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November 6, 1985

85-139

Professor Says SBC Calendar
Supports Abortion Protests

By Jim Newton

SAVANNAH, Ga. (BP)—The Southern Baptist Convention will, in effect, become co-sponsor of anti-abortion protests when the denomination observes its first Sanctity of Human Life Sunday on Jan. 19, 1986, according to an Atlanta religion professor.

Nancy T. Ammerman, assistant professor of the sociology of religion at Emory University in Atlanta, made the observation in a paper presented to the Society for the Scientific Study of Religion meeting in Savannah in late October.

Ammerman pointed out the Southern Baptist Convention voted last June in Dallas to add the annual observance of "Sanctity of Human Life" Sunday to the official denominational calendar starting in January of 1986. The date coincides with nation-wide protests sponsored by Right to Life organizations advocating a constitutional amendment prohibiting abortion.

"Though no church is obligated to do anything, Southern Baptist churches that choose to participate in the Right to Life protests on that day will do so with the implied approval of the denomination," Ammerman said. "Whether the messengers in Dallas intended it or not, the Southern Baptist Convention is now, in effect, a co-sponsor of those protests," she observed.

Ammerman said the SBC action on "Sanctity of Life Sunday" was part of "an organized attempt...to wrest control of the largest Protestant denomination in America from the hands of relatively 'moderate' evangelicals and place it firmly in the hands of fundamentalists with strong links to the New Christian Right."

She observed the 1985 convention in Dallas, with the reelection of Charles Stanley as president and control of presidential committee appointments for the last seven years, tips the scales in the conflict in the direction of long-term control by the fundamentalists.

It is too early to tell, however, if the denomination will split over the conflict between fundamentalists and moderates, she said.

According to Ammerman, fundamentalists aligned with the New Christian Right used several means to get the SBC to pass the anti-abortion calendar emphasis.

Ammerman said their most potent resource was that they approached with issue with moral clarity about the evils of abortion as a threat to the very fabric of America.

Secondly, the fundamentalists used the "charismatic leadership" of former SBC President Adrian Rogers who urged adoption of the motion "on behalf of millions of unborn babies who are being slaughtered every year."

"On the other side, the moderates, represented by the (SBC) Christian Life Commission, argued with neither clarity nor charisma," she said, claiming moderates "are afraid to attack the political right head on" and are unwilling to take a clear position, opting instead for "a cautious middle ground."

The motion to add the observance to the SBC calendar was opposed by Charles Wade, chairman of the SBC Christian Life Commission, who offered a counter-proposal to observe a "Concern for Life" Sunday in April. Wade, pastor of First Baptist Church of Arlington, Texas, said the commission supported a "concern for life" emphasis but proposed a different name and date in order to avoid entangling the convention in a political movement, a course he said the SBC has "wisely followed" in the past.

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The convention, however, rejected Wade's amendment.

Fundamentalists also used the mass media more effectively in advance of the convention, Ammerman said. The fundamentalist-oriented Southern Baptist Advocate published 10 anti-abortion stories in the 10 issues before the SBC, while the moderate-oriented SBC Today and the SBC official news service, Baptist Press, ran no stories alerting their readers to the proposed addition to the denominational calendar.

Furthermore, the "Sanctity of Human Life Sunday" action was taken on the last day of the Dallas convention and slid through virtually unnoticed as part of the report of the SBC Calendar Committee, "which rarely presents anything very interesting or controversial," she said.

Now that the event is scheduled on the SBC calendar, SBC endorsement implies an obligation for denominational agencies, especially the Christian Life Commission, to produce materials to support observance of an event the agency opposed, Ammerman added.

Those on the right would like to see the Christian Life Commission produce a full complement of resources for churches, including bulletin inserts, posters, Bible study and sermon suggestions, film and book lists, etc., Ammerman said.

"What the commission is actually planning to do largely consists of wider distribution of the materials they already have produced...that present abortion as a difficult moral choice, but do not counsel political action against it," Ammerman said.

If official denominational agencies do not produce materials wanted by anti-abortion advocates, they may turn to a branch of the "Right to Life" movement created especially for Southern Baptists, Ammerman said. Former SBC President James T. Draper Jr., pastor of First Baptist Church, Euless, Texas, heads the organization called "Southern Baptists for Life," Ammerman reported.

In preparing the paper, Ammerman and two research assistants attended the SBC in Dallas, interviewed key SBC leaders, analyzed video tapes of convention sessions and sent a questionnaire to more than 3,000 Southern Baptist pastors and lay leaders.

