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News Service of the Southern Baptist Convention

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Honeycutt announces  
retirement plans

By David R. Wilkinson

Baptist Press  
10/13/92

LOUISVILLE, Ky. (BP)--Southern Baptist Theological Seminary President Roy L. Honeycutt told the school's trustees Oct. 12 he will retire at the end of 1993.

The surprise announcement stunned trustees and a gallery of faculty, staff and students at the opening session of the board's semiannual meeting on the Louisville, Ky., campus.

Honeycutt, who turns 66 later this month, previously had declared his intention to serve until age 70. But he told trustees he recently "became convinced that at this juncture in our covenant life an orderly transition in the presidency would contribute positively to the seminary's mission."

He said he will retire effective Dec. 31, 1993.

Elected in 1982, Honeycutt has presided over Southern Baptists' oldest seminary during a stormy decade of denominational conflict. Although he is widely credited with steering the seminary clear of a major crisis, tensions have been high in recent years as conservative trustees solidified control of the board. In a "covenant" approved in 1991, faculty and trustees agreed to fill future faculty positions with "conservative evangelical scholars" in order to move the seminary in a more conservative direction.

Despite the tensions, Honeycutt stressed his decision to retire grew solely out of a "commitment to the best interests of Southern Seminary."

"The singular nature of my decision is important for friends and all who love Southern Seminary to hear clearly," he said. "No member of the board of trustees knew I was considering retirement, nor did any trustee suggest or imply such action."

Honeycutt said the decision "came at my initiative and only after most serious reflection and prayer. My conviction of God's leadership remains as firm in my retirement as does my belief in his providence which brought me to the presidency."

Although he had heart bypass surgery in 1990, Honeycutt said he continues to feel well and health considerations were not a significant factor in his decision.

Honeycutt appealed to trustees, faculty, staff and alumni to view the change of leadership as "a creative period of opportunity" for the seminary. "Southern Seminary's unique role in the work of God's kingdom is far too significant for us to offer anything but our best efforts to function effectively during the transition," he said.

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In a prayer following the announcement, trustee chairman Wayne Allen said he received the news with sadness but also with gratitude for Honeycutt's "spirit of self-sacrifice and total commitment" to the seminary.

"It's hard for me to imagine anyone who can give the kind of leadership Roy Honeycutt has given to this seminary," he told trustees.

Allen, pastor of Briarwood Baptist Church in Memphis, Tenn., then briefed trustees on presidential search guidelines and announced the appointment of a search committee. The seven members are board officers Allen; vice chairman Larry Adams, administrator of the Baptist Retirement Center in Oklahoma City; and second vice chairman Charles Q. Carter, pastor of First Baptist Church, Jonesboro, Ga.; Richard White, pastor of First Baptist Church, Franklin, Tenn., and chairman of the board's academic personnel committee; and three laymen, Neal Gresham, a retired General Motors executive from Wing, Ala.; Carroll Karkalits, dean of the college of engineering and technology at McNeese State University, Lake Charles, La.; and P.A. Stevens, a fire protection contractor from Louisville, Ky.

Adams, Carter and White are Southern Seminary graduates.

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(BP) photo available on request from Southern Seminary.

Baptist work continues  
after Hurricane Iniki

By David Winfrey

Baptist Press  
10/13/92

HONOLULU (BP)--Southern Baptists continue to serve more than 7,000 meals daily one month after Hurricane Iniki swept across the island of Kauai, said O.W. Efurd Jr., executive director of the Hawaii Baptist Convention.

"We have a tremendous appreciation for all of the Baptist brothers and sisters who have helped us," Efurd said.

Southern Baptists have two kitchens feeding residents in the damaged areas, Efurd said. Alabama Baptists, which have a partnership with Hawaii Baptists, have sent 10 volunteers and carried in a field kitchen, said Reggie Quimby, director of disaster relief ministries for the Alabama Baptist Convention. California Baptists have sent at least 17 volunteers, Efurd said.

Texas Baptist volunteers also carried in a mobile kitchen, said Jim Furgerson, Southern Baptist disaster relief national coordinator for the Brotherhood Commission, which purchased the kitchens.

Hawaii Baptists have been trained to provide disaster relief, he said. "The next time that Guam is hit, or another area in the Pacific is hit, we'll already have a team in the Pacific ready to meet that need."

