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88-204

Texas churches offer
abortion alternatives

By Ken Camp

FORT WORTH, Texas (BP)--Pro-life beliefs led two North Texas churches to go beyond preaching sanctity-of-life sermons. Through crisis pregnancy centers, the churches offer redemptive alternatives to abortion.

Four years ago, First Baptist Church of Euless, opened the Crisis Pregnancy Center of Hurst-Euless-Bedford, and the following year Birchman Baptist Church in Fort Worth began its Pregnancy Help Center.

Currently, up to 250 women per month use the services of the Euless center, said Director Jane Delaney. Birchman's center provides pregnancy testing and counseling for about 75 women each month.

The centers have many things in common. Both are in "neutral" locations rather than on church property. Both are clearly identified in the Yellow Pages as "abortion alternatives" rather than "abortion services" in order to avoid any hint of deception. Both identify the median age of their clients as about 19. And both emphasize evangelistic outreach.

"When we opened in 1984, we had two objectives: save the lives of the unborn children and reach others with the message of Jesus Christ," said Charles Thornton, minister of evangelism at First Baptist Church of Euless. "We often see several babies born a week, and we see women saved almost every week."

"As we look at the overall situation and present the options to each woman, we look for opportunities to present the gospel and to present God's standard for sexual abstinence outside of marriage," said Wanda Weaver, director of Birchman's center.

"We know that every woman needs the Lord, but we realize not every woman is ready to hear about him. But we at least try to tell each person, 'God loves you and has a special plan for your life.'"

Both centers also follow the same basic procedure in dealing with a woman who comes for pregnancy testing. While test results are being determined, the woman is asked to view an educational video that shows stages of fetal development and explains common abortion procedures.

If the woman chooses abortion in spite of what she has learned by watching the video, both centers still try to keep in contact with her. They also offer post-abortion counseling for women seeking to deal with the grief and guilt that often follow abortion.

If the expectant mother chooses to keep her baby, both centers offer instruction in responsible Christian parenting. They also maintain closets of baby clothing and other baby items that are offered on a loan basis, and they tell the women about resources available through governmental agencies.

The approach of the two centers differs if the pregnant woman elects to offer her baby for adoption. First Baptist of Euless sponsors its own adoption agency, while Birchman's center works with outside agencies, such as Buckner Baptist Benevolences in Dallas.

At Euless, Steve Allen coordinates the overall work of the crisis pregnancy, counseling and adoption services centers and is liaison between them and First Baptist Church. Rhonda Vaughn is director of the adoption services agency, which has been in place less than two years.

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"When a girl comes to us, we continue the counseling that she had received at the Crisis Pregnancy Center," said Vaughn. "We help her prepare for the experience and to work through the grieving process.

"At the same time, we work with adoptive couples at the other end. We require them to be born-again Christians and members of a Bible-believing church, and we ask them to share their testimonies with us."

Couples wanting to become adoptive parents have five or six meetings with the adoption agency, in which they are interviewed extensively and in which they are able to have their questions answered. The church-sponsored adoption agency also requires adoptive parents to enroll in "Parenting by Grace," an 11-week course on Christian parenting.

Since June 1987, the adoption center has placed 18 children in homes. The waiting time for adoptive couples has varied from six to 18 months. The cost for most adoptions is \$9,000, but the fee is flexible in the case of special-needs children.

Although most adoptions that result from the work of the Crisis Pregnancy Center in Euless are handled through the church-sponsored adoption service, some are referred to other agencies such as Buckner Baptist Benevolences. Nearly all of the adoptions channeled through Birchman's Pregnancy Help Center are handled by Buckner.

In the last three years, Buckner has averaged placing 75 babies per year, said Bill Baker, director of Buckner Counseling Services.

In addition to working with local church crisis centers, Buckner sponsors its own toll-free crisis hotline. Every year, 300 to 500 women with problem pregnancies call (800) 441-2670 for counseling.

