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May 15, 1990

90-67

SBC hopefuls discuss costs of campaigning

By Toby Druin

N-CO
(Texas Std.)

DALLAS (BP)--Political campaigns cost money, even when they are political campaigns for denominational office, as in the case of the current efforts being conducted by Morris Chapman and Daniel Vestal for the presidency of the Southern Baptist Convention.

Where does the money come from to finance travels across the SBC, which stretches from sea to shining sea? Certainly not from church budgets.

Both Chapman and Vestal were questioned about campaign expenses by the Baptist Standard.

The question posed to each was: "You have been traveling rather extensively. Who has paid for your expenses? Would you be in favor of convention action requiring full disclosure of campaign expenditures?"

Chapman said when he gave permission for his nomination there were no funds available for travel in behalf of his candidacy. He said his congregation, First Baptist Church of Wichita Falls, Texas, has established a designated fund to which members have made contributions. He did not say how much has been received nor how much he has spent in traveling.

"I have received relatively small contributions from other individuals outside the church," Chapman said. "In many instances those who have invited me to speak have been able to cover my expenses."

Questioned about a reported contribution to him by Rapha, the Houston-based hospital counseling ministry, Chapman acknowledged he had received funds from Rapha President Robert McGee, but said the amount would have to be divulged by McGee.

The Standard contacted McGee who acknowledged he had contributed \$5,000 to Chapman for travel expenses shortly after it was announced in February that Chapman would be nominated.

McGee told the Standard that he and Chapman had been friends for "two or three years" and that he has been at First Baptist Church, Wichita Falls, for a conference. Chapman was master of ceremonies for the Rapha luncheon at the Southern Baptist Convention in Las Vegas last year.

"Morris called and told me he was going to run (for the SBC presidency)," said McGee, "but he said he was in a (financial) bind to fly places to get started.

"He didn't ask for any money, but I sensed he needed money and gave him \$5,000."

The gift "didn't have anything to do with politics," McGee added.

He is concerned that the Rapha ministry not be seen as political, McGee said, and has offered Vestal the opportunity to invite people to the Rapha luncheon this year in New Orleans. He probably also would have given Vestal travel money if he had asked for it, he said.

Asked to comment on the offer of luncheon invitations, Vestal said the offer had come from a Rapha representative but that he had declined because scheduling and time constraints will keep him from attending the luncheon.

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"Rapha has been very gracious to me in seeking to keep me informed of their ministry and has extended to me an invitation to be a part of their meetings," Vestal said. "I did attend last year in Las Vegas. I pray for their ministry and wish them well because I do think they help some people."

Like Chapman, Vestal said his church, Dunwoody Baptist Church in suburban Atlanta, has set up an account and members of the church and of his former congregation, First Baptist Church, Midland, Texas, have made contributions. Last year the Dunwoody Church put up some \$20,000 to distribute the tape recording of Vestal's announcement of his 1989 candidacy across the convention.

Through the first week of May this year, Vestal said, he had spent between \$8,000 and \$10,000 in traveling. He has also been taken on two trips by Jim Lacy, a Midland oilman who has used his private plane.

Both candidates also have different entities working on their behalf.

Baptists Committed to the Southern Baptist Convention will mail an eight-page newsletter to some 45,000 Southern Baptists next week at a cost of \$12,000 to \$14,000. Field director David Currie said it will tell of Vestal's endorsement by 304 retired foreign missionaries, endorsements of Vestal by Richard Jackson, pastor of North Phoenix Baptist Church and Jim Denison, pastor of First Baptist Church, Midland; and the five priorities Vestal says he would follow if elected president.

Jimmy R. Allen, who noted he was the "unpaid volunteer chairman of the Baptists Committed executive committee," said the organization has given no money to Vestal.

"We see ourselves as a group of volunteers who do education on what Baptists are and what Baptists ought to be doing as a mission-minded, religious liberty concerned, priesthood of the believer emphasizing people. The fact that we are supporting Daniel Vestal is just an outgrowth of that philosophical, informational and educational program.

"We are affirming a basic centrist position and Daniel Vestal just happens to be the candidate who is affirming those principles."

Baptists Committed reportedly paid for the local telecast of a Vestal program in Las Vegas last year immediately before the convention. Vestal said he did not know who paid for them. Ceita Bottorff of the BC Houston office said the two telecasts, which cost about \$800 each, were paid for by two individuals, whom she said she was not at liberty to identify.

SBC Today, an independent paper edited by Jack U. Harwell, and published in Atlanta, has a monthly circulation of 15,000 and while dealing with a broad range of issues is unabashedly moderate-conservative in its editorial approach and supports Vestal for the SBC presidency.

Chapman has been touted for the presidency in two publications, the Southern Baptist Advocate, and the Southern Baptist Communicator, both independent publications in spite of the use of "Southern Baptist" in their names.

The Southern Baptist Advocate, edited by Robert Tenery, pastor of Burkemont Church, Morganton, N.C., has had two issues this year and Tenery said last week he is working on a pre-convention edition. He mails 66,000 papers, he said, at a cost of about \$11,000. The most recent carried a front page photo of Chapman and a reproduction of the sermon he preached at the 1989 convention.

The Southern Baptist Communicator, is published in Atlanta, and edited by Fred Powell, assistant to Charles Stanley, pastor of First Church, Atlanta. The first two issues, published in March and April, both championed Chapman and his nomination for the SBC presidency.

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Powell told the Baptist Standard the Communicator is sent to 40,000, including all Southern Baptist churches. He would not divulge what it costs to produce and mail each issue. "That's private," he said, but added it is paid for by an individual, not from church funds.

The Communicator is a two-color, 16-page publication, which in Dallas would cost about \$10,000 to print and mail to 40,000 addresses.

Both Chapman and Vestal told the Standard they would be in favor of full disclosure of campaign expenditures.

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Mid-year church medical rates
released by Annuity Board

N-50
(A.B.D.)

Baptist Press
5/15/90

DALLAS (BP)--Southern Baptist ministers and church workers who participate in the Southern Baptist Annuity Board's Church Comprehensive Medical Plan will see their premiums increase anywhere from 5 percent to 50 percent July 1, announced John L. Dudley, director of the board's insurance services division.

