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Hawaii Pastors' Wives
Cope With Island Fever

By Everett Hullum

HONOLULU (BP)--Seeking to cope with "island fever" and other maladies, 56 wives of Southern Baptist pastors on the Hawaiian Islands recently gathered for a retreat to share ways they are dealing with common problems.

"Island fever," they explained, is a sense of being closed in, isolated far from family and friends, trapped in a remote area.

Some wives said they also faced the difficulty of synthesizing the role of career woman and pastor's wife, or the strains of learning and understanding how to be themselves within--or despite--the expectations of the congregation.

These factors, and the simple need of fellowship with others in similar situations, each year bring the wives of SBC pastors in Hawaii for a retreat sponsored by the Southern Baptist Home Mission Board Christian social ministries department.

"It's their only opportunity to be together," said James Barber of the CSM staff. Sessions this year were split between guest speakers and sharing groups to give the wives a chance "to establish and maintain friendships," said Barber.

More than two-thirds of the 77 SBC pastors' wives on the islands attended the 1984 retreat--the 12th held.

Barber stressed the retreat offered not only a chance to discuss common problems, but to encourage each other with shared satisfactions as pastors' wives. Most importantly, he added, the retreat offers a "growth experience."

"It's always a treat for us to come," said Lena Viliamu, a home missionary to American Samoa working with her husband, Ray, 5,000 miles from the U.S. mainland. Over the nine years she's been attending, she has found the "fellowship and sharing" most important.

"It's such a mixture of people, it takes time to break down barriers. There are a lot of wives here from other cultures--Koreans, Chinese, Filipinos and Hawaiians. That's the beauty of it. We learn a lot from each other."

Yoko Kawata, wife of a Japanese pastor at Hilo, said the retreat offers opportunities "for sharing our pleasures and frustrations, things we can't tell the congregation." Mary Eleanor Kong, one of the retreat's planners, recalled one participant who "looked forward to the retreat all year, because there she could be herself and not just 'the pastor's wife.'"

Barber once suggested husbands be invited to the retreat but the wives voted him down. The men, they said, have several opportunities to be together, but this is the women's only chance.

"For many of the Asian wives," another participant observed, "this retreat gives a chance to express themselves without worrying what their husbands think. It's really liberating."

Helen Taura, an employment counselor with the state of Hawaii and wife of a Baptist convention staffer, told the group, "I grew up believing you do what you are told," she said.

"My husband thought I should do this, too. I wish I had known it was all right to ask questions. Now, I know better--and my husband does too!" Learning to "fight back and tell my husband how I feel," Taura said, "has been part of my growth process."

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Barber, in his discussion of "Faith and Personal Growth," affirmed the women's need to "accept your humanity and the assurances of faith that we are no longer condemned." He urged them to avoid "trying to measure up to what you believe someone else thinks you should be."

Barber encouraged the women to avoid the traps of "free-floating guilt feelings" that say, "I'm not good enough," "I'm too stupid," "I don't belong." Belief systems, including what you believe about yourself, "have a lot to do with who we are, what we do, where we go, and with our happiness and our satisfaction with life and with ourselves, he pointed out.

"God wants us to be fulfilled," Barber assured the women. "He wants us to be satisfied. He has dreams for us and we can trust him. That's very reassuring."

Other speakers included Frank Pollard, president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., who led the Bible study, and his wife, Jane, a successful home decorator.

In addressing issues raised by the roles of career woman/pastor's wife, Mrs. Pollard discussed the "hats" worn by pastor's wives: spouse, mother, church-worker, career, adversary.

She concluded by urging the wives to "wear your own hat. Replace 'I can't' with 'I can.' Doing for yourself isn't selfish, but essential. It will nourish your spirit."

Another speaker, Cheryl Henderson, wife of the state missions director for Hawaii Baptists, pointed out the question of secular careers is important in Hawaii, because the economy forces most pastor's wives to work.

For most wives, she said, "the job isn't for luxuries, but just so the family will have basic necessities."

Barber described the tensions which arise when the congregation expects the pastor's wife to come to prayer meeting "smiling and happy. Sometimes that's hard after a terrible day at the office," he observed. That, plus the problems of working full time and "still doing the primary parenting" creates unusual stress, he said.