Baker emphasized that women are not pressured toward offering their babies for adoption. Rather, each available option -- single parenting, marriage, adoption and abortion -- is examined.

"If she is considering abortion, we try to help her see there is a better way to handle her problem. Abortion is final, irreversible and not redemptive," said Baker. "On the other hand, through adoption the mother can help a couple who can't have a baby themselves. We stress that redemptive aspect."

The "redemptive aspect" of crisis pregnancy ministry is symbolically pictured nearly every Sunday in the sanctuary at First Baptist of Euless.

"It is our practice that pink or blue flowers are placed on the altar for each child born into our church family each week. Every time a baby is born to a woman who has gone through the Crisis Pregnancy Center, a white carnation is placed there," said Thornton.

"Nearly every week there are two or three -- sometimes as many as five or six -- flowers there. It's an inspiration for us to keep on doing what God has called us to do."

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Churches offer hope and help
to aliens seeking legal residency

By Ken Camp

Baptist Press
12/30/88

DALLAS (BP)--Church planting, evangelism and Christian social ministries are coming together as Texas Baptist churches minister to aliens seeking permanent legal residency in the United States.

In the past two years, about 320,000 people in Texas have applied for and received temporary legal residency under the amnesty provisions of the 1986 Immigration Control and Reform Act. To gain permanent legal residency status and be eligible to apply for U.S. citizenship, most will be required to demonstrate basic knowledge of English and of U.S. government and history.

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A growing number of Texas Baptist churches are working with the Baptist Literacy Missions Center at Baylor University in Waco, Texas, to offer English and citizenship classes for people seeking permanent legal residency.

The Baptist Literacy Missions Center is sponsored by Baylor University and the Baptist General Convention of Texas. It is supported by Texas Baptists through the Cooperative Program unified budget.

First Baptist Church of Conroe was the first Texas Baptist church whose English/citizenship program was approved by the Immigration and Naturalization Service, according to Lester Meriwether, Baptist Literacy Missions Center director.

INS approval of church-sponsored English/citizenship programs can be very important to a person seeking permanent legal residency, Meriwether explained. Once a person is eligible to apply for permanent residency status, he has one year to pass a test in English and citizenship or to present an affidavit of satisfactory pursuit from an approved educational institution.

If an alien holds a certificate from an INS-approved course, he will receive legal permanent residency regardless of whether he passes a test. But if he does not have certification from an approved course and he fails the English/citizenship test, his legal status could be jeopardized.

Most people are encouraged to take the test so that they can later apply for U.S. citizenship, Meriwether explained. However, the certificate from an approved institution is a "safety net" for those who are afraid they might fail the test and for those who are unable to take the exam.

In addition to meeting the immediate needs of people seeking to become legal permanent residents of the United States, some churches also are using the English/citizenship classes as effective vehicles for evangelistic outreach and church extension, Meriwether noted.

"Churches are doing a herculean work, and exciting things are taking place as a result," he said.

One of the largest church-sponsored English/citizenship programs is conducted by Primera Iglesia Bautista Mexicana in Ennis. About 400 students are enrolled in the classes, which are taught by volunteers from both Primera Iglesia and its sponsoring congregation, Tabernacle Baptist Church in Ennis.

"We have students who come all the way from Fort Worth, Weatherford and other cities to attend classes. Some travel three hours just to be here," said Primera Pastor Lynn Godsey.

Unlike most Texas Baptist English/citizenship programs, Godsey received full INS approval independently of the Baptist Literacy Missions Center. However, he has worked closely with the center in developing his church's ministry.

"I attended a summer workshop at the Baptist Literacy Missions Center, even though I was certified elsewhere," he said. "Lester and the center have been a great help to me."

The English/citizenship classes were begun at Primera in September, but Godsey's involvement in the amnesty issue predates that time. For about a year and a half, Godsey has made regularly scheduled trips from Ennis to the INS office in Arlington, where he helps aliens fill out the necessary paperwork to gain legal residency.