Ammerman said results of the mailed survey are still incomplete, but of the 703 responses tabulated so far, about 65 percent support a constitutional amendment to outlaw abortion. Another breakdown of the incomplete returns shows 10 percent believe abortion should be prohibited under all circumstances; 30 percent oppose abortion except to save the life of the mother; 50 percent would take into account other circumstances such as rape and incest, and 10 percent would leave it entirely in the hands of the individual.

Respondents were asked to classify themselves into three categories: fundamentalist, conservative, or moderate; with 70 percent describing themselves as "conservative."

Cross tabulation of responses on abortion revealed 24 percent of the fundamentalist ministers opposed abortion in all cases, compared to only two percent of the moderate clergy. Conversely, 22 percent of the moderate clergy would leave abortion entirely to the choice of the individual, while none of the fundamentalist ministers would leave it to individual choice.

Ammerman, a Southern Baptist and the wife and daughter of Southern Baptist ministers, said the paper on Southern Baptists and abortion was the first of several papers she expects to write as a result of the research she is doing funded by the Center for Religious Research at Candler School of Theology and by the Society for the Scientific Study of Religion.

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Court Hears Abortion Cases;
Basic Changes Unlikely

By Stan Haste

Baptist Press
11/6/85

WASHINGTON (BP)—The U.S. Supreme Court heard arguments Nov. 5 in a pair of abortion disputes but gave no indication it is about to overturn its 1973 decision giving women a qualified right to obtain abortions.

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In cases which may present less than meets the eye, the high court was asked to overturn two federal appeals court decisions which struck down restrictive abortion laws in Pennsylvania and Ohio. While attorneys for the states argued those laws were crafted so as to meet guidelines set down in the landmark 1973 ruling, *Roe v. Wade*, lawyers for opponents contended they were written to obstruct a woman's abortion rights.

During two hours of arguments, none of the participating attorneys nor any of the nine justices gave any hint of changes in *Roe v. Wade*, despite a direct appeal by the Reagan administration to overturn the controversial ruling.

That decision held that during the first three months of pregnancy, a woman possesses a constitutional right of privacy entitling her to obtain an abortion in consultation with her physician. During the middle three months of pregnancy, the court ruled, the state's interest in the survival of the fetus increases and some barriers to abortion may be erected. In the final three months, the state's interest in the unborn's survival is such that an outright ban on abortion may be imposed, the court ruled further.

In the dozen years since *Roe v. Wade* was announced, numerous states have enacted laws designed to restrict the availability of abortion but few provisions of those statutes have survived Supreme Court scrutiny.

The challenged Pennsylvania law attempted to restrict abortions through several provisions, including a requirement that two physicians be consulted before an abortion is performed and that attending doctors tell the patient about possible medical and psychological consequences. In addition, the law required parental consent for abortions performed on minors.

Arguing the validity of the Pennsylvania law, Senior Deputy Attorney General Andrew S. Gordon insisted its provisions met Supreme Court guidelines and should be affirmed. The statute, he maintained, recognized a woman's right to an abortion and sought only to provide "limited protection to the life of the fetus."

But Kathryn Kolbert, an attorney representing the American College of Obstetricians and Gynecologists, countered the law "interferes with women's ability to control their lives and health." In an interview later outside the courtroom, she said the sole intent of the law is "to harass women," thereby preventing them from obtaining abortions.

In arguments on the second case, attorney Dennis J. Horan, of Chicago, faced persistent questioning about his legal standing to appeal a decision by the Seventh Circuit Court of Appeals striking down an Illinois law, also designed to make abortion harder to obtain. Horan, an "intervenor" in the case, appealed to the high court despite the Illinois attorney general's refusal to do so. Horan works for the anti-abortion group, Americans United for Life.

Arguing the merits of the Illinois law, Horan declared the Illinois law "places no burden whatsoever" on a woman's ability to obtain an abortion and was designed instead "to protect a woman who does not want an abortion." But even Horan told the justices he did not seek the reversal of *Roe v. Wade*.

Another Chicago lawyer, R. Peter Carey, a volunteer with the Illinois chapter of the American Civil Liberties Union, accused Horan of trying "to impose his personal antipathy" to abortion and previous Supreme Court rulings and argued Horan should be disregarded because he could not represent the state. No sections of the Illinois law, he maintained, "can be reconciled" with *Roe v. Wade*.

