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SBC Cooperative Program receipts  
down 2.16 percent in January

Baptist Press  
2/1/95

NASHVILLE, Tenn. (BP)--Southern Baptist Convention Cooperative Program receipts for January dropped 2.16 percent below that month a year ago, according to Morris H. Chapman, president and chief executive officer of the SBC Executive Committee.

For January 1995, the total was \$13,946,164, compared to January 1994 of \$14,254,071, for a difference of \$307,907. The fiscal year-to-date (October through January) figure of \$48,441,082 is .37 percent below the previous year-to-date figure of \$48,621,957, or a difference of \$180,874.

However, the month's CP receipts were 22.57 percent above the required amount in the SBC program allocation budget and, for the year-to-date, receipts are 6.43 percent above the budget requirement to this point. The monthly budget requirement is \$11,378,310.

Designated gifts for January totaled \$20,071,120, compared to January 1994 of \$21,655,020, or a drop of \$1,583,900 or 7.31 percent. The year-to-date designated gifts total stands at \$27,138,827, compared to 1994 of \$28,113,779, which is a 3.47 percent decline (\$974,952).

The SBC Cooperative Program total includes receipts from individuals, churches, state conventions and fellowships for distribution according to the 1994-95 program allocation budget as well as restricted funds received from state conventions which identify them as Cooperative Program.

The Cooperative Program is Southern Baptists' method of supporting missions and ministry efforts of state and regional conventions and the Southern Baptist Convention. Designated contributions include the Lottie Moon Christmas Offering for foreign missions, the Annie Armstrong Easter Offering for home missions, world hunger and other special gifts.

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State and regional conventions retain a percentage of Cooperative Program contributions they receive from the churches to support work in their areas and send the remaining funds to the Executive Committee for national and international ministries. The percentage of distribution is at the discretion of each state or regional convention.

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Home-school networks lessen  
isolation of parents, kids

By Ken Walker

Baptist Press  
2/1/95

NASHVILLE, Tenn. (BP)--The Nashville Nets look like any other high school basketball team. But when the players return to their desks they scatter in a dozen different directions.

That's because the Nets are a collection of home-schooled students. In addition to playing various Christian opponents around the state, the Nets face stiff opposition off the court. The Tennessee Secondary Schools Athletic Association won't allow them to become a member of the private-school leagues it governs.

Still, the Nets have their sights set on bigger competition -- the national home-school basketball tournament the week of April 2 in Estes Park, Colo. Based at the YMCA of the Rockies, the annual tourney rents high school gymnasiums during spring break for the growing competition. The gathering also features a track meet.

Last year's tournament attracted teams from 22 states, twice the number of states represented in 1993. The success of assembling such squads reflects the nation's rapidly spreading home-schooling networks. This educational practice is coming out of isolation, according to involved parents.

"In 13 years there's been a dramatic change," said Lana Thornton, a Presbyterian who for years has home schooled her two oldest children. Her youngest turns kindergarten age in the summer.

"When we started, we found out about a family in Nashville because there was a story in the paper about their arrest. There were fewer than two dozen parents we could find in the area. Because of legislative and legal hassles, these associations were encouraged to protect people."

Mrs. Thornton's husband, Claiborne, has been president of the Tennessee Home Education Association since its formation in 1984. The statewide association consists of parents from seven chapters across Tennessee.

The state and local associations sponsor classes in such areas as music and physical education, curriculum fairs, legislative rallies and other events that provide parents and children social contact and mutual support. Fifteen newsletters around the state keep them informed of current home-schooling issues.

Similar associations exist in all 50 states, although since most don't have to register with the state, exact numbers of home schoolers are not available. The National Center for Home Education places it between 750,000 and 800,000, although estimates range from 600,000 to 1.2 million.

Inge Cannon, the center's director of state relations, said nationwide participation in home-school curriculum fairs has increased 20 to 25 percent the past four years -- a good indication of a growing movement.

However, she said she believes increased networking among home schoolers primarily reflects a growing awareness of its existence. But, she said, that doesn't automatically make it a more viable choice.

"It definitely heightens the awareness that it is out there as an option. But I think there's a world of difference between giving something visibility and the awareness of its viability," explained the former Christian school teacher, who also noted, "Home schooling is a viable form of education; it was the original form of education in this country."

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Nor does the fact that religious reasons inspire 80 to 85 percent of home schoolers mean churches necessarily support it. Cannon said many operate Christian schools and view home schooling as competition for tuition dollars.

Just as this is not a "monolithic" phenomenon, neither are the widespread support groups, she said. While many use churches for a meeting place, they cover a wide variety of philosophical approaches. Many states have a Christian home school association and a "generic" group, while others promote open-ended, "progressive" approaches to learning, Cannon said.

Still, for two women from Nashville's Two Rivers Baptist congregation, church provides both a meeting place and the mutual support that helps them keep pace with home schooling's demands. These groups also give their children additional studies in a variety of subjects.

"It's a tough job," said Bonnie Hoskins, who helps coordinate Two Rivers' weekly two-hour meetings. "It's hard to know how to motivate your child or what to do when he isn't understanding something. They (other mothers) might be going through the same thing I am."