"I've documented 3,000 people -- that is, I've helped them file their cases in Arlington -- since May 1987. I personally go to the immigration offices in Arlington every week. I usually get there at about 7:30 in the morning and sometimes don't get home until 10 at night," said Godsey.

"That's just a part of my ministry, and the Lord has blessed. Many have come to Christ."

As a direct result of Godsey's amnesty ministry, about 110 people have made professions of faith in Christ, and at least half have been baptized. Primera recently had to expand its sanctuary in response to the growth experienced due to the amnesty and literacy ministries.

Many illegal aliens living in North Texas have learned about the amnesty program through Godsey's program on a Spanish-language radio station. Once a week, he broadcasts live from the INS offices in Arlington, where he interviews the director and receives answers to listeners' questions.

"It's a lot of work, and I have received some criticism. Some people have told me I shouldn't be involved in this kind of thing," said Godsey.

"But the Lord has blessed. The blessings I get from this ministry and the joy I receive can't be expressed."

At Northside Baptist Church in Arlington, involvement in citizenship and English classes bore fruit in the form of a new Hispanic mission, Iglesia Bautista Hispana.

In less than three months, 30 people have made professions of faith in Christ. Four already have been baptized, and five others are awaiting baptism in the near future.

Also as direct result of the amnesty training classes, three Hispanic home Bible study fellowships have been started in Arlington, as well as a Sunday school program that consistently attracts 25 to 30 pupils per week.

English and citizenship classes were begun in September under the leadership of Jim Palmer, a furloughing Southern Baptist missionary from Honduras. Using volunteers from the church as teachers, Northside offers 60 hours of instruction in a two-semester format. Currently, about 100 people are involved in the classes.

"We're running to catch up," Palmer said. "It has snowballed on us, expanding faster than we ever expected -- not that we're complaining."

People seeking citizenship feel comfortable in Northside's mission and its home Bible studies, largely due to the influence of teachers from the church who work in the amnesty program.

"There's a level of trust that is created," said Palmer. "They see the teachers are involved in it because they love the Lord and they love people."

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Urban Allies ministry leads
unwed mother to new life

By Ken Camp

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FORT WORTH, Texas (BP)--Three years ago, Paula Davis came to Texas as an unwed mother with no job, no home and no hope. But thanks to the ministry of Urban Allies and Cornerstone Baptist Church in Fort Worth, today she offers hope to others as a productive, growing Christian.

When Davis arrived at the bus station in Fort Worth in April 1985, she brought plenty of hard-to-handle baggage: pain from a fractured marriage and a broken live-in relationship, a one-year-old daughter who needed heart surgery, uncertain prospects and a problem-laden pregnancy.

One thing she didn't bring was her life savings of \$1,300. It had been stolen somewhere along the way.

"Fortunately, we were able to stay at the Union Gospel Mission for about two weeks until I could get on welfare," she said. "Then we went to the Salvation Army. They graciously let us stay there until my baby was born.

"You see, I couldn't work while I was pregnant. I've had three pregnancies and problems every time. I lost my first child, and then I was sick with Andrea. When I had the baby, Clarissa, I had morning sickness for seven months."

Eventually, Davis found permanent lodging at the Caville Housing Project, where she met David Freeman, a student at Southwestern Baptist Theological Seminary in Fort Worth, who was a community coordinator for Urban Allies.

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Urban Allies is a ministry of the Baptist General Convention of Texas and local associations, designed to link established churches to inner-city congregations and to provide resources through the churches as they minister and witness in poverty-stricken areas. Texas Baptists participate in the ministry by giving through the Mary Hill Davis Offering for State Missions.

Not long after moving to Caville, Davis was hospitalized. Needing someone to care for her children and knowing no one else to call, she contacted Freeman. Through Tarrant Baptist Association and Buckner Baptist Benevolences, Freeman was able to provide temporary licensed foster-home care for the children.

Soon after Davis was released from the hospital, Andrea returned home to her mother. Later, the child had successful heart surgery to correct a congenital defect.