That law requires doctors to inform patients that some contraceptive devices—including IUDs—cause "fetal death." It also orders doctors to choose the abortion technique which provides a fetus the greatest chance to survive if survival outside the womb is a "possibility."

Despite all four lawyers' eagerness to argue the merits of the two laws, the justices—each of whom participated in questioning and dialogue—seemed more interested in pursuing questions about whether the cases should be before them. Their persistence on asking technical legal questions may indicate reluctance to deal with the substantive issues presented in the cases. On the other hand, it may signal nothing more than weariness at being asked repeatedly to rule on abortion issues already dealt with in earlier disputes.

Cooperative Program Records
First \$9 Million October

NASHVILLE, Tenn. (BP)—The national unified budget of the Southern Baptist Convention, the Cooperative Program, recorded its first \$9 million October last month as voluntary contributions through the program reached \$9,039,034.

That reflects an increase of \$435,821 (5.07 percent) over October 1984 and compares with the previous best October (1983) mark of \$8,638,255.

October was the first month of the 1985-86 fiscal year for the Southern Baptist Convention. The basic operating budget for the period is \$120.6 million which is more than \$3 million more than receipts during the 1984-85 fiscal year.

To reach the basic budget goal, gifts through the Cooperative Program must increase 2.604 percent over last fiscal year. October 1985 reflected an increase of 5.07 percent.

Six of the 37 state conventions affiliated with the Southern Baptist Convention contributed more than \$500,000 to the worldwide mission and educational programs of the SBC in the first month of the fiscal year: Texas (\$1,724,307), Florida (\$884,498), Georgia (\$685,061), Oklahoma (\$650,313), North Carolina (\$571,299) and Alabama (\$550,637).

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Parks Visits U.S.S.R., Says
Summit Vital To Baptist Exchange

By Art Toalston

Baptist Press
11/6/85

RICHMOND, Va. (BP)—The summit meeting between President Ronald Reagan and Soviet leader Mikhail Gorbachev should be on the prayer lists of Southern Baptists, the convention's Foreign Mission Board president said Nov. 4 after a two-week visit to the Soviet Union.

R. Keith Parks, who visited Baptists in Moscow and seven other cities, said the tone and outcome of the Nov. 19-20 summit meeting in Geneva, Switzerland, not only will be vital to world peace but also may affect opportunities for reciprocal relationships between U.S. and Soviet Baptists.

Church leaders in the All-Union Council of Evangelical Christians-Baptists (AUCECB) want such reciprocal relationships with Baptists in the United States, Parks noted. If diplomatic relations between the two countries improve, opportunities for further exchanges may increase, he said, but there may be fewer opportunities if relations sour.

Parks, who led an eight-member delegation, is the first FMB chief executive to visit Russia. Planning for the trip began more than two years ago.

His discussions with Baptists in the Soviet Union involved ways to "continue to learn from each other and strengthen each other." If the AUCECB gains government approval to open a seminary in the Moscow area, for example, Southern Baptists might help with planning curriculum and theological education by extension, Parks said.

Video resources for leadership training also might be offered.

Various Baptist leaders from the Soviet Union, meanwhile, might share insights into nurturing lay preachers. It is not uncommon, for example, for a 700-member congregation in that country to have 25 lay preachers who preach in many of the worship services several nights a week and at least twice on Sundays.

Producing a film on Baptist churches in the Soviet Union to enable Southern Baptists to "experience the intensity of worship" there also was discussed, Parks said. "I think it would be inspiring and challenging.

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"It is more demanding to be a Baptist there than in our country...and perhaps as a result (they) function at a higher level of intensity in worship," Parks said. "Whether the preacher preaches a good sermon or not, they worship. There is a contagion about that which I would like to infuse into some of our churches."

In urging fellow Baptists "to be much in prayer" for the summit, he cited biblical prayers such as the Apostle Paul's in 1 Timothy 2:1-4 for "kings and all those in authority" so that Christians "may live peaceful and quiet lives in all godliness...." Ultimately evangelism is involved, Parks said, pointing to the fourth verse, which says God "wants all men to be saved and to come to a knowledge of the truth."

Parks visited a range of churches, from one in a large new building to one cramped in a renovated house. With regularity, worshipers, many of them elderly, stood in every available space during services that lasted two hours or more.

