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News Service of the Southern Baptist Convention

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February 28, 1984

84-33

**Court Rules For Government
 In Private College Dispute**

By Stan Hasteley

WASHINGTON (BP)--Private colleges and universities--including church-related schools--must indicate compliance with federal anti-sex discrimination laws or see their students lose federal financial aid, the U.S. Supreme Court ruled Feb. 28.

In a unanimous decision that surprised some observers, the high court ruled the U.S. Department of Education acted within the law by stripping students at Grove City (Pa.) College of Basic Educational Opportunity Grants (also called Pell Grants) after the school refused to submit forms indicating it does not discriminate against women.

Attorneys for the college had argued that because the small, once-Presbyterian school does not discriminate against women and receives no direct financial assistance, it should be exempt from the Department of Education's compliance rule.

But the government, with the backing of women's groups, persuaded all nine justices that financial grants to students amount to subsidies to the college, leaving the college under the coverage of anti-sex discrimination laws and regulations.

The bitterly contested case pitted women's organizations against college administrators and advocates of church-state separation, the latter concerned that a decision favorable to the government might have far-reaching applications to church-related institutions in future disputes with the government.

Of particular concern to church-state attorneys such as John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, is whether the decision will encourage the Equal Employment Opportunity Commission (EEOC) to seek to enforce federal hiring practices on administrative and support-level employees at the six Southern Baptist seminaries.

Those schools have already been through one lengthy legal battle over EEOC's demand they file documents regarding their employment policies.

In its Grove City College decision, the Supreme Court did stop short of demanding the school show anti-sex discrimination compliance in all its programs, as opposed to compliance in the administration of financial assistance programs only.

Both the government and supporting women's groups had sought the broader application of the law, reasoning the federal assistance to students indirectly caused dollars to flow throughout all other college programs.

But the high court resisted that argument, ruling instead that Title IX of the Education Amendments of 1972 contains "program-specific limitations" that exempt the college from "institution-wide coverage."

Despite that concession, the court's decision marks a major defeat for church-related and other private schools which had hoped for a ruling harnessing federal regulatory agencies from what they consider intrusion into their internal affairs.

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Ethnics, Blacks Deserve
Full Inclusion: Draper

By Walker Knight

LOS ANGELES (BP)--Southern Baptist Convention President James T. Draper Jr. has called for the full inclusion of ethnics and blacks within the denomination.

"We must fuse ethnics into our denomination, not absorb them," Draper told more than 400 mission leaders at the national language missions conference sponsored by the Southern Baptist Home Mission Board.

"Ethnics must not be the porters, maids and baggage handlers of the SBC," he said. "We must involve them always with dignity and respect."

The denomination presently includes 3,858 units of work among 84 language groups, and about 800 predominantly black churches.

Also, Draper noted, 59 percent of the United States population is considered ethnic, and said the denomination may need to let some Anglo churches die to transfer resources where people are responsive. "The ethnic challenge is one Southern Baptists have not faced up to, and if we don't reach them, cults and others will," he said.

That point was emphasized by Julian Nova, former U.S. ambassador to Mexico, who said in working with Mormons he learned a growing number of the religion's followers are Latinos.

Both Draper and Oscar Romo, director of the HMB's language missions division, called for greater emphasis on language materials.

According to Romo, the future growth of ethnic churches in Southern Baptist life depends on "contextual language literature." By contextual, Romo means materials that include the historical, cultural and religious heritage of the groups, not mere translations of material written for Anglos.

Draper said it was "time to put our money where our mouth is. It's inconceivable we would not make ever increasing proportions of our literature, resources and finances available to reaching ethnics. If not, we send a message loud and clear that says we really are a white, Anglo-Saxon, middle-class denomination," he said.

At the same time Draper called for materials tying the ethnic churches to the SBC, explaining to them who Southern Baptists are.

While this conference did not include blacks, Draper broadened his remarks to include them, saying visits to black Baptist groups and to the Mexican Baptist Convention in Texas had been among his first acts as SBC president. "We cannot let them be stepchildren but we need to include them and dream with them," he said.

Romo said ethnics are adding 345 new units to Southern Baptist life each year. By 2000 A.D. he projects 17,352 new units and the starting of work with 17 additional language groups.

