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**Analyst says emerging trends
include economic golden age**

By Linda Lawson

Baptist Press
10/11/94

**SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES**
Historical Commission, SBC
Nashville, Tennessee

NASHVILLE, Tenn. (BP)--Emerging trends suggest the United States may be moving into an economic "golden age," according to a leading expert in monitoring societal trends.

Arnold Brown, chairman of Weiner, Edrich, Brown Inc. of New York City, an issues management firm, told Baptist Sunday School Board managers and professional employees in an Oct. 11 briefing: "I've not come to bring you gloom and doom. I've come to share good news."

He overviewed 12 emerging trends, a list he emphasized was not exhaustive. Religious institutions such as the BSSB and individual churches must understand emerging issues to effectively meet the needs of people coping with their impact on daily lives, he said.

"In my opinion, the United States is best positioned to deal with the emerging world," Brown said. American individuals and institutions generally tend to welcome new ideas, value creativity and innovation and have a societal ideal the world desires to emulate. In addition, he said the nation has the best system of higher education and American culture has become truly global.

However, he cautioned that, if the economic wealth is not properly managed, the country could become a two-tiered society of "haves" and "have nots."

The most significant trend on the horizon is a "thrust toward democratization," Brown said.

"More and more power is shifting to individuals (voter, employee, consumer) because they have more choices. As a result, the individual is more fickle, less loyal," he said. This trend represents a "constant challenge to institutions that must earn consent every day," Brown said. It is accompanied by a "growing skepticism" of institutions. He cited a recent survey in which 70 percent of respondents said they believe businesses make exaggerated claims about their products and services.

For the BSSB and individual churches, Brown suggested: "Listen very carefully to your constituents, find out what they need and how you can help them. In times of great change, there is virtue in standing for things that don't change."

In a related trend, Brown said a new type of consumer is coming on the scene who is informed and skeptical, even adversarial, in contrast to the traditional consumer who tended to be uninformed and passive.

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This has been accompanied by a "shift of power from producers to consumers and from mass marketing to niche marketing and ultimately to individual marketing," he added.

He also noted a trend toward increased emphasis on religion and spirituality. However, he emphasized it will "not necessarily translate into greater church attendance."

This trend includes a "revolt against modernity," a "desire for faith in something," an "increased focus on morality and ethics in everyday life" and "increased activism on the part of religious institutions in our society."

As the end of the millennium approaches, Brown predicted an increase in the number of religious cults.

He characterized developments in technology as "revolutionary." With the capacity of the computer chip doubling every 18 months, Brown said "more access to information is both liberating and overwhelming. The competitive advantage will go to those best able to use the information they have."

In another area, Brown said he is seeing an increased emphasis on individual and institutional accountability. "There is greater pressure on businesses to become more humane."

While he praised the emphasis on quality management, he said too many have viewed quality only in terms of numbers, when quality should encompass morality and integrity.

Brown cited a decline in optimism, a trend he predicted will be temporary.

"When there is a sense of massive upheaval, people tend to become gloomy and pessimistic," he noted. "There is a perception, primarily by the middle class, that they are victims of what is taking place."

Brown said trends both toward globalism and fragmentation represent apparent contradictions running parallel with each other in society. On the one hand, technology eliminates borders while, on the other, people are seeking to affiliate with small groups organized on the basis of race, community or common interest.

Brown said the role of financial institutions in society is greatly increasing. By the year 2000, financial institutions, especially pension funds, will own more than 50 percent of the stock of Fortune 500 companies.

In a trend he called "megamorphosis," Brown said institutions are undergoing radical restructuring that is accompanied by an end of the employee entitlement era. Employees must assume responsibility for their own well-being rather than expecting their employer to provide benefits such as regular raises, pensions, insurance and even job security.

Institutions today also are finding they have a wider range of competition.

"Institutions must cast a wider net to look at who their competition is, and that includes religious institutions," Brown said.

The emerging world will include an increased importance of biology, especially with advances in knowledge about genetic structure. The ability to study a person's genetic makeup and predict, with a high degree of accuracy, that a person is likely to suffer a heart attack or mental illness will be accompanied by the need to deal with serious religious and moral issues, he said.

Questions include: What is the role of free will? Should an insurance company have the freedom not to insure a person for a disease he is expected to suffer? Does an employer have the right to information about an employee's genetic makeup? Many other questions have yet to be posed, he noted.

