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91-145

Unrest in Zaire forces
missionaries to evacuate

By Donald D. Martin

KINSHASA, Zaire (BP)--Southern Baptist missionaries in Zaire's capital, Kinshasa, were planning to evacuate the country Sept. 26 with other foreigners following the spread of violence sparked by a mutinous rampage by national troops angry over not being paid for months.

The missionary families, including seven children, moved to the safety of an oil company compound Sept. 24 with the help of the U.S. Embassy in Zaire and French paratroopers sent to the central African nation's capital to restore order. Press reports said U.S. officials will evacuate 5,000 U.S. citizens by plane.

Missionary Steve Seaberry, from Laredo, Texas, said in a brief message from Kinshasa he and the other missionaries hope to leave on a Swiss Air evacuation flight to Frankfurt, Germany. They would then fly to Lome, Togo, and wait until it is safe to return to Zaire. If the missionaries can not get on the Swiss Air flight on Sept. 26, they plan to leave Sept. 28 on a flight to Washington.

Southern Baptist missionaries in Zaire are: Seaberry and his wife, Anne, from Denton, Texas; Duane and Kristy Falk, both from Dallas; Al Hodges from Harrison, Ark., and his wife, Karen from Paragould, Ark.; and overseas correspondent Craig Bird of Camden, Ark., who was in the country working on coverage of the missionaries' work. Bird, former Baptist Press feature editor, and his wife Melissa, of Deer Park, Texas, are based in Kenya.

It's unclear if the Hodgeses and their children are with the other missionaries in Kinshasa, said Bill Phillips, area director for west Africa. The Hodgeses live in Kikwit, a nine-hour drive from Kinshasa. Phillips received an earlier message saying the Kikwit area had remained calm, but the Hodgeses may fly from Kikwit to Bangui, Central African Republic.

The unrest began Sept. 23 when about 3,000 disgruntled Zairean paratroopers entered the capital and looted stores and closed the international airport and the Congo River port. They were angry because they had not been paid in several months. The unrest quickly spread to a frustrated civilian population beset with economic chaos and an inflation rate of nearly 1,000 percent.

French troops took control of the international airport on the second day of unrest and began protecting French and other foreign citizens. French and Belgium have since dispatched hundreds of reinforcement troops to Zaire to help stop the rioting and looting, which have killed 30 people since the unrest began.

France also warned Zaire's President Mobutu Sese Seko, who came to power in a 1965 coup, democratic reforms should soon follow restored law and order.

News reports on Sept. 26 said some order had returned to the capital and the other cities where violence had spread. But many observers believe the unrest could break out again because of a lack of food and medicine.

"Although there seems to have been some quieting down, both the missionaries and foreign officials in Zaire anticipate a backlash in two to three weeks because of food shortages in the country," Phillips said. "All expatriate personnel are still being advised to leave."

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Southern Baptist missionaries began work in Zaire in 1987. Zaire, a nation of 34 million people, is the third-largest African country.

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WMU to accept grant
applications through Nov. 1

Baptist Press
9/26/91

BIRMINGHAM, Ala. (BP)--Southern Baptist Woman's Missionary Union is accepting applications for Second Century Fund grants through Nov. 1. Applications must be postmarked by Nov. 1.

The Second Century Fund is an endowment fund which was begun in 1988 as a gift to future generations of women in missions. All contributions are invested permanently with only the interest given annually as gifts.

Grants are given in three categories: to develop missions organizations abroad; to enhance WMU leadership development in the United States; and to foster education about missions and WMU among Southern Baptist seminary students and faculty.

Grant recipients will be announced during the January 1991 WMU executive board meeting.

Grant applications are available from Mary Helen Dixon, Woman's Missionary Union, P.O. Box 830010, Birmingham, AL 35283. Requests for applications also may be requested at (205) 991-4026.

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BJC, CLC lawyers express
satisfaction with Thomas

By Tom Strode

Baptist Press
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WASHINGTON (BP)--Two Baptist religious liberty specialists expressed general satisfaction, though not enthusiasm, with Clarence Thomas' testimony concerning the relationship between church and state at his recent hearings before the Senate Judiciary Committee.

In his appearance before the committee considering his nomination to the United States Supreme Court, Thomas expressed no clear disapproval of the Court's rulings in the church-state field during the 1960s, '70s and '80s. He did so, however, with no commitment as to how he eventually would vote if on the Court.

