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90-16

Program & budget subcommittee  
proposes reduced funding for BJC By Lonnie Wilkey

NASHVILLE (BP)--The Southern Baptist Convention's budgeted support of the Baptist Joint Committee on Public Affairs may be reduced by \$341,796 if a new budget proposal is approved.

The Southern Baptist Executive Committee's program and budget subcommittee has drafted a 1990-91 Cooperative Program allocation budget that would cut the Washington-based religious liberty organization's SBC allocation by 87.24 percent, from \$391,796 this year to \$50,000.

The allocation budget will be presented to the full Executive Committee in Nashville Feb. 10 and the final decision regarding the budget will be made by messengers to the SBC annual meeting June 12-14 in New Orleans.

The BJC's decrease would mean increases for the Southern Baptist Public Affairs Committee and the Southern Baptist Christian Life Commission. The PAC's budget allocation would increase 307.53 percent, from \$23,704 to \$96,600. The CLC would gain an additional \$293,728, or 32.73 percent, over its present allocation of \$897,508.

Those actions represent a change in how Southern Baptists will handle religious liberty and church/state matters in the nation's capital.

For more than 50 years, the Baptist Joint Committee, which represents eight other Baptist denominations, has been Southern Baptists' primary voice on such matters.

But in recent years, the BJC has drawn criticism from some conservative Southern Baptists who feel the organization has not been sympathetic with their concerns, especially since the SBC provides a major portion of the BJC's funding.

The BJC's budget has been challenged from the floor of several SBC annual meetings, and the BJC has been the subject of three special committees of the Executive Committee.

On the first night of its budget hearings however, the program and budget the subcommittee approved two actions that change that approach.

The subcommittee approved a proposed revision in the CLC program statement that would allow the agency to have a voice in religious liberty matters. The proposed revisions were made in response to a request of the SBC Executive Committee last September.

To take effect, the proposed revisions must be approved by the full Executive Committee and messengers to the SBC annual meeting.

The subcommittee also adopted five guidelines for the Public Affairs Committee. The PAC, which has been operating under the program statement of the Baptist Joint Committee is a standing committee and does not have a program statement, according to SBC bylaws.

The guidelines direct the PAC to:

-- "Address matters of religious liberty and church-state issues concerning the Southern Baptist Convention and various state Baptist conventions.

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-- "Represent the SBC on the Baptist Joint Committee on Public Affairs with the understanding that the BJC shall not address issues other than those regarding religious liberty and separation of church and state.

-- "Relate to and cooperate with the Christian Life Commission in areas of joint concern and in particular as to matters of religious liberty where there is a possibility of jointness in such ancillary endeavors.

-- "Relate to Southern Baptist entities, Baptist state conventions, associations, churches, and Baptist leaders and other interested persons promoting and encouraging religious liberty.

-- "Relate to the Baptist Joint Committee on Public Affairs and be the vehicle through which the BJC makes its budget requests and in regard to which the BJC will account financially and have a review of their program and personnel for and in behalf of the SBC."

After the proposed program statement revision and guidelines were adopted, the committee began hearing budget requests from executives of SBC agencies and related organizations.

Most of the requests were for increase from 3 percent to 10 percent, although higher requests were made by Southwestern Baptist Theological Seminary, the Historical Commission, the Radio and Television Commission, the PAC and the CLC.

After the requests were made, the subcommittee began deliberations on the 1990-91 budget allocations. The new Cooperative Program allocation budget goal of \$137,332,523 is based on receipts of the last fiscal year of record, 1988-89, and represent a 1.89 percent increase over CP receipts for 1987-88.

Each agency except the BJC, CLC and PAC received a 1.89 percent basic increase over the 1989-90 budget.

Committee members dealt with the question of the three affected entities' budget allocations for more than two hours. The meeting was conducted under background rules, which prevent direct quotation or attribution.

Members finally approved a reduction in the BJC's funding to \$50,000. The PAC is to receive \$96,600, with the remainder going to the CLC.

The PAC was the only organization that received the full amount it requested. In their budget report, PAC officers indicated most of the additional funds would be used for a religious liberty conference and production of a quarterly newsletter.

The CLC, which received an additional \$293,728, had asked for an increase of \$310,850. CLC leaders indicated a need for \$50,000 for expansion of its Washington office, which is being relocated due to renovation of its existing space.

The remainder of the increase would be used for hunger relief, computer replacement, increasing from four to five the number of issues of its newsletter, and basic price index adjustments, according to written budget requests.

