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**Missionary pilot calls
rescue 'hand of the Lord'**

By Marty Croll

Baptist Press
8/8/95

IRINGA, Tanzania (BP)--Almost as soon as pilot Mike Cannata first surveyed the terrain below, he knew the task looming before him was more than he could handle.

It wasn't that he lacked experience. Before becoming a missionary with the Southern Baptist Foreign Mission Board, he had flown above the Alaskan wilderness as a charter and search pilot for 6 1/2 years. But in that job, Cannata, 36, generally knew where to look. After all, mushers who lost the trail in dog sled races and stranded snowmobiles traveled on a path from one place to another.

But today's search was a different story. Below him in the Tanzanian bush, three of his missionary colleagues and two children were the ones missing. The afternoon before they had been abducted and left drugged on the edge of a wild game park where people-eating animals ran free. Already one night had passed, and surely time was running out.

The ordeal began when three armed men commandeered the missionaries' vehicle when they had stopped for a break on a remote dirt road in Mikumi National Park. FMB missionary Bill Harrington, of Richmond, Va., walked away from the car for a moment, leaving the others. When he returned, he saw bandits beating missionary David Moreland, of Monroe, La., and forcing the others into the car. The group included Moreland's wife, Mildred, also of Monroe; Harrington's wife, Sandra, of Newport News, Va., and their daughter, Christine, 10; and her friend, Joanna Giddens, 10, traveling with them. Giddens is the daughter of FMB missionaries Ed and Nancy Giddens of Sepulveda, Calif.

While Harrington watched nearby, one of the bandits drove away with the vehicle with the other two following. Harrington flagged down a vehicle and chased them. But the assailants apparently realized they were being followed and began doubling back into remote areas of the preserve. Harrington gave up the chase and contacted police.

Five missionaries joined police in a ground search which went well into the night. But they found nothing.

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Cannata learned of the kidnapping that night. To start a search from the air, his first hurdle was to win permission to fly in the area, deemed a no-fly zone because of a nearby military base and anti-aircraft guns. But the U.S. Embassy went to work and secured the necessary permission from the Tanzanian government by 10:30 that night.

Cannata readied the plane, launched at the first rays of morning light. He reached the game park area in less than an hour.

"It absolutely astounded me how large that area was," he recalled in an interview the next day.

Missionaries and police had narrowed their search to several roads, but even that task was massive. "It was not a needle in a haystack. We're talking a whole barn full of hay," he said.

"I thought, 'There is no way one airplane, and even if we got permission to let six more airplanes fly (from Missionary Aviation Fellowship), could they fly all of the roads and back roads and everything in that area.'"

Cannata steered his plane along one road through the park. He couldn't even spot the search vehicles on the ground, and turned back for another run. "I thought, 'If I know there are five cars out driving around in this area, and I haven't seen them. How in the world am I going to find four or five people out in the bush?'"

By this time 45 minutes had passed, and his limitations overwhelmed him. "I started praying. I said, 'God, there is no way I am going to be able to find these people today. You're going to have to show me.'"

Cannata recalled noticing a narrow track when they crossed it upon entering the area. At the time he had even mentioned it to the Africans with him. Now it was on his mind again. As he flew toward it, the Africans said, "You need to go back, because that other road is the one they told us to search on."

But Cannata trusted his instincts. "No, I want to go on a little further," he said.

"A lot of times, we as Christians do things because we have an impression we ought to do them," Cannata said. "I would say that was one of those impressions, that I really felt the Lord wanted me to go down that road."

Scarcely 10 minutes after Cannata's prayer for help, he found the group. They were groggy from the effects of drugs they had been forced to ingest but safe and healthy, nonetheless.

"That was a miracle," Cannata said of the rescue. "That was just the Lord. He guided the plane."

He added: "I don't know how to explain it. I just think it was the hand of the Lord."

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(BP) photo (mugshot) mailed 8/8/95 to state Baptist newspapers by Richmond bureau of Baptist Press. Cutline available on SBCNet News Room.

Missionary doctor credits
prayer for timely rescue

By Mike Allen

Baptist Press
8/8/95

MOROGORO, Tanzania (BP)--A Southern Baptist missionary and her daughter thought they were being poisoned when African bandits mixed a sedative that led to the captives' rescue Aug. 6, the missionary's husband said Aug. 7.

"The thieves said in Swahili to each other, 'Should we shoot them one at a time or shoot them all together?'" Bill Harrington said from Morogoro, Tanzania, where his family is recuperating with another missionary.

"Then they asked my wife to stand up. She was sure they were going to shoot them."

His wife, Sandra, 35, and their 10-year-old daughter, Christine, gave statements to police yesterday as the powdered drug's effects wore off.

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The two were among five missionaries and children of missionaries kidnapped near Morogoro on Aug. 5 as they took a bathroom break along a highway through a wild animal preserve. The Harringtons, from Richmond and Newport News, Va., respectively, have been Foreign Mission Board missionaries in Tanzania since 1988.