"They have freedom within the walls of their 'houses of prayer' (their reference for a church building)," Parks said, but he reminded three Soviet journalists who interviewed him that "there is not freedom outside the church houses to witness on the streets or pass out literature.

"Nobody told me what to preach or not to preach," he said, except, "They were very insistent we preach the gospel." Church leaders politely told him, "We've had visitors here before who made nice little talks. Our folks want to hear the Bible preached."

In discussions with pastors, lay preachers and other church members, Parks noted their "serious study of the Scriptures. They didn't ask us anything easy." He said their questions about references to baptism for the dead (1 Corinthians 15:29) and about women being saved by childbearing (1 Timothy 2:15) would stump the best Bible scholars.

Beyond praying for the summit, praying for peace "is historically a part of the Baptist heritage there," Parks said.

World War II claimed about 20 million lives in Russia. "Several (Baptist leaders) said there was not a family unaffected by the war, through death or injury to a family member," he added.

Parks cautioned against skepticism toward prayers for peace by Baptists in the Soviet Union. He quoted one Baptist leader as saying, "The government that is in control is atheistic, but the people are not." The leader distinguished the people of the United States from its government and asked the same for people in the Soviet Union. Parks said the number of Christians there ranges from an estimated 30 million to 50 million, compared to a Communist Party membership of 18 million.

Baptists in the Soviet Union who earnestly pray for peace "are at one in spirit with us," Parks said. They are "very similar in belief and practice" and are deeply concerned "that the world will never have to undergo the horrors of war again. And I would join them in that prayer, praying that somehow we could live in peace...in order that we might have opportunity to evangelize the world."

Parks spoke on peace in one of his sermons during the trip, saying, "Christians hold the only solution in the world for abiding peace, which is changing the human heart, crowning Jesus Lord of our lives. I think this is what Jesus was talking about when he said, 'Blessed are the peacemakers.'"

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CORRECTION--In (BP) story, "First Southern, Del City Calls Tom Elliff As Pastor," mailed 11/4/85, in sixth paragraph please change dates of the next SBC Executive Committee meeting to Feb. 17-19, 1986, not Feb. 10-12, 1986 as sent.

Thanks,
Baptist Press

Hollis Urges Action
On Biomedical Issues

By David Wilkinson

MEMPHIS, Tenn. (BP)—Christians in the field of medicine must "be bold and aggressive in bringing Christian values to bear on the biomedical revolution," a Baptist ethicist urged.

Harry N. Hollis, Jr. of the Southern Baptist Christian Life Commission outlined current issues in biomedical ethics during the national meeting of the Baptist Medical-Dental Fellowship Oct. 31-Nov. 3 in Memphis. Approximately 700 persons attended the meeting of the nine-year-old organization which now has 1,560 members.

Hollis called the biomedical revolution, with its "far-reaching consequences for all human beings," a "time bomb ticking in our midst. Christians must get involved before it explodes." He identified a variety of concerns: the current "malpractice mentality" threatening the medical community, the need for continued competence in the medical field, sexual exploitation in professional-client relationships, exploitive experimentation, genetic engineering, abortion, implanting artificial organs and issues related to the beginning and end of life.

Emphasizing biblical principles comprise the foundation for all decision-making, Hollis challenged Christians in the medical community "to develop a biblically-informed, carefully thought out, scientifically accurate method" for making biomedical decisions. Dealing with biomedical issues calls for an inter-disciplinary approach by "compassionate people with an absolute aversion to all provincialism and a deep respect for all human life," he said.

For too long, Hollis added, the medical community has faced increasingly complex issues alone, without the support of the religious community. Church leaders, he said, must join in a promise to physicians and others "to help you, not hinder you, to dialogue with you and not dictate to you, so that all of us together can respond to what God is calling us to do."

Other featured speakers at the national meeting included BM-DF President Jack Beckett, Kansas City, Kan.; Wendell Belew, director, missions ministries, Home Mission Board, Atlanta; William E. Hull, pastor, First Baptist Church, Shreveport, La.; Duke K. McCall, president, Baptist World Alliance, 1980-85; William R. O'Brien, executive vice-president, Foreign Mission Board, Richmond, Va., and James H. Smith, president, Brotherhood Commission, Memphis.

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Charlotte Program Offers
International Experience

By Frank Wm. White

Baptist Press
11/6/85

NASHVILLE, Tenn. (BP)—Charlotte, N.C., may seem to be an unlikely place for aspiring foreign missionaries to gain firsthand experience.