Barber and other speakers emphasized the retreat offered opportunities for women facing such problems to see how other wives are grappling with similar issues, as well as sharing the joy of fellowship as an antidote to "island fever."

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Hastings To Retire
As Illinois Editor

Baptist Press
2/20/84

SPRINGFIELD, Ill. (BP)--Robert J. Hastings, 59, will retire as editor of the Illinois Baptist in September, shortly after his 60th birthday.

Hastings, who has been editor of the 34,000 circulation weekly newsjournal of the Illinois Baptist State Association 17 years, said the early retirement will enable him to do more teaching and creative writing.

"This is not an impulsive decision, but one I've anticipated for three or four years," he said, noting he first discussed the action with IBSA Executive Director Ernest E. Mosely 13 months ago.

This fall, Hastings will be visiting professor at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., where he was adjunct professor for two months in 1977.

He also has taught limited terms at Southwestern, Midwestern and New Orleans Baptist Theological Seminaries and for four summers has been principle speaker at the Baptist Sunday School Board's annual workshop in Nashville for prospective writers.

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Hastings said one possibility in retirement is being writer-in-residence at some educational institution, but whatever he decides, he wants ample time to pursue his personal writing interests and research.

When he became editor in 1967, circulation of the Illinois Baptist was about 19,000. Soon after, the paper was included in the state Cooperative Program budget and circulation rose to a peak of 46,000. It remained there until postage rates in 1982 forced circulation back to its present level of 34,000.

Under his editorship, the paper has received two awards. The first, in 1970, was for editorial advocacy on the issue of aid to parochial education in Illinois, presented by the Associated Church Press.

In 1978, in a study of all state Baptist papers by Roland E. Wolseley of Syracuse University school of journalism, the Illinois Baptist was rated number one. Wolseley cited the paper for its emphasis on human interest and content reflecting interests of Illinois readers.

Hastings also has written 15 books. A Nickel's Worth of Skim Milk, his boyhood memoirs, won awards from the Illinois State Historical Society and the Billy Graham Evangelistic Association. We Were There, the first major oral history by any Southern Baptist group, won awards from the Illinois Historical Society as well as the Southern Baptist Historical Commission.

His most widely reprinted piece is a 250-word essay, "The Station," which first appeared in the Illinois Baptist in 1980. Ann Landers subsequently reprinted it twice in her syndicated column.

Other than student pastorates and two occasions as pastor of the University Baptist Church in Carbondale, Ill., all of Hastings' ministry has been with the denominational agencies. He spent 10 years in stewardship promotion with the SBC Executive Committee in Nashville and the Kentucky Baptist Convention.

Both he and his wife are graduates of SIU-Carbondale and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

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Baptists Celebrate 20
Years At Mayo Clinic

By Jim Newton

Baptist Press
2/20/84

ROCHESTER, Minn. (BP)--Southern Baptists celebrated 20 years of chaplaincy ministry to patients at the famed Mayo Clinic by passing sponsorship from the Baptist General Convention of Texas to the Minnesota-Wisconsin Baptist Convention.

The chaplaincy program also is sponsored by the SBC Home Mission Board and the Southern Baptist chaplain at Mayo Clinic, David Heydt, is an appointed missionary of the mission board.

"It's your program now, not the program of the Texas convention or the Home Mission Board's," Heydt told Minnesota-Wisconsin Baptists during a celebration at Emmanuel Baptist Church, Rochester, where the chaplaincy ministry began.

Otha Winningham, executive director of the Minnesota-Wisconsin Baptist Convention, explained administrative responsibilities for the chaplaincy program passed from Texas to Minnesota-Wisconsin at the beginning of the year when Minnesota-Wisconsin Baptists became the 37th and newest SBC state convention.

To give Baptists in the two-state area greater "ownership" of the program, Winningham said a special chaplaincy advisory committee of the convention's executive board has been appointed. Wayne Evans, pastor of Emmanuel Baptist, is chairman of the committee.

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During the executive board's first meeting after creation of the new state convention, Bob Duvall, director of hospital chaplaincy for the SBC Home Mission Board, Atlanta, presented a plaque to Winningham and state convention president Gail Zimmerman, pastor of Parkdale Baptist Church, Kenosha, Wis. Duvall is one of three Baptist chaplains who has worked at Mayo, serving from 1977 until joining the HMB chaplaincy division in 1980.