One feeding unit is at the Wiamea Baptist Church, where volunteers also are helping residents in the community with their storm-damaged homes, Efurd said. Others are distributing clothing, linens and household goods. "I believe that will create a real good feeling among the Wiamea community towards Wiamea Baptist Church," he added.

Iniki hit Kauai at about 4 p.m. Sept. 11 with 145 mph sustained winds and gusts of up to 175 mph, said Andrew Chun, lead forecaster with the Central Pacific Hurricane Center in Honolulu. Although it passed over the island in less than a half hour, it is considered one of the strongest on record in the area, Chun said.

Three Southern Baptist churches were damaged as almost no segment of the island was untouched, Efurd said. "When you look around, you have a lot of feeling and compassion for the people who have lost so much." Power is still out to about 30 percent of Kauai, he said.

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Efurd said the convention is planning to send Baptist pastors on Iniki to Oahu for some rest later this month. "I know they are suffering losses themselves and a tremendous amount of loss of privacy."

Workers included some people who also had been to relief efforts in south Florida after Hurricane Andrew. Efurd said those volunteers told him they could drive out of the storm damage in Florida, but on the island there was no way to get away from it.

The Hawaii Baptist Convention is accepting cash donations to assist churches, members and residents of the communities where the churches are located, Efurd said. "The recovery of Kauai is going to be a long-term situation."

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Moderates recount their efforts  
against conservative resurgence By R. Albert Mohler Jr.

Baptist Press  
10/13/92

MACON, Ga. (BP)--Gathering to witness what their convener described as "the history of making history," key leaders of the moderate movement in the Southern Baptist Convention met to recall the development of their movement and to launch a new historical society dedicated to the study of the moderate experience.

At the meeting, which came more than two years after moderates gave up organized efforts to regain the SBC presidency, key moderate leaders revealed details of their political movement, including the use of political consultants, fund-raising and the role of agency personnel in the political effort.

Meeting at Mercer University Oct. 8-9, about 150 participants were drawn to a conference billed as "The History of the Moderate Movement of the SBC."

Walter B. Shurden, chairman of Mercer's department of Christianity, convened the meeting because "I realized something had to be done pretty fast for us to intentionally and deliberately begin to collect our memory and our past." The conference grew out of a proposal Shurden had made to the interim steering committee of the Cooperative Baptist Fellowship, an organization of SBC moderates, calling for the establishment of an archive and history program for the moderate movement.

The conference featured an unprecedented lineup of leading moderate figures, each giving a focused presentation on their part of the moderate movement, revealing insights into the trajectory, strategy and experiences of moderates during the controversy within the SBC.

Presenters also indicated the range of diversity and disagreement which is found within the movement and provided some indications of its future course.

Cecil E. Sherman, who directed the moderate movement from 1980-1985 and currently is coordinator of the Cooperative Baptist Fellowship, said the moderate movement "was born in Gatlinburg," referring to a meeting he had called in September 1980. That meeting brought 25 pastors together in response to the 1980 SBC meeting in St. Louis. His challenge: "If we don't create a counter politic, we concede a contest with serious consequences for serious Baptists."

Sherman detailed a series of events, meetings and strategies, all intended to turn back the efforts of the new conservative leadership. First, the "politic of the left" in Southern Baptist life had operated without official cooperation. But by 1984, Sherman recalled, key seminary presidents were lending their support and calling for action. The larger effort was then launched from a meeting of moderates at the Atlanta airport in October 1984.

Jimmy Allen, former president of the SBC Radio and Television Commission, and Duke K. McCall, chancellor and former president of Southern Baptist Theological Seminary, indicated they had attempted to rally other SBC agency heads as early as 1980. As Allen recounted, "I took it on myself to describe this changing (conservative) strategy to the heads of all the agencies."

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But at his first inter-agency council meeting, he recalled, "When I finished my description of these events, it was so unthinkable for agency heads to enter into partisan political activity that there was a dead silence and then a closing prayer." McCall said he had offered to invest \$25,000 in 1980, in an effort to resist the conservative movement, but other agency heads were unwilling.

This, Allen said, was due to moderates' "failed vision of the nature of politics." But Allen also recounted he had worked with Foy Valentine, then executive director of the Christian Life Commission, to raise funds for the employment of a full-time political consultant in 1984. That consultant worked to support the candidacy of retired Sunday School Board President Grady Cothen for SBC president that year. Cothen was defeated by Atlanta pastor Charles Stanley.