Conference participants also heard California state senator Art Torres of Los Angeles, a Baptist, describe the needs of the Hispanic community for jobs, health care and education. He said the community needs more positive role models, encouragement for young people to enter the professions--including the ministry--and communication in Spanish and English.

Torres and Nova stressed the diversity within the Hispanic community.

Nova, presently director of the Los Angeles Music and Art School, observed today's Hispanic community was created by the convergence of three streams--first, the European stock; second, the native Indians; and third, blacks from Africa.

By the time of U.S. independence, these groups had blended into more than 30 sub-groups, he explained, noting the blending was a result of the findings of a royal study committee in Spain in 1542 which determined the Indians were not animals but human, creatures of God, and equal to any others, he noted.

Nova said Latin America is waiting for the U.S. to make up its mind as to how it's going to relate to culturally different people.

"Our government establishes a foreign policy which suffers from a double standard, forgetting we are still essentially a revolutionary society," he charged. "Revolution and turmoil were the very essence of our beginning. Often we side with those forces which side with privilege and deny a free political voice."

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Walker Knight, longtime Home Mission Board staffer, is now publisher of the independent paper, SBC Today.

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

Reagan Asks Public Support
For School Prayer Amendment

By Stan Hastey

Baptist Press
2/28/84

WASHINGTON (BP)--Stepping up his offensive for restoring organized prayer to the nation's public schools, President Reagan called on citizens to pressure Congress to pass his pending prayer amendment.

During his weekly radio address, broadcast Feb. 25 from Camp David, Md., Reagan concluded his latest such appeal by declaring: "If ever there was a time for you, the good people of this country, to make your voices heard, to make the mighty power of your will the decisive force in the halls of Congress, that time is now."

At the outset of the five-minute address, Reagan said the 1962 U.S. Supreme Court decision banning state-prescribed prayer in public schools reversed "nearly 200 years of our nation's history" when school prayer "was considered a natural expression of our religious freedom."

He added: "Sometimes I can't help but feel the First Amendment is being turned on its head. Because ask yourselves: Can it really be true that the First Amendment can permit Nazis and Ku Klux Klansmen to march on public property, advocate the extermination of people to the Jewish faith and the subjugation of blacks while the same amendment forbids our children from saying a prayer in school?"

As he has done often during his campaigns for the presidency and since taking office more than three years ago, Reagan insisted he seeks a "voluntary" school prayer amendment.

Nevertheless, according to the president's liaison with conservative religious groups, Carolyn Sundseth, the amendment would empower state legislatures and local school boards to pass laws and regulations requiring prayers be said in their jurisdictions.

The closest the president came in his radio address to backing up the claim the proposal would provide for "voluntary" prayer was the assurance "our amendment would ensure that no child would be forced to recite a prayer."

On other occasions, administration officials have explained this to mean children and young people who object to the recitation of prayers in their classes would be excused from participating.

Despite announced plans in recent weeks to bring the prayer amendment to the floor of the Senate immediately after the body returned from a President's Day recess Feb. 21, majority leader Howard H. Baker Jr., R-Tenn., now says the proposal is not likely to be debated until about March 6.

That is the day Reagan is expected to call once more for passage of his amendment in a speech to the National Association of Evangelicals.

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Revival Fire Gets
Literal In Louisiana

By Marv Knox

BOSSIER CITY, La. (BP)--Flames caused \$1 million in damage to First Baptist Church in Bossier City, La., Feb. 22, but they didn't singe the spirits of the congregation.

The blaze decimated the choir loft-baptistry area, and soot marred the rest of the rooms' white interior.

Pastor Fred Lowery spoke to the members of his church less than 24-hours after the fire when assembled for revival services which had begun the previous Sunday. The fire didn't cause them to miss a service; they just moved to the auditorium of nearby Airline High School.

"Our people refused to be discouraged," Lowery said later. "In fact, we are excited."

Part of their excitement has come because of what happened during their revival led by Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., and former president of the Southern Baptist Convention.

The church baptized 14 persons the night of the fire. The next evening 40 persons made professions of faith in Christ. "Somebody told me if I had Bailey Smith here, my church never would be the same. I'm not sure now what they meant," Lowery joked, referring both to the fire and the decisions made in services.