Duvall paid tribute to the 16-year ministry of Bill Williamson, now director of Pioneer Baptist Association which includes Rochester. Williamson was the first full-time chaplain at Mayo from 1964 to 1977.

Williamson began the chaplaincy program when he was pastor of Emmanuel Baptist Church, working as pastor and part-time chaplain from 1960-64. He resigned at Emmanuel to become full-time Mayo chaplain 20 years ago.

Technically, none of the three chaplains has officially worked at "Mayo Clinic," since the clinic itself handles 270,000 outpatients annually and has never approved a chaplaincy program for outpatients.

Williamson, Duvall and Heydt have, however, been officially recognized chaplains to Mayo patients at St. Mary's and Rochester Methodist hospitals, which admit 60,000 patients annually, many in severe or critical conditions.

Heydt, on an average day, visits 25 Baptist patients at St. Mary's and Methodist hospitals, carrying a daily counseling load of 80-90 patients at the two Mayo hospitals.

"It's physically impossible to visit every Baptist patient in each hospital every day," Heydt said. "I'm doing good to see the ones in the most critical condition, the ones with the greatest need, or the ones facing surgery that day."

About 130 patients at St. Mary's and 70 at Methodist undergo surgery each day, he added.

The needs are intense, Heydt said. The first words many patients say when they find out Heydt is a Baptist chaplain are, "I'm scared." Some are angry at God for allowing them to be critically ill, or ridden with guilt thinking God is punishing them for some sin they have committed, Heydt added.

Most feel alone, and are thrilled to discover Southern Baptists care enough to sponsor a chaplaincy program for patients, many who travel thousands of miles for the high level of medical care for which Mayo and its two hospitals are famous.

As a fully-recognized staff chaplain at St. Mary's and Methodist, Heydt receives daily computer printouts listing the Baptist patients at each hospital. Since most patients stay in the hospitals about eight days, Heydt tries to visit each on the day of admission, the day of surgery, and the day of release. In special cases, he telephones their home church pastor.

At times of death, he tries to be present with the family, helps them work through grief, makes telephone calls to family members, assists with funeral arrangements and does practical things such as driving family members to their motel or packing suitcases.

Heydt carries a St. Mary's beeper and is on 24-hour call to minister to all Prot stant patients at the Catholic hospital at least once a week, staying overnight at the huge 1,100 bed facility.

Oft n he goes home to his wife, Jeannette, drained both physically and emotionally from the stress, and from pounding through the 23 miles of corridors at St. Mary's.

Heydt said he is frustrated by the overload, explaining the American College of Chaplains recommends a daily patient load of 50, while his load is 80 to 90 daily. "We badly need another chaplain here," he said. "We're just barely scratching the surface."

Heydt wishes funds were available for a ministry to the 270,000 Mayo outpatients who stay in motels and go to the huge Mayo Clinic building for tests. The clinic stresses confidentiality and will not release the names of outpatients.

Heydt said it is very difficult for outpatients to learn about the availability of a Baptist chaplain, even though the time of diagnosis is often most traumatic.

Some of the most famous people in America receive treatment at Mayo. Many do not want to see a chaplain, but evangelist Billy Graham is an exception. He always asks for the chaplain's visit, including his January treatment at Methodist hospital.

Most Southern Baptists are not aware of the chaplaincy program, Heydt says, and are surprised when he introduces himself as a Southern Baptist chaplain.

Only rarely does a patient expect to see Heydt. Recently, Heydt was surprised when a Southern Baptist woman from Illinois greeted him by name when he walked in the room. She had just read a profile on Heydt in Royal Service magazine as HMB missionary of the week, and told him she had been expecting his visit.

Heydt said he received more than 350 birthday cards and letters from Woman's Missionary Union readers who said they were praying for him.

"The needs are so great," he said. "We need the prayers, not of 350, but of all Southern Baptists."

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(BP) photo mailed to state Baptist newspapers by Atlanta bureau of Baptist Press

Bill Raising Drinking
Age To 21 Supported

By David Wilkinson

Baptist Press
2/20/84

NASHVILLE, Tenn. (BP)--Proposed legislation to set a national legal drinking age at 21 could provide a welcomed toehold in the uphill struggle against teenage alcohol abuse and its consequences.

