence on God" to "The Cultural Revolution Which Erodes Christian Influences" to "The Holiness of God". Draper confided this was the first time he had spent an extended period of time at one of the seminaries since his student days. He admitted he was pleased with what he saw.

Larger than normal audiences attended the daytime and evening services as local Baptist leaders and laymen joined students and faculty at the meetings.

Carol Ann Draper told a meeting of the Student Wives Association some of her personal experiences while her husband was attending Southwestern Baptist Theological Seminary. Both said seminary had been a difficult time for them financially and spiritually.

During the week Draper was called by Fort Worth newsmen to comment on statements by Jerry Falwell that Southern Baptists should remove support from schools which did not reflect the beliefs of the majority of Southern Baptists.

Draper told NOBTS library director Paul Gericke he respected Falwell's opinion but this was a matter for Southern Baptists and not outsiders to deal with. Draper later said he had not participated in criticism of the seminaries.

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