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Bush addresses nation,  
religious braodcasters

By Kathy Palen

Baptist Press  
2/1/90

WASHINGTON (BP)--Recent changes in Eastern Europe and Panama serve as a tribute to the American concept of freedom, President Bush told the nation during his first State of the Union address.

"Remarkable events, events that fulfill the long-held hopes of the American people," he said. "Events that validate the longstanding goals of American policy, a policy based on a single, shining policy: the cause of freedom.

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"America -- not just the nation -- but an idea, alive in the minds of people everywhere. As this new world takes shape, America stands at the center of a widening circle of freedom -- today, tomorrow and into the next century."

The president said the challenge for America is to take its democratic system -- which he called "second to none" -- and make it better. Building a better America, he said, means increasing jobs, expanding child care, improving the environment, strengthening the economy, providing equal opportunities, combating homelessness, improving schools and fighting drugs.

Previewing themes contained in his State of the Union address, Bush earlier in the week told participants at the National Religious Broadcasters annual convention he will endorse policies that reflect the rights that "form the essence of America and that to other nations have become the message of America."

The president voiced his support for:

-- Helping parents obtain the best child care for their children. "But I want to ensure that parents, not bureaucrats, are the ones who decide how to care for these children," he said. "I will not see the option of religious-based child care restricted or eliminated."

-- Enhancing and supporting the nation's schools.

-- Encouraging adoption, not abortion. "I support the sanctity of life," he told the group.

-- Passing a constitutional amendment "restoring voluntary (school) prayer."

Before citing examples of expanding religious freedom around the world, Bush told the religious broadcasters: "There is no denying that America is a religious nation. And sure, differences exist over sect and theology. And yet, you know that what unites us eclipses what divides us. For we believe that political values without moral values -- a moral underpinning -- cannot sustain a people.

"I speak of the qualities of tolerance and decency, courage and responsibility and, of course, faith. Values which remind us that while God can live without man, man cannot live without God."

In concluding his State of the Union address, the president asked for the help of all Americans.

"Let me start with my own generation -- the grandparents out there," he said. "You are our living link to the past. Tell your grandchildren the story of struggles waged, at home and abroad, of sacrifices freely made for freedom's sake. And tell them your own story as well, because every American has a story to tell.

"And parents, your children look to you for direction and guidance. Tell them of faith and family. Tell them we are one nation under God. Teach them that of all the many gifts they can receive, liberty is their most precious legacy. And of all the gifts they can give, the greatest, the greatest, is helping others.

"And to the children and young people out there tonight: With you rests our hope, all that America will mean in the years and decades ahead. Fix your vision on a new century -- your century. On dreams we cannot see. On the destiny that is yours and yours alone."

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Trends said to challenge  
Christian world mission

By Leland Webb

Baptist Press  
2/1/90

RICHMOND, Va. (BP)--The unraveling of Soviet-sponsored communism and the rapid expansion of Third-World churches offer Christians new opportunities to evangelize the world in the 1990s, mission strategists have predicted.

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But the rise of other opposing ideologies -- particularly Islam -- and the continuing struggle of Christians to cooperate with each other in world evangelization poses challenges the church has yet to overcome, they added.

As the final decade of the 20th century begins, eight mission strategists related to the Southern Baptist Foreign Mission Board predicted what is ahead in the '90s in the January issue of *The Commission*, the board's magazine.

If Southern Baptists and other evangelistic Christians want to make the most of the new decade, the strategists said, they must:

-- Respond quickly to sudden opportunities.

Winston Crawley, retired vice president for planning, warned of "turbulence ahead."

In addition to the collapse of the Soviet empire, "many political changes are in the offing, some already determined and others in process or urgently needed," Crawley said. "Examples are the European Economic Community, Hong Kong, Cambodia, the Middle East and southern Africa. ... Economic problems such as Third-World debt, trade imbalances and North-South tensions may get worse before they get better."

Christians must be ready to take advantage of an unexpected shift in attitude by a government, to enter a door that materializes in what once was a brick wall, the planners urged.

"The '90s may well be the time of the church" in communist countries, suggested Isam Ballenger, vice president for Europe, the Middle East and North Africa. "The old system has been shown to have failed. Change is taking place, and in many countries the people have tasted more freedom. The way back would have to be brutally oppressive; the way forward will necessitate adjustments to the ideology."

-- Adjust to drastic changes in world economics and organization.