Four months later, arrangements were made and the baby, Clarissa, was adopted by a couple her mother knew in Kentucky. Although the decision was made in the child's best interests, Davis still had difficulty dealing with it emotionally.

"I was overcome with total exhaustion. I guess you'd call it a breakdown," she said. "After giving up my child, the guilt began to set in. I was in the hospital again for two weeks.

"Through it all, David Freeman was very supportive. Urban Allies really helped me out."

In addition to providing counseling and prayer support, Freeman and others associated with Urban Allies helped to provide for physical needs through domestic hunger funds supplied by the Southern Baptist Home Mission Board.

"The most important thing David and Urban Allies did for me was to put me in contact with Cornerstone Baptist Church," she said.

The Fort Worth congregation helped to meet some emergency physical needs for her, and soon she began attending church services.

"When I heard Pastor James Reeves preach, it was like a ton of bricks hit me in the head. It got my attention. I realized my priorities had been all wrong," she said.

In August, Davis made a profession of faith in Jesus Christ and was baptized, and she now is an active part of the singles' group and music ministry at Cornerstone.

"Since I became a Christian, things have started falling into place for me. Now I know that it doesn't do any good to fear. I know God will care for me," she said. "I know he watches over me and loves me."

Davis has moved from the housing project into an apartment, and she currently holds down two full-time jobs. By day, she supervises the work of 26 mentally retarded and handicapped adults at Goodwill Industries. In the evenings, she works at a hospice in Arlington.

While Davis works at her daytime job, four-year-old Andrea stays in the day-care center of the Baptist Community Center, a ministry of Tarrant Baptist Association.

When she is not at one of the jobs, Mrs. Davis often can be found working with other volunteers from Cornerstone Church in the Whispering Oaks Housing Project, another Urban Allies target area.

"After Christmas, I hope I can start a training program there. Maybe I can do literacy work or help women study to prepare for their GEDs.

"I just want to help anyway I can. I love helping people now."

Seminary class teaches
students to share faith

By Breena Kent Paine

NEW ORLEANS (BP)--"I had never led anyone to the Lord before I came to New Orleans Seminary" is a classic response Charles Kelley Jr. hears every semester from at least one of his students.

As assistant professor of evangelism at New Orleans Baptist Theological Seminary, Kelley is responsible for organizing a class every student must take to graduate, "Continued Witness Training." The seminary also requires all its students to participate in gospel visitation and personal evangelism. "Every evangelism class requires five verbatims, because we believe you can't learn to witness" without actually doing it, said Kelley. These verbatims are dialogues of actual instances in which students share about the love of Christ.

Active, personal evangelism is a necessity "because it's the only way you really learn how to do evangelism. When you're out there toe-to-toe with the lost person, the Holy Spirit becomes your instructor, and that's the kind of classroom we want to set up," Kelley explained.

Most students say they have become more bold in telling others about their faith after taking the classes. For example, one student, Will Bradham, related a recent experience. He and his Continuing Witness Training team members came across a rough-looking man one day, and tried to share Christ with them, but the man told them he was on his way to work and could not talk.

Bradham handed him a Christian tract with his phone number on the back. Several days later, while Bradham was in his church office, his secretary knocked on his door and told him a hungry, dirty man was waiting for him outside. The visitor was the man he had met on the street. The man admitted he had lied; he did not really have a job. He took the tract, crumpled and dirty, out of his pocket and said he had read it over 100 times. Bradham explained the plan of Christian salvation to him, and the man prayed to receive Christ into his life that day.

"Anyone who doesn't ever plant any seed won't ever see a harvest," Kelley said.

"We're trying to address our convention's problem of (a decline in) evangelism. We're trying to get pastors, music leaders and missionaries to (feel at ease) sharing the gospel. ... We hope in the long run it will help revitalize our convention's commitment to evangelism.

"Evangelism is every Christian's responsibility; therefore it is every minister's responsibility."