"Fortunately, only 6 percent of our participants will see rate increases in the 25 to 50 percent range," Dudley said, "and almost 59 percent of participants will have a 15 percent increase or less." About 35 percent of participants will have rate increases of 15 percent to 25 percent.

A personal letter providing an individual's specific rates will be mailed to every participant in mid-May. Letters mailed May 4 informed all participants that the insurance plan would change from Aetna Prudential July 1, and that the premium rates would rise.

For three and one-half years, the Church Medical Plan, which has more than 23,000 participants and 80,000 insured people, has suffered a drain on reserves as claims consistently exceeded premium dollars available.

"The Church Medical Plan showed a \$2 million loss in the first three months of 1990 despite an aggregate premium increase of 20 percent on Jan. 1," said Harold D. Richardson, Annuity Board treasurer. Individual rates went up in a range from 5 percent to more than 40 percent.

"Because of reserve levels, something had to be done at mid-year," Richardson said. All participant and churches were told in the fall of 1989 that a July 1, 1990, premium increase would be likely.

"July 1 rate increases will not be uniform due to the continuing transition to a geographic-area rating system that assures lower rates where costs are lower and higher rates where costs are higher," said Dudley.

Such a system, which the Annuity Board gradually is putting in place, is the insurance industry standard for rating health insurance premiums, Dudley said.

"This system bases a participant's premium on actual medical-care costs in the geographic area defined by the participant's ZIP code," said Dudley. "The ZIP code system is fairer for participants and more efficient for us to manage."

On July 1, the lowest monthly rate for family coverage for a 35-year-old participant will be \$271; the highest rate will be \$469. Family coverage insures the participant and two or more dependents.

The ZIP code system will be fully in place by Jan. 1, 1991.

"We know this is difficult for some participants," Dudley said. "But we are in a transition. We're trying to equalize the relative cost for all participants and keep the plan stable and the benefits substantial."

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"There is always tension between how much increase we need to keep the plan secure and how much more our participants can afford."

"We anticipate some continued erosion of reserves in 1990," said Richardson. "But we are confident that the July 1 rate increase and some highly creative plan design and marketing work will find us poised for an optimistic view of 1991 and the years following."

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CLC opposes
abortion funding

By Louis Moore

Baptist Press
5/15/90

NASHVILLE (BP)--The Southern Baptist Christian Life Commission is urging members of the U.S. House of Representatives to maintain current pro-life policies with regard to foreign aid funding.

One policy known as the Mexico City Policy -- began in 1984. It prohibits U.S. foreign aid funds from going to organizations which perform or actively promote abortion as a method of family planning. The name was given the policy because it was announced by the Reagan Administration at a conference in Mexico City.

The second policy known as the Kemp-Kasten Amendment -- is aimed at keeping funds from going to the United Nations Populations Fund which supports the People's Republic of China's abortion policy. In letters to Southern Congressmen, Christian Life Commission Executive Director Richard Land called the two policies "priorities of the 101st Congress."

"Most Southern Baptists believe that, just as tax dollars should not be spent to perform abortions in America, U.S. tax dollars should not be given to private international organizations which encourage, promote or perform abortions as a method of family planning," Land said.

"It's important to note that more than 300 family planning organizations have complied with this policy," he said. "Only two have not: the International Planned Parenthood Federation and the Planned Parenthood Federation of America. It would seem that these two organizations are more concerned about campaigning for abortion in the developing world than legitimate family planning services."

Land's letter said the United Nations Populations Fund is especially offensive because it supports a program of coercive abortion and involuntary sterilization.

"Virtually no one disagrees that the government of China continues its coercive abortion policy," he said. "Because of the intransigence of the UNFPA and the People's Republic of China, the Kemp-Kasten Amendment must be kept in place."

Land noted in his letter that "Over the last 10 years, the Southern Baptist Convention has adopted five resolutions affirming the sanctity of human life and calling for federal and state legislation and/or a constitutional amendment to protect unborn human life." He included in the mailing copies of the resolution on abortion adopted by the Southern Baptist Convention in Las Vegas, Nev., in June 1989.

Both the U.S. House and Senate will address these foreign aid matters at various times throughout the rest of this session of Congress, Land said. He urged Southern Baptists to pay particular attention to what happens to these matters.

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New Orleans Seminary
hosts women's meeting

By Breena Kent Paine

Baptist Press
5/15/90

N-CO
(NOBES)

NEW ORLEANS -- "The God who made you and the God who called you to minister can change you," Carolyn Weatherford Crumpler told more than 1,100 women from throughout the nation at a recent "Lord, Change Me... for Your Glory" conference at New Orleans Baptist Theological Seminary.

Crumpler, former executive director of the Southern Baptist Convention Woman's Missionary Union from Cincinnati, Ohio, was among six keynote speakers; some 20 other Christian women leaders led individual seminars.

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Speaking from Ephesians 4:29, Florence Littauer, founder of Christian Leaders and Speakers Seminars, encouraged women to change the way they communicate with others. A Christian's words should be "like little silver boxes with silver bows," building others up.

"Don't be conformed to the world," said Littauer, a native of San Bernardino, Calif., but let God remake you. "God sees something in us others don't see -- he can make beauty from ashes."

Marge Caldwell, speaker, author, counselor and Bible study teacher, addressed "The Nuts and Bolts" of changing. The native of Houston encouraged women to affirm their families by telling them they love them and need them; to laugh in their homes; to listen to their families deeply; to be real with their families; and to unconditionally love them.

Iris Blue, Mission Service Corps volunteer from Seagoville, Texas, shared her testimony with participants. A former drug addict and convict whose life was changed when she accepted Christ, Blue said, "It's not how bad I've been that gives me a testimony, but how good God has been. ... We're nothing, but with Jesus we're everything."

Anne Graham Lotz, Bible teacher from Raleigh, N.C., and daughter of Evangelist Billy Graham, encouraged women to change by worshipping Jesus.

By worshipping him "through prophesy, God lifts the veil and gives us a glimpse of who Jesus really is," she said. Worshipping him through praise "helps you to overcome your pressure and problems."

Those undergoing physical suffering, pressure at work, or some sort of solitude can "get your eyes off yourself" by worshipping through preoccupying one's thoughts with Jesus.