Because she lives in the suburbs, Brenda Wilkerson chose to enroll her son in a weekly two-hour group closer to home. It meets at Community Bible Church in Brentwood. Forty families are involved, 30 of them from that church.

"I use it for fellowship and support. When I'm feeling isolated I can call someone and they say, 'Hey, welcome to the club,'" Wilkerson said. "It's a great relief to know that others feel like you. I use it to find friendships for my son and like-minded people."

"We're like-minded in our educational philosophy and our Christian faith," she continued. "That's why I'm home schooling, to give my son a consistent lifestyle of home, school and education. I'm nurturing him. An 11-year-old doesn't need to be exposed to the evils of the world. He needs to know what's right."

Three months after the Hoskins family moved to Nashville in the spring of 1993, Two Rivers moved into a new sanctuary. There Hoskins seemed to meet an increasing number of home school parents. However, she credits another woman with the vision to hold regular meetings, which have grown so rapidly a steering committee was organized to manage various duties.

Since the group began meeting last September, the number of children in first through eighth grades ballooned from 35 to 73. The 34 families involved come from around the area. About every six weeks, Two Rivers also hosts area-wide home schooling socials, including a recent Christmas musical and an upcoming Valentine's party.

While some hire a teacher for the classes held during meetings, the mothers at Two Rivers take turns teaching six-week sessions. Some share duties in other ways, such as serving as teachers' aides or nursery workers. The group hopes to begin a Bible study soon for mothers on a break.

Currently students in the upper grades are studying art history, while younger pupils are learning about the Constitution, Bill of Rights and government agencies. Other classes have reviewed such subjects as forestry, weather, horses and photography.

At Community Bible Church, more than 50 children in grades one through six take an hour of physical education before splitting into smaller academic groups. They are presently taking a class in basic German. In addition, Wilkerson's son takes a weekly science class taught by a college professor who volunteers his time to help home schoolers.

"We all see this as a ministry to one another," Thornton said of home schoolers' supportive approach. "The growth in the number of families, newsletters and money in chapter treasuries is unbelievable."

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Walker is a free-lance writer in Louisville, Ky.

Home schoolers nurture  
legislative contacts

By Ken Walker

NASHVILLE, Tenn. (BP)--Not only are home schoolers' networks expanding, so is their legislative clout. Last year Tennessee parents convinced their state legislature to drop a requirement that parents have a college degree in order to home school high-school-age children.

It wasn't an open-ended victory, though, according to the president of the Tennessee Home Education Association (THEA). Claiborne Thornton noted state law requires home school parents to register with either a local superintendent or church-related school. The '94 legislation simply extended church schools' oversight of parents teaching primary grades, adding nine through 12.

Church-related schools have various requirements for parental teachers, he said. Some require in-service training and many maintain performance standards that students must meet in order to remain in home classes.

Home schoolers felt they would have more input into regulations, as well as a more sympathetic ear from church-related schools than the commissioner of the department of education, said Thornton, an environmental engineer. So far, that has proven to be the case, he added.

The state association is not supporting any legislative measures this year. But the president said it will monitor the January-through-May session to make sure it maintains its current status. One of the ways it acquaints new representatives and senators with home schooling is an annual legislative reception. The next one is scheduled for Feb. 28.

Thornton's wife, Lana, said home school parents across Tennessee are encouraged to make appointments with legislators from their area that day. In the evening, a reception at the Capitol's Legislative Plaza features home-cooked food, a talent show and exhibits such as home schoolers' science fair projects.

Inge Cannon, director of state relations for the National Center for Home Education, said similar efforts are used in other states. At the federal level, the center sponsors a congressional action program that trains home-schooled teenagers for lobbying and periodically makes visits to Capitol Hill.

She said the efforts to spread awareness among legislators and the general public are necessary to counteract intense opposition from the public-education lobby. The National Education Association supports a restrictive policy toward home education, she said.

"The NEA believes no one should be able to home school unless the parent is a certified teacher and the curriculum is approved by public school officials," Cannon said. "Most public educators seriously question a child's ability to have healthy socialization ... apart from the traditional public school. Research reinforces that's a lot of bunk."

Thornton recalled heavy opposition to home schooling when THEA was formed. At the time there were five families in the state facing fines and threats of imprisonment for teaching their children at home, he said.

Although ambiguity in state law protected parents in two court cases, he said the new association felt home schooling should be protected by law. In 1985 they succeeded in getting a bill passed and today an estimated 8,000 to 10,000 Tennessee students are home schooled.

"When we first went to (the Tennessee capitol) we had virtually zero face or name recognition," said Thornton. "At that time it was just an unheard-of thing. Since '84 we've been able to have amazing success developing relations with legislators, introducing them to home schooling and finding a favorable hearing.

"It's amazing the array of people and reasons for home schooling. We are very gratified about keeping that as a clearly legal means of educating our children. That's what we're about the business of trying to do."

**AIDS: still a touchy  
subject in the church**

**By Dwayne Hastings**

WAKE FOREST, N.C. (BP)--It was the longest two weeks in his life. And when the call finally came, the doctor uttered the words he had feared: "I'm sorry. It's positive."