But Ronald D. Sisk of the Southern Baptist Christian Life Commission believes the Reagan administration may have to make an exception to its back-to-the-states policy if the bill is to become law.

The proposed legislation (H.R. 3870) already has been approved by the House Energy and Commerce Committee and sent to the Rules Committee. The bill would prohibit shipment of alcohol to states which do not have a minimum legal drinking age of 21.

A companion bill (S1948) has been introduced in the Senate.

In November a Presidential Commission on Drunk Driving recommended federal legislation requiring states to set 21 as the minimum legal age for purchase of alcohol. Although the administration endorsed the commission's general report, it objected to this particular provision, claiming such regulations should remain under state control.

Sisk and other supporters of H.R. 3870, however, insist the issue must be addressed at the national level.

"Unfortunately, state regulation leads to the phenomenon of young people crossing state lines to drink legally, then driving home thoroughly drunk," Sisk explained. "The only way to stop that practice is to establish a uniform national drinking age. To insist the question be dealt with on a state-to-state basis serves only to perpetuate this problem."

Sisk, who directs the Southern Baptist agency's work related to abuse of alcohol and other drugs, claimed raising the legal minimum drinking age to 21 will save the lives of many young people, as well as other victims of teenage drunk driving. "Some estimates indicate as many as 1,250 lives a year can be saved this way," he explained.

"These are crucial, potentially life-saving bills which ought to be considered before Congress recesses for this session," Sisk added. He urged Southern Baptists to respond quickly by expressing their opinions to their respective legislators.

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Independence Council
Aids Church Plans

By Trennis Henderson

INDEPENDENCE, Mo. (BP)--The Independence city council has voted to reduce the size of the Harry S Truman Heritage District, allowing First Baptist Church, Independence, to move a step nearer its goal of building a new 1,151-seat auditorium.

The city council bill called for heritage district boundaries to be reduced by roughly two-thirds and for the deletion of exemptions granted churches within the district. The district revision also removed First Baptist Church and two other area churches from the district.

Councilman John Carnes explained he was on the council in 1979 when the heritage district expansion took in several area churches. "I supported expansion because I support d First Baptist Church and other churches having exemptions with a right to grow," he emphasized.

"I don't think I can in good faith stand by and support expansion and allow First Baptist Church to be used as a punching bag in federal court," he continued. "I've committed myself to let that church expand without harassment. I don't apologize for that."

The court case Carnes referred to was filed last September by Old Independence, Inc., a preservation group which charged church exemptions within the heritage district are unconstitutional. The suit names First Baptist Church and the Independence city council as defendants.

A public hearing held prior to the city council vote attracted an estimated 250 residents. Robert Buckley, an Independence attorney and member of First Baptist Church, served as the church's only spokesman during the hearing. Following his remarks, a stream of 15 area residents spoke in opposition to the proposal.

Noting councilman Carnes' proposal would remove church exemptions, Barkley emphasized: "We can support the removal of the exemption only under the conditions the churches are removed from the district and that church property is not totally surrounded by the district.

"Our mission (as a church) is to multiply, and this requires adequate meeting space," Barkley told council members. "Our goal is not to destroy as many homes as we can. But we believe the Bible puts a priority on people as more important than property."

Several Independence residents speaking against the bill charged First Baptist Church and councilman Carnes with being unconcerned about residents' needs.

Following the 90-minute public hearing, Independence Mayor Barbara J. Potts invited council members to present their views.

Mayor Potts said she could not support Carnes' proposal. "I support the freedom of religion," she insisted. "I also support the preservation of a very precious, precious history we've been entrusted."

First Baptist Church Pastor John Hughes told Word and Way (the newsjournal of the Missouri Baptist Convention) Old Independence has filed a motion with federal Judge D. Brook Bartlett to dismiss the church from the case. Hughes said the church is taking a "wait and see" attitude until the church's lawyer is told what other motions or amendments Old Independence plans to file.

"The conflict is basically set up because there's a lawsuit which is symbolic of the attitude the church must take second place to historic preservation," Hughes explained.

Emphasizing the importance of religious liberty, he continued: "The preservationists are trying to intrude into the rights of the church and impose restrictions on buildings just because they're old. That, in my opinion, is not appropriate."