Also kidnapped were FMB missionaries David and Mildred Moreland of Monroe, La., and Joanna Giddens, 10-year-old daughter of FMB missionaries Ed and Nancy Giddens of Sepulveda, Calif.

Harrington, a 42-year-old physician, watched as his wife and only child were carjacked. He kneeled in the road and flailed his arms to stop passing cars. One vehicle sped past. The next turned around and picked him up. After a unsuccessful chase Harrington sought help from authorities.

Meanwhile, the bandits abandoned the victims on a remote dirt track after drugging them unconscious. Then they fled in the missionaries' four-wheel-drive Nissan. As the sedative wore off, a rescue plane spotted the victims the morning of Aug. 6.

One bandit was found dead in the wreckage of the stolen Nissan. The victims gave descriptions of the other two. Neither has been arrested.

Harrington said his wife, a nurse, cried with anger as she went to bed last night.

"The thing that upset her the most was the possibility of being killed with her daughter watching," he said. "Also, (the bandits) were using a lot of obscenities in English. They spoke all Swahili, but they still used English obscenities while they were doing this. And she was concerned about Christine hearing all this."

After driving down the dirt road, the bandits began frisking the Americans. Mrs. Harrington hid a locket -- which her husband had given her for their 10th anniversary -- hanging on a gold chain from her mother.

"They felt it in her bra, and they asked what that was. She said it was just her bra, and they accepted that and went on," Harrington said.

Later, Mrs. Harrington hid the locket in the dirt. She went back yesterday but couldn't find it.

She also slipped off her diamond engagement ring and wedding band and stashed them in her pocket. "Since the outfit was loose, the captors missed them," her husband said.

Moreland, 51, a missionary pilot, was bloodied in the face by several jabs with a gun butt.

"He wouldn't get down or couldn't get down as quickly as they wanted," Harrington said. "Even as thieves, at least they had some consideration for women more than the men. I think they just wanted to show (them) they meant business, using David as their target."

He said the bandits asked Moreland, "Are you a padre?" their way of asking if he was a priest.

"He said, 'Yes, I am. I'm a missionary,'" Harrington said. "Instead of shooting right then, they had a conference. After the conference, they came back with this powder that they'd mixed up in a slurry -- this orange powder, which apparently was the contents of capsules, or they'd crushed up some pills.

"They mixed it with water, in front of them. They gave my wife a glass and they told her to drink it. She thought it was poison, and so she said no. And they said, 'You'd better drink it.' The other missionaries told her to go ahead and drink it. And then the others went ahead and drank theirs. Fortunately, the thieves had some knowledge of medicine, somehow, because they adjusted the dose for the size of the person."

The bandits ordered the missionaries to lie down on some fabric the Harringtons had bought to recover a chair. After the thieves became convinced the victims were sedated, they drove back to the main road.

As the drug began working, Mrs. Harrington's nursing training kicked in.

"As soon as the thieves went away, she encouraged everyone to put their fingers down their throat and make themselves vomit," her husband said. "But a sedative reduces your gag reflexes."

Harrington said more than 15,000 people in the United States and Tanzania had prayed for the rescue of the kidnap victims.

"I told God in my prayers, 'God, this is as much as I'm able to bear, and would (ask) you relieve it,' " he said. "And that was at about 9:30 (a.m. Aug. 6). It just now dawned on me I didn't realize it till just now. That was exactly when they were rescued.

"I did not struggle, emotionally, from that time on. It must have been at that same moment that they were picked up. If that's not a miracle, I don't know what is."

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Mike Allen is a staff writer for the Richmond (Va.) Times-Dispatch. This story was adapted from an article published Aug. 8, 1995, by the Richmond Times-Dispatch. Used by permission. Copyright (c) 1995 by Richmond Newspapers Inc.

Author sees good future
for traditional churches

By Pat Cole

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LOUISVILLE, Ky. (BP)--Church growth expert Thom Rainer believes too many people have written a "premature obituary" for traditional churches.

In his book recently published by Broadman & Holman, "Giant Awakenings: Nine Surprising Trends You Can Use to Benefit Your Church," Rainer takes issue with the "myth" traditional churches are "dinosaurs." In fact, he points to evidence that many traditional churches are actually experiencing a renewal.

Traditional churches often are contrasted with contemporary churches that feature "seeker sensitive" worship services and contemporary music. In an interview, Rainer said a debate is raging among church growth experts who are advocates of either a traditional approach or a contemporary approach.

Rainer, dean of the Billy Graham School of Missions, Evangelism and Church Growth at Southern Baptist Theological Seminary in Louisville, Ky., describes himself as "pro contemporary" and "pro-traditional."

Context rather than a personal philosophy should determine a church's style, Rainer maintained. "This book pleads for an end to the debate," he said. "I think it leads to a better understanding of both sides."

Yet Rainer's book deals mainly with positive trends he has observed recently in traditional churches. His findings came after a year of conversation with other church growth specialists, pastors and denominational leaders.

"There are many things inherent in traditional churches that are not dying," said Rainer, citing Sunday school, prayer movement and denominational identity.