Internationalization of business, economics, information and missions are "having impact beyond our ability to understand," presenting "new challenges and opportunities we have not yet carefully considered," said FMB President R. Keith Parks.

Emerging "city states" within regions will become the focus for economic and social life, demanding mission strategies to reach the cities, observed Bill O'Brien, executive director for public affairs.

During the '90s, "the world will become more urban than rural for the first time in human history," predicted Clark Scanlon, director of research and planning. By the end of the century, 200 basically non-Christian "mega-cities" with populations topping 1 million people each will dot the globe.

-- Adapt to increased competition for spiritual allegiances, including militant outreach by Islam and other religions.

"Islam constitutes the greatest single challenge to the Christian world mission," said Crawley. "We may have tended to think of communism in that regard, but Christian faith is growing rapidly in communist lands, while it struggles in Muslim lands."

About one of every five people on earth is a Muslim. Muslims are in the majority in 40 countries, where they often prohibit evangelism by other faiths, while spreading Islam elsewhere.

"The recent resurgence of Islam based on oil wealth and on Iranian Shiite fundamentalism has brought much greater aggressiveness in the spreading of Islam," Crawley said. "If a (Christian missions) focus on unevangelized areas is pursued seriously, that approach leads inevitably to a special focus on the Muslim challenge, since such a large proportion of the essentially unevangelized countries, cities and people groups lie in the Muslim world."

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Ballenguer agreed, noting, "Due to the zealous nature of many adherents to Islam, the financial backing of wealthy Arab states, the moral decline of the West and the fractured state of the church," Islam will continue to grow -- not only in the Middle East, but in Africa, Asia, Europe and the United States.

Islam poses a major challenge to Christianity but is only one among legions of competitors. British mission researcher David Barrett counts no fewer than 30,000 religions across the world.

"Hinduism and its various 'made in America' offspring have moved out of the fringes of society and into the mainstream" of Western thought, warned Don Kammerdiener, executive vice president. And "New Age thinking is rapidly becoming one more of the sale items in the supermarket of American religious plurality. It's beginning to infiltrate ... church people who are hardly aware of its origins and ultimate enmity with the Christian gospel."

-- Adapt to the shift of Christian leadership away from the West.

Most of an estimated 21 million new believers who join the world Christian church each year live in the Southern Hemisphere. Barrett has charted the shift of the "Christian center of gravity" to Third World nations, as well as a shift eastward to the communist world. He also points to the "emergence of 1,000 Third-World mission agencies," sending out tens of thousands of Asian, African and Latin American missionaries.

"We now have the reality of a transnational missionary force," said O'Brien.

The Foreign Mission Board and other Western mission agencies should facilitate the work of Third-World mission organizations, added Scanlon, emphasizing "partnership and reciprocity, cooperation rather than control."

-- Prepare to encounter higher barriers to missionaries.

Barrett said he counts 119 countries that restrict or bar traditional missionary residence, with four more being added each year. This reality demands "a commitment to new approaches" to sharing the news of Christ, said O'Brien.

The '90s will call for a "significantly altered approach to missions as we learn better how to think, plan and strategize on a global basis," said Parks. "Through tentmakers, non-residential missionaries and (other methods), we will have supplementary and complementary approaches to the career missionary that will be of greater significance than we have yet envisioned."

Missions will be harder, not only in the matter of securing resident visas, but also in "living conditions (and) danger," predicted Kammerdiener.

As a further indication of a world hostile to the Christian gospel, Barrett reported martyrdom of Christians in at least 50 countries may reach 300,000 a year.

-- Continue a holistic ministry to people's physical and spiritual needs, with greater attention to injustice, oppression and the environment.

Africa's poor teeter "on the brink of disaster," Scanlon said. "With the world's fastest-growing population and a loss in agricultural productivity, parts of Africa are nearing a hunger holocaust."

Humanity's physical problems "must be recognized as the church's spiritual problem in the '90s," said Ballenger. "Stewardship of the creation will have to occupy more of our attention. The groaning of the whole creation for redemption will become an unavoidable noise as the situation with food and water becomes more critical."

Barrett noted among his "megatrends" the "spread of Christian activism opposing injustice and human rights abuses" and "new ministries to 1.3 billion urban poor in (this) exploding 'planet of slums.'"

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-- Cooperate with other Christians committed to the biblical "Great Commission" to evangelize the world.