Finally, Brown said, in the midst of today's complex world in which 50 percent of people who own VCRs don't know how to program them, "a significant portion of the population is looking for greater simplicity in their environment."

The massive amount of change accompanying these trends, Brown said, "will lead to a new kind of person who will function well in this environment, a person capable of change."

While the world of the future may be very different and accompanied by constant and radical change, Brown said it "also may be very much better."

**BSSB announce s Christine Adams
as women's ministry consultant**

NASHVILLE, Tenn. (BP)--Culminating a national search, Baptist Sunday School Board officials announced Oct. 10 Christine "Chris" Adams will become women's ministry consultant in the board's discipleship and family development division.

Adams, special ministries associate for Green Acres Baptist Church, Tyler, Texas, will join the board Dec. 1, according to Jay Johnston, manager of the field service section.

"Chris is recognized by women's ministry leaders for her work in developing and growing an ongoing women's enrichment ministry at Green Acres," Johnston said. "She has been used by churches to train women's enrichment leaders and to assist local churches in developing women's enrichment ministry.

"She has a heart for soul-winning and discipling. She brings local church experience, maturity and a vision for women's enrichment ministry in the local church," he added.

Of her new position, Adams said: "I'm thrilled and humbled that the Lord is allowing this to happen in our lives. My love here has been working with women and the most fun I have is sharing with women from other churches who want to start a women's ministry.

"If we didn't feel like the Lord was leading us in that direction, we wouldn't be doing it. We just truly believe he is in it," Adams added.

Adams' husband, Pat, is an ordained minister working in the area of chaplaincy. They have twin college-age daughters, Amanda and Alicia.

BSSB officials began a national search for a women's consultant in early May, citing the increasing demands on the part-time consultant, formerly Denise George of Birmingham, Ala.

"The demands of the ministry were so enormous that it was not appropriate to ask a part-time worker to carry the weight of the ministry," Johnston said.

The board's women's enrichment ministry was established in October 1993, according to Johnston.

The vision statement for women's enrichment ministry emphasizes a commitment to helping churches begin and build ministries that:

- meet the unique needs of women.
- reach women for Christ.
- disciple women in Christ.
- equip women to reach out to others through resources, training/enrichment events, consultation and networking.

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**Montana Baptists hike CP
by 1 percent for 1995**

Baptist Press
10/10/94

HAVRE, Mont. (BP)--The Montana Southern Baptist Fellowship hiked its Cooperative Program giving by 1 percent during its annual meeting Oct. 5-6 at Immanuel Baptist Church, Havre, Mont.

The fellowship also honored James and Annis Nelson for their work in Montana. Nelson, who will retire at the end of the year, became Montana Baptists' first executive director in January 1985.

A 1995 budget of \$960,459 was adopted. In Cooperative Program giving, \$277,458 is budgeted in anticipated giving from Montana's 125 churches and missions to state and Southern Baptist Convention missions and ministry. The CP budget designates 22 percent to go to SBC causes, up 1 percent from 1994.

Messengers were told a history of the Montana fellowship will be released in January. Authored by Dorothy Hughes, a member of Blue Creek Baptist Church, Billings, the book is titled, "Stories of Montana Southern Baptists 1952-1993."

Re-elected to Montana Baptist leadership posts were Doug Hutcheson, president, pastor of Westside Baptist Church, Great Falls, and Sammie Daniels, vice president, pastor of Park City Baptist Church.

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The Fellowship's 1995 annual meeting will be Oct. 4-5 at Westside Baptist Church in Great Falls.

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ACTS, FamilyNet report
1993-94 positive cash flow By C.C. Risenhoover

Baptist Press
10/10/94

FORT WORTH, Texas (BP)--The two television program services of the Southern Baptist Radio and Television Commission -- ACTS and FamilyNet -- operated in fiscal year 1993-94 without the use of Cooperative Program funds, according to reports presented to commission trustees.

Richard T. McCartney, executive vice president and chief operating officer of the RTVC, told the agency's trustees during their mid-September meeting in Fort Worth, Texas, that advertising revenue, program revenue and income generated by production facilities had offset the operating costs of the networks.

