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89-7

Baptist family overcame  
pride to face AIDS issue

By Celeste Pennington

F - HMB

BRYAN, Texas (BP)--At age 5, Jerry Arterburn became a Christian. During college, he worked at Glorieta Baptist Conference Center, sold Bibles door-to-door, taught Sunday school, dated the daughter of Southern Baptist missionaries and preached at youth revivals.

Even after becoming involved in a homosexual lifestyle, Aterburn never felt comfortable. He eventually left that lifestyle.

But it was too late. "The pneumonia came," he recalled. "Then came AIDS."

For more than a year, Arterburn withheld the doctor's diagnosis from his parents. "I didn't want them to bear the burden that their son had AIDS," he reasoned.

As his health deteriorated, Arterburn resolved to commit suicide by carbon monoxide poisoning, "but something wouldn't let me do that," he said. Instead, he drove himself to the hospital.

"I just prayed at that point: 'I've made a mess of my life, God. You take over. I'm getting out of the driver's seat.'"

Clara Arterburn remembers the first time she ventured to Houston where her son was receiving treatment. While she wanted to be with him, she admitted, "I didn't want to go in that AIDS hospital."

Neither could she tell friends her son had AIDS. "My pride was such that it wouldn't allow me to say anything but that he had leukemia," she said.

Richard Maples, pastor of First Baptist Church in Bryan, Texas, remembers clearly the day Walter Arterburn called and said, "Clara and I need to visit with you." At that time they explained that their son had AIDS.

After that, during Wednesday night prayer meetings, members were informed of the younger Arterburn's condition. "During that time I deliberately did not preach a sermon related to AIDS," Maples said. "The Arterburns were living a better sermon than I could ever preach."

In their pain, the Arterburns gradually turned for comfort and support to neighbors, including some who attend their church. Neighbors responded with concern and love.

"We feel our Christianity is more practical than just sitting in a Sunday school classroom listening," said neighbor Bill McCune. "We couldn't condemn Jerry. This could have happened to anybody's son."

During the months before the young man died in June 1988, neighbors often brought flowers and fresh-baked goodies to the Arterburn home. A Sunday school class donated blood. His brothers, Terry and Steve, phoned daily from their homes in Tennessee and California.

The tight network of love that formed around him became as vital to his survival as AZT, the medication he took to fight the debilitating effects of AIDS.

Pushing fear and pride aside, the Arterburn family grew closer during his three-year illness, they said.

Formerly a successful architect, he began reordering his life. He sold his \$500,000 home and his BMW and began a kind of itinerant ministry, speaking at churches and visiting AIDS patients in hospitals.

He rode up and down the hospital elevator four or five times before he could summon the courage to begin helping others with AIDS, he said.

The first man he visited "had arms and legs about this big around," he recalled, making a circle with his thumb and fingers. "His legs were drawn up. There wasn't a hair on his head. It probably shocked him that anyone came in.

"He said, 'Who are you?'

"I said, 'I'm Jerry. I'm an AIDS outpatient. I'm here to visit you.' "The man broke into tears. He hadn't had a visitor in five weeks.

"The people of the church need to unite and take this disease on, head-to-head, and help these people who think they have no hope."

In his final months, with the help of his brother Steve, Jerry Aterburn struggled to complete his book, "How Will I Tell My Mother? A Christian's Struggle with Homosexuality and AIDS." He included happy memories and painful ones.

Although he died at age 37 after a three-year bout with AIDS, he lived longer than most people diagnosed with AIDS.

He lived long enough to see his book published. He lived long enough to see a former girlfriend begin ministering to people with AIDS in Dallas. He lived long enough to answer letters of parents and sons dealing with homosexuality.

"How Will I Tell My Mother?" is now in its second U.S. printing. A United Kingdom edition was printed this past summer. Tyndale House included a condensed version in its October 1988 "Christian Reader." A German contract has been signed. The book is being reviewed in China, most European countries and Latin America. And a Dutch film of his testimony has been distributed in 31 countries.

"There's no sorrow like losing a child," Clara Arterburn said. "But we keep getting these letters and phone calls. People who have read the book say they are challenged by the Holy Spirit to do something for people with AIDS.

"Everything that happens to us has been sifted through the hands of our Lord. We believe he is turning something bad into something good."

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Adapted from the January-February 1989 issue of "MissionsUSA," magazine of the Southern Baptist Home Mission Board.

