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Father Donates Kidney  
In Routine Of Giving

By Frank White

BSSB-F

84-144

NASHVILLE, Tenn. (BP)—Chester Russell is a man with an attitude of giving and for him, donating a kidney to save the life of his son, Phil, was not an unusual act.

Even though Phil's body rejected the donated kidney two months later, Russell said he would do it again if he had the chance to help his son have a better life free from a dialysis machine.

Russell, 64, editor of the Home Bible Study Guide, a publication of the Southern Baptist Sunday School Board didn't stop to think about whether he would give the kidney when doctors said that his son needed a transplant.

"Others in the same circumstance would do the same thing. It's no different from a mother staying up all night with a sick child," Russell said.

Phil, a professor of sensory biophysics at Northwestern University, Evanston, Ill., was diagnosed a diabetic when he was four, Russell explained.

The disease had been controlled by diet and medication. But, at 31, Phil began to experience kidney failure last January. Although dialysis for 40 minutes, four times a day was an immediate solution, doctors recommended a kidney transplant.

Russell said he was motivated to donate his kidney to help his son through "the giving love of God. Some people look at me as a hero. I don't have a halo and this didn't give me one," Russell insisted.

Donating a kidney is not an unusual instance in Russell's life because giving is an integral part of his lifestyle, explained Rhoda Royce, Russell's daughter, also an employee of the board.

"He has often given things most people would not be willing to give," she said. "To me he is a hero, but this is not the only reason."

Phil returned to much of his normal routine at Northwestern University after the early August transplant operation and indications gave hope that his body was accepting the kidney. But, in early October, Phil returned to the hospital and learned that his body was slowly rejecting the kidney.

"I'm glad I had the chance to try to help Phil," Russell said after learning that the transplant was not working.

"This doesn't change things at all. It was an opportunity for me to try to free Phil from the dialysis treatments. We were hopeful that it would work but we knew it was risky business we were dealing with when we started. We weren't surprised but we were disappointed," Russell said.

Phil will return to regular dialysis treatments. While another transplant is not impossible, it is less likely that Phil's body would accept a transplant from someone not closely related, Russell explained.

Phil's mother and sister were tested earlier and found not compatible for the transplant.

Russell's matter-of-fact attitude about the donation grows out of his giving lifestyle, Phil said. "When you give in little things, the big things don't seem so heroic," he added.

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Doctors counseled Russell to insure he was mentally prepared for the operation. "The doctors insisted that I think about it, but my mind was made up from the beginning," Russell said. Russell likens the kidney donation to giving blood. "I've donated blood since I was 22," he said.

An early experience with donating blood may have aided in his willingness for an organ donation, he pointed out. While a student at Southern Baptist Theological Seminary, the Baptist Hospital in Louisville, Ky., asked Russell to give blood for an emergency case even though he had donated two weeks earlier.

"When I got there, I found the patient was the wife of a fellow student who needed blood while having a baby. They couldn't find anyone else with the blood type to match," he said.

"God gave me that unique opportunity. I've had a great delight in that," he said. "That experience would lead me again to do the same thing."

Russell truly considers his sacrificial giving to be routine, his daughter explained. "He is embarrassed at the attention it has created but he agrees to it (the publicity) because it might help others," she said.

Russell would like to persuade others to consider a regular blood donation program. And, he encourages people to let relatives know of a willingness to be an organ donor. "They will be the ones who have to make the decision in case of a sudden death," he pointed out.

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

Webb Named Editor  
Of Illinois Baptist

FMB-N  
Baptist Press  
10/8/84

SPRINGFIELD, Ill. (BP)--William R. "Bill" Webb has been named to succeed Robert J. Hastings as editor of the Illinois Baptist and director of the office of communications of the Illinois Baptist State Association.

Webb, 34, has been a staff writer in the news and information services department of the Southern Baptist Foreign Mission Board since 1981.

A native of Mt. Vernon, Ill., he holds a journalism degree from Southern Illinois University, Carbondale, and has completed two-and-a-half years of work toward the master of divinity in Christian education at Southern Baptist Theological Seminary, Louisville, Ky.