In worshipping through prostration, the Christian is silent before God, "no more arguing, no more defending, no more fighting against the will of God."

Speaking from Revelation 2-3, Lotz challenged women to look into their lives to see where they are in their relationship with God.

"Perfunctory" Christians are busy serving God but have lost the joy of loving Christ, she said. "Don't put your work before your worship."

Others may be "persecuted," and should not let their fearfulness keep them from faithfulness, for "after the cross comes the resurrection and the glory."

"Progressive" Christians take on the doctrine and ideas of the world around them and should stop tolerating false teaching.

"Permissive" Christians who tolerate sin should repent, she said. "If you don't remove the sin from your life, God will. ... He's linking power for service with the holiness in your own life."

Others may be "phony" or hypocritical. "In what way are you trying to be more spiritual than you are?" Lotz asked. "Repent and be real."

"Perseverant" Christians, though strong, may have feelings of inadequacy. These women must remember "weakness and inadequacy are what cause you to depend on the Lord," Lotz said. "There is no time to stand at the door and argue about whether or not you're (adequate enough) to go through it."

"Proud" Christians are "indifferent" to Jesus Christ and "ignorant" of their condition as a result. "He's not pleased with anything we do if the motivation is from pride," she said.

Conference speakers encouraged women to look into their lives and see what needs to be changed. "You can't change anyone else," said Jo Ann Leavell, wife of New Orleans Seminary President Landrum P. Leavell II, "but the exciting thing is others will be affected by the change in you."

Baptist missions impacted
convention's host city

By Celeste Pennington

F-AMB

Baptist Press
5/15/90

NEW ORLEANS (BP)--When Southern Baptists descend up on New Orleans for their annual convention June 12-14, they will enter a place where their giving and praying have gone before.

Baptists have had a presence in the predominantly Roman Catholic city for 175 years, and the Southern Baptist Home Mission Board assigned one of its first missionaries, James Raynoldson, to help start First Baptist Church.

Although outnumbered and under-funded, Southern Baptists have carved out a tough mission field with little recognition. More than half the urban population claims to be Catholic, compared to the about 5 percent who are Baptists.

In tough times, in sometimes hostile territory, missionaries, associational staff members, pastors and volunteers have maintained New Orleans ministry with grit, pure grace and more than a few miracles.

Regardless of the number of Southern Baptists or the decrease in their resources, the needs continue to grow in the old Southern party town nicknamed The Big Easy.

At night, the twisting, turning, fragmented streets and backstreets of intoxicating old New Orleans are paved with flamboyant tourists reveling in raucous music and Cajun spice, streetwise youth and the transients whose glazed eyes stare out of gaunt, weary faces.

Since the oil bust, an unavoidable air of poverty wafts in and around New Orleans. Much of the middleclass has taken flight. Between 6,000 and 8,000 homeless people live in cars or on the streets. Alcohol and drug abuse is epidemic.

Per capita giving in Southern Baptist churches may be up, yet churches have lost members with the exodus of oil executives and middle management, leaving gross income less than what it was in 1983.

If these are difficult times, undeniable evidence exists of God's power at work in people's lives.

Greg Odom is one example. Last September his bus stopped in New Orleans en route from Houston to North Carolina. He headed for Bourbon Street and plunged into an eight-day drunk that cost him the \$3,000 in his billfold, his gold ring, his Rolex and his credit cards, charged to the limit.

When he finally awoke, huddled up and cold, Odom was down to his tee-shirt and a pair of jeans. He ended up at Brantley Baptist Center's fourth floor men's unit, going through withdrawal.

Like many who come to the center, he desperately wanted help, yet he was wary. 'Baptist' meant these were church-going folks," he says. "They asked if I was a Christian. I was worried they would hound me. But what they said was, 'If you want to talk, we're here.' That's where they left it."

One evening while he was stretched out on a clean bottom bunk at Brantley, Odom heard a voice tell him to get up and go to chapel. "I sat down at the back," he recalls. "The message that night hit me dead in the face.

"I never felt God could forgive me for all I had done, but the message was on God's unconditional love."

Odom, 28, has made it through Brantley Center's four-month rehab program. He now works at New Orleans Baptist Theological Seminary, lives in the Charles Spurgeon dorm and is a member of Central Baptist Church.

Similar stories are repeated regularly as a result of diverse Southern Baptist ministries in New Orleans -- at places like Southern Baptist Hospital, Sellers Maternity Home and Adoption Center, Friendship Center and LaBelle Retirement Apartments.

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With a 500-bed capacity, the Baptist hospital was began as a missionary endeavor. "Pastoral care is the heartbeat of the hospital," believes Anne Ernest, director of volunteer services. "The rest would not be the same without it.

Much of that pastoral care is done by chaplains Royce Ballard and Edward Clarkston. They also rely on a group of volunteers, such as Dwan Brown.

Brown, who lost her husband to a heart attack at the hospital, was motivated to find a ministry as a result of experiencing chaplains ministering to her. "To be able to share in other people's emotions, to be part of their lives -- this is the most rewarding thing I have done in my life," she says.

Greater New Orleans Baptist Association's first multi-family housing ministry takes place at LaBelle Retirement Apartments. The apartment staff already had a crafts class, a sewing class and a number of other activities. "Baptists like to do Bible studies," they reasoned. "We ought to get a Baptist church to do a Bible study."

In a city with acres upon acres of apartment complexes and government housing projects, the Baptist association now has ongoing work in 25 of about 400 properties. "We're not scratching the surface," laments director Joan Stovall.

At Friendship Baptist Center, 35-year-old Larry Hudson sits in a cool, drab office, pulls a Lauback literacy manual from his bag and begins to read: "Big sister. Little sister. Supper. Sitting. Ah ... singing."

He leans back and eyes whole sets of encyclopedias, song books and Bibles on the shelves surrounding him. "I go by stores and see books I want to buy," he says, "but I can't read them. If I could read, I could know things."

With his spiritual conversion, Hudson put a drug-induced hell-on-earth behind him. Now he has a job -- and a teacher, home missionary Carolyn McClendon.