Sunday school continues to serve as an effective teacher of biblical and doctrinal truths, said Rainer. "The strength of Sunday school is that it can teach doctrinal truths to all ages on a continuing basis."

In churches across the nation, prayer ministries are contributing to spiritual awakenings and rapid growth, Rainer said. Sometimes these congregations are located in communities where population trends suggest the church should not be growing, he observed.

The prayer lives of churches are being helped by a new "unleashing of the laity," Rainer stressed. In addition to personal involvement in a church's prayer ministry, he said many lay people are involved in ministerial and administrative tasks which allow the pastor to focus on prayer.

"Pastors are learning that prayer is an unbelievably important part of what they do," said Rainer. Pastors, he added, are discovering the importance of their role as "equippers" of lay people for ministry.

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Training lay people for ministry requires they be given a solid grounding in the Bible and doctrine, Rainer said. He cited the "return of expository preaching" as evidence of increased interest in the Bible. Rainer also noted many theologians are urging an emphasis on biblical doctrines.

Rainer said the current interest in doctrinal matters is not simply "conservative versus liberal" issues. Instead, he said, people are seeking to know the biblical message and the historic doctrines of the Christian faith.

Denominational heritage, which usually is a key part of traditional churches, is still important to many people, said Rainer. Despite widespread assumptions to the contrary, he said surveys have shown a substantial number of people, particularly in the South, believe denominations are important.

As he looks toward the future, Rainer says he is encouraged by traditional churches that have been able to adapt changes pioneered by contemporary churches. "The contemporary church movement has caused all churches to be aware of their context and culture," explained Rainer. "The traditional church is learning what the contemporary church has been doing for a decade."

Rainer said churches of all styles are paying close attention to demographic data, conducting community surveys and responding to community needs. "The contemporary church has shown us not to compromise biblical truths, but to know who we are trying to reach," he said.

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Once 'aborted,' 4-year-old
and mother find help at 'Home' By Jennifer Blackwell

Baptist Press
8/8/95

THOMASVILLE, N.C. (BP)--Four years ago, when Colby Hill's mother was pregnant, she had an abortion -- of him.

Today, the vivacious pre-schooler's life mirrors that told in "Gianna: Aborted and Lived to Tell," a top-selling Christian book about a young girl who survived being aborted.

As a five-week embryo, Colby was aborted.

His mother, Debbie Hill, 26, recalls her fateful visit to the Planned Parenthood clinic.

"I remember the doctor saying 'there was a lot less tissue than expected,' but I really didn't understand what he was talking about. Also, it didn't hurt as much as I thought."

Believing the abortion was complete, Debbie continued her active life style, traveling, horseback riding, dancing and even moving heavy office equipment in her cleaning job.

But Colby and God had other plans. Surviving all this, at five months Colby made his presence known.

"I got real sick," said Debbie. Assuming she had a bad virus, Debbie visited a doctor. She was shocked to hear the words, "You're pregnant." She hadn't been with a man since the abortion. Not only that, the doctor said, but she was five months along.

"My first thought was, 'Is he gonna have all his fingers, hands and toes. Is he gonna be damaged from the attempted abortion?'" said Debbie. "He was meant to live. He was determined."

After the shock, Debbie needed a place to think, rest and make decisions. With a counselor's help, she found her answer -- Baptist Maternity Home (a part of Baptist Children's Homes of North Carolina).

"I needed to get away from my situation here. And I needed help getting to doctor visits."

Her three months at the Maternity Home were therapeutic.

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"It gave me a chance to be around other girls in similar situations," she said. "We talked about our feelings, views and got input from different circumstances." Their company was especially comforting after spending days at home alone worrying about her future.

On May 8, 1991, Colby was born. Knowing she planned to release him for adoption, Debbie asked to see her baby one time.

The memory of his face haunted her for nine days. Miserable, empty and lost, she wondered if he would have a good family, if her family would let her keep him, if she could make it as a single parent.

On the ninth day, she picked her son up. They've been inseparable ever since.

"I knew a child needed both parents and I couldn't support him by myself," said Debbie. "But, I didn't want him to go through all I did growing up."

Debbie endured a rough past. At age nine, she and her little sister were abandoned by their mom. They tried living with their dad, but girlfriends and unsteady jobs took priority, forcing the state to place them in a foster home.

"I lived in seven foster homes in a year. I was so unsure about family, what it was supposed to be like, if it would ever last."

At her last foster home, Debbie was continually threatened into good behavior. "There were 10 kids in the home, and the foster parents seemed to favor their biological children. They always told my sister and me if we didn't behave, they would make us leave."

Insecure, unsure and withdrawn, Debbie and her sister were adopted. She was 12.

By age 15, her adoptive parents divorced.

"When I was adopted I went along with everything, but I was always wondering if it would last. It didn't."

The following years, she withdrew from her adoptive mom, rebelling, partying and finally leaving.

Not understanding or knowing a true family, Debbie feared her son would face the same abandonment.

"From everything I went through, I knew even a 'perfect' family could divorce or leave. I didn't want that for him."