But a program sponsored by North Carolina Baptists and the local Baptist associations provided the needed two years experience for Chris and Joy Gambill, a missionary couple now working in student evangelism in Taiwan.

Mark and Stacey Pennington hope to be the next couple appointed to foreign missions in student evangelism after two years in Campus Ministry for Missions and Ministry (CMAMM). The Penningtons, both December graduates of Southern Baptist Theological Seminary, Louisville, Ky., began the associate program last summer.

Student evangelism is one of the most pressing needs for the Foreign Mission Board, according to Don Rogers, Charlotte-area director of campus ministries. Also, a requirement for two years of experience in student work presents a problem for recent seminary graduates.

The Charlotte program was started to provide the experience. Although there are no guarantees of appointment after completing the program, it is available only to persons who plan to apply for a foreign missions commission in student evangelism, Mark Pennington explained.

Charlotte offers an international setting because of the more than 3,000 international students at four area campuses. More than 1,600 of the 18,000 students at Central Piedmont Community College are internationals representing more than 100 nationalities.

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The Penningtons entered the program with the same commitment to foreign missions and student work as they began their marriage three years ago.

"We would not have married without each of us having a strong commitment to foreign missions," Stacey explained while in Nashville, Tenn., attending a national student ministries-sponsored conference on international student ministry.

Stacey said she felt called to foreign missions at an early age when she was with her missionary parents in Brazil. "I would not have considered anything else."

Working as a volunteer campus minister at the University of Dayton while on the church staff at Far Hills Baptist Church, Dayton, Ohio, and later as campus minister at the University of Louisville Medical and Dental School while in seminary, peaked her interest in student work.

Mark has had an interest in student work because of "the imprint campus ministries have made on my life. I want to facilitate similar experiences for other students," he said. He has been involved in Baptist Student Union at Columbia State Community College, Columbia, Tenn., at Union University, Jackson, Tenn., and at Middle Tennessee State University, Murfreesboro.

Then two years as a journeyman in Kenya increased his interest in foreign missions. While in Kenya, Mark found that Baptists had not been reaching students at a university campus there. By playing basketball with a campus team to get to know them he was able to lead seven basketball players to Christ.

Working to reach internationals in Charlotte is similar to the experience in Kenya. "Some have been warned about being 'missionized.' But if someone reaches out to them with concern and friendship, they are receptive," he explained.

While Mark is working in Charlotte with all students, Stacey is concentrating on internationals. "I feel like I am in a foreign country now. It's a struggle to find handles to ministries," she said.

The Penningtons will complete the program in 1987 and hope for missionary appointment at that time. If funding is available, the associate program will continue, Rodgers said.

Currently, the program does not have long-term funding commitments. In addition to the current support from local associations and the North Carolina convention, Rodgers said contributions are being sought to endow the program.

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

SBC Leaders See Hunger
Conditions First Hand

By Leisa A. Hammett

Baptist Press
11/6/85

KNOXVILLE, Tenn. (BP)—Three Southern Baptist denominational leaders experienced what it's like to live in a cardboard-insulated house in an Appalachian hollow with no electricity or running water and wonder if the food will last until the end of the month.

Nathan Porter of Fort Worth, Texas; Carol Noffsinger of Louisville, Ky., and Jimmie Winter of Birmingham, Ala., were among 30 religious, nonprofit and governmental agency representatives who ventured into East Tennessee and western Virginia hollows for three days and two nights and reconvened in Knoxville.

Porter is the Southern Baptist Home Mission Board's consultant on domestic hunger. Noffsinger is Woman's Missionary Union consultant for the Kentucky Baptist Convention, and Winter is Baptist Women's consultant for the SBC Woman's Missionary Union. They were joined in Knoxville by Robert Parham, SBC Christian Life Commission director of hunger concerns.

In Our Own Way, (IOOW) a Washington-based nonprofit organization and conference sponsor, hoped the intermeshing of Appalachian community leaders and resource participants would create strategies to alleviate hunger and poverty in Appalachia, which covers 13 states south of Interstate 64 and east of I-75.

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Founded in 1982, IOOW bridges grassroots community leaders and policy makers to ensure community development in the United States and overseas.

At typical Appalachian hollows like Roses Creek, Tenn., and St. Charles, Va., resource participants found that transportation, modern conveniences and food are scarce due to a depressed economy which does not afford jobs.