Among things he desperately wants to know are those in the Bible. "I'm speakin' from my heart," he says. "I don't want to live in hell and then die and go to hell. So many of our peoples is lost. So many of our peoples is hooked on drugs. So many of our peoples have no reason to live.

"I'm going fight for an education. After I learn to read, I'm going to high school. When I finish that, I'm gonna go to college. This is something I'm not giving up.

"When I met Miss Carolyn, I knew I had a chance."

Sellers Home works in yet another ministry with people like Giselle Holt. When she was 17, an abortion clinic informed her she was 12-weeks pregnant.

She was living on the streets and doing crack but wanted the baby even though she had been refused support by her 29-year-old boyfriend. Someone referred her to Sellers.

"All my life I felt put down, like nobody cared about me," says Holt. But after she ventured into stately red-brick Sellers Home, she grabbed onto a steady hand and repeated verbal and non-verbal assurances: "We are here for you, period."

Sellers is the only Home Mission Board-supported adoption agency and home in the country. It can accommodate 26 unwed mothers.

Looking like a neatly landscaped, ample residence along a curving street of revitalized Victorian homes, Sellers was begun by Southern Baptists more than 57 years ago with "over-and-above" Annie Armstrong Easter Offering funds.

Sellers is the place where expectant mothers -- mostly teenagers -- prepare to make the toughest decision of their young lives. And some, like Holt, also make the most important decision of their lives. While at Sellers, Holt made a profession of faith in Jesus Christ.

Today she cuddles a tiny daughter with a head of thick dark hair. The sleeping infant softly hiccups and squirms in her arms. "Ever since I've been to Sellers," she says, "I can say miracles do happen."

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(Adapted from the May-June issue of MissionsUSA magazine)

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

Christian coach product
of Baptist Center ministry

By Celeste Pennington

F - HMB
Baptist Press
5/15/90

NEW ORLEANS (BP)--Several pairs of running shoes tied by the shoestrings dangle from power lines over a dimly lighted intersection not far from where Roberto Turner grew up.

"Crack," he says with a wave toward the shoes. "That's a sign they sell crack here." A young couple lingers in the shadows of a rundown building. He drives on through.

A ruptured thyroid took Roberto Turner's mom when he was just 2 years old. He lived that his grandmother, never knowing his natural father.

As soon as he was big enough, Turner was trotting next door to the red brick building which houses Carver Baptist Center, a home missions ministry of Southern Baptists.

Turner learned to read and write there. He played basketball there. He got his questions answered there: "Anything I wanted to know I asked, and Larry Miguez told me."

On weekends Turner and his friends would hang out with Miguez, Carver's assistant director. "We didn't have money," Turner says. "He'd take us out to eat, to the movies, to ball games. He did fun things. He was real selfless."

When Turner turned 11, he accepted Jesus Christ as his savior.

Miguez made sure Turner did well in school, taught him to drive and loaned him a car for the senior prom.

Miguez bought a small gold fishhook pin that Turner wore through high school. "I wore it so much it finally turned silver," he recalls.

When anyone asked, Turner would respond: "It symbolizes my relationship with Christ. I'm hooked on Jesus."

When Turner was honored as salutatorian and athlete of the year at Walter L. Cohen High School, Miguez helped him prepare the speech.

"Larry," says Turner without hesitation, "has been like a father to me."

Turner is stocky, athletic and black. Miguez is tall, lanky and white.

Instead of winding up among those disillusioned young men stalking his old neighborhood, Turner, 29, has a master's degree from New Orleans Baptist Theological Seminary and is aiming at a doctorate. He coaches high school ball and teaches special education at L.B. Landry High School.

"Every one of my athletes can tell you how to be born again," Turner says with a grin. "Not every one of them is a Christian, but the seeds have been planted. A whole lot of seeds."

Turner, who practically grew up at Carver Baptist Center, now lives not far from there in the second floor of Rachel Sims Baptist Center, one of the Home Mission Board's oldest.

Miguez is director at Sims. Single and accessible, he sees the community as family and has given his life to be God's witness there.

Now both Miguez and Turner are teaching Christian faith to a new generation of youngsters who come first of all for the fun. Because of miracles at work in their lives, like Roberto Turner they keep coming back.

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(Adapted from the May-June issue of MissionsUSA magazine)

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

White couple bucks tide
fleeing S. African townships

By Craig Bird

F - FMB

Baptist Press
5/15/90

DURBAN, South Africa (BP)--Hundreds of thousands of people are trying to escape seething black townships surrounding the South African city of Durban.

But one white South African Baptist couple -- Graham and Sue Philpot-- wanted in, despite the grim situation.

Gang warfare between the "comrades" of the United Democratic Front, affiliated with the African National Congress, and Inkatha, a Zulu youth organization, yield almost daily casualties. Buffer neighborhoods between territories claimed by the rival groups are virtually deserted.

South African President F.W. De Klerk and ANC leader Nelson Mandela have met several times to discuss how to defuse the township violence. The latest idea is to send black troops from Angola to stop the bloodshed.

But the Philpots didn't hesitate to say yes in the summer of 1989, when they were invited to move into half of a four-room, mud-and-tin-roof house in Inanda township. The young couple had been working for more than a year to become an accepted part of the community. The invitation from local residents signified their acceptance.

Their address change is another stage of a journey that has taken the Philpots through a growing awareness of their Christian responsibility to the poor and powerless.

The Philpots reached a crisis point in how to follow their sense of call from God to work with the poor in 1988 while three Baptist churches in Durban were grasping for a handle on ministry in Inanda. When the two visions meshed, the Philpots headed for the township.

The three Durban-area congregations -- Sherewood, Pinetown and Durban North Baptist churches -- were struggling to establish credibility in the black townships in order to spread the gospel.

The churches got involved in the townships after floods in 1987 dumped up to one foot of sand on farms and demolished thousands of homes. Realizing gifts of food and clothes had no lasting impact, the churches asked community leaders what would really help. They were shown an 80-year-old man living under the rubble of his former home, and challenged to tackle basic problems such as inadequate housing, poor sanitation and lack of education.

The congregations began operating a child-care center on donated land while looking for other ministries. Gordon Miller, pastor of Pinetown Church, mentioned the project to an old friend. The friend had a son and daughter-in-law in Cape Town who were quite interested-- the Philpots.