Family Net is the RTVC broadcast television service that reaches into more than 50 million homes. ACTS is its cable television service that reaches into more than 20 million homes.

Trustees voted to comply with the SBC direction not to receive Cooperative Baptist Fellowship funds, and voted to adopt a \$9,123,000 budget for fiscal year 1994-95. The 1993-94 budget was \$8,969,000.

McCartney said the RTVC's Cooperative Program allocation for the 1994-95 fiscal year is \$5,425,000. For fiscal year 1993-94 it was \$5,491,000.

"Cooperative Program funds are used to operate the ministries of the Radio and Television Commission," he said. "They are used for support of the television and radio preaching ministry, audience building, counseling and technical assistance to other agencies and churches. The funds support five radio programs aired weekly on more than 4,000 stations nationwide.

"The funds are also used to produce specials for ABC and NBC and for other television projects related to our ministry commission. Cooperative Programs funds are further used to maintain the building, pay off indebtedness and to provide personnel and administration for media projects initiated in behalf of other agencies. Other SBC agencies pay only out-of-pocket expenses for work they contract with the RTVC."

The resolution not to accept Cooperative Baptist Fellowship funds reads in part:

"... be it resolved that the trustees of the Radio and Television Commission comply with the action of the Southern Baptist Convention and decline to receive further funding channeled through the Cooperative Baptist Fellowship after June 16, 1994, the closing day of the Convention annual meeting."

Jack Johnson, RTVC president, told trustees, "We must keep reminding ourselves that this is the heart of global missions. No one compares with us in terms of per capita cost of reaching people with the gospel"

He said the RTVC must spend wisely and keep its "eyes on the goal" of declaring God's deeds to the world.

McCartney said prudent management has resulted in the RTVC being in excellent financial condition.

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Journalism prof advocates
'biblical objectivity'

By Dave Couric

Baptist Press
10/10/94

RIDGECREST, N.C. (BP)--In 1663 England, government authorities beheaded John Twyn; then, as if to reiterate their point, they "quartered" the Christian journalist's decapitated body, his arms and legs tied to four horses sent running in different directions.

Twyn's martyrdom was a result of "directed reporting," or Bible-based journalism, noted Marvin Olasky, professor of journalism at the University of Texas at Austin and keynote speaker at a Southern Baptist communications seminar Oct. 1-4 at Ridgecrest (N.C.) Baptist Conference Center.

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In addition three sessions led by Olasky, who also is editor-at-large for World newsmagazine, based in Asheville, N.C., three other editors from the journal -- editor Joel Belz, senior editor Arthur Matthews and managing editor Nick Eicher -- made presentations to the conference's 30 participants on various aspects of news publishing.

Olasky recounted Twyn refused to do the typical public relations for the state, the order of the day, and instead criticized sin by providing public examples in his reporting of events.

Directed reporting -- Olasky's philosophy of journalism to be detailed in a book he is writing -- involves the concept of "biblical objectivity." To be biblically objective in journalism, Olasky said, is to carefully consider how clearly the Bible speaks to a news issue and present the story accordingly.

For example, since the Bible is clear that abortion is wrong, according to Olasky, stories touching on the subject should be unashamedly pro-life in perspective. However, other issues may fall into the "gray area," such as the recent NAFTA debate, in which case the reporter's work should reflect the less certain nature of the topic. Lest someone mistake this for a kind of relativism, Olasky countered, "There is one ethic here, which is, 'Stick to the Bible.' God's Word is truth."

Olasky pointed out most of secular journalism takes the perspective of "man's subjectivity" as opposed to biblical objectivity. He also contrasted biblical objectivity with some "obnoxious Christian publications" that have a "know-it-all" tone to them.

"Dithering" is the opposite of directed reporting, Olasky said. Dithering occurs when a reporter presents facts in an unorganized, almost non-purposeful manner. Rather, the Christian journalist should have a "thesis," a tentative purpose or goal, going into investigating the story, Olasky said. If the thesis is proven to be correct, the story is reported as such, he said. If the tentative thesis turns out to be wrong, a new -- now biblical -- thesis is affirmed in the final story.

Another way of understanding the idea of directed reporting, Olasky said, is to see it as the biblically objective combination of "sensational facts" and "understated prose," the former as opposed to "dull information" and the latter as opposed to "heated (or glowing) rhetoric."