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

Buffalo church starters  
offer Bible, not bingo

By Mark Wingfield

F-HMB

Baptist Press  
1/16/89

BUFFALO, N.Y. (BP)--Two young Southern Baptist ministers are starting new churches in the inner city of Buffalo, N.Y., with more Bible than bingo.

Many of the inner-city churches are known more for their bingo games than their gospel, reports Ed Stetzer, one of the Southern Baptist mission pastors. Locals commonly call churches "St. Bingo," referring to the signs prominently displayed in churchyards advertising weekly bingo games.

Church buildings of various denominations stand amid the multi-colored row houses and cracking pavement of these inner-city neighborhoods. But the churches, like the neighborhoods, aren't what they used to be.

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Middle-class families who built the stately church houses decades ago slowly have been replaced by a poorer and more ethnically diverse population. The older churches now supplement their incomes through bingo because they no longer reach enough people to finance church ministries, Stetzer explains.

"People have asked me, 'When's your bingo game?'" says Stetzer, pastor of Buffalo Bible Ministry, a new Southern Baptist congregation in downtown Buffalo.

Stetzer's church, like other Southern Baptist congregations, doesn't have a bingo game. Instead, his congregation meets in home "cell groups" in three communities during the week for Bible study, prayer and personal evangelism.

In East Buffalo, mission pastor Don Thomas leads a home Bible study on Friday nights while other churches in his community play bingo.

After graduating from seminary, Thomas moved back to Buffalo and began praying for ways to minister there. He began the weekly study in 1986 after a few people asked him to teach them how to share their faith in Jesus Christ with others.

"This Bible study has been the most productive, fruitful and Spirit-filled group I've ever been a part of," he says. "Most of the people in the group have been led to the Lord by someone else in the group."

The Bible study formed a core group for starting a new church. With the help of a sponsoring church, Fillmore Baptist, Thomas conducted backyard Bible clubs and surveyed the neighborhood before opening the doors to his new church last December. With an average attendance of 12, the new congregation already has baptized three new converts.

The Friday night Bible study still meets as a separate group to minister to those skeptical of coming to a Southern Baptist church.

After Thomas already had begun his Bible study, Stetzer and his wife, Donna, came to Buffalo as volunteers with a burden for a multi-racial downtown church.

"Most of the evangelical churches in Buffalo are in the suburbs," Stetzer explains. "I have a burden for the inner city. There is a pattern here that when a downtown church reaches about 100 in membership, they move to the suburbs.

"The city people feel deserted."

Through neighborhood cell groups, Stetzer hopes to anchor a stable downtown church with links to the suburbs. He has targeted neighborhoods along the major inner-city freeways to begin additional cell groups.

After three months, the new church averages 30 in attendance and is searching for a larger meeting place. Stetzer's goal is to have 100 members by next June.

The two new Southern Baptist churches are part of an overall revitalization of Buffalo. Blackened smokestacks at the deserted Bethlehem Steel yard stand silent now, a symbol of the city's industrial past being replaced by glistening office buildings and a thriving major league baseball stadium downtown.

"The city is trying to make downtown a hotspot," Stetzer says. "We want the church to be part of the urban renewal."

The metropolitan Buffalo area of Erie County encompasses nearly 1 million people. Manufacturing remains the largest employer of the 350,000 people who live in the city of Buffalo, where the median family income is \$15,000.

One-third of the population claims no church affiliation, reports Terry Robertson, director of missions for Frontier Baptist Association. He estimates about 90 percent of the population has no personal relationship with Jesus Christ.

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Although Southern Baptists began work in Frontier Association 30 years ago, the churches still struggle, Robertson explains. There are no Southern Baptist "superchurches" in this association. Most of the 30 congregations average less than 100 in attendance.

Despite the obstacles, the association has determined to double its number of churches in the next five years through new congregations such as Thomas and Stetzer have begun. In 1988 alone, the association started seven new congregations.

While other churches play bingo, Robertson is encouraging Southern Baptists to start new churches. "Such a large segment of the population does not know Christ," he says. "We're here to reach the lost."

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

Pharmacist prescribes church  
starting to reach lost

By Mark Wingfield

F - HMB  
Baptist Press  
1/16/89

BUFFALO, N.Y. (BP)--A pharmacist from Rome, Ga., has discovered that starting new churches is the best prescription for winning people to Christ in upstate New York.