"No one can predict with certainty how Judge Thomas would rule on church-state cases," said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission.

"Generally, I am satisfied by the tone, if not the substance, of his answers, that he was very deliberate, cautious and sensitive to the values of religion in public life, free from governmental interference," Whitehead said.

"It was better than I had expected but not as good as I would have liked," said J. Brent Walker, associate general counsel of the Baptist Joint Committee on Public Affairs.

"I think on both sides, the Establishment Clause side and the Free Exercise side, he gave answers that we thought tended in the right direction, but he wasn't quite as unequivocal in his support as I would have liked for him to be."

Thomas was "judiciously noncommittal about issues which are pending before the Court," Whitehead said.

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"He acknowledged his awareness of the debate, on the Court and in the country, about the wall of separation, but he did not indicate whether he supports a strict separation view or an accommodation view," Whitehead said. "He was aware of the Smith case and the danger it posed for free exercise but would not disclose whether he will vote with Justice Scalia or Justice O'Connor on such cases in the future."

The CLC and the BJC are on opposite sides on an Establishment Clause case, *Lee v. Weisman*, to be heard before the Court Nov. 6.

The BJC joined in a brief asking the justices to uphold the Court's 20-year-old *Lemon* test, which says government practices must have a secular purpose, neither promote nor restrain religion and avert excessive entanglement with religion. The CLC filed a brief asking the Court to erect a new test accommodating unofficial, student religious expression, but forbidding any coercion or official sponsorship of religious belief or practice.

"The Court has established the *Lemon* test to analyze the Establishment Clause cases, and I have no quarrel with that test," Thomas said in response to a question from Sen. Herb Kohl, D.-Wis. "The Court, of course, has had difficulty in applying the *Lemon* test and is grappling with that ... but the concept itself -- the Jeffersonian wall of separation, the *Lemon* test -- neither of those do I quarrel with."

After a question from Sen. Paul Simon, D.-Ill., Thomas called the wall of separation an "appropriate metaphor."

"I have an open mind in respect to the debate over the application of the *Lemon v. Kurtzman* test," Thomas added.

He spoke of the Establishment Clause debate on the Court as to whether there should be total separation, accommodation at certain times or a position where government "isn't establishing a religion or coercing individuals." Thomas called it a "vibrant debate."

"I think, on balance, he was a little bit stronger on no-establishment than he was on free exercise," the BJC's Walker said.

Walker expressed concern Thomas took "something of a one-sided view of the no-establishment clause -- that is that it's wrong for government to meddle in religion and interfere with religion but perhaps leaving his options open to say it's okay for government to help or aid religion. ... I think that he might have been a little bit stronger in his testimony that he regarded the wall as cutting both ways in that respect."

Sen. Joseph Biden, D.-Del., and chairman of the committee, questioned Thomas about an important free exercise case, the *Oregon Employment Division v. Smith* decision. In the majority opinion, Justice Antonin Scalia said the government did not need to show it had a compelling state interest in order to limit religious exercise. The decision overturned a test the Court had used for about three decades. Justice Sandra Day O'Connor wrote a concurring opinion upholding the traditional test.

He would not declare whether he favored the Scalia or O'Connor approach, Thomas said, but he "would be concerned if we did move away from an approach that had been used for the last several decades."

When pressed by Biden, who pointed out the decision already was decreasing religious freedom, Thomas said, "... my point is our concerns are the same -- that any test which lessens the protection, I think, is a matter of concern... . I think that the approach that we should take certainly is one that maximizes those protections."

He did not want to be absolutist, however, Thomas said.

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"You can read (Thomas' statement on maximizing protections) as something of an endorsement of the minority view or the concurring view of Justice O'Connor," Walker said. "And I take some comfort in that, but I wish he had been a little bit more forceful... . He was just a little bit too wishy-washy there for me."

Both the CLC and BJC support the Religious Freedom Restoration Act, which would restore the compelling state interest test.

In other areas, Thomas was criticized by some committee members and observers for refusing to answer some questions and for giving responses that seemed to conflict with previous writings or speeches.

When asked by Simon if he had written anything in the church-state field, Thomas smiled and said, "I think my writings in this area mercifully are minor."

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Church recreators discuss reviving
Christian High Adventure nationally By Terri Lackey

Baptist Press
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MOUTH OF WILSON, Va. (BP)--Backpackers who strip themselves of all but the essentials -- food, shelter of sorts and warm clothing -- learn more than outdoor survival. They learn to count on each other and depend on God.