"The whole interaction with our own (Baptist) partners in mission activities, as well as the 'Great Commission' Christian community, has significance we have not fully understood nor properly harnessed," said Parks. "We're entering a new age of relationship that will cause a significantly different approach to missions. Our challenge is to remain distinctively Southern Baptist, while identifying and cooperating with these other groups."

-- Repair erosion of mission support at home and encourage church members to develop a concern for world evangelization and their role in it.

The greatest obstacle to world evangelization is the difficulty of Southern Baptists and other Christians in understanding the Third World and committing to it, said Lewis Myers, vice president for Cooperative Services International. He said he wonders if American Christians are in danger of letting their affluence become a barrier to relating to developing countries.

Southern Baptists' Bold Mission Thrust was one of the earlier global evangelization plans to target A.D. 2000, noted Crawley "Most Southern Baptists are not aware of the very large number of similar plans developed by other Christian bodies and missions agencies. In the evangelical community, intensity of missions outreach is still building toward A.D. 2000. ... During the 1990s, that enthusiasm needs to be stirred up in every church."

Many Christian strategists now believe world evangelization is entirely possible, if Christians can cooperate to make it happen, the Southern Baptist mission leaders said.

"Will other agendas continue to divert the attention and energies of denominational leaders and church members away from our mission challenges?" asked Crawley. "Or can Bold Mission Thrust take center stage in the '90s?"

"Provisional commitment as a lifestyle appears to be growing in the United States and throughout much of the world," noted Kammerdiener. He pointed to the dwindling "pool of potential missionaries" and the fact that "support for Foreign Mission Board giving channels can be eroded quickly."

Are Southern Baptists and other missions-rooted Christians prepared for the '90s? Or will they allow events to overwhelm them and float aimlessly in the shallows? Check back in 10 years for some answers.

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BP photo mailed to state Baptist news by Richmond bureau of Baptist Press

Jimmy Allen announces  
premiere of TV network

By Kathy Palen

Baptist Press  
2/1/90

WASHINGTON (BP)--The former head of the Southern Baptist Radio and Television Commission has announced the formation of a television network that will offer a daily news hour and a home shopping service.

Life Television Network is to premiere Feb. 12 in about 40 markets across the nation, said Jimmy R. Allen, network president.

Until his resignation in June 1989, Allen was president of the RTVC and of ACTS, the commission's satellite network.

LTN in no way should be seen as competing with ACTS since the new network is designed for full-power television stations, not cable stations, Allen said.

LTN is to provide three hours of live programming to independent television stations each Monday through Friday. One hour per day is to feature "LTN Evening News," and the other two hours are to feature the "Life Enrichment Shopping Service."

"LTN Evening News" is "undoubtedly the most ambitious news program ever attempted with life enrichment emphasis and daily worldwide news feeds," Allen said.

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Deborah Tyler, who formerly appeared on the ACTS news program "What's Happening," will anchor LTN's news hour.

The network has described its home shopping service -- which will allow viewers to purchase a variety of products by telephone -- as a "merchandise-oriented, live program emphasizing the uplifting of the whole man."

Jarrell McCracken, former president of Word Inc., has joined the network as president of the shopping service.

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Chaplains portray  
gospel to patients

By Mark Wingfield

Baptist Press  
2/1/90

DALLAS (BP)--At the end of a long hall of quarantined hospital rooms, a lone man pedals a stationary bicycle, attended by a nurse on each side. The reflection of the Dallas skyline shining through an oversized window silhouettes the trio, accentuating the stubs of black hair sprouting on the patient's head.

"Going somewhere, Joe?" asks Southern Baptist chaplain Travis Maxwell as he walks down the hall into the silhouetted picture. Joe looks at him and smiles, although the smile is nearly hidden by dark sunglasses covering his eyes and a yellow hospital mask shielding his mouth.

The nurses laugh and greet the chaplain, who spends a few minutes checking on Joe's progress and offering words of encouragement.

As he leaves the leukemia ward, Maxwell greets Joe's mother, who is returning from an errand. "How are you today?" he asks. She leans her head on his shoulder with a deep sigh. Her eyes mist as she responds, "I thought it would be easier this time."

Maxwell is one of nine Southern Baptist chaplains working full time at Baylor Medical Center in Dallas. The chaplains portray the gospel dozens of times each day as they enter the lives of people in despair -- people such as 20-year-old Joe, who encountered complications after receiving a bone-marrow transplant.