"I knew then," Michael said, "the party was over."

Diagnosed with the human immunodeficiency virus (HIV) in 1987, Michael said his friends ask him how he can talk publicly about his disease. He tells them: "It's a part of my life now. The story has to be told."

Michael joined two other young men, also HIV-positive, in a panel discussion Jan. 30 during a conference sponsored by the Baptist AIDS Partnership of North Carolina (BAPNC) and Southeastern Baptist Theological Seminary.

"These people are living with the disease, not dying with it," said Eric Raddatz, BAPNC executive director. "Some in the church may try to fool themselves and ignore the disease, hoping it won't bother them in the church. The fact is: We can no longer look the other way."

Two million people in the United States have the HIV virus and 75 percent of them do not know they have it, Raddatz said during the third annual AIDS conference on Southeastern's Wake Forest, N.C., campus. The people who are now turning up with full-blown AIDS contracted the disease in the mid-'80s.

A report from the U.S. Center for Disease Control Jan. 31 underscored Raddatz's warning: AIDS has now surpassed accidents as the leading cause of death for adults, ages 25 to 44. An average of 6,700 new cases of AIDS is reported each month, according to the CDC.

It doesn't matter if it is a rural setting, the suburbs or the foreign mission field, AIDS is an issue that must be dealt with in every church, Raddatz said. "There is no getting around it. It's a part of our life. We shouldn't condone the lifestyle that might have brought the person into contact with the virus, but we must offer them the hope that is in Christ."

Raddatz reported the general population is more of a threat to the person with acquired immune deficiency syndrome (AIDS) than the infected person is to the population at large.

"It is your child who is the threat to the child with AIDS in a church nursery. Those with the AIDS virus don't die of the disease itself," said Raddatz. "The body's immune system gets depleted and the person dies of some other illness he contracts from those around him."

People have crazy ideas about how the disease is contracted, he added. "I've met people in churches who worry about an HIV-positive person sitting on the pew next to them, but who don't panic about the stranger waiting on their table or cooking in the kitchen at a restaurant.

"We are so used to being with people who are just like us in church that we are unable to reach out to these folks. It seems an insurmountable task," Raddatz said.

"God is not overwhelmed by this disease," said Paul Carlisle. "We are called to care. God is called to cure. We can not care for the AIDS patient by trying to repair all the damage."

We have grown accustomed to fixing things in ministry -- putting putty in holes and making people feel better. "Where did we get the idea that ministry is risk-free?" asked Carlisle, professor of pastoral care at Southeastern, noting it was Jesus who reached out and touched the lepers.

The person with AIDS does not need profound theology or a whole lot of words; they just need you to be there, Carlisle said.

Bill, who has been HIV-positive five years, said it is a big problem to deal with the what-ifs: "The disease permeates every thought I have, every plan I make, everything I do.

"It's like a ticking clock you can never shut off ... like a battery that never runs down. I know my time on earth is quickly coming to an end."

Having accepted Christ two years ago, Bill is no longer afraid of dying but admits he is worried about what is going to happen before he dies -- fearing the eventual lack of self-sufficiency.

Wanting to trust in his church family, Bill still wonders what will happen when the inevitable comes to pass -- when full-blown AIDS decimates his body: "The people who say they are here for me now are the people in my church. Yet I worry when that day comes, are they still going to be there for me?"

"I don't need someone who is going to preach to me and be judgmental; I need people who understand me and will be my friend whatever happens."

"We have a message to offer, a story to tell, a Savior to share," said Logan Carson, Southeastern professor of theology, acknowledging the cry of the AIDS-sufferer. "The gospel must be preached by shoe leather -- by precept and touch for the unloved and the unlovely."

There is a God and he is a God of all comfort, Carson said, noting Paul's letter to the church at Corinth. "All the pain-relieving medication in the world cannot match the comfort of God."

He said Christians must strive to tell people with AIDS the essence of God's comfort is spiritual peace -- the assurance, whatever happens, God will be with us. "Jesus risked the sanctions of the synagogue by reaching out to those who walked the streets shouting, 'Unclean, unclean!'"

So too, Carson said, should followers of Christ deliver the message God cares for all who turn to him. "No matter their condition, no matter their illness. Whatever life experience brings to them -- God cares."

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WMU collection Feb. 12  
to combat U.S. hunger

By Teresa Dickens

Baptist Press  
2/1/95

BIRMINGHAM, Ala. (BP)--Woman's Missionary Union members across the Southern Baptist Convention are making final preparations for local efforts in WMU's national "We Can Help" project for addressing hunger needs.

The national project's goal is to collect 1 million cans of food and \$250,000 by Feb. 12 to feed the hungry in the United States.

Many state WMUs, as well as church and associational organizations, have set goals toward making the national goal a reality. In addition, denominational agencies, such as the Home Mission Board, and WMU, have established collection sites for canned goods at their national headquarters.

"We Can Help" is the focus of WMU's 1995 Project HELP: Hunger, a year-long emphasis designed to educate Southern Baptists about hunger needs in America and around the world.