Ron Eller, a Southern Baptist from Appalachia who heads University of Kentucky's Appalachian Center in Lexington, Ky., said Appalachia is suffering from the nationwide transition from an industrial to an information-based society. Coal mining, once a booming industry, no longer provides the majority of jobs in Appalachian hollows, where illiteracy is high and unemployment soars three points above the national average of 11 percent.

Letta Casey, a local single parent voiced the concern of Roses Creek and residents of other hollows jobs. Roses Creek borders East Tennessee and Kentucky state lines. Casey said, "The main thing we want is jobs to avoid being hungry." Winter stressed Casey found a need for "food that's not tied up in the bureaucracy of food stamps."

Bea Huff of St. Charles, said she and others often find themselves involved in a "vicious cycle" of trying to qualify for governmental assistance. When Huff received government assistance so she could become a nurses aid, her food stamp supply was cut off, forcing her to choose between going to school or eating.

Resource participants agreed general living conditions in Appalachian hollows are moral and political issues. Last month four Southern Baptist denominational leaders, including Porter and Parham were present in Washington for a House hearing on rural hunger and poverty in America.

Parham said Southern Baptist political involvement is a key to eliminating hunger in America. "We have to let our public officials know we want obstacles removed which keep our people poor and hungry," he said.

For example, First Baptist Church, Knoxville, has joined a coalition of church, government, and private agencies to help alleviate hunger in their community. Participants in "Partners Against Hunger" write federal and state officials, urging them to support legislation which would eliminate poverty.

Parham added Christians have moral as well political obligations to strike out against poverty, noting "the Bible speaks clearly and passionately about the poor and hungry and the responsibility of God's people for them."

Porter told conference participants "Bible believing" Southern Baptists claim to be the nation's largest Protestant denomination with more than 14 million members. But that number, he said, is not always indicative of Baptists' concern for the hungry.

Becky Hudson, officer of Emergency Food Helpers and member of First Baptist, Knoxville, said Baptists have failed to see the needs within their own communities. "The expectations for opportunity in America are probably warped because this is 'a land of plenty'.... There is a prevailing attitude that if people want to do better, they can. We do not perceive people in our own communities being in the same need as Africa."

"The African crisis," said Parham, "has distorted the definition of hunger. It's defined the hungry child as the match stick child with a swollen belly and large eyes." He said the next world hunger crisis may not look "bad enough" because of images painted by the African crisis.

Southern Baptists participants concluded the denomination could contribute to anti-poverty efforts by getting churches and state leadership involved and by increasing awareness through Southern Baptist literature and conferences.

Churches could become involved, they added, with literacy education, transportation, food and daycare programs. Contributions to Southern Baptist domestic hunger funds, Porter added, could purchase the \$1,200 of seed and fertilizer needed each spring for gardening in each hollow. Volunteer teams could also assist with residential construction.

Far From Suburbia, Determined
Appalachians 'Eke It Out'

By Leisa A. Hammett

ROSES CREEK, Tenn. (BP)--Far from sophisticated suburbia, hidden in the "hollers" of Appalachia, many families insulate their homes with cardboard and still haul water from natural wells and cook on wood stoves.

The nearest supermarket is about 20 curvaceous, hilly, gravel-hurdling miles down the hollow--a challenge for a car in any condition and the death of many rusted, disassembled vehicles characteristic of Appalachian hollows. "When you go to the store," says Carol Judy of Roses Creek hollow, four dollars worth of groceries ends up costing 10 dollars because it takes six dollars in gasoline just to get there."

Roses Creek hollow, an unincorporated community bordering East Tennessee and Kentucky state lines is home for Judy and 59 other families.

Typical of other Appalachian hollow residents, Judy goes to the supermarket in Jellico, Tenn., once a month and stretches the remainder of her \$100 to \$150 food stamp allowance at the local grocer, five miles down the hollow. Although the local grocers strive to break even, prices are still exorbitant for rural residents.

Fresh fruit, meat and adequate refrigeration for their community are rare or non-existent commodities in Roses Creek. Instead, home grown beans and potatoes are dietary staples.

Letta Casey (Judy's cousin) is one of several women community leaders. She models the typical Roses Creek family--a slight-frame, single mother of two or more who appears twice her age. Toothless but articulate she voices their primary concern: jobs. "The main thing we want is jobs to avoid being hungry," she insists.