Today, Debbie has patched her relationship with her adoptive mom, who remarried several years ago. She and Colby live with them. It's not the two-parent family she dreams of for Colby, but she has love and support.

Colby's biological father, a striving actor/comedian, is a floater. He doesn't know his son, who inherited his charisma and humor.

Debbie still worries about the future and her past. She doesn't know where her sister, biological dad or mom or step brother are. She has no pictures from her past and she has no contact with Colby's father.

"Basically, I have no history to give Colby. It's pretty blank."

But mom and son are busy making their own history. And Colby has plans for their future. When Debbie said she hopes to one day have more children. Colby quickly interjected, "We have to have a husband first."

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Jennifer Blackwell is associate editor of "Charity and Children," monthly publication of the Baptist Children's Homes of North Carolina, Inc. Horizontal and vertical full-color photos of Debbie and Colby are available upon request from "Charity and Children." Call (910) 474-1211.

Consultant offers suggestions
for neutralizing stress effects By Linda Lawson

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8/8/95

GLORIETA, N.M.(BP)--"The only people I know who are not stressed are in the cemetery," Norris Smith quipped as he began a conference for ministers on neutralizing the negative effects of stress in their lives.

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Smith, forced termination consultant in the Baptist Sunday School Board's pastor-staff leadership department, led sessions on maintaining balance in ministry during the Aug. 5-11 Bible preaching-church growth leadership conference at Glorieta (N.M.) Baptist Conference Center.

Defining stress as the "nonspecific response of my body to demands made on it," Smith emphasized different people respond differently to the same kinds of stress. "What stresses you may not stress me."

The process of stress begins when some kind of demand is made on a person's body, he noted. A brain cell then sends a message or alarm that the body is about to be under attack. The body then gears up to respond.

If the stress is not too great, the body is able to send the effects of the stress throughout the person's system, diluting the effects of the stress. However, when the body is overloaded with stress, resistance and then exhaustion set in.

Smith said stress usually manifests its negative effects in one of four systems or attack zones of the body: (1) cardiovascular system resulting in heart problems; (2) gastronomic system causing ulcers and other stomach problems; (3) skeletal system causing pain and other problems in the joints; and (4) immune system whereby a person "catches every kind of disease that comes along."

Every person has an alarm signal that signals the body is becoming overloaded by stress, he noted. While the alarm is different for different people, Smith said his own alarm signal is pain in a neck muscle.

"When that alarm goes off, do something about it," he urged.

Sources of stress may be external such as environmental, life changes, family and work, Smith said. Common examples of external stressors on the minister include a heavy work schedule, lack of private time, threat of job loss and others.

Sources of internal stress on a minister may include fear of failure, anger at being criticized, grief at the loss of significant leaders in the church or guilt about a failure.

"There are a lot of stressors I can do nothing about," Smith said. "Coping means equalizing the power of stress so you can control it rather than it controlling you."

He listed 10 ways ministers can cope with stress, beginning with making time for nurtured worship.

"Ministers get so busy feeding others they don't allow God to nurture them," Smith warned. "Get aside where you simply let the father feed you."

Second, he cited the importance of a support network. "We need support outside ourselves."

Next, Smith said ministers should make time for vigorous exercise, eat healthy foods and get adequate rest.

"What helps is regularity of sleep," he noted. "This is not easy for persons in ministry. We have to work at it."

Sixth, Smith said ministers can better manage stress when they manage their time effectively. Also, he suggested, monitor your ambition.

"One of the problems with a workaholic person is he never gives himself time to recover from one event to the next."

Cultivate your sense of humor was Smith's eighth suggestion. "Humor is an emotional shock absorber for the harsh realities of life."

Ninth, he urged, "manage your negative emotions. They stay alive while we're asleep if we don't do something with them."

Finally, Smith said, "live by grace."

"Consciously give your ministry back to God. It's his in the first place," he said. "Then you don't have to succeed, be in competition with others, manipulate the process or ask why. You simply need to ask, 'Where to from here?' Then our best self is freed to do what God wants us to do in the first place."

**Revival requires reconciliation
within churches: H.B. London**

By Linda Lawson

GLORIETA, N.M. (BP)--"We will never have revival in the land until we have reconciliation in the church," H.B. London Jr. told participants in the Aug. 5-11 Bible preaching-church growth leadership conference at Glorieta (N.M.) Baptist Conference Center.

London, vice president for pastoral and outreach ministries for Focus on the Family of Colorado Springs, Colo., said reconciliation within churches will be evident when pastors and people are unified in mind and spirit.

Citing numerous studies and writers, London said too many evangelical churches today are more concerned with dollars than mission.

"Most deacons and most laymen are driven by dollars," he said. "The church has had a good month if the church has paid all its bills and has a little left over. In many ways the church is more driven by dollars than vision or mission."

He predicted "the church of the 21st century will not be known by its numbers but by its health" -- the way it manages its indebtedness, how well people get along with each other, the vibrancy of its worship services.

London cited a study by Associated Press in which respondents listed seven reasons for not going to church: they could connect with God as well at other places as at church, too much division and discord in churches, lack of time, lack of interest, churches ask for money too much, boring worship services and irrelevance.