But even as he detailed the political strategy of the moderate movement -- the "counter politic" he contrasted to the political efforts of conservatives -- Sherman acknowledged more was at stake. The issues were never merely political, he said. "Two groups did politic because they disagreed on basic theology and polity. Where the 'fundamentalists' are going to take the Southern Baptist Convention is to their theology. Where the moderates would have taken the Southern Baptist Convention is to their theology. And the theology of the two groups was, is and will be quite different."

Sherman said he has "no regrets" about his participation in the movement. "We did not win. But we were right. And we did all we could at the time when it could have made a difference."

James Slatton, pastor of River Road Baptist Church in Richmond, Va., took the reins of the movement from Sherman when the latter was named to the SBC Peace Committee in 1985. Slatton recalled how the moderate movement grew from "a little circle of Th.D.s from Southwestern Seminary" to the larger structure of the group which became known as "Baptists Committed to the Southern Baptist Convention," later just "Baptists Committed."

Slatton said the key to that phase of the movement was networking. "The problem for moderates was to rally (a movement) without appearing too shrill or political. In this environment the one-to-one approach of the network was effective."

In the summer of 1985, Slatton recalled, the moderate movement sought to secure a political strategist. Eventually they hired "a part-time person within an agency, with the agency chief's approval."

But Slatton said the moderate movement failed for one reason above all others -- money. "We never had the money for a winning campaign." This, he said, was representative of the fact that moderates were not willing to put forth the effort and commitment required to thwart conservative efforts.

The SBC Peace Committee, formed at the 1985 SBC meeting as a platform for study and de-escalation of the controversy, was frequently cited as the most important blow to the moderate movement. Sherman, who resigned from the committee after the six seminary presidents released their "Glorieta Statement," spoke of his own bitterness toward the process. The Glorieta Statement, he said, "was gutting the moderate movement. If the seminary presidents could live with fundamentalism, then the moderates had no reason for being."

Slatton described the Peace Committee as "a damper upon moderates making their case." Daniel Vestal, who was nominated as the moderate candidate for SBC president in 1989 and 1990, said his experience on the Peace Committee had been the turning point in his move from "theologically conservative but politically unaligned" to his candidacy as the standard-bearer of the moderate movement.

Presentations were made on the history and development of various parts of the moderate movement, including The Forum, Baptists Today, The Baptist Alliance, Southern Baptist Women in Ministry, Baptists Committed, the Baptist Cooperative Missions Program, the Baptist Theological Seminary in Richmond, the Baptist Center for Ethics, Smyth & Helwys Publishing Co., Associated Baptist Press and the Cooperative Baptist Fellowship.

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McCall, who organized the Baptist Cooperative Missions Program as an alternative funding mechanism in 1990, said the idea had grown out of contingency plans he had developed as president of Southern Seminary. Had the seminary refused to accept trustees elected by the SBC -- as some have argued its charter then allowed -- McCall anticipated the SBC would cut off funds to the institution. The BCMP structure grew out of plans McCall had put into place should an alternative funding vehicle be needed. As it was, the seminary never attempted the move away from the convention and the funding plan remained dormant. It was ready, however, when moderates were ready for an alternative funding mechanism in 1990.

McCall, an SBC veteran who also served as president of New Orleans Baptist Seminary and executive secretary of the SBC Executive Committee, said "the SBC had been controlled from time to time by small groups . . . . Louie Newton of Georgia ran the Southern Baptist Convention for a long period of time . . . until J.D. Grey came along and told me personally 'I'm going to take it away from Louie Newton,' and he did.

"I'm trying to tell you that what the fundamentalists said is so -- they weren't the first to do it."

But, McCall said, Newton had no "long-term strategy" and made no effort to perpetuate his own power. "It's not the same thing" as the conservative movement's strategy, he asserted. There was no "plot" behind Newton's "benevolent" leadership, he said, but the shifts of power in the older SBC revealed the vulnerability of the SBC structure to an organized movement. He credited Houston Judge Paul Pressler with understanding "the availability of the structure" as the legal architect of the conservative movement.

Presentations at the meeting also included a look into the future of the moderate movement, now largely represented by the Cooperative Baptist Fellowship. But the presentations revealed the deep disagreements which separate groups under the moderate umbrella.