That's when the couple moved 900 miles from Cape Town to Durban and went to work.

"Our job description was open -- we didn't know what we wanted to do but we knew what we didn't want to do," Philpot remembered. "We didn't want to build a church building. We wanted to disciple people and let them grow their own church."

A black Christian doctor suggested they start by teaching in the local unaccredited high school. Commuting from Durban, they taught math and English. "It was a wonderful way to start, and I'd never want to do it again," Mrs. Philpot insisted. She taught the novel "Animal Farm" to 200 students with only four copies of the book.

At the end of the year, the government recognized the school but dismissed all the former teachers. "We moped around for two months," Philpot admitted. But they plugged away at other projects, such as a Bible study and the sewing class Mrs. Philpot leads. When a woman in the class moved out of the township, she offered her house to the Philpots.

The couple trained the other dismissed teachers in construction work. As community leaders identified other needs, the Philpots tried to design projects to help. And the Bible study continued.

Now, at the three-year mark of their Inanda ministry, the Philpots' vision has been validated. The Baptist ministry, now called the Ilimo --roughly translated as "working together" or "helping each other"-- Project, is solid.

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Construction crews headed by the former teachers help residents build sturdy houses and sanitary toilets. The Ilimo Project was funded initially by a grant from Southern Baptist missionaries and is sustained by aid from the sponsoring area churches. The aid pays for materials. People of the community provide labor.

Other Philpot efforts include gardening classes, tutoring for secondary students, community assistance such as helping old people get their pension checks, and more.

And the Bible study has become one of the most exciting things in the Philpots' lives. "People realize Bible study is an integral part of the project -- it's where our philosophy comes from," Philpot explained. "If someone comes into the office during Bible study, the rest of people just hand him a Bible and tell him to pull up a chair. Once they realized they could examine the meaning of Scripture for themselves, they really took off.

"When we studied the Lord's Prayer, we got into what it meant for someone from Inanda to ask for daily bread and what is meant for a rich person to ask for the same thing. It's so exciting because they had no idea that Jesus Christ was the kind of person who had things to say to them about how they live their lives today."

Mrs. Philpot takes verbatim notes of every discussion for possible use in a future book of "township theology."

Work hours are as regular as the ministry -- not regular at all. The two rooms where the Philpots live are usually filled with children wandering in and out, taking cookies with them and leaving behind artwork to be displayed on the walls. Water and toilet are down the same narrow dirt path that leads to the road.

Now that road is leading far beyond Inanda as the Ilimo Project gains international attention.

It has been recognized by the Kellogg Foundation and funded for \$60,000 for three years. In March, Philpot attended an international development conference in Brazil and spent an extra two weeks "looking at the church among the poor" in that country.

But the Philpots have no intention of leaving Inanda. Even when fighting between rival Inkatha and UDF gangs flares, they don't flee but just stay indoors like other Inanda residents. In fact, they have members of both groups working together on some projects.

"They earned the right to live in Inanda, and they aren't going to throw that right away by running when it gets tough," Baptist pastor Miller pointed out. "It was of the Lord that they were linked to this project. We needed them and they needed us."

And Inanda apparently needed at least one white couple to move in while almost everyone else wanted to get out.

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Photo sent to state Baptist state papers by Richmond (foreign) bureau of Baptist Press

Youth choir makes pitch
for racial harmony

By Craig Bird

F-FMB

Baptist Press
5/15/90

JOHANNESBURG, South Africa (BP)--Small symbols can make a lot of noise. Dave and Brenda Clark's certainly do; they just hope the noise stays on pitch.

The Clarks are Southern Baptist missionaries who work with the young people at Rouxville Baptist Church in a suburb outside Johannesburg, South Africa. They've discovered the multiracial youth choir they organized is popular both with the kids and with audiences.

Part of that popularity may be because choir members easily and sincerely do what much of the rest of South Africa struggles desperately to do: get along without regard for skin color.

"A choir performance is just a small symbol, proof that young people don't have to have the same problems as their elders, that blacks and whites can worship and minister together," explained Clark, of Hobbs, N.M. Mrs. Clark is from Brownfield, Texas.

The 40 or so young people seem unconscious of making statements beyond their love of singing and joy in Christian fellowship. During songs, most hold hands, and smiles flash back and forth as drums and guitars support their voices.

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Not that racial differences are ignored; they are just assigned their proper place. Good-natured kidding comes during the Zulu songs, when white youths stumble over pronunciation. And whites don't flinch when black males punctuate a rousing chorus with clenched-fist salutes.

Half of the choir members live in the crowded black township of Alexandra. Some 100,000 people live on two square miles of land there. It's "a Waco, Texas, crammed into a sardine can," Clark said. The rest live in pleasant "whites only" suburbs.

But their unity has so inspired others that the choir's calendar is crowded with performance dates. Churches, women's groups and other youth groups want a close-up look -- and listen -- at what is happening at Rouxville.

The Clarks' job assignment does not officially include youth work. He heads up media production for missionaries in several southern African countries. But they arrived in Johannesburg in 1988 "interested in working at a church trying to do cross-cultural ministry," he said.

Rouxville Church had linked with the only Baptist church in Alexandra several years earlier. When the Clarks heard of the church, they volunteered to start an adult Bible study there. A few months later, the army drafted the youth minister, so they were asked to take over that program.

"We divide the youth -- from ages 12 to 25 -- into four age groups for Bible study so we can work on their level," Clark said. "The older ones, of course, want to talk about current issues, and we're trying to really ground the younger ones so they can deal with social issues later from a firm biblical base. But the choir has really been the catalyst. When we started the group everyone would fit into one van. Six months later we needed three vans to haul them around."

Choir members from Alexandra are picked up at central locations. But after night concerts, logistics get more complicated. Then Clark must deliver them home door to door. "That takes forever, but it's necessary or they'd get mugged walking home," he said.

And Clark doesn't tarry in the township. "I feel safe as long as the kids are in the car, but a white person driving around by himself can become a target pretty quickly," he explained. Yet the Clarks would like to live in Alexandra with their two young daughters when they return from a U.S. furlough for their second term in 1993.

Their willingness to take risks to minister is not lost on the young people. Youth prayer-and-share sessions take place in an atmosphere of trust that directly reflects the Clarks' concern.