"Our coming is symbolic of God's coming to them," says Maxwell. "That's one of the ways we proclaim the gospel, by standing with them and letting them know God loves them."

"If patients never see a religious symbol or person, they may feel God has forsaken them," adds chaplain Jim Dorsey. "They may leave angry."

"We want to strengthen and affirm their faith in God," he says, explaining that a hospital setting intensifies everyone's awareness of their relationships with God.

The 1,455-bed Baylor Medical Center is owned by Texas Baptists, but the nine full-time chaplains are undergirded by Southern Baptists nationwide. Chaplains are endorsed by the Southern Baptist Chaplains Commission, which is housed at the denomination's Home Mission Board and supported by gifts to the Southern Baptist Cooperative Program unified budget and Annie Armstrong Easter Offering for home missions.

Baylor's chaplaincy program is a model for hospitals nationwide, says Huey Perry, director of the board's chaplaincy division. In addition to the nine full-time chaplains, Baylor trains seminary students and ministers in Clinical Pastoral Education. (Editors, see related story.)

Because of the hospital's size and the number of chaplains on staff, Baylor chaplains are able to specialize. Joe Gross, director of pastoral care, describes the medical center as a small city, with 5,000 employees and 282,000 patients passing through each year.

"The players change, but the drama continues," he explains.

Baylor chaplains see that drama unfold daily with cancer patients, AIDS patients, psychiatry patients, trauma victims, transplant recipients and grieving families. The chaplains deal with 25 to 50 deaths each week.

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In the midst of death and fear, the chaplains dispense hope. "For many people, cancer and death are synonymous," says Maxwell, who specializes with cancer patients. "But that's not true.

"Our focus is on living with cancer until you die. And living with cancer is sometimes more difficult than dying with it."

In addition to individual counseling, Maxwell offers support groups for patients, families, bone-marrow transplant patients, women who have had mastectomies and staff.

"Getting cancer is a religious experience," he says. "Life looks different when you've been told you have cancer. It's unusual to find someone going through a cancer experience who doesn't appreciate a visit from the chaplain."

Likewise, transplant patients especially need contact with a chaplain, says Grady Hinton, who specializes with organ transplants. "They want to feel that God is with them through this thing. They're in a life-threatening situation and have a lot of emotional and spiritual needs."

Beverly Gann from Baton Rouge, La., received a liver transplant at Baylor before Christmas. During the subsequent weeks of her hospital stay 300 miles from home, she has come to rely upon Hinton.

"It's nice to have someone to talk to," she says. "He knows how you feel."

Hinton works with patients such as Gann from when they enter the hospital until they go home. That process can span three months to a year and is repeated with 100 liver transplant patients, 25 heart transplant patients and 50 kidney transplant patients each year.

Other chaplains don't have as much time to get to know their patients. Dorsey's assignment includes the floor nicknamed the "Knife and Gun Club," where shooting and stabbing victims are brought.

These patients usually are rushed into the hospital through the emergency room and later placed in a separate intensive care unit. Dorsey's 10 years as a missionary chaplain in Colombia prepared him for the trauma he faces in such patients.

"I certainly won't go in and try to witness to someone who's yelling and screaming because he has two bullets in him," Dorsey explains. "But I do make my presence known. I try to ask questions to get people to talk. When they talk, they tend to calm down."

Dorsey may deal with the patient's family at first and build a relationship that will allow him to minister to both patient and family.

That task can become complicated when estranged family members are brought face to face during a tragedy, or when families have experienced a violent crime.

Dorsey also must be cautious in approaching patients in two adult psychiatric units. He faces skepticism from some therapists who believe religion only fosters mental delusions. And he must deal with some tough cases.

But with perseverance, the chaplain has proved himself and become a part of the treatment team for psychiatric patients.

His success is illustrated in the comments of Betty, an occupational therapist who has worked on the locked adult psychiatric floor for 11 years. She describes herself as a skeptic of religion, especially Baptist religion.

"Chaplains have to be able to keep people from using their religious beliefs (as a crutch) to keep them from getting well," she says. "They have to be careful not to create religious delusions.

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"The chaplain has to change about every 30 seconds as he enters a new atmosphere on this floor. He always has to be able to walk into a room and assess immediately whether he's needed or not.

"But there's something about the chaplains here. They're caring. More than what they say, they demonstrate their ministry every day in a hundred ways.

"They're part of the team."