"Don't play it safe -- be bold," Olasky exhorted, noting the Old Testament example of Esther, who risked her life for the sake of truth -- and her people, the Jews. He called the no-compromise approach in reporting "journalistic fundamentalism," which is simply "theology in terms of people."

In short, "Show -- don't tell; let the readers see," Olasky explained about proper reporting. The elements of a good story, he suggested, will move beyond exhortation to a reporter "hitting the streets" and doing the hard work necessary to gather narrative, description and quotations.

Olasky uses history to back up his assertion that "world view witnesses" have gone before and are largely forgotten -- the numerous Christian journalists of the past such as John Twyn who are role models for contemporary journalists to emulate.

Olasky recounted a historical progression in which journalism has moved from covering the "official story," or doing "PR for the king." Twyn, for example, paid with his life for publishing a new style of story that exposed the public corruption in his society.

A third kind of story is a more recent phenomenon, a 20th-century movement away from the previous two, Olasky said, in which the focus is on what is perceived as oppressed segments of society -- a focus such as Marxist ideology has emphasized.

It was in 1887 when a turning point came in American journalism -- a shift from the Christian approach to what increasingly secular journalists regarded as objective or neutral, Olasky said. The rise of this false notion of neutrality, he said, paralleled the general climate of philosophical naturalism that began to prevail by the end of the 19th century.

The developing dichotomy between neutrality and subjectivity, Olasky asserted, led to the early 20th century division in journalism between facts and opinion, news and editorials. He described this separation of objective and subjective as impossible to fully maintain. In other words, there will always be overlap between the two areas, and therefore it's artificial to attempt a strict separation, he said. The division is breaking down today, Olasky said, as newspapers are starting to mix the two, and editorializing is increasingly acceptable in news articles on the front pages of major newspapers across the country.

Olasky's solution is for journalists to be more up front publicly about their world views and quit pretending they're neutral on issues while reporting. By doing so, Olasky explained, an "antithesis" will be created between biblical and anti-biblical positions, making the former all the more distinct for the Christian or conservative audience to discern.

In his session, Belz listed content and truth in reporting as the key to his magazine's success. He quoted philosopher Francis Schaeffer in what might be the best biblical motto for Christian journalists: "Speak the truth in love." In addition, Belz outlined "a three-part test for writers." First, reporters must understand what they are looking at. Second, they must report with interest what they have seen. And third, they should do it with a pastoral spirit, or a "shepherd's heart," Belz said.

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Couric is a Dallas-based free-lance writer.

Task force tackles challenge
of criminal justice in Texas

By Ken Camp

Baptist Press
10/10/94

DALLAS (BP)--Setting priorities and developing strategies to tackle the problem of an astronomically growing criminal population are among the responsibilities of the Texas Baptist Criminal Justice Task Force.

In 1989, there were fewer than 42,000 prisoners in Texas Department of Criminal Justice facilities. Currently, the average daily count in the TDCJ is about 75,000; by the end of next year, the number is expected to more than double.

"If current trends were to continue, we would see 700,000 Texans in prison in our lifetime," said task force chairman Harold Ellis of First Baptist Church, Belton, Texas, who has worked 14 years in county jail and prison ministries.

Added to the number actually incarcerated are another 650,000 on probation. And when family members of prisoners and probationers are considered, the total number of Texans whose lives are touched by the criminal justice system approaches 3 million.

The actual cost of housing inmates in Texas topped \$1 billion last year, plus the expense of courts, law enforcement and other related areas.

"Criminal justice is the third-largest industry in the United States, and the first two are illegal," said Ellis, executive director of JAIL (Jesus Acts in Inmates' Lives) Ministries, Inc.

The 11-member task force chaired by Ellis was created by action of the Baptist General Convention of Texas executive board.

Emmett Solomon of Huntsville, retired director of chaplains, Texas Department of Criminal Justice, and coordinator of INFORMS, a statewide criminal justice ministry information network, also serves on the task force.

Preventive programs for at-risk children and their families, ministry to prisoners and their families during incarceration, and after care ministries to ease transition from prison to the "free world" all are vitally needed, Ellis said.

Criminal justice ministries currently assisted by Texas Baptists through the Mary Hill Davis Offering for State Missions include:

- MasterLife discipleship training for prisoners;
- the Hospitality House in Huntsville which offers lodging to the visiting families of prisoners; and

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-- Exodus in Dallas, providing transitional housing and after care ministries for recently released ex-convicts and their families.