Often the first to testify are two young black men who use clenched-fist power salutes during concerts the way most Southern Baptists use "amens."

One thanks the other for giving him a feeling of encouragement and the courage to return to school. The other, unemployed, tells of a job opportunity that would have taken him away and says, "I didn't want to go because I would miss all of you." He didn't get that job, but he thanks God because "that means I'll get another job."

Other young people request prayer for sick friends and relatives, for jobs and for the daily tragedies in the headlines, such as people killed in clashes between rival black groups.

"The black youth are really caught in a cultural vise," Clark explained. "Growing up in the townships they're totally lined up with the culture of their parents but they're not yet totally Westernized." The whites also are caught in a social flux. No one can predict what the South Africa they will live in as adults will be like.

So it's natural that one of their favorite songs is a mixed Zulu and English number entitled, "Jesu Ithemba Lethu."

The words of the song say: "Jesus, you are our hope ... where there's violence he can bring peace to the land ... Jesus, you are the truth ... when we're troubled by the clever lies of men ... Jesus, you are my light ... where the people are searching in darkness ... Jesus, you are our hope; Jesus, you are our hope. He is always our hope when all other hope is gone."

CORRECTION: In the 5/3/90 BP story titled "'Recapture the future,' SBC Forum to urge," please change the fifth paragraph to read:

The Forum will feature six major addresses, presented by Gene Garrison, pastor of First Baptist Church of Oklahoma City; Randall Lolley, pastor of First Baptist Church of Greensboro, N.C.; Herbert Reynolds, president of Baylor University in Waco, Texas; Carolyn Weatherford Crumpler of Cincinnati, retired executive director of the SBC Woman's Missionary Union; John Killinger distinguished professor of religion and culture at Samford University in Birmingham, Ala.; and Frank Pollard, pastor of First Baptist Church of Jackson, Miss.

Thanks,
Baptist Press

Southwestern Seminary confers 462 degrees;
Drummond challenges first graduates of 1990s

N-(O
(SWBTS) Baptist Press
5/15/90

FORT WORTH, Texas (BP)--Seminary graduates need to see the excitement of serving in Christian ministry today, Lewis Drummond told spring graduates of Southwestern Baptist Theological Seminary during commencement ceremonies May 11 in Fort Worth, Texas.

Southwestern President Russell Dilday conferred 462 degrees, making the spring class the seminary's second largest ever.

Degrees were awarded to 22 students from the School of Church Music, 183 from the School of Religious Education, and 257 from the School of Theology.

"It's an exciting time and an exciting experience to serve our Lord Jesus Christ," said Drummond, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C. As with the early church, "the local church today and its leadership are vital to kingdom progress."

Drummond, a Southwestern Seminary graduate, said ministers can learn to be effective by following principles from the Bible, "and thus profit the people whom God gives us to minister to."

"The goal is to minister the entire counsel of the Word of God," he said, "recognizing that the Bible is truth and power, and that it is the final, authoritative Word of God."

Drummond encouraged graduates to practice "self-denial, and to realize that ministry is never easy, but is always glorious."

"If you let God truly lead you, it will be unbelievable what God has in store for you," he said.

Another privilege available to ministers is that of "performing God's perfect will, regardless of the cost," Drummond said.

"That place to which you are being led is the best place on earth," he added, noting that although it will involve suffering and sacrifice, being in God's will is where people will be helped.

To be a "fervent intercessor" of prayer is a privilege, Drummond said, for without it, "you'll perish in your ministry."

Drummond told the first class of graduates for the 1990s that God gives victory to those who prevail with him, and to those who follow the principles of his Word.

"You will see that in his service, and with practicing these principles, nothing else will matter," he promised.

Drummond told graduates that ministry involves the challenge to be effective and to impact people.

"That is your privilege," he said. "Go forth and practice it."

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Photo mailed to state Baptist newspapers by Southwestern Seminary

Canadian Baptist Seminary
holds first graduation

N-10
Baptist Press
5/15/90

COCHRANE, Alberta, Canada (BP)--An unseasonal snowstorm did not cool the spirits of the first six graduates of the Canadian Southern Baptist Seminary April 28.

About 230 people celebrated the event, although some out-of-town guests were not able to arrive in time for the ceremony because of the blustery weather.

The seminary was begun three years ago with funds from Canadian Southern Baptist, who have 106 congregations throughout the country, as well as funding from the Southern Baptist Foreign Mission Board. The five professors at the seminary are fraternal representatives appointed by the board. Seminary President Clint Ashley is a former foreign missionary and former pastor of Emmanuel Baptist Church in Pullman, Wash.

Work groups from Canada and several states came in the summer of 1987 to build the seminary. Until the administration building, which also houses the classrooms and library, was complete, the first few weeks of classes were held in the maintenance building.

Two years later, Montana Baptists installed block heaters in the seminary parking lot so that students and professors could plug in their cars to keep them from freezing during cold weather. Members from Plateau Baptist Association in British Columbia planted hundreds of trees and landscaped portions of the seminary's 149-acre site.

The Canadian Convention of Southern Baptists began as a fellowship of churches affiliated with the Northwest Baptist Convention in the early 1950's. They formed a convention in May 1985 and voted to build a seminary at the same meeting.

Allen Schmidt, executive director/treasurer, told the students at graduation that this was "probably the first time in history that both a convention and a seminary were formed on the same day. ... It's been a challenging five years. God has moved us faster than we dared think possible."

Each of the six students gave a testimony during the commencement ceremony. Barry Bonney of Leroy, Saskatchewan, told the audience: "I'm especially grateful today for a small group of Baptists in a very large country who had the vision to start this seminary. And I am grateful for how God has used it to build my own life and for how he will continue to use it as others come here to work out their salvation with fear and trembling in partnership with God to become spiritual laborers in Canada and around the world to God's glory."

Seminary trustee President Robert Shelton, pastor of Garden Park Baptist Church in Winnipeg, Manitoba, reminded the audience: "Our Southern Baptist churches across Canada sent men and women who felt the call of God on their lives to minister. They came to be trained and equipped in our school and now we're sending them back. We are sending them back to our churches and to plant new churches all across Canada."