In a typical semester, Continuing Witness Training teams from the seminary work with 25 churches, knock on 3,500 doors, talk to 1,500 people and lead 100 people to faith in Christ, said Kelley, noting, "We're planting seeds I think will result one day in a revival in New Orleans."

Teams from the seminary work closely with local churches in their visitation. As a result, new Christians are linked with churches to help nurture their faith in Christ, and churches have an extended outreach ministry.

"One of the founding purposes of New Orleans Seminary (was) to evangelize the city of New Orleans. This is our way of involving every student directly in the task of evangelizing the city," Kelley said.

Some students plan to be ministers who could not give the plan of salvation or scripture references before taking his classes, he said. And every semester, at least one student will lead a person to Christ for the first time in his life.

"The value of doing this in an educational setting is it allows people to talk and reflect about their experiences," he said. Also, in a classroom situation, everyone is learning, so unsuccessful experiences are not uncommon, and students feel comfortable asking for help from the professor.

And because of the unique location of the seminary, students are exposed to the problems of urban evangelism in the process. "Once a student goes door-to-door for a semester in New Orleans, they'll not encounter a lot that will surprise them (throughout) the rest of their ministry," said Kelley.

"We, in our training process, want every student to understand the whole picture of evangelism, (and) to develop a sense of confidence about actually being able to witness. ... Evangelism is not a mechanical process; it is the work of the Holy Spirit."

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Furloughing missionaries
'hunger' to share gospel

By Marc C. Whitt

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GEORGETOWN, Ky. (BP)--Roger and Janice Capps have a healthy appetite. And since they became foreign missionaries in 1971, their hunger has been to reach East Asians for Christ.

On furlough for a year, they currently are missionaries-in-residence at Georgetown College in Georgetown, Ky.

The Capps taught at Malaysia Baptist Seminary from 1972-1980. Since 1982, they served at Baptist Theological Seminary of Singapore, where he is director and she is part-time lecturer and professor of English and speech.

"The people of Singapore are receptive to God's word," said Capps. "The people are very religious. But for non-Christians, their definition of God is much different from ours."

Many Asians see God in terms of ritualism, not as the living God, he added. Only 13 percent of the people in Singapore are Christians, said Mrs. Capps.

Singapore, which has a population of 2.7 million people and is growing rapidly, is a city with a future, they said.

"Singapore is a launching pad for missions to Thailand, Indonesia, China and India," she noted. The couple agreed that Baptists and other Christian denominations in Singapore can influence the Southeast Asian countries, which predominantly are non-Christian.

Singapore is an international city filled with modern buildings and busy people. It is also home to several Bible colleges and religious organizations. It's a city "on the cutting edge of missions into other countries," Capps contended. "This is a major city that can and is reaching people for Christ."

Their stories of the Asians who now are Christians testify to the prayers and support they and other missionaries receive from Southern Baptists across the United States, she said, noting, "Miracles still happen."

A favorite story of Singapore is of Mr. Lee, a 67-year-old marathon runner.

"Roger sent him (Lee) a letter about Jesus Christ and who he is," said Mrs. Capps. "Lee's son, Richard, was chairman of the deacons at the Singapore church. Roger and Richard witnessed to him."

Through their witness efforts, Lee accepted Jesus as savior and was baptized with his grandson on Easter.

"Lee then told us, 'I knew who Jesus was in my head,'" Mrs. Capps said. "'I never knew the longest distance was the 18 inches from my head to my heart.'"

Brought to Georgetown College through an invitation from President W. Morgan Patterson, the Capps teach religion and English at the college. Their daughter, Thomasin, is a freshman at Georgetown. Their son, Paul, attends Scott County High School.

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Don't use 'leftovers,'
retired missionary urges

By Brenda J. Sanders

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KANSAS CITY, Mo. (BP)--Baptists cannot win the world for Christ with "leftovers," a retired Southern Baptist missionary recently told students at Midwestern Baptist Theological Seminary.