"My heart is breaking because the church is struggling," he said, "and the church is struggling because so many times we've got blinders on."

To address their problems, London said churches "must stop entertaining people at church and make disciples." Also, churches must work at better understanding the world in which they minister. He recommended a book, "The Issachar Factor" by Glen Martin and Gary McIntosh, published by the Baptist Sunday School Board's Broadman & Holman Publishers.

He warned Southern Baptists, with their large numbers and vast resources, are in danger of failing to accept their responsibility to lead out in being problem solvers.

"You all are the big dog and the big dog needs to lead," he charged. "The danger in being the big dog is that if the big dog is not careful, the big dog will settle for a lot less than he ought to be going for. The big danger for you would be to become satisfied with the status quo."

London listed eight actions churches can take to address problems.

First, he said, the pastor and congregation must work together to build on the gifts and personality of the church.

"Often churches are frustrated because they try to do things the church on the hill does and they're unsuccessful," London said. "Most often a church has a personality that has come from its leadership, the deacons even more than the pastor."

Second, he urged, "know your community. If you know your community, you find ways to minister" even if you're not doing all you want to do.

Third, London said pastors must sell their vision to the people, beginning on an individual basis rather than with the congregation as a whole.

"I've seen many young pastors broken when they shared their vision with the congregation and the power broker said no," he said.

In the fourth place, London said churches must count the cost of change. He noted a major change often will cost a church 5 to 8 percent of its membership in the short term.

"But healthy churches will in time beget more people because people are attracted by health, not dysfunction," he said.

Fifth, London said churches must take risks.

"The stakes are too high for us to play it safe any more. You have to take risks if you'r going to win men and women, boys and girls to Jesus Christ."

London's sixth suggestion was "be willing to assess your progress at midpoint. We never stop to ask 'Is it working?' If the horse is dead, get off of it."

Preach the word, he emphasized as a seventh action.

"We have got to be faithful to the word. If you make it so easy it doesn't mean anything, it's not going to stick."

Finally, London said, pastors and churches must "redefine what it means to be a servant-shepherd."

"All these new paradigms have taken the pastor out of the servant-shepherd role and made him a CEO," he warned. Pastors of healthy churches must be willing to visit hospitals and pray with hurting people.

"If you're determined to live by the CEO mentality, you'll die by that same mentality. Shepherds survive," London said.

He emphasized corrective actions must be taken at the church level with denominational entities playing a supporting role.

"The whole role of a denomination is to energize and encourage, motivate and give assistance to those who really want to see things go," he said.

He challenged deacons to go back to their churches and do two things: lead out in identifying the vision and mission of their church and sit down with the pastor and find out what his needs are.

"Your role is to encourage the pastor to be all he can be," London said.

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'7-day churches' reach communities
through multiple entry points By Brian Smith

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8/8/95

JEFFERSON CITY, Mo. (BP)--Sunday mornings typically see churches at their peak capacity. Sanctuaries come to life with worshipers, education space fills with people studying the Bible, choir rooms reverberate with hymnal harmonies, kitchens and fellowship halls smell of coffee and doughnuts.

Traditionally, church activities primarily occur on Sunday. But what happens in the church building the rest of the week?

Many churches have expanded their ministry into weekday programs such as day care centers, aerobics classes, senior citizen fellowships, food pantries and clothing assistance centers. Others offer their buildings to community groups such as 4-H, Boy Scouts, Girl Scouts and Alcoholics Anonymous for weekly or monthly meetings.

The "seven day a week" or "full service" church is the church that operates seven days a week to multiply its entry points, said Mike Dennis, Missouri Baptist Convention small church associate.

"Most churches are limited to worship, Sunday school, choir and possibly a children's program," Dennis said. "The seven-day church operates in a way that opens new avenues of reaching people for Christ and being able to create ministries that are entry points."

He also noted the seven-day church "has a high priority in missions -- always."

Lyle Schaller's book "The 7 Day a Week Church" provides an in-depth analysis of the concept, Dennis said. Many seven-day churches are large congregations.

People born after 1955 are especially attracted to non-traditional church programs, such as support groups and "contemporary" worship styles, which many seven-day churches offer. "There seems to be a 'Field of Dreams' analogy," Dennis said. "If you build a program around these characteristics, they will come."

Pleasant Valley Church, Liberty, offers many programs during the week, as well as a Saturday evening Sunday school and contemporary worship service. The church has three Sunday school times and two worship services on Sunday morning.

Yet Vernon Armitage, pastor of the Pleasant Valley congregation, said simply having multiple entry points does not guarantee a successful seven-day church.

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"There are two keys," Armitage said. "One is understanding the needs of the people. Don't start things because you think it's a great idea. You really have to know the needs of the people." The church conducts surveys of the congregation at least once a year.

Armitage stressed the importance of leadership. "Programs mean absolutely nothing without the right leadership. You can have a grief group that can meet a real need, but if you don't have someone who knows how to lead it, the people won't be there."