Carolyn Cole Bucy, a leader among Southern Baptist Women in Ministry, said, "We're not all in the same place," referring to different constituencies within the movement. She told the assembly to talk of winning rather than losing. "I'm not sure we lost -- I think we won. We've won a freedom we can carry forward. The pain of leaving is very different from the pain of birthing."

But the presenters recalled what amounted to multiple births. The Southern Baptist Alliance, formed in 1987 by "Southern Baptists weary of battle," has since become the Alliance of Baptists -- dropping its connection with the SBC.

Alan Neely, now professor at Princeton Theological Seminary, said the Alliance, seen as more liberal than others in the moderate movement, had been impatient with "those we saw as wedded to the SBC." Others connected with the Alliance expressed anger that some groups -- such as Baptists Committed -- had intentionally defined themselves to the right of the Alliance in an effort to win a larger constituency.

Moderates "not only have been a diverse group," Neely said, "we have been a divided group."

The future course of the Cooperative Baptist Fellowship also was discussed by several speakers. CBF moderator Pat Ayers of San Antonio, Texas, said the group was currently in a "process of visioning the future." Is the CBF a new convention? In a discussion period, CBF leaders said it was not a new denomination at its founding in 1991 but that the future was unclear. Vestal cited a figure of 2,000 participating churches as a possible "critical mass" for a new convention.

Shurden said the meeting "gave moderates a chance to talk to each other without doing anything." The meeting, he commented, was significant as it facilitated "the recording of the history of the last 12 years as key moderate personalities remember it."

The collected presentations are to be published in book form next spring.

**SBC moderates to form  
new historical society**

By R. Albert Mohler Jr.

MACON, Ga. (BP)--Historians and others related to the moderate movement in the Southern Baptist Convention moved Oct. 9 to establish "The William H. Whitsitt Baptist Heritage Society" during a conference on the history of the moderate movement in the SBC.

The new society was the brainchild of Mercer University professor Walter B. Shurden and grew out of a proposal he had made to the interim steering committee of the Cooperative Baptist Fellowship (then known as "The Fellowship").

Shurden said he was convinced the society was needed to preserve the history and memory of the moderate movement. "We need to get at work on preserving it," he stated.

The new group elected Georgian Walker Knight, publisher of Baptists Today, as president and Shurden as secretary-treasurer.

The society is named for William H. Whitsitt, professor of church history and president of Southern Baptist Theological Seminary, who was forced to resign in 1898 due to his teachings against Baptist successionism. Whitsitt's main argument is now shared by almost all historians of the Baptist movement.

Shurden said he does not expect the society to be a "full-fledged organization with an executive director" -- at least not in the near term. But he argued the society was needed because "its role is to collect, preserve and record materials which came out of the moderate movement in the SBC, because I saw it falling through the cracks."

Shurden charged the society was necessary because the SBC Historical Commission, the agency charged by the denomination with maintaining historical materials, "would serve the fundamentalist leadership of the SBC."

This charge was refuted by Lynn May, executive director of the Historical Commission, who said his agency would continue its role as the archive and historical collection of Southern Baptist materials -- and of materials related to other Baptist movements.

"We endeavor to give a balanced treatment to groups within our Southern Baptist body," May said. "We have not received any other directive from the convention but to collect and maintain materials that relate to all Baptist groups -- the whole of the Baptist family."

May, who attended the Mercer meeting as an observer, said his agency is committed to "be fair and balanced in what it collects and what it publishes. We are committed to that."

Mercer University's library system has been designated the archives of the Cooperative Baptist Fellowship and hopes to become the historical repository for other groups connected to the moderate movement, Shurden stated.

"Mercer has played a very important part in the moderate movement," Shurden told the conferees.

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**Magic's return gets tentative OK  
from Baptist coaches, Laker fans**

By Keith Hinson

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10/13/92

LOS ANGELES (BP)--It was a historic moment in sports when Magic Johnson announced his return to the Los Angeles Lakers.

Not only did Johnson sign for the largest single-season salary in the history of team sports -- \$14.6 million -- but he is returning after a year's absence after being diagnosed with the HIV virus, which causes AIDS.

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Johnson's return has been controversial to some, such as New York Times writer Ira Berkow who wrote: "... some significant dialogue about (Magic) and the terrible disease he is facing has been swept under a rug."