The Feb. 12 ingathering of canned goods plus \$.25 per can will be a tangible and easy way for every Southern Baptist, regardless of age, to be involved in meeting the needs of the hungry in their communities, said Trudy Johnson, special projects coordinator for WMU.

"While our goal for Feb. 12 is important," Johnson said, "what happens after that day is equally important. It is staggering to imagine what could happen if individuals and churches committed themselves to ongoing action on behalf of the hungry of our nation.

"A desired outcome of participation in Project HELP: Hunger," she continued, "is that WMU members become advocates for those who are hungry and lead others to become active in combatting hunger and poverty. This kind of action by concerned Christians is urgently needed."

Johnson explained the project follows a simple format. WMU members will invite fellow church members to bring a can of food and \$.25 per can to church on Feb. 12. Stickers available from WMU, reading "Given in Jesus Name," will be placed on each can in an effort to bear a gospel witness to potential recipients.

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The food and money given by the church will then be distributed by WMU members to local ministry centers, shelters, feeding sites and food pantries.

To determine if the national goal has been reached, church WMU leaders will report their totals in cans and money to their associational WMU office on Feb. 13. Those leaders will report their totals to the state WMU office, which in turn will report the state results to WMU, SBC. A national total will be announced by the end of February, Johnson said.

In addition to "We Can Help," Project HELP: Hunger also involves other aspects, Johnson noted. They include:

- publication of the book, "Servants of the Banquet," by Cathy Butler with foreword by Jimmy Carter. The book can be used for individual or group study. It is available by calling WMU's customer service, 1-800-WMU-7301, or through area Baptist Book Stores.

- production of a documentary on hunger, scheduled for broadcast later this year.

- observance of World Hunger Day Oct. 8. Resource materials are available from the Christian Life Commission, 901 Commerce, #550, Nashville, TN 37203-3696; phone (615) 242-2495; or fax (615) 242-0065.

Project HELP: Hunger is the first annual WMU national ministry project. Each year the project will be related to a social issue determined by the WMU executive board. The social issue in 1996 is AIDS.

For information on the ministry projects, contact Johnson at Woman's Missionary Union, P.O. Box 830010, Birmingham, AL 35283-0010; phone (205) 991-4972 or fax (205) 995-4840.

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Molly Marshall joins faculty  
of American Baptist seminary

Baptist Press  
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KANSAS CITY, Kan. (BP)--Molly Marshall, who resigned from Southern Baptist Theological Seminary's faculty last year in a controversy with President R. Albert Mohler, has accepted a faculty position at Central Baptist Theological Seminary, Kansas City, Kan.

Central is affiliated with the American Baptist Churches, U.S.A., and students also are enrolled there in connection with the Cooperative Baptist Fellowship, an organization of Baptist moderates.

Marshall will begin teaching at the seminary this fall, a spokeswoman said at the seminary.

Marshall, who resigned from Southern Aug. 23, had been the first woman to teach theology at a Southern Baptist seminary. An associate professor of theology, she had tenure and 10 years of service at the Louisville, Ky., campus.

Mohler, in requesting Marshall's resignation last June, had assessed her teaching as being outside the seminary's traditional Abstract of Principles doctrinal guidelines, a charge which Marshall denied. Had Marshall refused to resign, Mohler had said he would initiate formal proceedings against her. But, with her resignation in August, Mohler said it would be inappropriate to discuss publicly his concerns with Marshall's teaching.

Several faculty and student protested the forced resignation, while Mohler found backing in statements by Southern's trustees and the SBC Executive Committee and a petition drive in churches in several states.

Marshall holds master of divinity and doctor of philosophy degrees from Southern.

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N.C. board refers theological  
funding motion to committee

By Herb Hollinger

ASHEBORO, N.C. (BP)--A directive to fund Baptist students attending the six North Carolina Baptist colleges and universities comparable to the funding Southern Baptist seminary students receive from the Cooperative Program has been referred to a committee for interpretation.

The general board of the Baptist State Convention of North Carolina at its meeting Jan. 24-25 voted to refer the directive to its theological education study committee. The chairman of that committee, E. Glen Holt, pastor of First Baptist Church, Fayetteville, then named a subcommittee to interpret the directive which was approved by messengers to the annual meeting of the state convention in November. The subcommittee is expected to submit a report, via the theological education study committee, to the general board by May.

The November action by the annual meeting was sparked by the state convention's council on Christian higher education which expressed concern that SBC seminaries are now offering baccalaureate-level education. Two of the six SBC seminaries are offering baccalaureate programs primarily for biblical studies majors.

T. Robert Mullinax, executive director of the CCHE, told Robert Simms, editor of the Conservative Record, newsjournal of the Conservative Carolina Baptist group, the motion addresses the "fairness of funding students in baccalaureate degree programs."

Norman A. Wiggins, president of Campbell University, Buies Creek, N.C., told the November meeting the Cooperative Program subsidizes seminary students about \$6,000 yearly while North Carolina provides about \$350 per student at the six state convention colleges. There are about 5,000 N.C. Baptist students at the colleges.

