

THE OKLAHOMA BAPTIST CHRONICLE

Eli H. Sheldon, Editor
3800 North May
Oklahoma City, OK 73112
esheldon@bgco.org

Published by the
HISTORICAL COMMISSION
of the
Baptist General Convention of the
State of Oklahoma
and the
OKLAHOMA BAPTIST HISTORICAL SOCIETY

Baptist Building
3800 North May
Oklahoma City, OK 73112-6506

Volume LVI

Spring, 2013

Number 1

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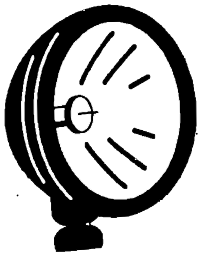
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Spotlight on

THE HISTORY OF THE CENTRAL OKLAHOMA BAPTIST RETIREES FELLOWSHIP

We were recently blessed by receiving the original minutes of what is now called the Central Oklahoma Baptist Retirees Fellowship. The minutes date from the beginning in May, 1970 through 1986.

The May 5, 1970 initial meeting was called "Senior Workers for the Lord" and met in the home of Guy Bellamy. Eight men, and apparently at least one woman, Mrs. Bellamy, met to organize a support group for retired "ministers", including denominational workers.

Those present included Guy Bellamy, Jimmy Ingram, Earl L. Stark, Paul Clark, K. D. Turner, John Evans, Augie Henry, and H. Truman Maxey. The minutes read as follows:

By permission of the group and at the suggestion of Guy Bellamy, Augie Henry was named Chairman and H. Truman Maxey was asked by him to make notes of proceedings.

Guy Bellamy spoke on the need for organization and assistance in getting before pastors so as to be used for supplying pulpits on Sundays.

Jimmy Ingram spoke about not being known by the younger pastors or those who have recently moved to Oklahoma.

K. D. Turner talked of the need for each of us to help the other in time of illness or crisis. He also mentioned the hopefulness of preaching some.

Paul Clark stated he has a big garden and a fishing pole.

Earl Stark says he teaches a Sunday school class, is second best, but is a service and help to retirees.

Augie Henry said denominational men are identified with former works but still feel the urge to preach.

Motion made by Guy Bellamy, seconded by Paul Clark that Auguie Henry be president and H. Truman Maxey secretary of the new organization. Motion passed.

Auguie Henry suggested that we all think on possible names for the organization with the idea that it includes retired missionaries as well as pastors and denominational men and that the name not have the connotation of "retired." The president, Auguie Henry, would appoint a committee on constitution and by-laws.

Suggested time for the next meeting was 2:30 p.m., June 18, at the home of the Maxeys, 3432 N. W. 52nd, and that all possible members be contacted.

The next entry in the collect is the report of the steering committee which met June 9, 1970 at 2:30 p.m. Apparently several former pastors and denomination workers had been contacted by this time because the steering committee was made up of Auguie Henry, John J. Evans, Bob McClung, Guy Bellamy, and M. E. Ramey. The committee addressed the issues of their purpose, membership requirements, officers, committees, and meeting times. This short report in essence made up what could be considered the first constitution and by-laws. In a June 18, 1970 meeting the report was accepted and the organization became official. While Truman Maxey titled the meeting the "Elders", the official name that day was established as "Fellowship of Available Former Pastors, Denominational Workers, and Missionaries." In several subsequent minutes the term "elders" is again stated, and was used frequently when Truman Maxey was secretary. The membership section said members were to be "men" who had served in the ministry. The report stated they were to have "regular and called fellowship meetings", but gave no stated interval. It is speculated from the notes that some wives may already have been attending with their husbands from the earliest meetings. Their function may have been to serve refreshments, especially since they first met in member's homes. Within a couple of years the wives were occasionally in charge of the programs.

It is unknown at this point when the original constitution was updated. The organization is still functioning and the current constitution and by-laws has a handwritten notation it was revised in 2011.

Shortly after the official organization in 1970 a list of 40 members was compiled, and Guy Bellamy was designated as the coordi-

nator of requests for pulpit supply. Unfortunately the document is undated, but the names are stated in the collection.