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John E. Mills, who retired in June after more than four decades with the Southern Baptist Foreign Mission Board, was guest speaker for the seminary's World Missions Day emphasis. The quarterly program brings people who are involved in missions to the Kansas City, Mo., campus.

Mills and his wife, Virginia, were appointed by the FMB as missionaries in 1947. They served in Lagos, Nigeria; Abidjan, Ivory Coast; and Accra, Ghana. Returning to the United States in the mid-1970's, Mills was FMB vice president/director for West Africa for 12 years. Just prior to retirement, he was special assistant to FMB President R. Keith Parks.

Pointing to Matthew 9:35, "Jesus was going about all the cities and the villages ... proclaiming the gospel of the kingdom," Mills said: "That verse jumps right out and grabs me. I can understand it, because in West Africa I've been places where people have never heard the name of Jesus before."

Many African villages remain where, Mills said: "If people are going to hear the gospel, they're not going to hear it on radio or TV. Somebody's going to have to walk to tell them."

Mills told students he recently attended a dedication service for a Baptist conference center in the tiny country of Togo. The center bears witness to an effective partnership effort between the Togolese people and North Carolina Baptists.

The North Carolina volunteers accepted the challenge to "proclaim the gospel in the villages," he said. Reaching out to people in isolated areas, they provided literacy training and health services, drilled wells for water and constructed a river bridge.

Shifting his attention to the cities of Africa, Mills talked about mission work in Dakar, Senegal. A vast majority of more than 800,000 people who live there are Muslim, he noted.

As recently as 1982, the Senegalese government granted official recognition to the Baptist mission there as a developmental agency. Through the construction of Baptist centers and projects such as agricultural stations and well-drilling, missionaries share the gospel message with the people.

In Dakar, Mills said, home fellowships study the Scriptures and are like a "crack in the Muslim wall" in that part of the world.

Mills asked his audience: "What is our measure of success? For too many, it's the super church, or at least a county-seat church with a brick building.

"But I can't get away from the scripture that says, 'all the cities and villages,' and I hear Christ say, 'Follow me.'"

For some people, Mills continued, following Christ will mean entering foreign missions service: "If he wants you to go, you can't say 'No, Lord.' Those two words contradict! You have to say, 'Yes, Lord.'"

For others, following Christ will mean remaining in the United States and ministering here, he added, noting, "We need a commitment from some of you who will never go overseas to keep missions a priority."

Pointing to the need for increased financial support of foreign missions, Mills said: "What's been happening is, we tell ourselves that if there's anything left over -- and there's usually not -- we'll increase our gifts to missions. But we keep getting bigger; we hire another staff member, build another building, buy another gadget -- and we don't go to all the cities and villages, and the world does not hear the gospel.

"We've been trying to win the world with leftovers, and it won't work. ... I do not believe the world awaits because Southern Baptists are too few or do not have enough resources. I believe it waits for our commitment.

"You can make a commitment to the Lord and so can I. And if enough of us do so, we can win our world."

Korean woman trades
Buddha for Jesus

By Breena Kent Paine

NEW ORLEANS (BP)--Sue Marley had every intention of becoming a Buddhist monk, but one day God brought her out of the monastery into a new life with Jesus Christ.

She was born into a prominent, wealthy Buddhist family. Her father was a two-star general in the South Korean army; her mother was the owner of a national ballet institute; her sister was married to the police commissioner.

She attended a monastery after college, as is traditional for women from Korean Buddhist families. After being immersed in Buddhist teachings, she soon decided to become a monk, a decision based more on fear than religious conviction, she said.

"I was afraid of facing life and sinning," she explained. She had been taught that after death people who have sinned return to earth as animals through reincarnation, and she was afraid of being such a creature as a cow or a butterfly.

However, if she studied hard, she was taught, she could return in the form of a man, which in Buddhism is the highest form of life.

Trained by the most distinguished female monk in the Seoul monastery, she worked toward her goal. When her father heard of her ambition, he was determined to bring her home. "I didn't want to go, because ... I wanted to dedicate my life to Buddha," she said. But she obeyed her father.