George Harvey, director of financial development at Southeastern Baptist Theological Seminary, Wake Forest, N.C., told the Conservative Record the subsidized figure "is more like \$4,200." Southeastern has implemented a baccalaureate program for students in biblical studies.

Wiggins' motion, approved with little opposition in November, directed the general board to adopt a plan "within a reasonable time that will fund Baptist students attending our six N.C. Baptist colleges in an amount that will not be less than that being provided by the N.C. Baptist State Convention Cooperative Program gifts to the SBC for theological education."

The special subcommittee directed to interpret Wiggins' motion met Jan. 31 at the Baptist Building in Cary, according to R.G. Puckett, editor of the Biblical Recorder, newsjournal of the state Baptist convention.

"It is an excellent subcommittee with perfect balance and small enough to function efficiently," Puckett told Baptist Press.

Puckett said it is premature to speculate at this time what the subcommittee will do.

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Brotherhood leaders conference  
meets at FMB learning center

By Steve Barber

Baptist Press  
2/1/95

ROCKVILLE, Va. (BP)--State convention Brotherhood leaders came to the Foreign Mission Board's Missionary Learning Center for their 1995 annual meeting Jan. 25-28 -- a setting viewed as symbolic of the shape of missions to come.

"Effective missions in the future will be one of collective, strategic response as together we help one another get the gospel out to everybody, everywhere," said Brotherhood Commission President James D. Williams. Brotherhood and other Southern Baptist agencies, he noted, "exist to serve the churches" and, more specifically, to help believers in those churches respond to the Great Commission with personal involvement.

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An agreement signed last May with the Foreign Mission Board giving Brotherhood a primary role in recruiting and listing short-term missions volunteers was cited by Williams as "one of the most strategic and significant advances we have made."

For Williams, the Brotherhood leadership conference at the FMB's Missionary Learning Center in Rockville, Va., sealed "our new relationship" with board. "It's providential that the Lord brought our meeting here."

FMB officials, addressing the state leaders during the four-day meeting, made it clear volunteers already were playing a key role on the mission field.

"What do volunteers do in our area? Everything from cooking to church construction," said Boyd O'Neal, associate director of the Volunteers in Missions department for the Foreign Mission Board in Brazil and the Caribbean. Volunteers there are especially important players in starting new churches in "pioneer areas," he added, as they construct new buildings on foundations prepared before they arrive.

The state leaders also reviewed changes in missions education programming offered by the agency, including a proposed revamping of its program for adult men.

"We took a good hard look at where we were and talked with as many of our constituents as possible," said Jim Burton, the agency's director of Men's Ministries. "We dialogued with (groups of) Baptist men ... and let the people out there tell us what they wanted and needed."

The top concern of adult men was found to be "gaining a feeling of significance" in today's society, Burton said. "They also want help in handling family issues and help with time management. They want the program to be easy to execute, and yet they want different options. They also asked for training in leadership skills."

In response, monthly meeting plans and leadership structure for men's units will be streamlined. The recommended meeting outline has been shortened and will include a new segment on male issues, a devotion/missions focus and a mission action report. The number of officers recommended per unit will be reduced.

A new leadership manual, "Leading Men's Ministries," is scheduled to be available July 1 and the state leaders were asked for their comments. The Baptist Men's Planbook, Teaching Guide and Missions Today magazine will be folded into a Missions Today Leadership Edition magazine.

The revisions, under way for almost a year, will also bring a new name, Men's Ministries, known currently as Baptist Men. The changes will be effective Oct. 1.

In other action, the state leaders:

-- heard a review of Home Mission Board activity in 1994 and plans for HMB involvement in the 1995 SBC sesquicentennial celebration and the 1996 Olympics in Atlanta from Larry Lewis, president of the Home Mission Board, and agency staff. State Brotherhood leaders were called on to assist the HMB in recruiting volunteers for outreach planned during the games.

-- saluted Rob Carr, director of Brotherhood for the Illinois convention, for his two years of service as co-convenor of the conference. Bob Dixon, director of Texas Baptist Men, began his term with the close of the 1995 conference and will represent all state Brotherhood directors in planning the agenda and presiding over the annual leadership meeting.

-- honored retiring state Brotherhood directors Cameron Byler, Tennessee; Bill Duncan, Alaska; and Cal Jones, Louisiana.

-- welcomed new state leaders Clarence Albertson, Indiana; Harry Black, Arkansas; Terry Douglas, Pennsylvania/South Jersey; LeRoy Hicks, Colorado; Will Pollard, Ohio; Louis Redd, Maryland/Delaware; and Rafael Rodriguez, Puerto Rico.

-- participated in a memorial service honoring Frank Black, who was the guiding force in Royal Ambassador work during his 29 years on the Brotherhood Commission staff, and Glendon Grober, former Brotherhood director for the Arkansas Baptist Convention.

The next Brotherhood leadership conference is scheduled for Jan. 31-Feb. 3 next year in Memphis.

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(BP) photos of new and retiring state leaders with Williams mailed to respective state Baptist newspapers by the Brotherhood Commission.

Southern Seminary pays  
tribute to Basil Manly Sr.