As a pharmacist, Allen Baldwin said he knew the prescriptions he gave people ultimately would not save them from death. But as a church planter, Baldwin dispenses eternal medicine.

Baldwin changed careers 10 years ago after his wife took him to West Rome Baptist Church, where he became a believer in Jesus Christ. As a young pharmacist working in his hometown, Baldwin had achieved his life's goals. He had a beautiful wife, a new house, a new car and a contract to buy the drugstore where he worked.

After becoming a Christian, Baldwin discovered new goals that changed his life, he says. He sold the house, forfeited the option to buy the lucrative pharmacy and loaded the car to move his family to New York to start new churches as an unpaid volunteer.

That was nine churches ago.

Today, the 37-year-old Southern Baptist home missionary is a church-starter strategist in New York's Frontier Baptist Association. He makes half the salary he did as a pharmacist but claims he is twice as happy.

"We live right on the edge," he explains. "Every day if God doesn't do something, we're going to fall. But that's a wonderful, exhilarating feeling. It's the best life in the world because you know it's real. You know people's lives are being changed eternally."

In 1988, Baldwin helped the association's 30 congregations begin seven mission churches. The association encompasses 1.6 million people and seven counties, from Niagara Falls on the north down through Buffalo to the Pennsylvania border on the south.

At one time last year, Baldwin was pastor of three of those new congregations. "I believe we could start a new work every week if we had the people to help," he says. "God has opened doors all around the association.

"We have people calling to offer the use of their homes for Bible studies. My greatest heartache is having areas where we could start churches today and not having anyone to provide leadership.

"You could take a map and throw a dart and randomly hit a place in our association that needs a church. Right now we're just trying to target the most needful areas."

Ten years ago the Baldwins would not have believed such a place existed, he says. "We had never given any thought to the fact that there was a place different from Rome, Ga., where there is a church on every corner," he explains.

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After serving as Mission Service Corps volunteers in Watertown, N.Y., Baldwin said, he and his wife gained a new perspective on home missions. He determined church planting was where he should put his life.

Baldwin later was appointed a church planter apprentice in Ticonderoga, N.Y., where he began his second church. He assumed the strategist position in Buffalo in 1987 as part of Frontier Association's emphasis on starting new churches and the Southern Baptist Home Mission Board's emphasis on reaching America's cities.

In 1988, to commemorate Frontier's 30th anniversary, the association's 30 congregations determined to establish 30 mission churches by 1993. With seven started in 1988, 23 more are needed to reach the goal.

"We're not proposing something outlandish," says Terry Robertson, associational director of missions. "We're simply proposing to do each year what we've done in 1988."

Robertson estimates 90 percent of the people who live in his association have no personal relationship with Jesus Christ. About 65 percent are totally unchurched, he says.

East Aurora, a Buffalo suburb where Baldwin recently started a Bible study, is typical of most communities where he works. "There are church buildings but not necessarily churches," he explains.

The Bible study meets at the home of Ron and Patty Graves. The Graveses, who have helped start Southern Baptist churches other places they have lived, approached the association about starting a congregation in their community.

"We need evangelical churches in East Aurora," Patty Graves says. "I don't have the statistics about how many people attend church. But I do know that when we go to church, other people around us do not."

Baldwin enters a community like East Aurora, finds a home to begin a Bible study and then starts knocking on doors.

"If I don't do anything else right, I'm going to make sure every door gets knocked on," he says. "This is the purest form of what we're supposed to do. We're told to go and tell."

Through surveying the community, Baldwin finds prospects and invites them to attend the new Bible study. Although gentle and soft-spoken by nature, he believes God has given him a "holy meanness" to aggressively approach people with the gospel.

Baldwin usually leads the Bible study for the first few months until it gets established and other leaders are enlisted. As the Bible study grows, it becomes a mission and then constitutes as a church.

"My goal is for every community to have a Bible-believing, soul-winning church that's easy to get to," Baldwin says. "We've got a wide-open field for starting churches here. I feel like a kid in a candy store."

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

BWA youth president  
experiences new freedom

By Pat Cole

F-10  
(SBTS)

Baptist Press  
1/16/89

LOUISVILLE, Ky. (BP)--Growing up under white minority rule in Rhodesia, the country now known as Zimbabwe, Chamunorwa Chiromo viewed Christianity as a "channel of oppression." Today he sees it as a means to set people free.

Chiromo, president of the Baptist World Alliance Youth Committee, spreads a message of freedom that transcends economic and political lines.