Berkow's article, published three days after Magic's Oct. 1 return to basketball, quoted four sports doctors who each said they would give Johnson "a lot of room" if they were playing against him.

Baptist Press contacted several Baptist coaches and Lakers fans for comment on whether someone such as Johnson might pose a danger to other basketball players.

"I have no quarrel about him playing because he has the AIDS virus," said Dick Tarrant, men's basketball coach at the University of Richmond. "I don't think anybody's going to catch it by brushing up against him."

Tarrant said it's rare that basketball players bleed on each other. "If it were really a serious situation, I don't know if they would have permitted him to play in the Olympic games," said Tarrant, whose team was 22-8 last season and had a post-season bid to the National Invitational Tournament.

Would Tarrant allow his team to play an opponent with an HIV-infected player? "I would certainly ask my medical people if they would be apprehensive," he said. "As far as I'm concerned, I would not be."

Sheryl Estes, women's basketball coach at Wayland Baptist University in Plainview, Texas, agreed.

"I don't think it's that dangerous for him to play against other players. I don't think they're going to be infected by playing against him," said Estes, whose team was ranked second nationally in women's basketball Division I of the NAIA.

Jerry King, in his 13th year as men's basketball coach at California Baptist College, was asked if he would be nervous if he knew an opposing team had a first-string player with AIDS.

"I don't think I would even be phased by that," he said. "Until they can prove it can infect you, I wouldn't even be bothered by that." But King added if it was proven the virus could be transmitted during a game, "we wouldn't play them, obviously."

Billy Lee, men's basketball coach at Campbell University in Buies Creek, N.C., expressed caution if he knew an opposing team had an HIV-infected player.

"I'll tell you what I would do if I were in that situation. I would want to find out a little more about how (the virus) can be passed," said Lee, whose team played in the NCAA tournament and won the Big South Conference championship last season.

Lee said he knows the virus can be transmitted sexually and by sharing hypodermic needles but wasn't sure about whether the infection might be passed through "cuts and lacerations" that might occur during a game.

"I'd want to know that," Lee said, "and to that extent, if I found out there's no danger in it, then I'd feel OK."

Demetria Dixon, a basketball player at California Baptist College and Lakers fan, said "I feel I wouldn't be in any danger" playing against an HIV-infected player.

Dixon, a member of Victory Baptist Church in her hometown of Las Vegas, added she's "just happy that (Magic) is coming back" to play basketball.

Dixon said she thinks it is "great" Johnson is willing to play basketball despite being HIV-positive. "He's not giving up on his dream," she said.

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Another CBC student also was happy about Johnson's return. "It shows a lot of persistence, because he's not letting something stop him from doing what he loves to do," said Derek Brown, a member of First Southern Baptist Church of South Whittier, Calif.

Brown, asked if he would be nervous playing against an HIV-infected player, said "I might be a little hesitant at first, but Jesus himself hung around with the dirtiest people that had all kinds of diseases. If he could get through it, God would permit me to get through it."

Some of those interviewed expressed both gratitude and concern about the way Johnson is raising awareness on the dangers of the HIV virus.

"I think he's doing commendable work to make people aware of AIDS and the dangers of AIDS," said Erich Bridges, news editor at the Foreign Mission Board and a Lakers fan. "Personally, I'd like to see him delivering a stronger message on why he is facing the consequences of his actions. He has been frank about how he got the disease, and I think he has admitted that it was a promiscuous lifestyle and that he regrets it. He has done that on a number of occasions, but I don't think that message is getting out as much as it could."

Bridges raised concern that the physical challenge of playing basketball might shorten Johnson's life.

"I hope Magic lives for a long time. I really do," Bridges said. "As far as him coming back, for him personally I think it's great, if the physical intensity of it is not going to cut his life span. I think for the sake of his wife and child and his family that I would hope he would make his family his first priority."

King said he didn't think playing basketball would hurt Johnson. "I don't think there's anything proven right now that by him ... playing is going to harm him at all," said King who added he had read an article in the Los Angeles Times that activity and exercise are good for HIV-infected people.

Lee also praised Johnson for raising AIDS awareness, especially among young people, but said he doesn't "think we need to put Magic Johnson on a pedestal for having AIDS."

"I guess the thing that would bother me most," said Lee with a chuckle, "is I don't think anybody needs to be paid \$14 million to play basketball. I don't care who he is ... . When a teacher and a nurse make what they make, and then you've got a guy who puts a ball in the hole that makes all that kind of money, I think our society is a little bit out of whack."