He reminded the graduates, "You are our letter, written in our hearts."

Commencement speaker Jack MacGorman, professor of New Testament at Southwestern Baptist Theological Seminary in Fort Worth, Texas, said Jesus commanded his followers to be "salt," even though the world prefers sugar.

People are "not so interested in the Lord's salt preserving them from corruption," he said. But he added, "The value system of a dying culture is not a fit mold to shape the lives of those who confess a living Christ as their Lord."

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Photos available upon request from the Canadian Convention of Southern Baptists, Postal Bag 300, Cochrane, Alberta, Canada, TOL OWO.

Task force defines needs
for new VBS materials

By Frank Wm. White

N-SSB

Baptist Press
5/15/90

NASHVILLE (BP)--The ideas of a 10-member task force will help determine the direction of a redesign for Southern Baptist vacation Bible school materials for use beginning in the summer of 1994.

During a task force meeting in Nashville May 1-2, people from six states and representing varied relationships to VBS suggested changes in music, activities, promotional themes and other areas for VBS, mission VBS and backyard Bible club materials produced by the Southern Baptist Sunday School Board's Sunday school division.

"We wanted the task force to give us broad directions on where we need to be going with VBS material. Now it's up to us to work out the details," said Louis Hanks, Sunday school youth curriculum section manager and convener of the task force.

Materials from the Sunday School Board as well as other publishers were displayed for comparison. Based on that review, task force members encouraged stronger promotional themes that churches could use to encourage participation in VBS.

Some task force members have had experience with materials from other publishers. At least two task force members do not use Southern Baptist VBS materials.

"We chose to select people who represent our diverse constituency," Hanks said.

Members also represented large and small churches, Baptist state conventions, various regions of the country, ministers of education and VBS writers, Hanks said.

Jewel Nelson, associate for preschool and children's work for the Kentucky Baptist Convention, urged greater attention to the needs of smaller churches.

"Many small churches in rural areas are having more in VBS than they can handle. They need help dealing with that," she said.

At the other end of the size spectrum, Sondra Saunders, minister of preschool and children at Prestonwood Baptist Church in Dallas, cited a need for materials that help create excitement for vacation Bible school in the community.

Prestonwood has more than 3,000 people in VBS, and more than 70 percent of those are not from the church, she said.

The experiences of such churches as Prestonwood and others such as Emmanuel Baptist Church in Sterling, Colo., where 70 percent of the community is unchurched, according to Pastor Steve Evans, indicate a need for materials to be evangelistic.

"We need for materials to be appropriate for unchurched, but that needs to be balanced with the need for biblical foundation" for children from the church's Sunday school, Hanks said.

Task force members suggested music for VBS that is contemporary and "catchy" while still maintaining a biblical foundation.

The relationship of crafts or activities to Bible study was discussed by the group, with varying views on whether a crafts or activity time should be directly related to the Bible study time.

Suggestions included different lines of VBS materials, with perhaps basic and expanded plans, five-day and 10-day plans, or small-church and large-church plans.

Hanks noted the emotional impact of suggesting changes in VBS materials. "VBS is right up there with Sunday school as a priority Bible teaching program in the churches," he said. "We need to be sensitive to the desires of the churches while maintaining sound educational standards."

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VBS traditionally has been a strong evangelistic emphasis for Southern Baptist churches. In 1989, more than 3.4 million people were enrolled in VBS, mission VBS and backyard Bible clubs. Churches recorded 54,611 professions of faith during VBS in 1989 and transferred 521,086 prospects to Sunday school prospect rolls.

A first draft of recommendations for changes in VBS materials will be completed by September, with product format design to begin in November.

Recommendations will be presented for approval in spring 1991, with a writers conference planned in October 1991. Production and editing will be completed between September 1992 and summer 1993 for release of new materials in the fall of 1993 for use in the summer of 1994.

In addition to Nelson, Saunders and Evans, task force participants included Mary Alice Wise, VBS director at Trinity Baptist Church in Gatesville, Texas; Nobel Ford, minister of education at Temple of Faith Baptist Church in Detroit, Mich.; Mary Beth Caffey, education/youth consultant for the Upper New England Association in Auburn, Maine; Gayle Haywood, minister of preschool and children at Brentwood Baptist Church in Brentwood, Tenn.; Linda Bass, VBS director at Pleasant Heights Baptist Church in Columbia, Tenn., and VBS director for Maury Baptist Association; Lou Heath, children's VBS writer; and Gene Lovelace, minister of education at Immanuel Baptist Church in Nashville, Tenn.

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Teen stress at home, school
topic of BTN teleconference

By Terri Lackey

N-55B

Baptist Press
5/15/90

NASHVILLE (BP)--Officially teen-age years span from 13 to 19.

But easy access to alcohol and drugs, sexual promiscuity and a world made smaller and more violent through television have shoved children into teen-age roles, two teleconference panelists said.

The results of this precociousness can be premarital sex leading to early pregnancy and venereal disease, drug dependency, emotional problems and even suicide, Richard Ross and Wade Rowatt said during a May 7 live Baptist Telecommunication Network teleconference. The teleconference, about pressures youth face, was sponsored by the Southern Baptist Sunday School Board's family ministry and church administration departments.

"Adolescence is beginning much earlier, particularly for girls," said Rowatt, professor of pastoral care and counseling at Southern Baptist Theological Seminary in Louisville, Ky.

While pressures usually differ for older and younger youth, Ross said increasing tension among younger youth is evident in the newest suicide trend "where fourth-, fifth-, and six-graders are actually taking their lives."

Ross, youth ministry consultant in the board's church administration department, said a surprising number of young people deal with stress by committing suicide. Between 1955 and 1980, the rate of suicide among young people has increased by 300 percent.

"Every day an average of 18 young Americans kill themselves," Ross said. "That is 6,500 every year. And nine out of 10 of those take place at home.

"It is estimated that over 400,000 adolescents attempt suicide each year," he added.

Ross cited other facts about teen suicide:

- A history of suicide in one's family greatly increases the odds of teen suicide.
- A high correlation exists between a friend who attempts suicide and a teen-ager who follows his or her example (many multiple suicides are based upon a suicide pact agreed to by several teen-agers).
- Three primary characteristics of suicidal youth are hopelessness, detachment and loneliness.
- TV shows and movies can push unstable teen-agers over the edge toward suicide.
- Research reveals that 88 percent of those who attempt suicide are missing one or both natural parents.