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"In Christ I have found a freedom that encompasses and transcends political liberation," said Chiromo, a student at Southern Baptist Theological Seminary in Louisville, Ky. "Now I have a sense of freedom because of who I am in Christ. My own dignity and self worth are found in Christ."

Chiromo, a 33-year-old father of four, was elected president of the international organization for Baptist young people under age 35 at last summer's BWA Youth Congress in Glasgow, Scotland.

His involvement with Baptists around the world stands in contrast to his childhood days in white-dominated Rhodesia. During his pre-teen years, Chiromo, a native of Mutare, Zimbabwe, perceived churches as tools of the white people who sought to continue their domination of the country.

"When I would go to church and see a car driven by a white missionary, I would leave my mother (at the church) and go home," he said.

However, after his mother sent him to a mission boarding school at age 14, he began to seek a deeper fulfillment than politics had to offer. His searching led him to faith in Christ.

"I had focused on economic and political liberation, but something was missing from my life," he explained. "I found a freedom in Christianity that was more far-reaching."

Chiromo refocused much of his energy from political involvement to Christianity after his conversion. Nevertheless, he applauded Zimbabwe's independence and found it gratifying to see the goals he had worked for in his childhood.

After he finished high school, Chiromo made his living as a technician in a food inspection lab, but he devoted much time as a volunteer Baptist youth leader in Zimbabwe.

Sensing a calling to youth work and the need for preparation, Chiromo, with the help of the Southern Baptist Foreign Mission Board, enrolled in 1979 at Boyce Bible School, a division of Southern Seminary that provides ministerial training for people without college degrees.

Chiromo earned his diploma from Boyce and returned to Zimbabwe to become director of youth and student work for the Zimbabwe Baptist Convention. In 1984, he came back to the United States to earn a college degree and begin seminary training.

He graduated from Cumberland College in Williamsburg, Ky., in December 1986 and came to Southern Seminary the next semester.

Chiromo credits his attendance at the 1984 BWA Youth Congress in Argentina, with heightening his interest in ministry around the globe: "Zimbabwe was isolated from the rest of the world. When I had a chance to go to Argentina it was an eye opener. It gave me a broader view of my mission. When young people came together (from around the world), that personal interaction was enlightening."

Chiromo insisted attendance at a BWA youth meeting is the best way for young people to learn about missions. "It's a micro of the macro," he noted. "You can meet people from the entire Baptist world. There's no substitute for personal interaction and experiential learning."

Hearing the faith experiences of people in other countries strengthens the "commitment to discipleship" for people who participate in worldwide meetings, he said.

Chiromo pointed out that at the Glasgow meeting people from Eastern European countries shared what their faith has meant to them as they live under governments that allow limited religious liberty. Social awareness, he added, was raised when South African blacks talked about life under a "repressive regime."

As president, Chiromo would like to facilitate interaction among youth from all over the world. He hopes relationships will form that will result in a lifetime of mutual caring and support.

Chiromo acknowledged his experience at Southern Seminary has helped give him the confidence to function as president. Southern "has provided the framework from whence I can express my convictions and calling, and I feel my skills have been sharpened here," he said.

After graduation, Chiromo plans to return to Zimbabwe and resume his work among the youth of that country. With 70 percent of the country's population under 30, Chiromo says, he has become increasingly aware of "the strategic importance of youth work."

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(BP) photo available upon request from Southern Baptist Theological Seminary

Seminary students speak  
language of missions

By Chip Alford

F-10  
(SWBTS)

Baptist Press  
1/16/89

FORT WORTH, Texas (BP)--Although nearly one-third of the students at Southwestern Baptist Theological Seminary are planning mission careers, the mission field isn't waiting for them.

Southwestern is located in Fort Worth, Texas, in the midst of one of the largest Hispanic population centers in the United States, and the Hispanic population is growing rapidly.

Texas, with 3 million Hispanics, ranks only behind California in its Hispanic population. Fort Worth has the third-largest Hispanic community in the state.

To Puerto Rico native Tomas Ruiz, a theology student at Southwestern, these statistics present a challenge. Ruiz is among a growing number of seminary students using their Spanish-language skills to share the gospel.

Ruiz has been instrumental in leading the seminary's Hispanic Ministry Organization and is its president.

The organization helps students become aware of the Hispanic culture while developing religious and educational activities for ministry among Hispanics, he said.