The last people left the building about 10 p.m. and Bossier City firefighters arrived at 11:08. It took about 45 minutes to get the blaze under control. The fire started in an electrical transformer located behind and beneath the baptistry, said Sonny DePrang, director of the Bossier City Fire Prevention Bureau and a member of the church.

"The baptistry acted just like a chimney, sweeping the flames straight up the back of the building," DePrang explained. "This helped contain the fire, because it went up and not out." He noted the church's other buildings were protected by fire walls which completely separated them from the sanctuary, adding, "That's what really saved us."

A good insurance policy helped, too, said Jerry Squyres, minister of education and acting administrator. Although estimators had not yet arrived at a final cost of damages, he said the entire bill will be covered by insurance. He said the church will worship at Airline High School until its sanctuary is repaired. Sunday school will continue to meet at the church.

The church's laypeople share the optimism of their staff members. "Of course, we were shocked and grieved to a certain extent, but the fire hasn't caused us to doubt," said longtime member John McConathy. "It brought us closer together, determined to make something out of what could have been disastrous."

Don Johnson, chairperson of the church's building committee, insisted, "We're right in the middle of a building program; this fire won't change it, just add to it."

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Annie Armstrong Leaves
Rich Legacy Of Missions

Baptist Press
2/28/84

ATLANTA (BP)--Annie Armstrong, sometimes called a "Baptist saint," left Southern Baptists a rich legacy in missions and missions education, the author of a new biography on her life told SBC Home Mission Board staff members.

The biography, entitled Annie Armstrong: Dreamer in Action, was written by Bobbie Sorrill, associate executive director for missions education at Woman's Missionary Union, SBC, in Birmingham, Ala. It was scheduled for release March 1 by Broadman Press.

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Armstrong was the first executive secretary of Woman's Missionary Union, from 1888 to 1906. The Annie Armstrong Easter Offering for Home Missions is named in her honor. "Those two facts were almost all I knew about her when I started work on the biography," Sorrill said.

Although she's been called a "Baptist saint," Armstrong had "warts like all of us," Sorrill said. She was "an extraordinary, unbelievable woman" who stood six feet tall--"a stalwart of strength."

Abounding with energy, she held three full-time jobs at once, but was not paid for any of them, Sorrill said. She was simultaneously president of the Women's Baptist Home Mission Society of Maryland, corresponding secretary of WMU and corresponding secretary of the Maryland Missions Room, a literature and publications organization of Maryland Baptists.

Described as "a model of local involvement in missions," she was active in Seventh Baptist Church, Baltimore, and Eutaw Place Baptist Church, Baltimore, where she taught the infant class for more than 30 years.

"She was a pioneer who saw needs and sought to meet them," Sorrill added. Concerned about poor and indigent people, "Miss Annie" worked diligently at the Home of the Friendless in Baltimore, a home for incurables, the Bayview Mission, several hospitals and mothers' clubs.

In support of Baptist home missions, Miss Armstrong was heavily involved in projects to provide food and clothing for American Indians, especially in Oklahoma; helped promote nationwide a project to build a Baptist church in Havana and worked in developing women leaders among black Baptist churches.

As WMU "corresponding secretary," she wrote almost daily, voluminous letters to the executives of the Home and Foreign Mission Boards.

It was Annie Armstrong who began in 1895 the WMU "Week of Self Denial" for missions, which was the forerunner of the Week of Prayer for Home Missions and Week of Prayer for Foreign Missions.

Sorrill listed a dozen accomplishments Armstrong left "as a legacy" to Southern Baptists: WMU and its organizations, WMU support of the convention and its boards, an emphasis on the primacy of the state conventions, the beginning of missions literature, prayer support for missionaries, the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering,

An emphasis on stewardship and tithing, personal care and concern about missionaries and their families, mission action, mission emphasis in Sunday school, mission emphasis on seminary campuses, retirement benefits for ministers, and home missions programs dealing with language missions, black church relations, church loans, pioneer missions, mountain missions, interfaith witness, cities, associational work, and Christian social ministries.

"She helped make us a missions-minded denomination and perhaps set in place the strongest mission support operation which ever has existed in the modern church," Sorrill concluded.

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Court Agrees To Settle
'Shared Time' Dispute

By Stan Hastey

Baptist Press
2/28/84

WASHINGTON (BP)--The U.S. Supreme Court announced Feb. 27 it will decide if local school districts may lease classroom space from parochial schools to provide special education programs to nonpublic pupils.