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During the teleconference more than 100 teen-agers, parents and ministers of youth called in questions relating to teen pressures. One caller asked Ross what to do if a friend revealed in confidence he was planning to commit suicide.

"One exception to keeping a friend's confidence is in this instance," Ross advised the teen-ager. "You absolutely have to tell someone of authority.

"Your friend might curse you and be angry and disappointed in you, but that is not as painful as going to his or her funeral," he warned.

Meanwhile, Rowatt said several stress points for young people are brought on by school.

"I think the entire scope of school environment and activities is one of the major causes of tension between youth and their parents," he said.

Academic performance, financial strain that comes with purchasing name-brand clothing, school as a demand on teen-agers' time, drugs and personal safety at school are among the major causes of teen stress, he said.

The struggle of academic performance is constant, he said.

"Parents feel they must constantly push their young people to make better grades because their future depends on it, and youth are saying 'It's my future, so let me make the decisions about my life.'"

Rowatt said students sometimes "choose to do poor academic work to keep from being called 'nerds' by their non-achieving friends.

"Youth who are called 'nerds' in school for giving attention to academics are often called 'boss' by those same teen-agers in later life," he added.

Meanwhile, Ross said youth will feel pressure and tension at home, but "not all of that tension is bad. Some tension is necessary as the teen-ager pushes for independence, a necessary step toward adulthood."

He told parents not to "over react every time your teen-ager has a bad day."

Parental and teen breakdowns in relationships often stem from non- or miscommunication, Ross said, urging parents to refrain from letting "emotional distance develop between you even if your teen-agers sometimes treat you like you're an inanimate object."

Calls came in from 61 locations and 19 states, according to Jimmy Hester, an editor in the board's family ministry department who served as host for the show.

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Essie Mae Maston demonstrates
Christian walk for seminarians

By Pam Alewine

F-10
(SWBTS)

Baptist Press
5/15/90

FORT WORTH, Texas (BP)--For more than 60 years, the home of T.B. and Essie Mae Maston buzzed with activity.

But in one six-month period, that changed. With the death of the Mastons' 61-year-old invalid son in 1987, followed by Maston's death the next spring, life for Mrs. Maston would never be the same.

And while the woman Maston affectionately called "Mommie" during their 67 years of marriage lost a husband and son, she has remained "Mommie" to her second son, Eugene, and hundreds of Southern Baptists.

At 91, Mrs. Maston still is mothering those around her. Each week she drives herself to local nursing homes to visit friends, and she continues teaching a Sunday school class at Gambrell Street Baptist Church, a role she has filled for more than 60 years. Her class, the Timothy, Eunice and Lois Class, is for women over 80.

She will be recognized June 13 during the Southern Baptist Convention in New Orleans by Southwestern Baptist Theological Seminary as a distinguished alumna. She graduated with a master of religious education degree in 1923.

"It's not so lonely out there when your mind's on what you're doing," she said.

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For most of her adult life, Mrs. Maston's mind was on their son, Tom Mc, who was born with cerebral palsy. She devoted her life to caring for him, giving up her own career to stay at home.

"When you have an invalid for 62 years, you learn a lot," she said. "It's hard to understand at first. The only answer we got when we went to see doctors was to take our child home and take care of his physical needs. That was a heartbreak.

"We had expected a normal child. It took a number of years until I could completely say 'Thy will be done.'"

While struggling to deal with the day-to-day concerns of an invalid child, the Mastons wrestled with their own questions about why this happened to them, she said: "I knew that God had not made a mistake. When I finally accepted it, that was a great relief."

The sacrifice Mrs. Maston made to care for Tom Mc was typical of the woman, according to her late husband. In a special tribute to her titled "Mommie," Maston wrote, "Can you image the sacrificial service? ... She had the ability to succeed in most any profession or vocation she would have chosen."

"He always said that I contributed to at least half of all that he had done," Mrs. Maston said. "But he really gave me more credit than was due."

Her success in maintaining the home was another area Maston credited to his wife. During the Depression, when Southwestern's campus was still on the edge of Fort Worth, Mrs. Maston kept chickens, raised rabbits and broilers and cared for a "productive" vegetable garden. She also milked the family's cow, 'Old Bess.'

For a girl born on a large Tennessee farm, those were not unusual chores even though her father did not allow any of his five daughters to do farm work. "'The field is no place for skirts,' he used to tell us," she recalled.

At a revival service in her home church when she was 14, she "felt under conviction." A few days later, alone in her bedroom, Mrs. Maston, said she asked Jesus into her heart.

She received a scholarship to the University of Chattanooga and transferred a year later to Carson-Newman College in Jefferson City, Tenn.

While studying to be a teacher -- "about the only thing a girl could do then" -- she heard a missionary speaker from Nigeria. From that point on, she had a deep interest in missions.

With her mind and spirit occupied, she said, dating and marriage "were the farthest things from my mind." But then a young man began to take an interest in her. "I had no idea he was thinking in my direction at all," she said.

They were married June 11, 1921, after both had finished one year at Southwestern Seminary. They carried a zeal for missions, but when an opportunity for overseas appointment came, they turned it down to finish their degrees.

Not long after that, L.R. Scarborough, seminary president at the time, approached Maston. "Tom, I think we're going to need you here to help build a great seminary," Scarborough said to Maston.

"It was just a bolt out of the blue to Daddy," Mrs. Maston said. "But we stayed."

That decision changed the course of the Mastons' life. He became known as a pioneer in Christian ethics and for more than 60 years was called the conscience of Southern Baptists.

At his side, and often in the lead, Mrs. Maston grew in her own walk with God.

"She has matured in her faith to the place where she accepts life and what life brings as being at least within the permissive will of God," Dr. Maston wrote in "Mommie." "She has the capacity to rest in the Lord."

That mutual respect served as the key to their marriage. "I feel this award (distinguished alumna) is a reflection of the love and esteem my husband was held in by so many," she said.

"I think we had as deep a commitment in our marriage as anyone can. When we married, it was until death do us part."