At the same time, Hispanic students at Southwestern are trying to promote fellowship among students interested in ministering in Hispanic communities.

"Hopefully, we are opening a door for students who want to minister to Hispanics," Ruiz said. "I feel that Southern Baptists are doing far more than anybody else in the ministry to Hispanics, and that is excellent. But there is so much more than we can do."

Nine Hispanic churches and 18 Hispanic missions are located in Tarrant County Baptist Association, which includes Fort Worth. Associational Hispanic consultant H.L. Hardy reported that 10 of those congregations have pastors who are either Southwestern students or graduates. One of them is William Soriano, a theology student from Honduras who is pastor of Emanuel Baptist Church in Fort Worth.

The two greatest problems facing Hispanic churches and missions is a lack of trained workers and financial resources, Soriano said. The latter problem could be alleviated through more partnerships with larger "sponsor" churches, he said, adding seminary students supply a wealth of ministry help.

"The greatest opportunity for missions is right here," he noted. "We need more students to get involved as teachers, music leaders and pastors. This is an excellent opportunity for students, especially those with a burden for missions."

Ruiz, a member at Travis Avenue Baptist Church's Hispanic mission, works with the association's Hispanic youth.

An inability to speak Spanish is not necessarily a barrier to ministering to Hispanics, he said. Most local Hispanics speak English and a few English-speaking Hispanic missions have been organized.

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Jeff Thomas, a theology student from Tennessee, is an example of how Anglo seminarians can help. Thomas is youth minister at Emanuel Baptist and is learning Spanish from Soriano.

"The Lord just really laid on my heart a burden for Hispanic missions," Thomas said. In addition to learning practical ministry skills, Thomas said his new job has helped him to have more compassion and consideration for minorities.

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(BP) photo mailed to state Baptist newspapers by Southwestern Seminary

Jackson pastor gets  
new heart in St. Louis

By Wm. Fletcher Allen

F-10  
(TENN.)

Baptist Press  
1/16/89

JACKSON, Tenn. (BP)--Almost two years ago, Paul Clark got a new heart.

The old one had bothered him. In fact, his old heart had just about given out. He was happy as pastor of Calvary Baptist Church in Jackson, Tenn. He had served the Tennessee Baptist Convention in various capacities, always willing to do "just one more job."

Clark had a pacemaker implanted in 1984 to regulate a slow heartbeat. But he knew he had serious problems in January 1987, when he "blacked out" at a Union University basketball game.

"I got progressively worse," he says. "Finally the roof caved in. It was on my birthday, Jan. 13. I was planning for prayer meeting at the church. I got so sick that my wife had to take me to the Jackson hospital."

Clark was rushed to Baptist Memorial Hospital in Memphis, Tenn., and went on to Barnes Hospital in St. Louis, the place where he was to get a new heart, if one could be located in time. "I don't remember much about all that," says Clark, "but I know it must have been a difficult time for everyone involved."

His wife soon learned he was to be on a waiting list at Barnes.

He had stayed 10 days at Baptist Memorial in Memphis, followed by hard days of waiting in St. Louis. Mrs. Clark stayed with her sister, who lived in St. Louis.

"It was ironic," Clark says. "I was taken to Memphis on Jan. 13, my birthday. And the heart transplant was actually done on April 15. That's income tax day."

The heart replacement came from a 21-year-old man who was killed while riding his motorcycle. That part of the ordeal is difficult for Clark to discuss.

"We will always be grateful to the Lord for his kindness," he says. "He gave us a good doctor and a great hospital."

Clark's operation was one of 100 that have been done by the Bowman transplant team at Barnes Hospital.

"I was at Barnes for almost four months during the waiting period, the operation and recuperation," Clark says. "I got the transplant on IRS Day in April and woke up on Easter Sunday."

Although he can smile about it now, Clark says the aftermath proved to be almost as traumatic as the waiting period. Before the operation, family members had been notified because Clark's condition had deteriorated dangerously.

But later, "I had to learn to walk again -- from scratch," he says. "I was in despair, I could not think. I couldn't even move my legs. I thought that life with quality was gone forever."

However Clark's doctors intervened. They learned that Union University, a Baptist school in Jackson, had planned to give him an honorary doctorate, and that he was certain he would never be able to "walk the aisle to get it."

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Instead of keeping Clark at Barnes, they insisted that he go back to Jackson and receive his honors.