Hiking with a group in the mountains has a way of "breaking down the normal facade you have with others and bringing you closer to God and the people you are with," said Hal Hill, special services consultant in the church recreation department of the Southern Baptist Sunday School Board.

Recreation leaders from North and South Carolina and Alabama along with representatives from the Brotherhood Commission, the Sunday School Board and Baptist Press gathered for a backpacking trip in Virginia's Mount Rogers National Recreation Area to work toward rekindling the Christian High Adventure concept of worshiping in the wilderness.

While hiking the Appalachian Trail Sept. 18-20, the group of eight discussed reformulating the national program. On the trail they weathered driving rains the first night, heavy fog the next day and 35-degree temperatures and howling winds the second and final night. Their shelter was minimum -- a rainfly (or thin tarp) supported with rope tied to trees.

Between Bible study, practical camping lessons, quiet time, hiking a total of 10 miles, cooking breakfast and supper and setting up and breaking down camp, the group discussed ways to resuscitate Christian High Adventure. They concluded their discussions Sept. 21 at Oak Hill Baptist Academy in Mouth of Wilson, Va.

Christian High Adventure was a joint project of the Home Mission Board, Sunday School Board and the Brotherhood Commission in the late 70s and early 80s, according to Hill. The concept of ministry through backpacking was developed about 15 years ago by Chuck Clayton, then a national resort missionary in Colorado. His vision, Hill said, was to use backpacking as a tool to minister to individuals.

"The intent of Christian High Adventure was to place people in God's creation and provide for them an opportunity that requires them to depend on each other and requires them to depend on themselves and God," Hill said.

"Backpacking was a hot item then. A lot of people were getting into it. It was a way to share Christian values in and through the wilderness," he added.

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Backpackers who take a trip with Christian High Adventure instructors learn about hypothermia, sanitation, creative outdoor cooking, map reading and low-impact camping. In low-impact camping, backpackers leave no signs they have set up camp at a certain site, Hill said. They start no fires and avoid disturbing the landscape in any way.

"Ideally, Christian High Adventure standards teach you not to even move rocks if you don't have to," Hill said.

Other benefits of Christian High Adventure wilderness trips include spiritual renewal and a challenge to seek God's leadership in life while in wilderness experiences, Hill said.

Restructuring Christian High Adventure would give state conventions administrative autonomy of the program that originally was run at a national level with financial support from the three agencies, Hill said. Under the proposal, the Sunday School Board would officially sponsor Christian High Adventure, but individual state conventions would be responsible for their own budgets.

North Carolina is the only Baptist state convention that presently operates a full-scale backpacking program under the name and standards of Christian High Adventure.

Standards for instructor/leaders would be high, and certification to teach the wilderness camping would require a seven to 15-day backpacking trip under the leadership of one who is certified, the group decided.

They discussed setting up a national network of Christian High Adventure leaders in state conventions to share information about resources, acquiring equipment and regional trips.

Future plans could possibly include incorporating other sports such as canoeing, cycling and white-water rafting into the wilderness expeditions administered by Christian High Adventure instructors, Hill said.

"I have a vision that Christian High Adventure can and should be more than just backpacking," Hill told the group. "I think we have people who would be attracted by other sports."

Hill also suggested Christian High Adventure could minister to specific groups of people including senior adults, physically or mentally handicapped persons, single adults or married couples. The group also discussed providing experiences for inner-city or less privileged persons.

Hill is working to set up a Christian High Adventure advisory committee and a standards committee.

Members of the group who discussed restarting Christian High Adventure at a national level included Hill; Eddie Pettit, director of Baptist Young Men for the Brotherhood Commission; Rex Shaver, co-leader of Christian High Adventure in North Carolina and a student from Valdese, N.C.; Eddie Adkins, assistant director of McCall Royal Ambassador Camp in Columbia, S.C.; Fritz Wilson, recreation director for Shocco Springs Baptist Assembly in Talladega, Ala., and his wife, Deborah; Jimmy Huffman, consultant in the Brotherhood Department for the Alabama Baptist Convention; and Russ Dean, youth minister at First Baptist Church in Clemson, S.C. Richard Brunson, who leads the Christian High Adventure program for the North Carolina convention, joined the group following the backpacking trip.

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

Enrollment increase highlights
Golden Gate developments

By Cameron Crabtree

MILL VALLEY, Calif. (BP)--More than 600 students enrolled at Golden Gate Baptist Theological Seminary this fall, pushing total enrollment 7.7 percent above fall 1990.