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There is life after rape,  
pastor's family demonstrates

By Lee Hollaway

Baptist Press  
10/13/92

OAK RIDGE, Tenn. (BP)--She could have been anyone's daughter, home alone while her parents attended a social function.

No one saw the young man slip through the sliding patio door. She did not know he was in the house until she looked up and saw him standing in her bedroom. Twila Herrod was not quite 16 that night in May 1989 when she was raped by an assailant.

Her story is unusual, however, because she is a Southern Baptist pastor's daughter and because of the way she and her family dealt with the aftermath of the tragic event.

Looking back from the perspective of three years, Twila's father, Ron Herrod now marvels that "God did such a work and proved himself in so many ways ... . We have learned from our hurts and our sorrows, and we want to help others by them too." The family moved almost two years ago, and Herrod is now pastor of Central Baptist Church in Oak Ridge.

The story of Twila and her family is related in "When Evil Strikes" by Lila Wold Shelburne, published this summer by Hannibal Books.

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Having their experiences published is a bit like standing exposed before the world, the family admits. They feel their loss of privacy will be worth it, however, if their testimony helps others in similar circumstances.

Twila did not tell her parents about the rape for three months. She knew it would be devastating to them. In her young mind, she also reasoned that public knowledge of her rape might spell the end of her father's pastoral ministry. She chose to bear her sense of guilt and shame alone.

Learning she was pregnant, Twila was forced to confront a new set of issues. At one point she even planned with a school friend to seek an abortion, even though she had always believed that was wrong. When those plans fell through, Twila resolved to carry the pregnancy through to the end.

When she finally told her parents, the news hit the Herrods just as hard as she had expected. "You feel every conceivable emotion -- anger, frustration, depression, guilt, failure, helplessness," Twila's father says. Depression put him to bed for the first couple of days.

"We managed to achieve some victory over the anger and other feelings within a few weeks," he now recalls. "In truth they still crop up from time to time, but we see that as disobedience to God and we have to overcome it."

The Herrods insisted that Twila tell her story to the police, but she found them skeptical, especially since she had waited so long to tell anyone. The same was true of others in the community, even in the Herrods' church in Arkansas at the time.

"We have dealt with our feelings of bitterness and resentment by God's grace," says Twila's father, "but we still have some feelings about Christian folks not understanding and accepting the situation, displaying a lack of compassion."

Before school started that fall, it was decided Twila would go to live with family friends in another city until the baby was born. She went to school there and made a new group of friends at school and church.

It also was decided to put the baby up for adoption. The Herrods chose an agency that allowed Twila to stipulate that the adoptive parents must be committed Christians. She even asked that they be Southern Baptists, if possible, so that "when he's old enough, he'll be studying the same Bible lesson we do every week."

The baby was born in January, a few days before Sanctity of Life Sunday in Southern Baptist churches. At the close of his sermon Ron Herrod told the congregation, "Today I want to take personal privilege and applaud a very special young lady in my life who's had the courage to give birth to a child."

When the baby was turned over to the adoptive parents, several letters went with him. They included some from Ron and Emily Herrod -- the grandparents -- and one from Twila: "Tonight you will be parents of a beautiful boy. For two days we have held and loved him ... He has cried only twice. He has to be the most perfect baby.

"Pray for us please. We have much to deal with. Our Lord will continue to strengthen us."

The adoption agency had a policy which allowed a limited exchange of communication -- screened by the agency -- between the natural and adoptive families. Both families took full advantage of this policy, exchanging letters almost monthly and becoming quite close before the agency asked them to stop.

Through a series of circumstances the adoptive mother learned the Herrod's identity. On a Sunday when the child was about a year old, she and her husband decided to visit the Herrods' church "just to see what they are really like." After the morning service, despite their resolution to the contrary, they admitted to the Herrods that the baby was their grandson.

The two families shared a joyful luncheon together that day and have maintained regular contact since. The adoptive parents have become almost like "our adopted children," say Ron and Emily Herrod.

They concede this kind of open relationship may not be right for everyone. In many cases, they feel, it may be in the best interest of all concerned for there to be no contact between the natural and adoptive families.

One lingering concern is over the effect this open relationship may have on the child when he is older.