"Well, that did it," Clark says. "My wife drove me back to Jackson. What a trip that was."

Calvary Church, where Clark had been pastor for 20 years when his heart "broke down," is adjacent to the Union campus. "We were going to drive by the church," he says. The church had planned an anniversary celebration before he got ill.

"When we got there, there was a police car waiting for us, and I wondered what we had done wrong." A member of the church, a policeman, led the Clarks to the church with lights flashing -- to a reception of about 150 people.

"They took us over to Union, where I was wheeled down the aisle and lifted up on the stage. I got my degree. And the best thing that could happen -- did happen. I found out I could do it."

Clark was masked because of the possibility of contagion from germs. "I know I looked strange, but I was home," he says. "It brought new life to me to be able to make that trip."

After three or four days in Jackson among church family, the Clarks headed back to St. Louis and Barnes Hospital, where he stayed for three more weeks of therapy.

"I took therapy treatments at Jackson General when we got back," he says. The only trouble he now has, he adds, is getting his feet and legs to function right all the time. He is supposed to walk daily, and he rides an exercise bicycle several miles a day.

Clark goes to Barnes Hospital twice a year. "And I eat normally," he says. "I gradually got back to work, easing back into the pulpit ministry and visiting. We are anticipating returning to two morning worship services," which were cut back to one when he became ill.

The church has voted to build a family life and education building which "is important to church growth," he reports.

Clark appreciates Calvary members and church staff members who carried on programs and ministries while he was out.

"I appeal to people to take care of their bodies," he says, "and I appeal to them to donate their organs upon death. It really is a matter of life or death to those who wait for transplants.

"I waited for six weeks for a heart transplant, and on one occasion I was almost gone."

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Soviet policy of 'glasnost'  
spreads to East Tennessee

By Joy Jordan

F-10  
(TENN)

Baptist Press  
1/16/89

SIGNAL MOUNTAIN, Tenn. (BP)--As waves of "glasnost" have swept across the Soviet Union, effects of the new openness have rippled all the way to a quiet corner of East Tennessee.

Since the 1985 debut of Mikhail Gorbachev as U.S.S.R. general secretary, political pundits have analyzed the viability and authenticity of his program for "glasnost."

In December, a member of Signal Mountain Baptist Church near Chattanooga, Tenn., added his experience to the growing list of developments in Soviet policy.

In 1977, when psychiatrist Ross Campbell wrote "How to Really Love Your Child" based on Christian parenting, its publication in Russian hardly seemed plausible.

But 12 years and thousands of editions in 30 languages later, the Soviet Union has purchased 500,000 copies of the book -- uncensored and unabridged.

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A recent call from his publisher relaying the Soviet request represented "a real breakthrough. ... I can hardly believe it."

The book had been one of only a few hundred from the West at a Moscow book fair in 1987. Campbell's publisher wrote him after the fair, describing a woman who entered "with an air of authority." Browsing through the volumes on display, she seemed intrigued with "How to Really Love Your Child," subsequently retreating to a corner for several hours to read it.

Upon finishing, she announced: "This is what our people need. I will arrange to have it for our people."

A year later, Campbell received a contract for the requisition of 500,000 copies of his book to be placed in Soviet health centers for the purpose, it stated, of "encouraging Soviet family morals and family living."

"Theoretically," Campbell pointed out, "it has the potential of being in the hands of every Soviet parent."

The former general practitioner's idea for his book sprang from his work with Wycliffe Bible Translators in Bolivia, where he saw every imaginable ailment including "really severe psychological problems."

As an alternative to other Christian child-rearing aids that, he believed, were "so harsh in their presentation of a punishment-oriented" approach, Campbell wanted to emphasize "the other side -- a child's need for love and affection. Children have a hard time accepting a parent's value system if they do not feel loved and accepted by the parent."

Stressing the value system pervasive in "How to Really Love Your Child," Campbell noted, "The last chapter even discusses how to become a Christian, how to be sure your child is a Christian.

"It doesn't make rational sense. They (the Soviets) could have plagiarized it if they wanted to, rewritten it, published it in the government's name," omitting all traces of opposing ideologies.

Indeed, he notes, passages such as "this personal, intimate relationship with God through his Son Jesus Christ is the most important thing in life ... , the 'something' which our young people are yearning for" constitute an unlikely text to be printed and distributed under the auspices of a government whose inspiration, Karl Marx, considered religion "the opiate of the people."