He and his wife, Susan, are the parents of two sons, Justin, nine, and Mark, seven.

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Multi-Dimensional Preaching  
Needed To Help Families

By Jim Lowry

BSSB-N  
Baptist Press  
10/8/84

ORLANDO, Fla. (BP)--Southern Baptist preaching must be multi-dimensional if it is to successfully address the numerous issues facing families today, according to Harold Bryson, preaching professor at New Orleans Baptist Theological Seminary.

"When you preach the Pollyanna concept of the family, there is a danger in leaving the illusion that only the traditional family exists," Bryson said. "That's not meeting needs.

"Sixty percent of the people who need help today go to a minister first," he said. "The more we address the areas where people are hurting, the more they will come to us so we can share with them the Bible, the church and the gospel.

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"These are the only answers for the families, because the secular city has provided no alternatives except superficial relationships, live-in arrangements and genetic engineering," Bryson continued. "We need to move away from surface relationships."

Bryson, speaking at a conference on preaching at First Baptist Church, Orlando, said today many Southern Baptist preachers successfully are directing sermons to the needs of people.

"People will listen to what they need, and they are being helped particularly in many small churches where pastors stay for years to help members through the crises of life," he explained. "Relationships are the key."

"Pastors in these small churches may not have the statistical success about which they read all the time, but they are taking the time to develop deep, intimate relationships which allows church members to see their humanity," he added.

"The woods are full of pastors in the Southern Baptist Convention who have endeared themselves to people by their willingness to be with them," he said.

Bryson said the world's success standards of selling more, making more and accomplishing more have oozed into the pastorate. He encouraged pastors to be faithful to sow where they are. He warned it is impossible to force people into professions of faith and baptism.

Some of the major issues which face families include finances, roles, conflict, in-laws, communication and sex, according to Bryson.

"The preacher needs to address all of these issues either directly or indirectly," he continued. "There is no list in the Bible for resolving husband-wife conflicts, but there are insights in the Bible which deal with conflict."

When speaking to the needs of married church members, there are several stages of the relationship which should be considered. For instance, there are people who are recently married, and others have just experienced the children leaving home.

Another group to be considered is those persons who are considering marriage. These persons are single, but would like to be married or are planning marriage. Bryson said the world is addressing marriage and saying it is not in vogue. People need to be married out of commitment, not emotionalism.

There also is a segment of singles in many churches which has developed a support group into "the synthetic family." The preacher needs to address single persons who either choose not to be married or have not found the right mate. Bryson said the single lifestyle is not the norm for society, but according to the Scripture, it is a legitimate lifestyle.

On the question of divorced persons, Bryson encouraged preachers not to attempt to settle right and wrong, "because the Bible settled that just like any other sin.

"We ought to proclaim forgiveness and go and sin no more," he said. "Don't preach what is right and wrong with divorce to divorced people, but empathize with their hurts to help them make it through the day and week."

Needs of widowed persons related to dealing with grief also should be addressed from the pulpit, Bryson said.

"There are a lot of people in nearly every congregation facing some or all of these problems," he explained. "If we are not careful, we will be one-dimensional."

"Preaching can affect communities," Bryson says. "If we bring problems out of the closet and discuss them, it will show you to be a sensitive person with whom people can talk. It creates awareness and identity which lets people deal with problems instead of keeping secrets."

"The secular world is offering alternatives such as sex before marriage, affairs, sharing apartments and children outside family," he said. "We can offer the Christian alternative."

"There are Christian people living in apathy who can be helped by encouragement that their marriages can be better," he continued. "Some people have good marriages and want them to be better. Other people are living in marriages that are not good enough for marriage but not bad enough for divorce.

"We often preach to people about their problems rather than challenging them to improve their lives," he said. "We need to preach a divine discontent encouraging everyone to seek a better Christian experience about what ought to be in their lives."

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(EDITOR'S NOTE: This is the last in a series of three articles on the effect of fighting on Baptist work in Central America.)

Nicaragua Baptists Struggle  
To Survive War, Revolution

By Eric Bridges.

Baptist Press  
10/8/84

OCOTAL, Nicaragua (BP)—When Edmundo Paguaga couldn't take it anymore, he gathered his family and moved south.