Admission records show 602 students enrolled at the seminary's three campuses -- 444 in Mill Valley, Calif., 113 in Brea, Calif., and 45 in Portland, Ore. The final tally contrasts with 559 students enrolled in the fall of last year.

"This year's increase signals our commitment to training hundreds of men and women who will lead churches to reach both the West and the world for Jesus Christ," said President William O. Crews Jr.

Enrollment figures also include 92 new degree program students at the three campuses, a significant increase over previous years. The rise in students highlights recent developments at Southern Baptists' only agency in the western United States.

Following two years of cost-cutting and delays in filling staff vacancies, revenues exceeded expenses by more than \$200,000 during the 1990-91 fiscal year. Golden Gate Seminary operates with a \$4.9 million budget.

"There is no doubt that 1990-91 was a significant turning point for the seminary," said Gordon Fercho, vice president for business affairs. "What is not obvious from the financial statement, however, is the extent to which the expense budget does not reflect a 'normal' seminary operation."

For example, Fercho noted, the budget does not provide teachers' aides and graders, book allowances, typical conference participation or secretarial support for faculty.

"While the recent fiscal year was lean, we have regained the stability of our financial operation and are rebuilding," Crews added.

Eight new faculty and staff members assumed duties as students returned for the fall semester.

-- Gary W. McCoy, associate professor of music, served with the Foreign Mission Board in Korea from 1974-91.

He earned a doctor of musical arts in 1987 from Southern Baptist Theological Seminary in Louisville, Ky., a master of church music in 1972 from Southwestern Baptist Theological Seminary in Fort Worth, Texas and a bachelor of music in 1970 from Central Missouri State University in Warrensburg. He also earned a diploma in language studies in 1977 from Yeonsei University and Myong Dong Institute of Korean Language in Seoul, Korea.

-- Gary W. Pearson, appointed associate director of supervised ministry, is former director of missions of Butler-Nevada Southern Baptist Association in Butler, Mo.

Pearson, 50, is former pastor of Claycomo Baptist Church and Tabernacle Baptist Church, both located in Kansas City, Mo. Pearson also served as adjunct professor at Midwestern Baptist Theological Seminary in Kansas City. He earned a doctor of ministry in 1988 and master of divinity in 1972 from Midwestern Seminary. He earned his bachelor of arts from Southwest Missouri State University in Springfield.

-- Veteran Southern Baptist missionary Finlay Graham has been named missionary-in-residence for the school's academic year to teach various mission courses.

Graham served with the Foreign Mission Board in the Middle East from 1947 until retirement in 1986. He and his wife, Julia, were Southern Baptists' first workers in Lebanon.

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The Scotland native earned his master of arts from University of Glasgow in Scotland and bachelor of divinity and doctor of theology degrees from Southwestern Seminary. He was guest professor of missions at Golden Gate Seminary from 1972-73.

-- Steven J. Thomas, vice president for institutional advancement, is former assistant vice president for development at Oklahoma Baptist University in Shawnee.

Thomas, 31, oversees the development, alumni affairs and public relations offices. He earned a bachelor of business in accounting in 1986 from OBU and is pursuing a master of business administration at Oklahoma City University.

-- S. Rodger Martin, development officer, is former executive director of Church Youth Services and area director for Young Life, a para-church organization for teenagers, in Spartanburg, S.C.

Martin, 52, earned his bachelor of arts in 1962 from Taylor University in Indiana and a master of theology in 1967 from Dallas Theological Seminary.

-- Jim Stephenson, 48, is special assistant to the president for strategic planning and assistant to the vice president of business affairs. He is a retired AT&T executive.

-- Jorene T. Swift, director of the seminary's Child Development Center, is a former public school teacher and program coordinator for various school districts. Swift, 42, obtained her bachelor of arts from Tarleton State University in 1971 and is pursuing a master of arts in Christian education at Golden Gate Seminary.

-- Cameron E. Crabtree, 29, director of public relations, was news editor of The California Southern Baptist, weekly newsjournal of the California Southern Baptist Convention, the past six years. He holds a bachelor of public administration from the University of San Francisco.

In academic matters, Barry A. Stricker, associate professor of theology and Christian philosophy, has been appointed associate dean. Stricker, 34, earned his doctor of philosophy and master of divinity from Golden Gate Seminary and a bachelor of arts from Harvard University.