Two days later, she ran away from home, and again her father rescued her from the monastery. After this occurred three times and the monks began hiding her, her father finally gave up and let her remain.

Her life consisted of rising at 3 a.m. to prepare the meals for the other monks and clean the monastery. Throughout the day, she would bow her head to Buddha 3,000 times and memorize "the ancient book" and many different prayers.

"Three days before I was to become a monk, I was walking around the monastery trying to memorize the ancient book, and I heard a church's bell," she recalled. The sound drew her, and she walked three to four miles down the mountain to the little Presbyterian church that rang the bell.

"I don't know how I got there, but I was standing in front of that church on a Wednesday night," she said. When she opened the church door and stepped inside, the pastor looked at her astounded. Her hair was shaved, and she wore a monk's robe. The pastor was afraid of trouble, for many times in the past Buddhists and Christians had fought in the streets. But the pastor pulled himself together, finished his sermon, cleared the church and took her into his office, where they could talk privately.

"He told me about his belief; I told him about my belief, and we had a long argument," she said. She returned to the monastery, but when she awoke the next morning, she had no desire to remain, and she returned to her father's household.

Three years later, she met her husband-to-be, Chuck Marley. Although an American from Los Angeles, he had held a staff position with the Korean military, working for her father and with her brother, and had returned to visit his friends.

Since her family did not approve of mixed marriages, the couple began dating secretly. Every Sunday morning, he took her to the chapel on the military base.

Then a Southern Baptist missionary Marley knew began a MasterLife course to help Christians grow. "I didn't know what it was, but I went ahead and took the class," she said, mainly because it was a way to be with her husband-to-be.

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At the first MasterLife meeting, she tried to ridicule the missionary and Christianity in front of two other missionary couples, a chaplain and his wife, and a graduate of a Bible college by telling all the jokes she had been told in the monastery about Jesus and Buddha.

Three months later, as she was completing the first MasterLife book, she recalled, "I couldn't deny (Christianity) any longer. Without Jesus, I knew my soul would be dead. ... I would go to hell. I asked Jesus to forgive me of my sins and to come into my life and save me.

"Since then, I haven't had any desire to give a missionary a hard time. God changed my whole attitude." She began working with the missionary in an orphanage, a jail and nursing homes.

"I was excited and happy. I knew I had hope; I had salvation," she said.

"I wanted to share with my parents what I had. I told them, 'Mom, Dad, I've found the answer I've been looking for of what life means. I've been through Buddha, witchcraft and magic, but now I know the truth. Buddha has been lying to us all our lives. The truth is, God loves me, and Jesus has changed my soul. Come to accept Jesus,' I told them. 'I love you, and I want you to have salvation.'

"My father looked into my eyes, stood and said: 'Daughter, there's the door. You go out that door, and don't you ever come back.'"

Since that night, she hasn't spoken with or seen them anymore, she said. Sue and Marley were married and came to the United States, for he felt called into Christian ministry and wanted to attend seminary. "I called my mother to come see me before I left. She hung up the phone and wouldn't talk to me," Mrs. Marley said.

Her sister, however, has kept in touch with her, but in each phone conversation urges her to divorce her husband and return to Korea to marry a millionaire. "She thinks I'm stupid for marrying a poor American," Mrs. Marley said. "She told me money is all her life. I told her Jesus is all my life. She says I'm crazy."

Hurt by her family turning against her, Mrs. Marley asked God why she had to suffer so much. The answer came as she read the account in the Bible of how Job had endured so much suffering and even lost his family; but God told him he would multiply his family to be even more abundant than it was before.

"I started to understand what that meant when I came to the United States," she said. At New Orleans Baptist Theological Seminary, where her husband is a theology student, they have met many families who have become to them as their own family. In addition, people are coming to know Christ through her ministry, adding more members to "the family of God."

But her deepest desire remains: "I pray someday God will save my family's souls, like he saved my soul."