Paguaga, a Nicaraguan Baptist pastor, used to lead a church about six miles from the Nicaragua-Honduras border. But the church died. One by one, Baptist families terrorized by the "contras"—Nicaraguan rebels based in southern Honduras and Costa Rica—left the border area. Paguaga stayed until a grenade destroyed his house.

He resettled in Ocotal, a better defended city in northern Nicaragua, and became pastor of the Baptist church there. Ocotal has been attacked, too, but Paguaga doesn't want to move again even though he still has problems. "I have to watch what I preach," he says. "I stick to the Bible. If I say something out of line on the one hand I could be arrested by the police. If I say something on the other hand I could become a target for the contras."

The Paguaga family, like all other Nicaraguans, find themselves in the middle of a historical shift of gears. Some have lost their lives in that shift; more have had to learn to live with suffering, violence and change.

First, a 1972 earthquake destroyed the capital, Managua, creating more than 200,000 refugees in a single day. Then the bloody national revolution climaxed in 1979 with the overthrow of the long dictatorship of Anastasio Somoza and the victory of the Marxist-oriented Sandinista National Liberation Front. Fifty thousand died. Now the contras fight to oust the Sandinista government.

The Nicaraguan revolution marked its fifth birthday in July. How are Nicaraguan Baptists today? They've lost four churches in the north because of fighting along the Honduran border. At least one pastor and his family live as refugees. A Baptist health clinic has been destroyed; four more have closed in the war zone.

Last December Baptist health worker Ana Julia Lopez, 22, was marched to a river bank in Rio Blanco and stabbed to death by a band of contras. Other young Baptists have died as soldiers. With a new military draft in effect, mothers fear more deaths.

A sluggish socialist economy, drained by a massive Sandinista military buildup and U.S. economic sanctions, has created chronic shortages of food, medicine and other essentials. Some pastors, unable to feed their families, depend on aid from the national Baptist convention.

Baptist Hospital in Managua runs without sterilizing equipment, a clothes dryer or enough medical supplies and food. "We tell our pastors to tell their members not to get sick," says Baptist convention worker Pablo Garcia.

The four Southern Baptist missionaries who worked in Nicaragua—literature workers Stanley and Glenna Stamps and music promoters Ed and Kathy Steele—left in 1982 on the recommendation of Baptist leaders. The Stampses transferred to Honduras, the Steeles to Panama.

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"The first and most important factor was (the missionaries') own personal safety," explains Tomas Tellez, executive secretary of the Baptist Convention of Nicaragua. "Bombs don't distinguish between North Americans and Nicaraguans." He adds that in the politically charged atmosphere of Managua, innocent words or actions of missionaries, particularly North Americans, can be used against the churches they serve.

Tellez doesn't rule out Southern Baptist missionaries returning when the "situation has stabilized a bit more." The literature ministry begun by the Stampses continues under convention leadership and still receives books from the Foreign Mission Board's Spanish publishing house in Texas.

Baptist work in Nicaragua is largely the product of the American Baptist denomination. Southern Baptists were invited in the 1970s to send missionaries to assist in the specialized ministries. One American Baptist missionary family from the United States remains, but has been forced to move south because of frequent contra attacks in the north.

For all their troubles, Nicaraguan Baptists, like their counterparts in El Salvador, are growing. Sixteen new churches have started in the last five years. The convention now counts 60 churches and 140 mission points with more than 6,000 members. A new program challenges Baptists to double the number of churches within two years.

Nationally, evangelical Protestants number about 400,000, approximately 14 percent of the 2.9 million population. The Roman Catholic Church claims most of the remaining population.

During the revolution, a National Guard tank blew up Managua's Genezareth Baptist Church because of pastor Jairo Gutierrez's preaching on social issues. But the church stands again. "We still have no pulpit," Gutierrez admits. "We work with what we have."

Genezareth members have labored to vaccinate their community against disease, to achieve literacy, clear out clogged sewers. Now about 20 young people and adults are building makeshift houses for poor people on 10 community-donated acres. They use any materials they can find—wood, tin, cardboard. Their dream: 150 houses with a little chapel in the middle.