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BP photos mailed to state Baptist newspapers by Atlanta bureau of Baptist Press

Baylor chaplains extend ministry  
through CPE training program

By Mark Wingfield

Baptist Press  
2/1/90

DALLAS (BP)--Each year, 20 seminary students, ministers and chaplains check into Baylor Medical Center for a treatment no physician has prescribed and health insurance won't cover.

It's called CPE, an abbreviation for Clinical Pastoral Education.

And although CPE is not a medical procedure, its impact on a person's life is as radical as major surgery, observers say.

CPE is a program of hands-on training in ministry, a method of learning pastoral skills in a clinical setting under certified supervision. It is a combination of theological and professional training for a variety of ministers: pastors, chaplains, social workers, counselors, missionaries.

Baylor Medical Center, a Baptist hospital in Dallas, is one of 369 CPE centers accredited by the Association for Clinical Pastoral Education. As many as 200 Southern Baptist ministers have been trained at Baylor.

The hospital is a perfect setting for learning ministry skills because it represents life in a condensed form, says Joe Gross, who directs Baylor's pastoral care program. "You can't be in this hospital very long without seeing tremendous human needs," he notes.

Baylor conducts semester, summer and year-long programs in CPE. The CPE interns and externs work alongside the hospital's nine full-time chaplains, who are endorsed by the Chaplain's Commission of the Southern Baptist Home Mission Board.

CPE students spend some time in a classroom but devote most of their efforts to hands-on experiences walking the halls of the hospital: comforting families in intensive care waiting rooms, counseling grieving patients and families, praying with patients before surgery, releasing bodies to funeral directors from the morgue.

Jeff Flowers, who now is a chaplain at an affiliate of the Baylor Health Care System, went through CPE training at Baylor Medical Center while a student at Southwestern Baptist Theological Seminary in Fort Worth, Texas. He had experience working on a church staff but thought he could benefit from supervised training in pastoral ministry.

"CPE gives you a place where you can do ministry, reflect upon your work and get some valuable input from supervisors," he says. "It was an incredible experience for me."

Gross and his associate, Coyle Stephenson, are among 120 certified CPE supervisors within the Southern Baptist Convention. They lead CPE students through self-examination to prepare them for better ministry.

"There is an importance in self-knowledge, in being able to embrace where you have come from without being a victim of it," Gross explains. "The greatest difficulty ministers have is they don't know themselves."

Flowers said that self-examination helped him understand why he chose to go into ministry and who he is as a person.

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"You're forced to look at parts of your life that you've been able to push back," he notes. "That can be painful. But CPE has taught me that you can learn through your pain.

"You learn that everybody hurts. It's hard to minister to someone else until you realize where you hurt."

That knowledge can help ministers avoid conflict in the church, Flowers says: "Most ministers I know don't get in trouble for erroneous theology. They get in trouble because of relationships."

Even though Flowers has moved from CPE training into a chaplaincy position, he does not represent the majority. Most CPE students -- young or old -- return to the local church with a fresh perspective.

"As a pastor, you're called upon to be with people in crisis," Flowers says. "In a hospital, you're going to see more crises in a year than most pastors will see in several years. It's a good place to hone your counseling skills."

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BP photos mailed to state Baptist newspapers by Atlanta bureau of Baptist Press

Ministry to sick important  
in healing, chaplains say

By Mark Wingfield

Baptist Press  
2/1/90

DALLAS (BP)--A church's ministry to the sick can be an important aspect of the healing process, chaplains at Baylor Medical Center say.

Southern Baptists have nine full-time chaplains working at the Dallas hospital that is operated by Baylor University. Together, the chaplains and their part-time counterparts minister to 40,000 inpatients each year.

As a result of this experience, and from observing the visits of pastors and church members, they offer advice to Christians about ministering to the sick.

"People are always afraid to say the wrong thing," says chaplain Joe Gross, who directs Baylor's pastoral care department. "There's only one wrong thing they can say: 'Call me if I can help.'

"That has become a social pleasantry. If you're going to do anything, go ahead and do it."

Gross speaks from experience on both sides of the issue. In addition to being a chaplain at Baylor for 17 years, he lived through the trauma of losing his first wife to cancer after a two-year illness.

"In chronic illness, it's a daily thing for people caught up in it," he explains. "Too often we rush in when the diagnosis is made and then leave. My experience has taught me to stay in touch.

"People aren't going to remember what you said. They're going to remember when you were there."

The chaplains say education is an important aspect of an effective ministry to the sick, especially when dealing with illnesses such as cancer and AIDS.