In specific dispute is an eight-year-old policy of the Grand Rapids, Mich., public schools of leasing such space from parochial elementary and secondary schools to provide services such as remedial and enrichment reading and math courses, as well as art, music and physical education courses.

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Under the program, public school teachers go into the leased parochial schools, carrying with them signs with the words "Public School," which are posted on the doors of classrooms used. In addition, religious artifacts and symbols must be removed before the public school teachers begin their instruction.

The high court agreed to hear the dispute, brought by the Grand Rapids schools and the state of Michigan, after two lower federal courts struck down the policy as a violation of separation of church and state.

Both courts concluded the policy runs afoul of the First Amendment's prohibition of an establishment of religion, because it has the effect of aiding religious schools and excessively entangling state officials with parochial school administrators.

But in their appeal to the nation's high court, the school board and the state of Michigan argued the case "impacts directly on the ability of states and local school districts to meet creatively their educational obligations, particularly to those who have special needs."

Careful monitoring over the first six years of the Grand Rapids program yielded no evidence, they argued further, city or state officials became excessively involved in the internal affairs of the church schools or any children in such schools were indoctrinated during classes provided in the "shared time" program.

In asking the high court not to hear the case, an attorney for the six Grand Rapids taxpayers who originally protested the program argued the lower courts were right. The "end result" of the program, he wrote, "is to subsidize with tax dollars the teaching of important parts of the curriculum of sectarian schools."

The requirements that teachers carry the "Public School" signs and that classrooms be "desanctified" amount to "a fictional device to provide the public school district access to the sectarian schools," he argued.

Because the Supreme Court's oral argument calendar is full for its present term, the Grand Rapids case will not be argued until sometime after the court reconvenes Oct. 1, 1984 for a new term (83-990, School District of Grand Rapids v. Ball).

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Home Mission Force
At Record Level

Baptist Press
2/28/84

ATLANTA (BP)--The Southern Baptist Home Mission Board recorded an 18 percent increase in missions personnel last year, boosting the total home missions force to a record 3,792 persons, reported Irvin Dawson, director of the HMB's missionary personnel department.

The board approved or appointed 630 new missions workers during 1983, the second largest number of appointees during a single year, he said. In 1982, 693 new workers were assigned.

The figure reflects a net increase of 368 missions workers over the 1982 total of 3,424, said Dawson. Differences in the net increase and the actual numbers of appointees stem from resignations or congregations reaching self-supporting status and picking up full support of HMB-approved pastors, explained Dawson.

The bulk of the home missions force was comprised of persons receiving church, language or field pastoral assistance, he noted.

Church extension and language missions workers numbered nearly 75 percent of the total 1983 home missions force, said Dawson. The HMB's church extension division supported 1,475 missions workers at the end of 1983; language missions workers totaled 1,362, he explained.

Texas remained first in number of home missions personnel assigned to work in the state with 361 workers; California ranked second with 355.

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"This increase in missions personnel reflects the growing concern of Southern Baptists to reach this nation with the gospel," said William G. Tanner, HMB president. "Southern Baptists have proven again they take Bold Mission Thrust seriously and are willing to answer God's call to witness and minister, as well as provide the resources to expand our home missions force."

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Charismatic Pastor
Resigns In Dispute

Baptist Press
2/28/84

FORT WORTH, Texas (BP)--A charismatic Southern Baptist pastor recently resigned from his church rather than face a court-ordered vote that could have fired him.

Jim Tate, pastor of Broadview Baptist Church in Fort Worth, Texas, was brought to court on Feb. 1 by disgruntled church members who accused Tate of breaking up a January meeting in which members were prepared to vote to fire him.

Judge Michael Schattman issued a temporary injunction requiring church members vote March 14 on whether to dismiss Tate.

Members claimed Tate was leading the church away from traditional Southern Baptist practices and emphasizing charismatic practices such as speaking in tongues and divine healing.

Rather than wait for the March meeting, Tate resigned, saying he may start a new work. If he does begin a new congregation, Tate said, it probably won't be Southern Baptist, since many in the denomination oppose a charismatic emphasis.