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Baptists need 'revolution'
to open eyes to world

By Breena Kent Paine

Baptist Press
9/26/91

NEW ORLEANS (BP)--Baptists today need a spiritual "revolution" that will move them away from a self-centered view of their own "little backyard portion of what God is doing," and open their eyes to the entire world, Don Kammerdiener told students and faculty at New Orleans Baptist Theological Seminary during a recent chapel service.

As one of about 25 Southern Baptist Foreign Mission Board guests on the seminary campus for a special, area-wide Global Missions Week, the FMB's executive vice president said, "Instead of looking outward to see what God is doing in all the world, we turn inward and focus nearly exclusively upon what God is doing at our church scene or in our county, or if we get very bold and venturesome, our state or in our nation.

"Many of the authorities are in favor of a local, personal, selfish, self-centered point of view. Many of the model churches don't care what happens outside of their own city," he continued. "In fact, there's a theology that says, 'After all, missions begin at home, and we'll worry about moving beyond that later on.'

"But my appeal to you today is to see that until we have a revolution in our concept of what God is doing and where he is in his work, until we move away from the self-centered approach, ... we will be far from the mark of God's purposes."

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Such a spiritual uprising would "revolutionize our knowledge of the world," said Kammerdiener, a native of Oklahoma City, and Kansas City, Mo. "We didn't used to be able to say Azerbaijan, ... and Kazakhstan, and all these places; but if you were a world citizen, those names would not be so new to us today."

Second, "It would revolutionize the way we pray if we came to have a world perspective," he continued, explaining in most church prayer meetings, Christians spend more time "keeping the saints out of heaven" by praying for those who are ill than they spend "praying for the peoples of the world who have no opportunity to go to heaven."

Third, "It would revolutionize the way we distribute our resources," Kammerdiener said, as Baptists would spend less money on their own "backyards" and more on lost people throughout the world.

Fourth, "For some of you who might be thinking about being missionaries, it would revolutionize the way all of us would relate to our overseas partners if we came to understand that the purposes of God are not centered in my local church or in my association or convention.

"Then we would not go as colonial spiritual masters to show others the way it's done back home," he continued. But "we go first as learners; we go as equals; we go as partners; we go to understand that God is at work among all the peoples and we can learn as well as teach. It makes a difference in the way we relate to people when the revolution has taken place in our hearts and in our minds."

Those who are such "spiritual revolutionaries" will be a people of integrity, Kammerdiener said.

"Furthermore, as we share in this revolution, we will come to be a people alive to the mystery of God," he continued. "There's something about coming to see the breadth of the purposes of God that takes us away from the flippant, casual way of relating to God."

Next, the revolutionary will be one who focuses on the toughness of being a Christian, Kammerdiener said, focusing "more on the cross and less on the crown and prosperity in this life."

Last, those who "choose to walk in step with God will be a people who get their priorities straight regarding convenience and sacrifice and true discipleship.

"God is at work in places that you and I perhaps have never heard of, but he's there with his kingdom and with the message of the gospel," Kammerdiener said.

"Who among us could possibly speak of the mission enterprise without speaking of the enormous changes that have absolutely demolished the Communist world and shown it to have no more strength than the Wizard of Oz?

"The same force of the kingdom of God and the striving for freedom which were slowly at work eating away at the heart of the secular, Godless empire known as Communism, ... is at work in the Islamic world today, chipping away at the awful sense of fatality and futilism that so marked those people for so many centuries. As surely as God's word is true, even the Moslem world will be filled with the knowledge of the glory of God.

"We will not find God's purposes until the day comes that we break with the accepted authority that God's purposes revolve around us in our convenient location, and come to see that God's purpose is that the earth be filled with the glory of God as the waters cover the seas."

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(BP) photo available upon request from New Orleans Seminary

Love replaces fear
in Praxis mission

By Breena Kent Paine

NEW ORLEANS (BP)--Herman Mitchell had every right to be scared when he first arrived at his Praxis mission field in Cleveland, Ohio.

"I was in one of the worst (housing) projects," the New Orleans Baptist Theological Seminary student told other Praxis participants during a recent wrap-up session on the seminary campus. "There were a lot of drugs, crack, cocaine, and a lot of killing. I was afraid when I first got up there, even though I was dealing with 'my people.' They were shooting each other in the daytime, and I had to get out there and share Christ with them."