On a national scale, Baptists work in disaster relief, clean water projects, technical training and health clinics. Southern Baptist relief funds have helped, even after the missionaries left in 1982.

But Baptists and other Christians in Nicaragua are struggling to come to terms with something that transcends immediate physical needs: the revolution. The "process," as it is often called in Nicaragua, didn't end with the victory of the Sandinistas in 1979. Now it affects every aspect of life, including religion.

The Sandinistas declare there is "no contradiction" between Christianity and their revolution. "We overthrew an unjust regime, they reason, and now every Nicaraguan is needed to rebuild the country. Several Roman Catholic priests are high-ranking government officials. Even the atheists in the Sandinista camp admit (publicly at least) that religion will never die among the profoundly religious Nicaraguans.

But the Catholic-government relationship has been stormy. Some high-ranking church officials charge the Sandinistas are betraying the ideals of the revolution and attempting to manipulate and divide the church. In the conflict, church buildings have been taken over by Sandinista mobs and personal attacks made on church spokesmen.

Protestants have had better relations with the government, though the regime has verbally attacked evangelicals more than once and forcibly closed numerous Miskito Indian churches in the war zone. Baptist leaders have been prominent government supporters and vocal critics of U.S. military aid to the contras. They deny they've been pressured to make public statements.

"One of the things that has distinguished us as evangelicals is that we've been open to dialogue with the government. And the government has been open to the dialogue," says convention president Gonzalo Mairena. "We want to be part of the (revolutionary) process, not victims of it," adds Pastor Elmer Barahona.

But there have been victims: churches, relationships, even families. Some Baptists wholeheartedly support the new order; some actively helped bring the Sardinistas to power. Others opposed them.

Convention worker Pablo Garcia, a respected "pastor to pastors" among Baptists, tries to make peace when churches split over politics. "These are not momentary conflicts," Garcia explains. "There is shouting and strong confrontations.... It's only with God's help that we have held these churches together."

But in Diriamba, the pastor and young people left the church to form a new one. "So now Diriamba has one church that is revolutionary and another that is very conservative," says Garcia. But they still work together, he adds. "They are good Baptists."

Influential Baptist pastor Eugenio Zamora summarizes the situation: "Where you find two Baptists, you find three opinions!" Zamora's own family is a case in point. His son is a Sardinista, but one of his daughters rejects the revolution. When the family gets together, says another daughter, "We don't talk about it."

The division even extends to the United States. Another Zamora daughter, who lives in Tennessee, has been physically threatened in person and over the telephone by anti-Sandinista Nicaraguans living in the United States. Phony stories have been circulated that Zamora himself was shot, terrifying stateside family members and friends.

For evangelicals in Nicaragua, the problems, the pain, the contradictions for Christians living in that revolutionary country won't end this year or this generation. But Baptists say they intend to be part of "the process." And they expect to survive.

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(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press.

Braidfoot Claims Lotteries  
Conflict With Government's Role

By David Wilkinson

Baptist Press  
10/8/84

WASHINGTON (BP)—State-operated lotteries involve government in an activity that is "inherently a contradiction" of its constitutional responsibility to "promote the general welfare" of its citizens, a Southern Baptist expert on gambling told a U.S. Senate subcommittee in oversight hearings.

Larry Braidfoot of the Southern Baptist Convention's Christian Life Commission was one of eight expert witnesses to testify before the Subcommittee on Intergovernmental Relations of the Senate Committee on Governmental Affairs.

Others presenting testimony included Martin Puncke, director of the Maryland lottery, and Daniel Bower, president of Scientific Games, an Atlanta-based corporation which has spent more than \$1 million promoting lottery elections in California, Oregon, Missouri and West Virginia.

Braidfoot told the lawmakers research has convinced him the lottery issue represents "a moral choice about the role of government" that is much broader than the particular moral persuasion of any religious group.

He took particular aim at Bower and Scientific Games, frequently utilizing their own public statements and research. In response to Bower's claim that objections to lotteries are based on "myths," Braidfoot argued the lottery constitutes a regressive source of taxation which exploits the poor and ethnic minorities, does not reduce illegal gambling and contributes to the growth of problem gamblers.