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Furman Receives
Grant From Duke

Baptist Press
2/28/84

GREENVILLE, S.C. (BP)--The trustees of the Duke Endowment have awarded a special grant of \$475,000 to Furman University for specific educational purposes in 1984 bringing to \$1,486,000 the amount Furman will receive from the endowment during the current academic year.

This special grant will provide: \$250,000 for faculty salaries; \$80,000 for scholarships; \$55,000 for support of the library; \$30,000 for faculty development; \$20,000 for matching funds; and \$40,000 for special projects.

Since its inception in 1924, the Duke Endowment has provided approximately \$25 million to Furman. In addition to other nonprofit organizations in North and South Carolina, the endowment also provides gifts to Duke University, Davidson College and Johnson C. Smith University.

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Missouri Colleges
Join Urban Thrust

Baptist Press
2/28/84

LIBERTY, Mo. (BP)--William Jewell College and Missouri Baptist College have announced the creation of a cooperative urban studies and ministries program.

Boards at both colleges have approved the Baptist Metro-College Consortium of Missouri, an arrangement which will initially concentrate in urban ministries in Kansas City and St. Louis.

The program will begin with shared ministry efforts such as revival teams and mission programs, cooperation with metropolitan Baptist associations and other Southern Baptist groups in such urban ministries endeavors as Mega-Focus and the exploration of joint teaching programs, faculty exchange and student exchange.

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California WMU Leader Organizes
Prayer Network For Summer Olympics

By Todd Turner

LOS ANGELES (BP)--Patty Flemming, Baptist Women's director for California, has formed a nationwide prayer network to undergird Southern Baptists' ministry efforts during the upcoming summer Olympic Games.

Flemming, a resident of Anaheim and member of Mid Cities Baptist Church in Westminster, first had the idea of a cross-country prayer chain when she attended one of the early organizing sessions of Summer Games Ministries, a joint outreach venture of the Southern Baptist General Convention of California, the Southern Baptist Home Mission Board and six local Baptist associations.

As she listened to dozens of suggested ways Southern Baptists could minister during the Olympics, Flemming thought, "Lord, you know this just can't get done unless there is prayer."

After a prayer task group was formed, Flemming wrote Woman's Missionary Union state directors, asking them to participate in a prayer network and to spread the word "to other special pray-ers they might know" in their states.

Within days, Flemming began receiving enthusiastic response. "Every one who wrote said 'thank you for the privilege of being a part' of the prayer ministry," she reported.

Flemming has also carried the message to California WMU house parties; other members of the prayer task group have written all the WMU leaders in the Los Angeles Baptist Association to enlist their support.

Network members will be linked through a monthly newsletter listing timely, specific needs of SGM as a whole, as well as those of the volunteer staff. "When you know something about what is going on, it's easier to pray," Flemming explained. "I feel we have to have personal needs (to pray for)--we don't just say 'Lord, bless Summer Games Ministries.'"

The WMU leader added excitement has entered her own prayer life as she has made specific prayers and seen them answered. The newsletter will contain answers to prayer as well. "I really feel prayer is a power force," she said.

Though the network has been enlisting WMU members, it is open to anyone, Flemming added. She sees it as a way people who can't be involved in other ways, particularly shut-ins, can have an integral part in the Olympic ministry.

While most of the prayer volunteers will be joined by mail, Flemming hopes to hold one big "final push" prayer gathering in the Los Angeles area before the Olympics begin July 28, and is encouraging prayer network members across the country to hold similar prayer meetings.

Persons interested in joining the prayer network can contact Flemming through Summer Games Ministries, 445 W. King Blvd., Los Angeles CA 90037.

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(Turner is a Mission Service Corps volunteer working with Summer Games Ministries.)

Today's Chaplains Attempt To Be
God's Minister To The Troubled

By Elaine Furlow

Baptist Press
2/28/84

ATLANTA, Ga.(BP)--Chaplains fill in the gaps.

When the emotional hurts of a patient go beyond the healing ability of medical science; when iron bars keep most Christians from visiting the prisoners; when military service strips a person from his religious roots; when vocations put people in locations out-of-sight and out-of-mind of most churches--chaplains offer the gospel and themselves.

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Bill McKinney, a physician at North Carolina Baptist Medical Center knows first hand how effective chaplains can be. He quotes Frederick Nietzsche, the German theologian who observed, "He who has the 'why' to live can live with almost any 'how.'"