By the end of the summer, however, Mitchell led more than 60 people to Christ, grew a home Bible study from four to 30, began a separate Bible study for university students where five came to Christ, and established an on-going ministry in a rehabilitation center.

"I just learned that if you're submissive to God's will -- when you move when God says 'move' -- you'll see some wonderful things happen."

Mitchell was one of 13 New Orleans Seminary students who participated this year in Praxis, a 10-week project in communities perceived as targets for planting churches. A cooperative effort of the Home Mission Board, the seminaries, the state Baptist conventions, and the local associations and churches, Praxis provides students an opportunity to put into practice what they are learning in seminary.

"I had a chance to witness to some drug leaders," said Mitchell, a New Orleans native. "One told me he didn't have time for it because he was busy doing Satan's work. But three of them said they wanted more in life. They came to Bible study, and our group grew."

In one compound, Mitchell came across seven young men talking with each other. He walked up to them, feeling led to hold Bible study with them.

"One stepped out and said, 'I've got to have something more in my life,'" Mitchell recalled. "I know it had to be no one but God who touched this man because he was with his peers." That afternoon, the man accepted Christ.

Thai Her, of Decatur, Ga., also spent the summer sharing Christ with his own ethnic group. A Hmong and a former refugee himself, Her's Praxis field was in Minneapolis, where less than 3,000 of the 17,000 Hmong inhabitants are Christians.

As refugees from Asia, "they come to this country and they are so confused," said Her. "They have no license; they can't drive. They live in government housing. Sometimes their children are sick and they don't know what to do or where to go. They use dish washing detergent for their hair because they can't read the label."

Her's assignment was to help build up an existing Hmong congregation by teaching leadership skills and visiting people in their homes. By the end of the summer, he had led five Hmong to Christ, becoming more keenly aware of his people's hunger for the gospel.

"Many of them were scared of evil spirits," said Her, referring to the Hmong religion of ancestor worship and animism; but when they heard the message of Christ, not only were they open to the gospel, but they also wanted their relatives and friends to hear.

Others who participated in Praxis this summer included Terri Walters, of Duson, La.; and Teena Dean, of Florence, S.C., who were assigned to Muscatine, Iowa. They phone-surveyed 3,000 homes, held four Backyard Bible Clubs of 15-20 kids each, and helped with a revival service of 70-80 in attendance. Of one man who joined the church the Praxis team began, Walters said, "Little did he know he was the only member!"

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Lisa Taylor, of Boone, N.C.; and Laurie Gore, of Houston, worked with a mission in Conway, Ark., "halfway between Pickle's Gap and Toadsuck Park." Their Vacation Bible School ran about 70 children in attendance, and it was the parents' "first time to be exposed to seeing the Lord working in their kids," said Gore.

David Rentz, of Baton Rouge, La., built the foundation for a church through Bible studies called "lifelines" in northern Dallas, where about 50,000 inter-racial people live in a five-block area. One woman whose husband left her with twin daughters had contemplated suicide until she found Christ through Rentz's Bible study. Dealing with one-parent families and those involved in drugs, Rentz said, "I really discovered what spiritual warfare is all about."

Donald King, of Seneca, S.C.; and Chris Cochran, of Hickory, Miss., were assigned to Snellville, Ga. "It was a very hard area to reach, but I believe the greatest success was in the Backyard Bible Clubs," said Cochran. "If you're able to reach those kids, you'll be able to reach the parents." The Praxis team made nearly 1,200 contacts through door-to-door visitation, and mission services were begun.

Tom Smith, of Fort Myers, Fla.; and David Roberts, of Greensboro, N.C., began a mission north of Detroit in a predominantly Catholic area, "breaking ground in a place never touched by Southern Baptists before," said Smith. They found their best avenue to share Christ was through working with children at a "drop-off" or day care center, where they got to know parents and families, and thus were more welcome in the families' homes.

Wayne and Barbara Tardiff, of New Orleans and Marrero, La., laid the foundation for a church in Hot Springs Village, Ark. "We shared Christ whenever and wherever we were given the opportunity. Many times our efforts were repulsed," Wayne said. But "we know that we planted seeds that can be fruitful with further cultivation."

For King, "This summer's experience has confirmed my call to missions and has given me new enthusiasm as I reach toward the goal (of) serving God in an area where people need the opportunity to know Jesus Christ as personal Lord and Savior."

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Wrap-up session photo available upon request from New Orleans Seminary