Quoting statements from an address by Bower in Las Vegas, Nev., Braidfoot noted Bower was aware his "product attracts individuals on the lower income strata of society and on the low end of the educational and professional ladder."

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Recent studies by Scientific Games, he added, indicate lottery games—particularly the lucrative player selection games—are far more popular in lower socio-economic neighborhoods and those of ethnic minorities. "These neighborhoods are consciously targeted by the lottery to exploit the sense of desperation to be found there," he said.

Braidfoot said findings of law enforcement officials contradict the claim legalization of gambling eliminates or reduces illegal gambling and its ties to organized crime. He called attention specifically to a report by Attorney General Greg Smith of New Hampshire "who recommended against doing business with Scientific Games because of numerous connections with organized crime."

He also pointed out compulsive gambling has been classified as a mental disorder by the American Psychiatric Association and that estimates indicate the number of compulsive gamblers in the U.S. is at least eight million. A lottery, with an emphasis on accessibility and convenience of betting, "puts the state in the position of being the huckster that promotes the very activity which is detrimental to the health of the individual," he claimed.

Braidfoot said an analysis of a recent study by Scientific Games revealed that the 4.7 percent of the New Jersey adults who play the "Pic-3" game daily average spending more than \$900 annually. "That," he said, "is extreme."

"Few things," he concluded, "would seem more inconsistent than the government which supposedly exists for the benefit of the citizens to be the one promoting a 'game' which contributes to the growth in the number of problem gamblers."

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Nigerian School Principal  
Shot by Former Student

FMB-N  
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10/8/84

JOS, Nigeria (BP)—The principal of Baptist High School, Jos, Nigeria, arrived early for work one morning in September and was shot by a former student hiding in his office.

Musa Balewa, whose condition has been upgraded from critical to serious, was shot when he arrived at his office before daylight one morning to catch up on work, said John Mills, director for West Africa for the Southern Baptist Foreign Mission Board. One bullet struck Balewa in the head and the other lodged behind his heart. Authorities believe robbery was the motive for the shooting.

Balewa attended Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Besides working in Jos, he has taught at the Baptist Pastors' School, Kaduna, also in northern Nigeria.

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Mexican Baptist Students Start  
Big Campus Evangelism Project

FMB-N  
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MEXICO CITY (BP)—At one of the world's largest universities, Baptist Student Union members have developed an ambitious plan to share Christ with other students.

Hundreds of thousands of students attend the National Autonomous University of Mexico in Mexico City. Led by Southern Baptist representative Lloyd Mann of Oklahoma, young Baptists on campus have developed a deep concern for fellow students struggling with Marxism, drugs and other challenges.

Beginning this fall, Baptist churches in Mexico City are helping the Baptist students sponsor campus evangelism, choir concerts, sports events and family life conferences (for married students).

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Any student who shows interest in becoming a Christian is contacted by a Baptist who offers friendship, answers questions and invites the student to church. Interested students also are given packets containing Bible correspondence courses.

"Many students have no hope, no joy in living," reported Judy Garrett, Southern Baptist representative from Texas in Mexico. "They are studying to meet family expectations or to be able to earn more money. To many, existence is (only) material, physical, human. They don't realize the spiritual aspect of man, his need for God."

Through the new project, Garrett said, Baptist students are being challenged to acknowledge they aren't on campus just to earn a degree, but also to be God's witnesses to the confused young adults around them.

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Southern Baptists Start  
1,151 New Sunday Schools

BSSB-N

Baptist Press  
10/8/84

NASHVILLE, Tenn. (BP)—Southern Baptists started 1,151 Sunday schools during the 1983-84 church year ending Sept. 30 topping the goal of 1,000 starts for the eighth consecutive year.

More than 300 of the new Sunday schools were in Texas and more than 100 were in Florida. Texas Southern Baptists surpassed a goal of 200 with 310. Florida, with the second highest number of new Sunday schools fell short of its goal of 110 by two.