Other Texas Baptist criminal justice ministries include evangelistic outreach, literacy training, volunteer chaplaincy and one-on-one mentoring programs with prisoners, according to Richard Faling, director of Texas Baptists' church ministries department.

The Criminal Justice Fellowship of Texas Baptist Men helps volunteers around the state relate to each of these and other related ministries, said Don Gibson, TBM lay ministries director.

In addition to these programs, the proposed 1995 BGCT Cooperative Program budget includes \$150,000 for new criminal justice ministries.

While affirming all Texas Baptists are doing now, Ellis called for increased commitment of financial resources and personnel to tackle the criminal justice problem.

"When you look at the total problem, you realize any little area could totally consume you, sucking away all of your resources in a manner of minutes. We have to look at the total problem and determine where we can do the best job," he said.

"At the same time, we have to buy into the big picture. Criminal justice is a community issue."

Texas Baptists need to explore ways to network with other denominations and with government agencies in addressing criminal justice issues, he added.

"As one state senator said, 'We have learned that there are some things that government cannot do. Apparently correcting human beings is one of those things.'

"But we have the solution," Ellis said. "Christ is the answer. He is the one who can change hearts."

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**Weekend treks across Texas
help inmates 'experience God'**

By Ken Camp

Baptist Press
10/10/94

DALLAS (BP)--For three months, a dozen volunteers from a Texas church spent each weekend making a 900-mile round trip to Bryan, Texas, to help women at a federal prison camp "experience God."

In what those involved now describe as "the activity of God," three events came together in late spring at roughly the same time:

-- A small group of Christians serving time at the Federal Prison Camp for Women in Bryan prayed for a Bible study.

-- Kathryn Browder, a Southern Baptist chaplain in Bryan who had been teaching MasterLife in prison became involved in the Experiencing God discipleship program at a local church and wanted to take it into the women's prison camp, but she lacked funds for materials.

-- The name of a woman serving time at the Bryan prison camp was placed in the intercessory prayer room at First Baptist Church, Wellington, Texas.

Through contact with that prisoner, a group at the church in the Texas Panhandle who had been studying Experiencing God and praying for a ministry opportunity learned about the need for Bibles in the Bryan prison camp.

Almost immediately, the church agreed to begin shipping Bibles to the women's facility. But when representatives from the church asked chaplain Browder if they could mail copies of the Experiencing God workbook to prisoners, they were surprised by her response.

"No, you can't send Experiencing God, but you can come teach it," Browder said.

Pastor Johnny Tims "put it before the body" at the Wellington church, and members agreed to send facilitators to lead five groups.

Late each Friday afternoon, 10 women who worked as group leaders and two men who served primarily as drivers for the 16-hour weekly sojourn would climb into church vans on the parking lot of the Wellington church.

Facilitator Mary Bearden contacted her brother-in-law, Darrell Feemster, pastor at Covenant Baptist Church, Lampasas, Texas, to see if families in his church could provide weekly overnight lodging for the volunteers.

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The Lampasas congregation agreed with just one stipulation: The group from Wellington had to spend the Sunday at Covenant Baptist, sharing in a worship service and their testimonies about the ministry in Bryan.

"The response was just overwhelming," Bearden said. "We didn't even get around to staying in the houses of all the people from Covenant who wanted us to spend the night with them."

Volunteers from Wellington started Experiencing God with an enrollment of 98 prisoners, and 70 completed the study 13 weeks later. Most of those who did not finish either were transferred or released, Bearden noted.

First Baptist Church, Wellington, averages about five letters or phone calls each week from former pupils in Bryan, she said. Several who have been released are now leading friends or relatives through the Experiencing God study.

One imprisoned woman who completed Experiencing God requested two copies of the youth edition to send to her two teen-aged children.

"They have started, and I've started over. As they go through a unit, I go through a unit. And as we write each other and talk to each other on the phone, we talk about what God is teaching us. It has made a connection between me and my children," the prisoner told one of the volunteers.