Developing leadership can become one of the biggest issues a church faces, Armitage pointed out. "Leadership is constant work. It's probably my biggest job -- trying to develop leadership.

"The seven-day church is a great idea, but it will not fly without zeroing in on meeting needs and, more importantly, the leadership to get it done."

Dennis said leadership is the reason many seven-day-a-week churches are churches with a large membership. "The small church often lacks leadership, and financial resources are often limited."

Still, many congregations would like to move into the realm of the seven-day church. "It requires a commitment to open the facilities as a point of entry," Dennis stated.

Schaller offers some keys to effective leadership for a seven-day church, Dennis noted. The primary factor is a pastor who can "conceptualize the vision of a new tomorrow."

The pastor needs to be able to articulate his vision and persuade people to rally in its support, Schaller wrote. Dennis said many times vision also comes from outside the pulpit.

"The vision can be grasped and communicated by the pastor, but he's not the only one who can get the vision," he explained. "Some better visions come from the congregation members, and then the congregation captures their vision and is able to carry it out."

Armitage noted knowing people's needs often helps churches capture a vision for how to meet those needs, which in turn develops effective leadership.

For example, Pleasant Valley offers many support groups for subjects ranging from divorce recovery to substance abuse. If someone feels he or she wants to be a support group leader, that person undergoes a personality evaluation and a training process. A local psychologist serves as consultant to train support group leaders.

"Our church has become well known enough in the area for what we do in support groups that a lot of referrals from psychologists in the Kansas City area are made to us," Armitage said.

The church makes child care available for those attending a support group session, Armitage added. "We feel like the ministry to those kids in the child care is as necessary and important as the ministry to the parents."

Dennis noted the seven-day church also attempts to reach segments of society a Sunday-focused church might bypass unintentionally. "There are night people, maybe who work the 10 p.m. to 6 a.m. shift, who have different time schedules than the rest of us."

Armitage cited statistics that one in five people work on Sunday as one of several reasons Pleasant Valley initiated a Saturday evening worship service. "Initially, we encouraged as many as possible to come Saturday evening because we had to have the space (for Sunday), but now they come because of convenience -- people who work in the emergency room at the hospital, policemen, firemen, people who work in retail, various reasons why."

He noted the Saturday evening service attracts roughly the same cross-section of the congregation as the more traditional Sunday morning service, something that confirmed his thinking Sunday was not necessarily the best time for people.

"We had always thought, and operated for several years, that we'll have everything on Sunday, and that's the only time we'd ask people to be here," Armitage said. "Then we began to see that Sundays are a pretty precious time, especially for young families. It's still a workable time, but not necessarily a better time."

Undertaking such steps as Saturday evening worship services or regular support groups -- or even operating a food pantry or hosting a weekly Boy Scout troop meeting -- entails a certain amount of risk, Dennis emphasized.

"Oh my, it is risky. But a church that is reaching people takes risks -- it's in our history. The church that fails to take risks often declines and becomes stagnant."

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Missouri churches open doors
for various weekday ministries

By Brian Smith

Baptist Press
8/8/95

JEFFERSON CITY, Mo. (BP)--There's a saying that describes active church participants as "being at church whenever the door is open." If that is true, some Missouri Baptists are at church a lot.

In an effort to reach their communities for Christ, many congregations open their doors for a variety of outreach and community service projects. From operating day care centers for infants to hosting social functions for senior citizens, they might not intentionally be trying to become "seven-day" churches, but they are ministering to people.

First Baptist Church, Jefferson City, has run a day care for 15 years. There are about 120 children age six weeks through kindergarten enrolled during the school year, and 180 during the summer. Minister of education Dennis Maxwell said the center has turned out to be a ministry in several different ways.

"We did it with the purpose of ministering to the community and to our own church by providing child care with a Christian purpose," Maxwell said. "As far as reaching numbers of people for the church there are probably more effective programs that we have done, but it is an entry point for the church and we are providing a ministry to families."

He noted many Catholic, Lutheran and Methodist families have enrolled their children. "Our day care has a good reputation in the community, so it builds strong PR for the church. And occasionally we will reach somebody for the church who actually got acquainted with us through the day care."

Carolyn Johnson, director of the child care center, said about 75 percent of the children enrolled are not from First Baptist families. "That's very typical for most of the church day cares that I've known about. Child care is a big need today and that's one of the things we're doing to meet people's needs."

Another church that operates a weekday child care service is First Baptist Church, Louisiana. Pastor Earl Wood said the congregation has run the day care for three- and four-year-olds for about 20 years.

"We've had Muslim children and Jewish children go through the preschool," he said. "We provide it as a service."

The church also provides space to the local Girl Scout troop and to community senior adult groups. "Unless it's really off the wall we don't close the door and we don't charge anything. We just want the community to know that we're part of the community and that we have an interest in the community," Wood said.

About 14 years ago the church started offering its building once a month for meetings of the Missouri Department of Health's Special Supplemental Nutrition program for Women, Infants and Children. The program, known as WIC, is a preventiv nutrition and health program for children up to age five and serves women who are pregnant or who have had a baby within the past six months.