Only two men in Roses Creek have found work, one in coal mining and the other in community development. Harold Osborne, who returned to Roses Creek after a stint of military service, manages the locally organized Woodland Community Land Trust. The Trust builds and sells homes for approximately \$22,000.

Some homes remain ownerless because few banks are willing to finance the homes. Osborne has postponed further construction until financing becomes available. If the land trust does not receive further financing, Osborne will have to receive unemployment this winter in order to support his family.

Barren, yellow-tinted mountain ridges remind Osborne and his neighbors that in better days, strip mining once provided plentiful jobs for Roses Creek and other Appalachian hollows. Now only one Roses Creek resident is employed in the dwindling coal industry.

Even if residents could afford the daily drive down the holler to Jellico, the nearest town, existing jobs are filled by town residents.

Judy admits moving may seem like a solution. But few residents can financially afford to move and have no place to go if they did. Some have tried living in the cities but the lifestyle is foreign, crime greater and jobs competitive.

"As hard as it is in Appalachia, (the residents) cannot and do not want to leave," says Charlotte Barr, a Dominican sister who lives temporarily in Roses Creek. Marie Cirillo, a former sister from Brooklyn, N.Y., who moved to the Roses Creek area 18 years ago, maintains the people of Appalachia have a right to live there.

Tilda Kemplen, an eighth grade dropout, decided education would help defend that right. At age 32 Kemplen went back to school, received her GED certificate, a college degree in special education and also completed post graduate studies.

With \$11,000 in government funds plus a qualifying \$2,000 prerequisite from the Catholic Diocese of Nashville, Tenn., Kemplen started the Mountain Communities Child Care Center in a trailer.

Today the daycare and an adjoining prenatal clinic employ 35 women making it the second largest employer in Campbell county. The school system is the largest.

The "native herb co-op" also is housed with the day and prenatal care complex. At the co-op locals make wreaths from local foilage to sell. Funds from the wreaths are channeled back into the center. Larger facilities are needed to expand the co-op and also provide space for local women to make quilts for sale. But facilities take funds which are not available locally.

Locals see markets and marketing strategies as a way to sell home produced wares but have not yet been able to cultivate either because of geographical isolation, lack of resources and marketing contacts. In addition to the center, co-op and land trust, experimental gardening techniques are another local self-help program.

Osborne is spearheading efforts to garden more productively. Government funds have bought seed and fertilizer but, according to Osborne, more gardens could be cultivated if additional funds were available. A bush hog and tractor disk for plowing also are needed for gardening. Locals now pay by the hour to rent a disk.

Despite the conditions, Roses Creek residents feel better off than many in Appalachian hollows. "We aren't poor by choice," said Roses Creek resident "Georgie" Morris. "We're poor because of the lack of jobs. But we're proud and we're trying to do something about our condition."

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

Christmas Bonuses Included
In Portuguese Church Campaign

Baptist Press
11/6/85

LISBON, Portugal (BP)—Christmas bonuses were among the sacrifices members of Lisbon's Third Baptist Church made during a year-long campaign to finance a permanent church home.

The church is in the process of buying the five-story apartment building where it has rented space throughout its 27-year history. Worship services have been in a bottom floor (originally a garage). The congregation also has been renting two first-floor apartments.

A one-year campaign to raise \$112,500 of the \$327,000 purchase price concluded in October. The church's 365 members have been giving out of personal incomes which are a tenth of those in the United States, according to Betty Tennison, a Southern Baptist missionary in Portugal and a member of Third Baptist.

"The way people have given sacrificially has been inspiring," she reports. For some of those giving Christmas bonuses, the amount equaled a month's income.

One newlywed, with her husband's consent, gave her wedding ring. Only the building committee chairman knew of the gift and he told the congregation in a worship service without mentioning the woman's name. The same day, two members gave a blank check to redeem the ring.

In a subsequent service, the woman was given her ring, told what had happened and asked to lead in prayer. "It was a very thrilling and emotional testimony she gave," Tennison said.

With additional space, the church plans to enlarge its Sunday school, currently averaging 190 adults and children in 10 classes each week, and develop a multifaceted social ministry, including a medical clinic, a preschool program, activities for the "third age" (a Portuguese term for senior citizens) and housing for university students from outside Lisbon.

During its fund-raising campaign, the church has supported two missions and two home Bible studies and, in cooperation with a sister church, opened a third mission, now with about 30 people attending. The church also has given to special needs in two other churches and hiked its support of Portuguese Baptist cooperative causes.

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