By Pat Cole

Baptist Press  
2/1/95

LOUISVILLE, Ky. (BP)--Basil Manly Sr. served Southern Baptists as an unwavering proponent of an educated clergy and a "purveyor of theological truth," Southern Baptist church historian Thomas Nettles told a seminary convocation.

Nettles, associate professor of church history at Trinity Evangelical Divinity School, Deerfield, Ill., addressed a Founders' Day service Jan. 31 opening the spring semester at Southern Baptist Theological Seminary. Nettles said the Louisville, Ky., school owes its existence in part to the untiring efforts of Manly. Manly's first call for a central seminary for Baptists in the South came 24 years before the establishment of Southern Seminary as Southern Baptists' first theological institution, Nettles said.

Later, Manly was president of three Southern Baptist education conventions which led to the opening of Southern Seminary in 1859. Manly was elected the first president of the school's board of trustees and his son, Basil Jr., was on the founding faculty.

Prior to the seminary's establishment, Manly, according to Nettles, said: "There is no object so important, so worthy to be cherished and sought by Baptists at the South, as some great literary and theological center, some rallying point embodying force enough to make us felt wherever we choose to lay out our arm."

Manly was pastor of Baptist churches in South Carolina and Alabama and for 17 years was president of the University of Alabama. His pastorates included the influential First Baptist Church of Charleston, S.C., where he served as pastor to James P. Boyce, the first president of Southern Seminary.

As a preacher, Manly exuded doctrinal passion, Nettles said. "His sermons were filled with doctrine, Scripture proofs and application," Nettles noted. "If he had one doctrinal theme in mind, it would suggest to him several others vitally related to the subject. The necessary and supportive aspects of those contiguous doctrines Manly would explain and apply to his subject with brilliance and pertinence."

Southern Baptists today should learn from Manly's devotion to the gospel and emulate his unashamed stand for doctrinal truth, Nettles emphasized. Manly's example, Nettles said, would be a "purifying challenge" to contemporary Southern Baptists.

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Motorbikes help missionaries  
deliver earthquake relief

By Mark Kelly

Baptist Press  
2/1/95

KOBE, Japan (BP)--Southern Baptist missionaries in Kobe, Japan, are using motorbikes to navigate debris-strewn streets and deliver relief supplies to victims of the Jan. 17 earthquake.

Missionaries Bob Sherer, Tak Oue, Bob Dilks and Mike Brooks are assisting members of Kobe Baptist Church, which opened its doors as a distribution center for relief supplies flowing into the devastated city. The quake left more than 5,000 people dead and more than 300,000 homeless in a city of 1.5 million.

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Delivery of supplies has been a real problem, Sherer said. Already-narrow streets are cluttered with debris from fallen buildings, preventing the use of trucks to deliver relief supplies to the hardest-hit areas. In addition, heavy equipment is at work pulling down damaged buildings, making a bad traffic situation even worse.

Baptist pastors from the Kansai District, which includes the cities of Kobe, Kyoto and Osaka, have formed a committee to coordinate relief efforts, according to Faye Pearson, director of Southern Baptist Foreign Mission Board work in east Asia.

A survey of Baptist properties in Kobe revealed only two of 36 church buildings were seriously damaged in the earthquake, Pearson said. Five other buildings received minor damage. The only missionary residence badly damaged by the quake was rented, she said.

Kobe residents have noticed that most churches escaped the devastation that engulfed the city, while traditional shrines and temples did not, said missionary Janet Brooks.

"One Christian lady said some of her non-Christian friends had commented on the fact that the temples in Kobe have been destroyed but the churches are still standing," Brooks said. "And Buddhist priests and workers are not seen helping with relief, but the Christians are busy helping others."

"I might want to be a Christian," one woman said.

"This is the opportunity we've been waiting for a long time," Sherer said. "Of course, we're not happy with the way it came, but people are open to the gospel. Usually they're very self-sufficient and don't see a need for God."

The destruction of Kobe is particularly hard on Sherer, who grew up in the city. Now an evangelist assigned to Matsuyama, Sherer is the son of Bob and Helen Sherer, who began Southern Baptist work in Kobe in 1948.

"It's my hometown," he said. "To see it torn up that way is really traumatic."

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EDITORS' NOTE: The following three articles deal with church response to crisis pregnancies.

Pregnancy: Hard choices arise  
if one is single & Christian

By Terry Mattingly

Baptist Press  
2/1/95

WASHINGTON (BP)--There was only one sure way to keep the pregnancy a secret. She considered herself a conservative. So did he. Neither believed in premarital sex, so they never really admitted what they were doing. Neither believed in abortion. Then she got pregnant. Bette -- not her real name -- was caught. She could continue her pregnancy and, by doing so, admit she had been sexually active. Or she could have a secret abortion.

"I was so devastated and so ashamed. I felt a conflict because my behavior was totally different from my beliefs. ... By choosing abortion I could make sure I was the only one who knew that I wasn't noble and good and strong," she said during a Washington meeting for women who have had abortions.