"I'm not really worried about it, though," Emily says. "God has brought us through the hard part. He will help with that too. I believe God must have something special planned for this child."

Twila was able to finish high school on schedule, using home schooling for her senior year. She is now in her second year at a community college.

"She had amazed us with her resiliency of spirit," her father says.

Twila and Emily both have had opportunities to share their experiences by speaking before church groups and others. This spring Emily helped establish a local center to help women facing crisis pregnancies or other domestic problems.

The Herrod family has established Bonded Love Ministries as an umbrella for their speaking, counseling and the crisis center.

Ron Herrod says the family has learned two things beyond question from their experiences: "God's promises are true, not just for preaching, and God's grace is sufficient when you really need it."

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Rape victim's mother turns  
tragedy to crisis ministry

By Lee Hollaway

Baptist Press  
10/13/92

OAK RIDGE, Tenn. (BP)--Emily Herrod takes "crisis pregnancy" personally.

When her youngest daughter became pregnant as a result of a rape in another state, Emily lived through the trauma with her.

When her daughter carried the child to term and then gave him up for adoption, Emily shared the agony.

When time, distance and God's grace had brought healing, Emily began a ministry to others experiencing a crisis pregnancy or abuse.

The Women's Crisis Center opened in April, offering free pregnancy tests, counseling, information and referrals. Emily has served as interim director; a search is under way for a permanent director.

As the wife of the pastor of Central Baptist Church, Emily has enlisted volunteers to staff the center. Volunteers receive 12 hours of training in rape counseling, crisis pregnancy counseling and general counseling.

"We emphasize to the volunteers that they are not professional counselors," Emily stresses. "They are to be there for people, to help them find a way out of their problem, usually through appropriate referrals."

Emily herself took a course in rape counseling at a community college in the aftermath of her daughter's experience. "I wanted to gain a better understanding of rape for myself and my daughter. I also wanted to know how to apply my experience to helping others."

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As she learned that rape was more about power than sex, Emily found she gained some understanding of the man who attacked her daughter, even feeling sorry for him.

"I find I still have some feelings about the things that happened to my daughter and our family. I really hope those feelings never completely leave because they allow me to minister to people who need to know I've been where they are."

The center is open from 10 a.m. to 5 p.m. on weekdays in a small office complex. A crisis telephone line operates 24 hours a day by using call forwarding to transfer the center's telephone to the homes of volunteers in the evening and on weekends.

Most of the center's activity thus far has been on the telephone, Emily says. As she learned in a mail survey of similar centers in other cities, it is fairly typical for such programs to start slowly. She expects client activity to be up to about 15 a week within a year.

The center has relied primarily on items in the newspaper and word of mouth advertising to let the community know of its services. "Telling just a few girls at the high school helps get the word around pretty well," Emily points out.

Sylvia Booth, consultant on crisis pregnancy centers for the Southern Baptist Home Mission Board, says the Oak Ridge center generally fits the pattern of crisis pregnancy centers she has dealt with across the country. As the centers grow stronger they often develop ties with professionals in the legal and medical communities who offer their expertise. A paid director often becomes a kind of resident expert to deal with the tougher cases.

Booth always encourages people considering starting a center to look seriously at the long-term commitment of time and resources they need to make. She offers consultation and training to help centers get a solid beginning. The Home Mission Board also is sponsoring an annual conference for center directors, providing them an opportunity for additional training, sharing and encouragement.

The evangelistic impact of these centers often is remarkable, Booth notes. "Many crisis pregnancy centers win more people to Christ in a year than do many churches. God really brings the mission field to them."

Another characteristic of more established centers is the offering of post-abortion counseling, Booth says. "With some 30 million abortions in this country since 1973, few families have not been touched by abortion in some way. Sometimes five or 10 years after the fact many of the individuals find they have a need for a support group to help deal with their feelings."

Even with a medical doctor on its elected board, the Oak Ridge center's work is "sort of like first aid," Emily acknowledges, but she believes it fills a significant need, especially in offering alternatives to abortion.

"Many people see abortion as a quick, easy fix, but nothing is that simple. A person who goes that route keeps paying for it in various ways for the rest of her life."

And Emily cannot forget that without an abortion alternative her daughter's son -- her first grandchild -- would not be alive today.

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(BP) photo to be available from the Baptist and Reflector, Tennessee Baptist Convention newsjournal.