"So very often doctors are asked to chase the 'hows,'" McKinney said. "We lose sight of the 'whys.' The 'whys' are the beauty of God and forgiveness. We're the 'how,' but chaplains are the 'why.'"

Chaplains are ministers serving in unusual places, such as hospitals, prisons, the military, even motels and racetracks. In these places of loneliness, sorrow or boredom, chaplains add an extra dimension--explaining the 'whys,' providing counseling, teaching, preaching, or whatever help is needed.

Last year, Southern Baptists endorsed more chaplains than at any time since World War II. Now 1,600 are authorized to serve--from the monotonous assembly line to the military firing line.

Chaplaincy is growing because more people need help, said Carl Hart, director of the Home Mission Board's chaplaincy division, "and these people often are not in the pews on Sunday morning. The chaplain is trained to minister to people with problems, people who very often are in crisis."

A unique setting demands a flexible and sometimes unusual approach. Hart, himself a former prison chaplain, recalled how he used to get a handful of greeting cards and walk up and down the cell blocks. "You got anybody sick? Anybody in your family you need to write?" he asked. Inmates who otherwise would have nothing to do with religion responded eagerly.

Chaplains must also be flexible because they minister to all faiths--and people with no faith at all.

Of all Southern Baptist chaplains, more than half are in the military--430 on active duty, another 400 in the reserves. Each branch has quotas based on the strength of the denomination in the United States.

Hospital chaplaincy has enjoyed a spurt of popularity in the past two decades, as hospital administrators began to recognize chaplains as part of the healing team. More than 400 Southern Baptists are endorsed as hospital chaplains.

But Bob Duvall, HMB staffer specializing in hospital chaplaincy, pointed out "we're losing some chaplains as states cut their budgets. If a state hospital has to cut, it tends to think it can cut the chaplain because he's not 'essential.'"

That attitude is frustrating.

"In nose-counting," Duvall continued, "it's hard to show how many times you have helped an employee get his life back together, or alleviated an angry situation that would have gone on to a lawsuit. Chaplaincy is a great help. But it's not always easy to prove its value in black and white."

Hart sees the biggest expansion for chaplaincy coming in industry--chaplains in the workplace. "If the head of a company asks me why he should hire a chaplain, I just ask if his company has problems with absenteeism, alcoholism, morale. Chaplaincy is a way to salvage your best employees, a way to help those in trouble."

A study by Dale Massi, professor of social work at the University of Maryland, shows a company usually spends 60 percent less to rehabilitate a worker who is performing poorly because of personal problems, than to hire and train a new worker.

Today about 5,500 companies offer counseling help of some kind to their employees. And the time is ripe, Hart believes, to venture into other areas. In the past six months, he has talked with large construction companies, computer firms, and textile factories--all of whom expressed interest in hiring a chaplain.

But money can be a problem. The Home Mission Board has never funded chaplains, although two, in innovative programs, receive mission money now. Most chaplains are paid by the company, hospital, prison agency or military branch that hires them.

One solution to current funding problems is expanded use of volunteer chaplains. Two states, North Carolina and Florida, have pioneered in matching volunteers with places that need chaplains--whether "on call" for counseling in crises, or spending a set number of hours in visitation at prisons or convalescent centers.

Hart also sees an increasing number of chaplains working in local law enforcement--city and county jails, police and sheriff departments. This ministry is not just to the offender, but to the staff, who suffers from irregular schedules, stressful encounters and frustration.

Once the word "chaplain" evoked the image of the uniformed minister serving in the military. Not necessarily so today. From the county jail to the company plant, chaplains minister where many cannot go, and where special skills are needed to minister.

"The word 'chaplain' has established an image that can open doors for ministry," said Hart. "Often when some think of 'pastor' or 'missionary' they think of one who will attempt to change or convert a person to another belief. When they think of 'chaplain,' however, they think of one who helps."

Jesse Hood, chaplain at Churchill Downs in Kentucky, summed up the essence of chaplaincy: "It is just accepting people where they are, and where you find them--in my case, the backside of a racetrack. The church can't stand back and say, 'Because of their lifestyle, we're not going to minister.' These are people, just like any other. There should be a ministry here."

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(Adapted from the September-October issue of MissionsUSA, the Home Mission Board's magazine.)
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