Bette was one of many who shared their stories in a research project called "Real Choices," sponsored by the National Women's Coalition for Life. The coalition, consisting of 14 groups with a total of 1.3 million members, was formed in 1992 and includes at least 250,000 women who have had abortions.

The goal of the "Real Choices" project was to learn what genuinely pro-life churches and groups could do to discourage abortions. The results were as complex and, at times, confusing as the agonizing stories shared during confidential talk-back sessions recorded in Los Angeles, Cleveland, Chicago, Phoenix, Tampa, Boston and Washington.

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The bottom line: Efforts to prevent abortions should center on befriending women, not threatening them. This is crucial in an age when pro-life activists are seeking positive strategies to counter the bloody acts of violent extremists.

However, renewed efforts to focus on the needs of women will also cause tensions, said the project's director. Traditional church leaders are walking on a tightrope as they strive to defend conservative views on sex, while extending open arms to those facing crisis pregnancies.

"It's difficult, to say the least. How do you say that your church will be supportive and understanding, without crossing the line and appearing to encourage sex outside of marriage?" asked Frederica Mathewes-Green, author of "Real Choices," a book that sums up the project's work. "For some people, any attempt to talk honestly, and compassionately, about these kinds of issues is almost as bad as handing out condoms in church."

However, Mathewes-Green has heard many stories -- including Bette's -- that offer strong evidence why churches, Christian colleges and other traditional religious groups cannot afford to remain silent or cast stones.

A recent newsletter from the National Pro-Life Religious Council cites statistics claiming 79 percent of women who have abortions say they are Christians and 29 percent attend church each week. In her book, Mathewes-Green notes one in six women who have an abortion is a "born-again" Christian. The rate of abortions among Catholics is the same as the national average.

Consider the plight of a single woman who becomes pregnant while teaching in a Christian school or serving on a church staff. If she continues the pregnancy, perhaps acting on her pro-life convictions, she will almost certainly create a scandal and lose her job. But what if she manages to have a secret abortion? Obviously, the same pressures exist for students.

Many women know what conservative churches preach about sex and sin, said Mathewes-Green. However, they haven't heard many sermons on the forgiveness and mercy that can follow repentance.

"They don't see churches as places where they can turn for friendship, help and support," she said. "Often, they don't really believe that we want to help them up when they fall. That's the message we have to get across."

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Mattingly, who writes a weekly religion column for Scripps Howard News Service, teaches communications at Milligan College in Tennessee. Used by permission of the author.

Abortion choices leave  
many women abandoned

By Terry Mattingly

Baptist Press  
2/1/95

WASHINGTON (BP)--Everyone was proud when the minister and his wife announced they were expecting a third child, long after the births of their teen-aged son and daughter.

After all, the father preached "family values" and opposed abortion. Then his 16-year-old daughter became pregnant and, with her mother, tearfully broke the news to her middle-aged father. His response provides one of the most gripping passages in "Real Choices," by journalist Frederica Mathewes-Green. The book was based on national research sponsored by the National Women's Coalition For Life.

"The most humiliating thing that can happen to a man is for people to know that his wife is cheating on him," said the father. "The second most embarrassing thing is for his daughter to get knocked up. I can't allow this. You have to have an abortion."

The daughter resisted. Her father insisted. So she had an abortion. She summed up her story in two agonizing sentences: "I never knew he would act that way when I was in trouble and needed him. If I can't turn to my dad, who can I turn to?"

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After studying years of work on both sides of the abortion debate, Mathewes-Green believes it's time for many anti-abortion activists in conservative churches to stop shouting and to begin listening. She thinks many outspoken defenders of abortion rights, including those in church pews, need to stop and listen, too.

"We can't help protect the lives of unborn children unless we realize that their mothers need our help, first," said Mathewes-Green, a self-proclaimed "aging ex-hippie" who is the wife of an Orthodox Christian priest. "My opposition to abortion has always been based on my rejection of using violence to solve problems. . . . Abortion is a violent and degrading choice."

Many women, she stressed, believe abortion is their only choice. Even women in the most conservative environments know carrying their pregnancies to term might cause them to be rejected by the fathers of their unborn children, one or more members of their families and, in most cases, their churches.

Mathewes-Green recorded many painful stories during confidential group sessions in Los Angeles, Cleveland, Chicago, Phoenix, Tampa, Boston and Washington. Organizers of the "Real Choices" project also sent 1,860 surveys to full-time activists who work in pregnancy care centers. The core of this survey was based on 1988 research by a group linked to Planned Parenthood.

Asked what kind of issues trouble the women they see in counseling, the item mentioned most often by pregnancy center leaders was: "Adoption appears too difficult." The second most common problem was that the unborn child's father was absent, undependable or unsupportive. Next came a list of concerns linked to finances, careers, school, parents and child-rearing.

However, one subject dominated the small-group sessions -- relationships. Time after time, women said they had abortions to please or placate men or at the insistence of one or both parents.

Often, noted Mathewes-Green, those who oppose abortion focus only on the unborn and seem to go out of their way to describe women as heartless murderers who worship their own freedom. Ironically, this viewpoint is, in many ways, the mirror image of statements made by those who promote abortion rights by using the language of autonomy and power.