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"The idea (of hosting WIC clinics) was to be involved in trying to meet needs in the community," Wood said. "We felt that by offering our facilities that would be one of the things we could do. The program ... does seem to help meet needs of some of these younger parents who have financial problems."

Another church that hosts the WIC program is First Baptist Church, Cameron. Pastor Michael Proud said hosting the clinics gives him the chance to meet people who might not come to church otherwise.

"Even though the people who come for the WIC program may not come to church at this place, we want them to know where we are," Proud said. "We think that by allowing them to use our facilities, when crisis comes or when they need a place or their thoughts turn to spiritual needs, they will have at least been here and know where we are."

Proud said having the women and children in the building offers a chance for the church staff to "show people who are lost and may not have an idea of what church is all about that we're normal people -- we're people who laugh and joke and have fun just like everybody else."

Food pantries are another way many churches serve their communities. The Louisiana church is the food distribution center for the ministerial alliance in the area, Wood noted, and many of the people who attend the WIC clinics also visit the food pantry.

"We constantly try to make contact with them and we try to follow up and be aware," Wood said. "I've found through the years that when they have problems -- family problems, health problems or they get in some kind of trouble -- they usually call First Baptist Church for help."

Southside Baptist Church, St. Louis, also runs a food pantry, distributing goods each Friday. Pastor Gordon Murray said there is a biblical basis for the operation, which supplies 100 to 140 families.

"It's amazing how much of the Bible is centered around raising food and eating, and how much of Jesus' preaching and teaching is centered around food," he said. "If you want to touch a human being, look into his food needs."

Southside is located in an area in which many people depend on Social Security, welfare and food stamps, Murray noted. "Those programs are doing a great deal, but try it and you'll find out that these people have more month than they do money."

Murray cautioned anyone operating a food pantry as a means of evangelism might be disappointed. "The best means of evangelism is to get out there and knock on doors. But there are needs, and if you meet a need you earn a right to talk with them about Jesus."

Maxwell said the spiritual impact of running a weekday child care center may not be seen for years. "How do you measure the Christian love and care and teaching of a child in preschool throughout his lifetime?" he asked.

Johnson said simply opening the church doors for a day care or any other program doesn't automatically mean people will be reached for Christ. But it may.

"It is a good entry point when we follow through," she said. "Once they're here, if we put them in touch with the right people in Sunday school, outreach, etc., then it's a good contact. If we don't follow through with it, it doesn't necessarily happen."

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Film producer sees career
as avenue to communicate values By Debbie Von Behren

Baptist Press
8/8/95

CARL JUNCTION, Mo. (BP)--In certain situations it might be considered name dropping, but in reality it would be impossible for Darrel Campbell to talk about his professional life without mentioning some of the heaviest hitters in the entertainment industry.

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Disney. NBC. Touchstone. Paramount. CBS. Columbia. Northstar. Names synonymous with the best in entertainment. For Campbell, who spent 10 years working in Los Angeles before returning to his home state of Missouri about a year ago, those names are an integral part of an acting, directing, producing and writing career spanning almost two decades.

A Missouri native and a 1979 graduate of Southwest Baptist University, Campbell now makes his home in tiny Carl Junction, near Joplin. "Family" is a word he uses frequently in talking about his career and the reasons he and his wife Pam decided to bring their three children -- ages 8, 5 and 2 -- to Missouri.

"My dream has always been to write and act and produce, to start a film production company," Campbell said. "I never felt compelled to start my own company in L.A. Now I have three children, and I wanted them to breathe fresh air."

One of Campbell's main interests is G-rated live-action films, and he currently has such a project in the works. Branson Feature Films, a production company he started, is developing its first film for shooting in early summer 1996.

For the Paramount TV Group, Campbell is associate producer of NewStar Challenge, an hour-long special designed to give national exposure to talented people already performing in the Branson area.

And for Disney, Campbell is writing a spin-off of "The Lion King" for Saturday morning television. The show will be called "The Lion King's Timon and Pumbaa" and will air on a major network. The cartoons are being written in the old style of Warner cartoons, Campbell said, and each episode will deal with issues like courage and loyalty.

"Everything I do is family oriented and has something to say of value," Campbell explained. "As long as the Lord has given me the gift to write, I'll use it."

Over the years, he has used the gift in a variety of ways. After three and a half years as an actor on the television show "Another Life," he moved to Hollywood, where in 1985 he began writing for NBC's continuing drama "Days of Our Lives."

Next, Campbell spent four years with "Pistol" Pete Maravich, co-writing a book on the basketball player's life titled "Heir To a Dream." The award-winning autobiographical book was 1987's top-selling sports book.

Maravich and Campbell combined to produce "Homework Basketball," a four-tape series marketed by ESPN that featured Maravich teaching the fundamentals of basketball.

Following Maravich's death, Campbell produced a documentary called "Maravich Memories: The LSU Years," which chronicled the exploits of the Louisiana State University athlete who remains the NCAA's career scoring leader after 24 years. "The Pistol: Birth of a Legend," a feature film written and produced by Campbell, followed.