Ten state conventions in addition to Texas met their goals for the year. They were Arizona, 49 new Sunday schools (with a goal of 30); Nevada, 33 (goal of 17); Alaska, meeting a goal of 30; Louisiana, 29 (goal of 25); Oklahoma, 26 (goal of 25); Kentucky, meeting a goal of 25; Utah/Idaho, 20 (goal of 21); Kansas/Nebraska, 19 (goal of 11); Minnesota met a goal of 12; and New England, 12 (goal of 8).

Although not meeting the goal of 100, California Southern Baptists started 77 new Sunday schools during the year.

Since the Baptist Sunday School Board began a new emphasis on starting Sunday school programs in 1977 there have been 8,392 new Sunday schools reported throughout the convention, said James Lackey, growth consultant at the Sunday School Board.

Noting an increased interest in ethnic mission, Lackey pointed out that perhaps 40 percent of the new Sunday schools have been ethnic.

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Taiwan Baptists Send Missionary  
To American Samoa Fishermen

FMB-N

Baptist Press  
10/8/84

TAIPEI, Taiwan (BP)—Taiwan Baptists have commissioned their first pioneer missionary, Shu Wan-li, to work with 3,000 Chinese fishermen in American Samoa.

The Chinese Baptist Convention of Taiwan has sent other foreign missionaries to work with established churches in several countries, but Shu is the first to be assigned to pioneer work. The Chinese fishermen in the Samoan islands, most of whom come from Taiwan and are there for two years, have no Chinese-language church.

Shu, a pastor and author, will spend a year in American Samoa while his wife and children remain in Taiwan.

In another first, retired Baptist layman Lin Yi will work for six months as a volunteer missionary at a Chinese Baptist church in Houston.

Lin is the first volunteer in Project Antioch, a program sponsored by Taiwan Baptist men. It calls for sending laymen anywhere in the world for four to six months to start or strengthen Chinese Baptist churches.

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Taiwan Baptists' Brotherhood organization will pay the travel costs of Project Antioch volunteers. Host churches will provide lodging and meals.

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Organization Nonpartisan,  
Conservative Leader Says

By David Wilkinson

Baptist Press  
10/8/84

WASHINGTON (BP)—The founder of a conservative, interdenominational political campaign says persons who question the religious organization's claims to nonpartisanship are "unfair."

Despite mounting evidence of ties to the Reagan administration, Tim LaHaye, chairman of the American Coalition for Traditional Values, insists "the real issue" is not partisanship, but the conflicting values of Christianity and "secular humanism."

ACTV, organized in April and in full swing since July, claims to represent more than 45 million Christians who want "to restore traditional moral and spiritual values" to America. Several prominent Southern Baptists—including the current president and two former presidents of the SEC—are on the organization's executive board.

LaHaye was interviewed by Baptist Press during the first national convention of Concerned Women for America, headed by his wife, Beverly. Both organizations, which have similar goals, have been criticized for election year partisanship, particularly in their vocal support for President Ronald Reagan's bid for re-election.

"We get rapped for being partisan, but it's hard to promote Democrats because there are so few who aggressively promote what we are for," LaHaye said. "It's not a partisan thing; it's ideological."

The ACTV executive board includes Charles F. Stanley, pastor of First Baptist Church of Atlanta, and current SEC president, and former SEC president James T. Draper Jr., of Euless, Texas, and Adrian Rogers of Memphis, Tenn. Other Southern Baptists, including former SEC president Bailey E. Smith of Del City, Okla., are on the ACTV board of governors.

LaHaye, who was ordained as a Southern Baptist pastor, said Stanley was one of the five men with whom he initially shared his "vision" for ACTV more than a year ago.

Four Southern Baptists are on Concerned Women of America 14-member national advisory council: Dorothy Helms, wife of U.S. Sen. Jesse Helms (R-N.C.); Dorothy Patterson, wife of Criswell Center for Biblical Studies President Paige Patterson; Joyce (Mrs. Adrian) Rogers and Anna (Mrs. Charles) Stanley.

CWA, which began in 1979 in response to the feminist movement, claims more than 450,000 members in all 50 states.

LaHaye stressed "the driving motivation" of every board member for both groups is "Christian, not political." Nevertheless, the organization's political agenda includes numerous links to the Reagan administration:

—ACTV's organizational meeting of the board of governors in July featured appearances by Reagan and Faith Whittlesey, director of the White House office of public liaison, along with briefings from other members of the administration.