The women who chose to share their stories during the "Real Choices" project didn't fit either of these stereotypes. They sadly described feeling abandoned, endangered and isolated, not empowered, unfettered and liberated. Church leaders who want to help must emphasize sincere messages of confession and healing, not hypocritical messages of rejection and condemnation.

"Women's stories . . . reveal that abortion was often not a free choice but a forced choice, coerced by the threats or coldness of her lover or her parents," writes Mathewes-Green. "That admission would logically require that abortion be revealed as, not a victory, but a capitulation."

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EDITORS' NOTE: The following first-person account, by young woman who underwent an abortion, was told to Carla Donoho, director of family ministries for Salem South Baptist Association, Mt. Vernon, Ill.

#### FIRST-PERSON

No quick fix occurred  
with her abortion

Baptist Press  
2/1/95

MT. VERNON, Ill. (BP)--No flutters across my stomach. No more morning sickness. No movement. No sonograms. No doctor visits. No labor or joyful day of me ting my baby. It's all gone. What's left? A dead child, the memory of a beating heart and nightmares of the worst day in my life.

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For my family, abortion was a quick fix. For me and my baby ... a bad, bad mistake.

I was 16 years old when I became pregnant. I was so sick my mother knew I was pregnant even before I took a pregnancy test. I was three months pregnant when she finally insisted I take the test. I kept denying being pregnant, but she knew.

When I finally took the pregnancy test and it came back positive, the first thing my mom said to me was, "I'll call and make an appointment for an abortion." She did just that! However, they would not let her make it because I had just turned 17.

When she picked me up from school that day, we went straight home. She told me I would have to make the appointment. When I told her I wanted to keep my baby, she became hysterical. She made threats to tell the rest of my family, to kick me out and never have anything to do with me again.

Afraid of losing my family, I made the appointment. She stood right beside me to make sure I really called. I cried the whole time I was on the phone. I could hardly get a word out.

Friday night I stayed up all night and cried. My eyes were so swollen I could hardly open them. Saturday came and I had to be at the clinic at 8 a.m. I didn't even change my clothes; I just got up and went. My mother kept saying, "Stop crying or they're not going to do it."

When we got there, there were protesters in front of the gate. They called me obscene names, "baby killer," etc. I remember one lady stepped up to my window and pressed a picture of an aborted baby right in my face.

When we finally made our way through the gate, with police escort, we went inside. That's when the worst part of the nightmare began. The clinic was a small one in downtown Atlanta. It was the coldest place I think I've ever been.

When they called me back to start prepping me for the surgery, I began crying again. By the time the nurse was done taking my blood, they had a social worker in the room talking to me. She wanted to make sure I wasn't being forced or blackmailed. I was so hysterical I had to sign a release form to allow my mother to sign all the papers. I made the social worker promise she would stay with me.

They then put me on a stretcher and wheeled me into the operating room. The only thing that separated me from the other operating rooms was a curtain. It reminded me of something from a Nazi camp. Just when I turned my head to see my baby on the sonogram, she pushed her arm across my chest, forcing my head down. The anesthesiologist put me to sleep.

The next thing I remember is waking up crying and hearing the social worker talking to the nurse. She told her I cried through the whole procedure.

Since that experience I have tried to commit suicide several times. I tried using drugs and alcohol to ease the pain. I even tried to just block out that day from my memory. Nothing helped get rid of that experience and all the emotions that followed -- until I accepted the Lord as my Savior and asked for his forgiveness.

Knowing what I know now, I believe if those women had been outside the clinic praying for me instead of tormenting me, my baby would have had a better chance of living. I believe in "pro-life," but I believe in the power of prayer, not hostility and violence.

There is not a day goes by I don't think of my baby girl. Sometimes I talk to her as if she were still inside me. Then reality quickly reminds me that she's not. I miss her so much! The only thing that helps me deal with the loss is knowing she is with the Lord.

Is abortion a quick fix? No, it's not a "fix" at all.

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EDITORS' NOTE: In (BP) story, "Bees kill missionary kid in Panamanian mountains," dated 1/30/95, please substitute this corrected paragraph for paragraph 12 in the story:

The accident occurred around noon Jan. 28 but rescuers didn't find his body until the next morning. Nicholson apparently hit some trees as he fell. The branches hid his body from volunteers -- including U.S. military personnel, Panamanians and missionaries -- who helped search the steep slope.

Also, please substitute the following paragraphs for the incomplete funeral arrangements in the story:

Funeral services were held at 1 p.m. Feb. 3 at Cherry Valley (Ark.) Baptist Church. Visitation is from 5 to 8 p.m. Feb. 2 at Farmers Union Funeral Home, 1601 E. Johnson Ave., Jonesboro, Ark.

In lieu of flowers, the family requests memorial gifts be sent to the Panama Baptist Mission, through the Southern Baptist Foreign Mission Board, designated for books and computers for Andrew Nicholson's school in Panama. The Foreign Mission Board address is P.O. Box 6767, Richmond, VA 23230-0767.

The Nicholsons expect to travel to Arkansas Feb. 1. Their son's body also will be flown from Panama that same day.

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