About 35 members of First Baptist Church, Wellington, have been involved in leading Experiencing God or MasterLife discipleship studies in four prisons during the past year: the Bryan federal camp for women; the T.L. Roach Unit and Boot Camp for men in Childress, Texas; a privately operated men's prison unit in Hinton, Okla.; and the Jordan Unit for men in Pampa, Texas.

"We have 35 going into the prisons as the arms and the legs, but the entire body is involved in this ministry -- praying, giving and writing letters," Bearden said.

In the past nine months, members from First Baptist, Wellington, have purchased about 800 Bibles for prisoners as well as scores of discipleship workbooks, she noted.

At Childress, men from Wellington lead three Experiencing God groups and one MasterLife class. More than 100 prisoners there have been through the discipleship programs in the last year.

Already, members of First Baptist Church, Wellington, are praying about the ministry possibilities at a women's prison that is scheduled to be opened in Amarillo within the next year.

"Our women are just chomping at the bit," Bearden said. "We can't wait to see if God will use us in there."

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He can visit 5 countries
daily & be home for dinner

By Terri Narrell Mause

Baptist Press
10/10/94

BALTIMORE (BP)--The Chinese seamen waved to him as he clamored out of the blue van that serves as his headquarters. He greeted them warmly, climbed up the gangplank and stepped onto Mainland China.

China, docked at Baltimore's Ruckert Terminal, is his only stop this warm Saturday morning. But Don Gerlach, who operates Baltimore Baptist Port Ministry, often visits as many as five countries a day, "and I still make it home in time for supper," he laughs.

A Southern Baptist home missionary, Gerlach explains, by order of maritime law, a ship bearing a flag of a particular country is actually a part of that country. Happenings on board are subject to the laws of the ship's home port, thus, when the 63-year-old boards ships from five different countries, he actually, by law, visits the five countries.

Working from his home and van, he stocks literature, Bibles and tapes for distribution. Everything he offers to visiting seamen he gives without charge. His wife, Kay, handles much of the appointment-making, material-gathering and background work. Groups of volunteers sometimes accompany the missionary on his visits.

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Most ship crews welcome the former sailor, who feels right at home at the stern of a 500-foot cargo vessel. Upon boarding any ship, he first finds an officer in charge and explains his purpose. On the rare occasion he is turned away, it is usually by an American crew. He says crews from the former Soviet Union generally welcome him now.

"We can get into places the Foreign Mission Board can't," Gerlach says. The seamen, who spend as much as four months on the sea in one trip, often voice appreciation that someone cares enough to visit them and care for their needs.

With no building upkeep or program planning, Gerlach goes armed with the Word of God, ready to share with anyone who will listen. He relates to crew members on a personal level, learning about their families and way of life back home.

"We don't have a lot of planning to do," he says. "It's just filling the van with materials about Jesus and going!" And go he does. Last year, Gerlach boarded more than one-fourth of the ships that docked in Baltimore ports, offering Bibles -- or tapes if Bibles weren't available -- in the sailors' native languages, and spreading God's love with clothing, local information and, often, shuttle service to the malls.

Gerlach began as a volunteer when the idea of a port ministry was first presented. For seven years he worked without monetary compensation until the Home Mission Board appointed him and his wife as Mission Service Corps workers.

Gerlach gave up his career of engineering to devote himself to the work. They were appointed home missionaries in 1986. You won't talk to Gerlach for long before you hear about Kay. The two met in the Navy during the Korean War period and have been married more than 40 years. Theirs is a story of enduring love and Gerlach's eyes sparkle when he mentions his missions partner.

"I wouldn't trade her for anything," he says. The two knew each other three weeks before he went to sea during the Korean conflict. They were married three days after his return three months later.

The couple accepted Christ in 1970, just after their 10-year-old son was killed in an accident. Gerlach remembers following Kay down the aisle and telling the pastor, "I need help."

"Will you accept the help that God offers?" the pastor asked.

Gerlach's reply, "Yes," was the beginning of a lifetime of service.

When the Baptist Convention of Maryland/Delaware wanted to begin a port ministry, a friend thought the couple might be interested in the project, given their naval experience.

The job grew and grew until one day the two found themselves appointed missionaries.

"It happened and we let it happen," he says. "We didn't plan to do anything -- we just accepted Christ."

Southern Baptists have about 35 port ministries of various types across the United States.

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Mause is a correspondent for the Maryland/Delaware Baptist Life newsjournal.

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