The Walt Disney Company brought Campbell back to the television arena. One of his first projects was helping bring Carol Burnett back to prime time TV. He wrote the premier episode for "Carol and Company" and served as executive story editor for the series.

After other work at Disney, Campbell joined the staff of the top-rated television show "Home Improvement." As a writer for the show, Campbell brought a different viewpoint to the process.

"My roots for what I write come from a rural perspective," he said. "My comedy comes from situations, not one-liners. The people I work with think of me as the wholesome country boy -- the 'John Boy' of writers."

This attitude carries over into Campbell's other projects.

"As a father of three, my objective is to write and produce things for the big screen that parents aren't bored to death watching with their children, and children are excited to watch," he said.

Because of technology, Campbell has been able to reach this goal without being physically tied to Los Angeles, the traditional breeding ground for entertainment projects.

"The industry has deepened; now independent feature films can be shot anywhere," he noted.

Armed with a home office, a telephone, a fax machine and the services of Federal Express, Campbell has only made one trip to L.A. in the year since he returned to Missouri.

"I'm on the phone all the time," he said. "My attorney and agent are in L.A., and I'm still there professionally, but it takes more work to let people know I'm alive. I'm working out of Carl Junction, of all places, but creativity can get you anywhere."

Campbell doesn't miss having to fight traffic or being under the intense pressure of Hollywood. The lifestyles of the area also played a role in his decision to change his family's address.

Although the family lived in what he described as a "pretty nice neighborhood" in Los Angeles, it was not an area immune to senseless violence. While Campbell was leading a Bible study for a children's Sunday school class at one of the youngsters' homes one night, a gang member shot the mother of one of the little girls. The mother had just pulled into the driveway to pick up her daughter.

"You can't run from that kind of violence," Campbell said. "Crazy things happen all over the world, but that got me thinking, 'I don't want my children raised in that kind of environment.' It was hard to keep them sheltered from the realities of a violent society. My prayer is they find more contentment here."

A project designed for children's church groups is also keeping Campbell busy. With his brother Doug, who is minister of music at First Baptist Church, Carl Junction, he has formed Amazing Entertainment Group and has co-written a musical which promises a different tune for the directors and for the performers. The idea for the musical came about because of what the Campbell brothers see as a deficiency in traditional musicals.

"We're trying to get children to sing, but what we're giving them is superficial," Campbell said. "I said, 'Let's think bigger, like a Broadway show musical.'"

The object was to create Christian music for church groups that would be not only fun entertainment but educational.

"Each song in the musical is a biblical principle," Campbell said. "Each night of rehearsal has a lesson plan with a devotional. This includes not only what does the song say spiritually, but how does it apply to my life? After 12 weeks, you haven't just learned a musical. The kids will know more about the Bible and will have grown as Christians, not just been in a program."

The musical will be available this fall, and Campbell is enthusiastic about its prospects. "I consider that my ministry," he said. "Even though it's a profitable industry, it doesn't feel so self-serving."

Campbell says he feels his earlier experiences in Hollywood laid the groundwork for him to succeed and to help others as well.

"The pressure of a TV show is incredible," he said. "Some nights we didn't go home, but that's OK. I considered it boot camp for the future. There are a lot of creative people in Missouri. They're just not sure how to get their ideas executed. I know how to do that now. I have expertise in that area."

Campbell doesn't regret the decision to move back to the Show Me State.

"I don't want to come back to Missouri and fail," he said. "I want to come back and be a successful entrepreneur. I'm already being surrounded by great people who put God first."

CORRECTIONS:

In (BP) story titled "Rescue of kidnapped missionaries 'a miracle,' search pilot says" dated 8/7/95, please sub the following paragraphs which contain corrections:

Sub for graf 7: Harrington lay low until they had gone, then flagged another vehicle and followed the kidnappers. They abandoned the chase, however, after it appeared the assailants realized they were being followed and doubled back into more remote areas of the park. Harrington returned to Morogoro, where he notified police and an all-out search for the missing missionaries was launched.

Sub for graf 12: Cannata had been flying about 45 minutes when he realized there were too many roads and too much area for a party of planes to search, let alone the sole plane he was piloting. He couldn't even see the five vehicles on the ground searching with him.

Sub for graf 16: The carjacking occurred while the Harringtons and Morelands were en route to Iringa from Dar es Salaam. Moreland, a pilot, was planning to fly the Harringtons home to Kigoma, about 250 miles to the northeast. Harrington, a physician, directs the Baptist hospital at Kigoma.

Also in (BP) story titled "Spanish Baptist Publishing House is vibrant at its 90th birthday," dated 8/7/95, please note the following corrections:

The correct name of the publishing house is Baptist Spanish Publishing House, not Spanish Baptist Publishing House. Also, the name of the former director is Aldo Broda, not Broada.

And, in (BP) story titled "Annuity Board trustees hear of 6-month record earnings," dated 8/3/95, please correct the fifth paragraph to conclude " ... the gift will be directed to the board's Retired Ministers' Support Fund."

Thanks,
Baptist Press

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