Cancer is not synonymous with death, notes chaplain Travis Maxwell, who has spent 10 years ministering to cancer patients at Baylor. "Be aware of your own feelings about cancer," he urges. "Don't assume that if a member of your family died with cancer that this patient will die. Too often we're dealing with our fantasies rather than facts."

Even when dealing with a 100 percent fatal disease such as AIDS, Christians should be aware of the facts, adds chaplain Bob Duncan, who ministers to the AIDS patients at Baylor.

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Christians should visit AIDS patients and touch them, Duncan says, explaining that too many Christians don't understand that AIDS is transmissible but not contagious.

"It's hard to catch, but that's hard for us to believe," he says.

"AIDS reminds us of our mortality in a way that nothing in recent history has. We believe if you have an illness, medicine ought to be able to fix it. With AIDS, we have a fear of catching mortality."

Also, AIDS patients need to feel concern from Christians, Duncan says: "They don't need your judgment; they need your care. That doesn't mean you can't have an opinion. Just don't barricade yourself behind your opinion."

In the same way, people with other less-common medical problems grow weary of being singled out, says chaplain Grady Hinton, who works with organ transplant patients.

"Realize that this is a lifelong struggle and they need to be accepted as normal people," h explains. "They don't like to feel singled out and separated."

Proper ministry by a chaplain, pastor or church member can be beneficial to the sick, concludes chaplain Coyle Stephenson, who trains ministers in Baylor's Clinical Pastoral Education program.

"If the proclamation of God's love in Jesus Christ is holistic, it becomes a very important part of healing," he says. "I think we've just scratched the surface on how much power there is in the spiritual dimension.

"The whole concept of koinonia -- of the church coming to people when they're hurting -- is a tremendous modeling of the Christian faith."

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BP photos mailed to state Baptist newspapers by Atlanta bureau of Baptist Press

Campaign for Shorter  
exceeds challenge goal

Baptist Press  
2/1/90

ROME, Ga. (BP)--The largest capital fund drive in Shorter College's 116-year history has eclipsed its \$8.3 million challenge goal, announced President James D. Jordan.

Gifts and pledges in the three-year "Campaign for Shorter: Foundation for the Future" totaled \$8,301,347. The campaign's \$5.2 million base goal was surpassed in May 1989.

The majority of the funds is for endowment, supporting scholarships, faculty salaries and general college operations. More than \$550,000 is designated toward a new athletic complex on campus, and a portion of the money was used for on-going support.

The Georgia Baptist school set a record last fall, with 882 students. A record spring semester enrollment of 847 was set in January, an increase of 11 percent over the spring 1989 total of 758.

Other recent records include total gifts received in a fiscal year. In the 1988-89 year ending last May 31, Shorter received \$2,006,148. The college also is anticipating a record 184 graduates during commencement May 12.

Shorter was founded in 1873. It is a private, co-educational, four-year liberal arts school.

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Bivocational ministry workshop  
calls for flexible ministers

Baptist Press  
2/1/90

FORT WORTH, Texas (BP)--Bivocational ministers hold the key to Southern Baptists' success in fulfilling their evangelism goals, participants at a three-day conference at Southwestern Baptist Theological Seminary in Fort Worth, Texas, were told Jan. 27-31.

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The workshop, "Two Careers: One Calling -- The Bivocational Minister, Key to Bold Mission Thrust," was sponsored by Southwestern and the Southern Baptist Home Mission Board.

Jeff Lewis, associate director of Mission Service Corps at the board, said bivocationalism is becoming a primary part of the mission strategies for several Baptist state conventions, especially in newer convention areas.

"In this past year we have made some steps to start proactively recruiting and placing bivocational ministers," Lewis said, referring to Mission Service Corps tentmaker program. "And basically it is a response to what we see, first of all, the need (for partially supported ministers), and then the geographical and financial realities of accomplishing Bold Mission Thrust," the convention's global evangelism campaign.

MSC tentmakers are assigned missionaries, meaning they are not financially supported by the board, but do have access to the agency's resources, training, placement assistance and other benefits, Lewis said. Tentmakers currently comprise only a small portion of MSC's 1,200 ministry volunteers. Today, about 80 percent are over the age of 35, and raise their own funds or support themselves through savings or retirement accounts. But those statistics will likely change in the 1990s, he said.