The stressful life is routine  
for the seminary wife

By Jon Walker

Baptist Pres  
10/13/92

WAKE FOREST, N.C. (BP)--The wife of a seminary student is a mother, breadwinner, counselor, teacher, typist, lover, fellow student, pastor's wife and sometimes just plain tired. She is essential to her husband's ministry yet, in seminary, that ministry -- and the wife's role -- is not always clearly defined.

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"She goes through a tremendous amount of struggling," said Vonna Willcockson, whose husband, Tommy, is a student at Southeastern Baptist Theological Seminary.

The seminary wife is often left alone, added Willcockson, treasurer of the seminary wives' fellowship at the Wake Forest, N.C., school. While her husband is busy studying, she is expected to financially support the family as well as take care of the children and handle the household responsibilities.

"You're willing to do this but then sometimes you find yourself angry or tired, or you don't even have an extra dollar to spend for anything," Willcockson said. "It's a very stressful, stressful life."

Seminary wife "E.V." Rutherford said time, rather than money, was the greatest sacrifice her family made when her husband enrolled in seminary. "If (our two daughters) are saying something that is important to them, some silly thing that might be easy for Gary to tune out, I have to point out to him that it is important. I have to make sure their relationship stays strong."

Rutherford added, "It has been a real sacrifice because Gary and I really like each other. We've had to give up the time we spend as friends. Like last night, he came home at 1 o'clock and we were talking until 2 o'clock because that's the only time we have." Gary attends classes until 3 in the afternoon and then must leave for work by 3:30. On the weekends, he is usually preaching and, somewhere in the schedule, he has to study.

Perhaps the biggest choice facing any seminary family is whether the wife will work while the husband is in school. For some, this is no different than before they came to seminary. For others, it is a whole new experience.

Willcockson did not mind working outside the home until she began expecting a second child. Although her husband also works, she said her income will continue to be needed after the baby is born. "My desire to stay home is going to wrestle with the knowledge that I must return to work. It's going to be a battle. In fact, I'm already spending time in prayer about that because I know it is a potential problem."

Seminary wife Sandra Evans does not like leaving her daughter with a baby-sitter but she views working full time, while her husband is in school, as part of God's plan. "I truly believe in Matthew 6:33, 'Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you,'" Evans said.

"God will always take care of us and I feel Rob getting his education is one of the things we need to do first in order for him to prepare to do God's will."

Some seminary families have no choice except for the wife to stay at home. Dwayne and Marla Hastings have five children and could not begin to cover the costs of day care. "She is providing something of more value than income by staying home with the kids," Dwayne said.

However, the Hastings have a unique situation not offered many seminary families. "We are very fortunate that we have a home church that provides for us and is helping us to be here," Dwayne said. "I could not carry a full course load at seminary and work enough hours to pay for everything needed for my children." Despite this church support, Dwayne still has to work part time for additional income.

The Rutherfords, faced with this choice and not supported by a home church, decided it was more important for E.V. to stay at home with their two daughters, even if it meant Gary would have to work full time while attending seminary. Gary said he is called to be a husband and provider first and a pastor second.

"I didn't read in the Bible that I was called to be a preacher," Gary said. "However, I did read that I was to provide for my family and I did read that I was to be the husband and to love my wife like Christ loved the church. We can't neglect our wives just because we've been called to seminary. If we had been neglecting them before we were called, the call might not have come at all," Gary said.

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E.V. contributes to the family income by baking and selling cakes. The Rutherfords also are active in and benefit from ministries open to the seminary community. For instance, there is a clothes closet and food pantry on campus sponsored by a local church. Other churches provide a bread ministry and a pizza ministry for seminary families.

Marla Hastings, when faced with discouragement, said she has learned to go back to God's calling. "When you see this as God's divine plan and not just a personal effort, that makes a difference."

Willcockson added it is also important for seminary wives to maintain their relationship with God. "Life gets worse when the relationship is off. People assume that our relationship with God stays close just because we are in seminary," she said, reminding that seminary wives need prayer and encouragement.

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EDITORS' NOTE: The graphic map to accompany (BP) story titled "Baptists aid refugees from Somalia, where AK-47 rules," mailed from the Foreign Mission Board 10-9-92, is being resent 10-13-92. Should your deadlines allow, the new version of the graphic map will reprint better.

Thanks,  
Baptist Press (Richmond bureau)

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