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(Henderson is associate managing editor of Word and Way, newsjournal of the Missouri Baptist Convention.)

First Black Mississippi
SBC Mission Is Sponsored

By Anne Washburn McWilliams

MOSS POINT, Miss. (BP)--The first black Southern Baptist mission of Mississippi Baptists has begun in Pineview Baptist Church in Moss Point.

All black churches in the state previously have been affiliated either with the National Baptist Convention or one of several other black Baptist conventions.

Allen Webb, director of missions of the Jackson County Baptist Association, called the establishment of the mission "a major break-through in missions. It shows the walls of prejudice have crumbled in Mississippi in the interest of doing maximum work toward reaching the state for Christ.

"It balances our mission perspective," he added. "Previously we have given great attention to missions abroad, but have done so little to help reach a large segment of our population at home. It re-emphasizes the fact we believe 'God is no respecter of persons.'"

In addition to the association, the mission jointly is sponsored by Ingalls Avenue Baptist Church in Pascagoula, Pineview Baptist Church in Moss Point and First Baptist Church in Jackson.

The mission, named Christ Temple, opened for services the first of 1984 in the education building of Pineview Baptist Church. Since, attendance has ranged from 24 to 47.

Eddie Jones is pastor of Christ Temple. He has been working at a shipyard in Pascagoula, but will assume full-time duties as pastor March 1, supported by the four sponsors.

The executive committee of the Jackson County Association voted on Nov. 7 to proceed with plans toward establishment of black missions.

Ingalls Avenue Baptist Church on Nov. 9 adopted a recommendation to help support with \$200 a month a black Southern Baptist mission church in the area of Moss Point and to provide leadership in establishing the mission and in guiding it to become a self-supporting church. Pastor Frank Hendry, said the church adopted the recommendation without a single dissenting vote.

Then J.D. Lundy, pastor of Pineview, Moss Point, recommended Pineview provide space in its educational unit to house the new congregation. The church took action to do so.

First Baptist Church, Jackson, joined the group of mission supporters in mid-January, agreeing to give enough financial assistance that Christ Temple might have a full-time pastor, not bi-vocational.

Jones said, "I'm so uplifted and so excited about this whole thing that I can hardly sleep!"

In addition to his other duties, he has been teaching a regular Bible study at the shipyard, serving as a volunteer counselor at the county youth court and studying through Seminary Extension classes.

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(McWilliams is associate editor for the Baptist Record, newspaper to Mississippi Baptists.)

Four Mission Leaders
Study Missions Work

Baptist Press
2/20/84

LOUISVILLE, Ky. (BP)--A long time leader of missions work in the Southern Baptist Convention went back to school to audit a three week course, "Biblical Basis of Christian Missions."

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"It's been one of the most satisfying experiences I remember having," said Alma Hunt following the completion of the class. "I found it mentally stimulating and spiritually fulfilling," she added.

Prior to her retirement in 1974, Miss Hunt was executive secretary of the Woman's Missionary Union-SBC, for 26 years, leading the denomination in missions education.

She and four friends attended a three week course at Southern Baptist Theological Seminary in Louisville, Ky., taught by John Jonsson.

With the former WMU leader were Catherine Bates, former dean and dean of women at William Jewell College and Georgetown (Ky.) College, Elizabeth Fuller, widow of Southern seminary's sixth president, Ellis A. Fuller, and Akiko Matsumara, current president of the Asian Baptist Alliance and a former vice president of the Baptist World Alliance.

The four women were presented certificates of recognition at the close of the mini-term.

"I'd like to present these certificates of recognition from Southern Baptist Theological Seminary on behalf of the board of trustees, administration, faculty, staff and students to four persons of great commitment and service to our Lord Jesus Christ," said Jonsson, the W.O. Carver professor of missions and world religions at Southern since 1982.

In accepting her certificate, Mrs. Matsumara, wife of a prominent Japanese Baptist minister, urged her classmates to "take in all (Jonsson) would give them. My prime purpose in coming across the Pacific to Louisville was to sit in his class," she continued. "It is a great opportunity for you who live in the States to come and hear him."

"But," she admonished, "with this privilege comes the responsibility to grow, take it in, and then go out as representatives of Jesus Christ."