—Speakers at the CWA convention two months later were almost exclusively Reagan administration members or outspoken supporters of the president and his policies. References to nonpartisanship during the CWA convention met with laughter from the audience. "Where we stand on the issues, we have no choice," explained a CWA state representative. "If we brought somebody in who was pro-Mondale, he wouldn't get a very receptive hearing."

—ACTV has organized a "talent bank" in Washington to get Christians who are conservative theologically and politically into government service, headed by Antoinette Olsen, a former associate to Carolyn Sundseth, White House liaison to conservative Christian women's groups.

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Olsen was employed "for the simple reason that she was interested and available and she was completely familiar with government procedures," LaHaye said, adding any Christian interested in government service will receive equal consideration, although "the obvious objective is to get Christians in government who share our basic moral concerns."

Another ACTV staff member, however, defined the criteria more narrowly. In addition to seeking persons who are "totally sold out to the Lord," ACTV expects them to be politically conservative, she said. "We believe in conservative issues. We want people to have the same vision of government we have."

—Several members of the executive board, such as Moral Majority's Jerry Falwell, have publicly supported Reagan's re-election. Stanley also has said publicly he supports Reagan's re-election bid. Other members have given thinly-veiled endorsements.

Falwell, appearing with Draper, Southern Baptist evangelist James Robison and TV preacher Jimmy Swaggart on behalf of ACTV, told the Republican platform committee in Dallas organizations such as Moral Majority and ACTV "have the potential to deliver millions of otherwise Democratic votes to President Reagan." GOP support for a constitutional amendment to prohibit federal funding for abortions would "provide us with a clear mandate to do it," he told the committee.

—Primary political advisers for ACTV and CWA have been closely linked with the New Right. Director of the ACTV field office is Gary Jarmin of the Christian Voice. Consultants have included Paul Weyrich, president for the Committee for the Survival of a Free Congress; Howard Phillips, chairman of the Conservative Caucus, and Richard Viguerie, editor of the Conservative Digest. The trio was instrumental in recruiting leading religious media personalities to open support of Reagan in 1980.

—ACTV has enlisted Joe Rodgers, former Reagan-Bush fundraiser, to help the organization raise \$1 million. LaHaye said Rodgers' record for raising money for conservative Christian causes, not his politics, was the reason ACTV sought his help.

—According to a staff member, "the No. 1 tool" used by ACTV field representatives in voter registration drives and educational campaigns in local churches is the controversial "Presidential Biblical Scoreboard." The Republican National Committee has endorsed the publication as a reliable guide for assessing candidates. Critics, however, have noted the similarity to the GOP platform, rated by Falwell as "A-plus."

In its own literature, ACTV relies on 10 "basic concerns" by which it assesses political candidates. Headed by abortion, the list includes support for a public school prayer amendment, tuition tax credits and a "strong national defense" and opposition to homosexual rights, pornography and "misguided" welfare programs.

LaHaye is convinced the "overwhelming majority" of evangelical Christians would support ACTV's interpretation of the issues. He bristled at the suggestion ACTV's claims to be pro-morality and pro-family imply persons who disagree are anti-Christian.

"I don't think that's fair at all," he said. "The press gives us a bad rap in saying, 'Oh, if we don't agree with you then we're bad Christians.' That is not what we're saying. What we're saying is if they (legislators) don't vote in favor of upholding the traditional values, then their votes will result in harming our culture. And it would be better for America if other people were elected to bring our country back to the traditional values...."

LaHaye cited former President Jimmy Carter and U.S. Sen. Mark Hatfield (R-Ore.)—both Southern Baptists—as illustrations of "no doubt sincere Christians" but with "liberal ideologies," and voting records. Such persons ought to be voted out of office, he said, "not because they weren't sincere Christians but because their voting record was not what we consider helpful to society."

Through ACTV's network of "Bible-believing churches," LaHaye hopes to back such rhetoric with votes for Reagan. The coalition hoped to register some two million new voters in time for what he has repeatedly told audiences is "the second most important day in your life."