"I think we'll see growth in that younger age group, those between the ages of 18 and 35, as seminary and college students begin to see bivocationalism as a viable opportunity and option for fulfilling the call God's placed in their lives," Lewis said.

Pamela VanDyke, a 1988 graduate of Southwestern, already has opted for bivocational ministry as an MSC tentmaker. She combines her work as clinical director of New Life Treatment Center in Anaheim, Calif., with Christian social ministry through the Orange County (Calif.) Baptist Association.

"God hasn't called all of us to be full-salaried ministers," VanDyke said. "But that doesn't mean we're second rate. I think I've found a very unique way to serve God."

VanDyke said she used to be burdened with a "tunnel vision" mentality of ministry with success measured by salary, church size, budget and baptisms. "But success is not measured in numbers," she said. "It's measured in obedience to God."

A lack of fully supported ministry positions will force an increasing number of college and seminary graduates to consider bivocationalism as the century draws to a close, Lewis said.

"In the past couple of years, we have graduated approximately 2,400 students from our six seminaries with only 1,300 to 1,400 fully supported ministry positions available," he said. "That means we have about a thousand graduates without the feasibility of a fully supported position. So what are they going to do? Either they misunderstood God's call or God is calling us to see that there are other options in fulfilling the need."

A variety of ministry opportunities are available through the MSC tentmaker program, Lewis said, adding his office receives 10 field requests to every one application. Church planters, pastors, associate church staff members, student ministers, social ministers and resort ministry are just a few of the positions available.

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Sacred Harp tradition  
music to singers' ears

By Russ Dilday

Baptist Press  
2/1/90

FORT WORTH, Texas (BP)--Many children Sarah Coates' age spend their Saturdays playing with friends and enjoying a day away from school.

But the 9-year-old from Lancaster, Texas, has found another way to spend her day off. She is the sixth generation of her family to carry on the tradition of Sacred Harp Singing.

Sacred Harp is a tradition dating back to the Pilgrims, but had its strongest following in camp meetings, churches and sacred music schools in the South after the Civil War.

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As part of that tradition, more than 125 singers attended the sixth annual Sacred Harp Sing Jan. 27 at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Southwestern's singing attracted singers and leaders of all ages, and family influences run strong, participants said.

Sarah has attended singings "all of my life," she said. And her aunt, Diane Ross, said the family looks to Sarah to carry on the tradition.

Sarah's father, Bruce Coates and his wife, Beverly, attend six to eight meetings a year. "We go to all of the Texas singings," Coates said. "Occasionally we go to an Alabama singing. That's like dessert."

Sung without accompaniment, the music is based on four shaped notes representing the scale of fa, sol, la and mi. This "solmization" of hymns and songs provided 19th century song leaders a simple method of teaching music by note, according to William Reynolds, professor of church music at Southwestern and organizer of the seminary's sing.

At singings, participants face off in a "hollow square" formation surrounding a central leader. The clock-like dip and rise of the leader's hand regulates each song's time, while tone-setting "keyers" sit at the front of each section, establishing correct pitches for the body of singers. Singers keep time with their hands or feet.

While many participants consider the singings a hobby, the events are also a worship experience and extension of their faith, singers said.

The singers agreed fun is a major motivation for attending the singings. Tim Studstill, a doctor of musical arts student at Southwestern, said he attends the singings for the "energy, excitement and love people exhibit." Studstill, the recording secretary for the Southwestern harp singing, wants to incorporate some of the principles of Sacred Harp Singing into his church.

Sacred Harp Singing is enjoying a resurgence of interest in America, especially among "young professionals and students on some college campuses," Reynolds said. He characterized the Southwestern singing as a mid-sized singing, noting, "The largest Texas singing attracts 300-500 singers."

Ray Withers of Hamilton, Texas, attended the Southwestern singing and sang from a 1910 edition of "The Sacred Harp" hymnal that belonged to his grandfather. He said his grandfather's favorite tune numbers are listed on the inside cover.

Other participants travel hundreds of miles to attend singings. The Southwestern singing attracted Texans from as far as San Antonio, Tyler, Austin, Lubbock and Houston. Cecil Blakney came from Millport, Ala.

Regardless of where they come from and why, all the participants agree the most important function of the singings is preserving a distinctly American religious and folk tradition. Kevi Powell, of Austin, Texas, is active at Texas sings. The 15-year-old feels a need to "carry on our religious tradition ... and part of our history."

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Russ Dilday is a writer in the Southwestern Seminary public relations office.

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