Mrs. Matsumara studied at Southern during the late 1940s. She was converted to Christianity from Buddhism under the mission service of Dorothy Carver Garrott, daughter of W.O. Carver, founder of the missions department at Southern.

Miss Hunt told students: "I have deep feeling for you. You're young. I've seen several changes in my life and my hope is for the future. With commitment, devotion and personalities I've seen in you during my visit here, I feel hope. You have the ability to speak to all ages with your winsomeness to communicate the love of Jesus Christ to the entire world.

"Although retired from my position at WMU," she added, "I'm not retired from my commitment to Jesus Christ. I'm as ever committed to the cause. I feel refreshed having been here with you. It's given strength to my underpinning and I'm eager to move into the future. I'm prepared for a better day."

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(Photos available upon request from Southern Seminary)

MSC Support Enhances
Involvement, Survey Says

By Patti Stephenson

Baptist Press
2/20/84

ATLANTA (BP)--A survey of Southern Baptist Convention churches and individuals which sponsor Mission Service Corps volunteers found a large majority do so in addition to regular contributions to the Cooperative Program and special SBC missions offerings.

The study, conducted by the Home Mission Board's research division, polled 80 churches and 171 individual sponsors about their involvement as direct supporters of home missions volunteers.

Ninety-four percent of individual sponsors and 81 percent of church sponsors provide MSC funds over and above their regular giving through traditional SBC channels, according to the survey. In addition, 43 percent of individuals said their contributions would most likely have gone to other benevolent causes, Baptist or otherwise, if not to support MSC volunteers.

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Thirty-two percent of the churches reported their MSC gifts would probably not have been given at all if not to MSC volunteers. Less than one-fourth of the churches indicated the funds would have gone instead to their church budget; one-third said they would have opted to send the money through other mission channels such as the Cooperative Program (five percent), SBC mission offerings (10 percent), or other benevolences (18 percent).

Three-fourths of the individual respondents said their church contributions had not been affected by their support of an MSC volunteer, and 12 percent said their church giving had increased. Three percent noted their church giving had decreased.

Almost 60 percent of both churches and individuals gave to MSC because they personally knew the volunteer they supported. MSC sponsorship resulted in increased awareness of and commitment to missions, a feeling of direct involvement in missions, and increased giving, the survey found.

Similar responses were elicited from 101 pastors, ministers of education and directors of missions who participated in a March 1983 Baptist VIEWpoll survey. The majority felt MSC support had not affected giving to the Cooperative Program, and (44 percent of the pastors, 23 percent of the ministers of education and 40 percent of the directors of missions) thought such support had led to an increase in Cooperative Program gifts.

The majority also concurred MSC support had raised awareness of mission needs among churches and associations.

More than 1,000 home missions volunteers have served through Mission Service Corps since it was created by the Southern Baptist Convention in 1977. The HMB estimates the cost of appointing missionaries to do the same work would have totaled \$10 million.

David Bunch, the HMB's Mission Service Corps director, said the survey showed "rank and file Southern Baptists are very loyal to traditional avenues of giving tithes and offerings, but are also willing to go the second mile in responding to Bold Mission Thrust needs."

Bunch noted "instead of siphoning off funds from the Cooperative Program, Mission Service Corps seems to be ventilating available mission funds." The by-product of increased missions awareness pays dividends at home as MSC supporters "become more sensitive and responsive to local mission needs," he added.

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Baylor Student Film
Wins National Award

Baptist Press
2/20/84

WACO, Texas (BP)--Eight Baylor University students recently won first prize in a national film festival for a presentation on world hunger.

"Working for the Harvest" took top honors in the video production category of the National Religious Broadcasters Video, Film and Audio Festival for students.

The 17-minute videotape was filmed in Haiti last fall by radio-television students Kevin Spivey, David Murrow, Rick Thompson, Sid Hill, Clint Bullard, Seliece Caldwell, Andy Burns and Susan Stovall. The crew wrote the script and raised the \$8,000 required to produce the film said Michael Korpi, director of the radio-television-film division of Baylor's department of communication studies.

Korpi accepted the award recently during the National Religious Broadcasters convention in Washington.

Crew member Seliece Caldwell now is director of public relations for the American Lung Association in Dallas and other members are working for production companies in Houston and Hollywood, Calif.

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