Programs from the 1970-1986 collection are interesting. On several occasions members presented programs on trips they took to the Holy Land, England, Africa, and other places. These often included films or slides. Other meetings included subjects such as Christian activities in politics, Home Mission work, preparation of wills, chalk talks, estate tax exemptions, chaplaincy during World War II, hobbies, show and tell, skits, and special music.

Several programs were a very informal time of games including dominoes, jack straws, pickup sticks, tiddly winks, checkers, chess, "What Will Your Mate Say?", and pool (when at the Bellamy's home). Monopoly was outlawed due to the possible length of the game.

The fellowship met in several places, many times in homes, but also in churches, at Spring Lake, O'Mealey's, the "new" Boulevard Cafeteria, The Baptist Building chapel, and the Baptist Children's Home. Special annual events were a picnic at the Baptist Retirement Home and the Pre-Thanksgiving fellowship.

The 1970-1986 minutes are filled with the history of personalities who helped make our present denomination a strong viable ministry to our state. This collect is a unique blessing to the Gaskin Baptist Archives.

The Editor



Tom Beddow, Chaplain Rig Feed

A BRIEF HISTORY OF THE OKLAHOMA BAPTIST CHAPLAINCY MINISTRY

By Paul Bettis
Chaplaincy and Community Ministries Specialist

THE HISTORY OF CHAPLAINCY

The modern chaplain ministry has its roots in ancient history when religious men and women often accompanied armies into battle as priests. From the settlement of Canaan through the period of the judges, spiritual leaders provided encouragement and compassionate care to people in crisis.

Chaplains sailed with Sir Francis Drake in the sixteenth century and served with Washington during the Revolutionary War. They prayed through human suffering, encouraged in despair, and officiated over ceremonial events. They have counseled and consulted for kings, parliaments and governments, as well as for the incarcerated, the sick and the disenfranchised.

The term "chaplain" originated in fourth-century France when on a cold and wet night St. Martin of Tours was so moved by compassion for a beggar, he shared his cloak. Upon his death, St. Martin's cape (Capella in Latin) was preserved as a holy relic and kept in a shrine that came to be known as *chapele* from which the English word *chapel* is derived. The guardian of the *chapele* became known as the *chapelain*. Today, the chaplain continues to guard the sacred and to share his cape out of compassion.

While many modern day chaplains continue to serve with the military, many also serve in various and unique marketplace settings. These settings include healthcare, law enforcement, resorts, race-tracks, job corps, shelters, rescue missions, professional sports teams, manufacturing plants and corporations. Chaplaincy is a marketplace ministry that touches lives that may not be reached by the local church. Hobby Lobby, Furr's Cafeterias, Chick-Fil-A, Tyson Foods, and Purdue Foods are only a few American corporations that provide paid chaplains for their employees.

CHAPLAINCY IN OKLAHOMA

The Baptist General Convention of Oklahoma (BGCO) implemented a structured chaplain ministry in the mid 1980's when convention staff began developing what has become one of the largest networks of full-time and volunteer chaplains in the United States.

Under the direction of co-founders Joe Williams and Robert Haskins, Oklahoma Baptist's chaplaincy grew in many areas, including the State Fair of Oklahoma Chaplain's Corner. Nearly every form of chaplain ministry has been experienced at the State Fair of Oklahoma. The delivery of death notifications, counseling, presenting the Gospel, weddings, encouragement, all forms of pastoral care, transporting people to hospitals, and ministry to lost children are only part of the unending list of needs met.

Thousands of lives have been impacted annually at the state fair with many of the original volunteers continuing to give their time and energy to this effective effort. Other state Baptist conventions learned of Oklahoma's state fair chaplain ministry and contacted BGCO leadership about using that model during other state fairs.

In 2002 the current BGCO Chaplaincy Specialist, Paul Bettis, was called to the convention with the goal of implementing a comprehensive chaplaincy program throughout the state. There are now twenty-seven diverse types of endorsed chaplaincy in Oklahoma. Each has proven to be effective in presenting the Gospel and seeing lives changed. The largest and most effective of these programs are:

Healthcare: Both volunteer and full time chaplains continue to be an effective means of touching the lives of people at what can be the most critical of times. Illness and death may encourage people to be receptive to the gospel. Many hospitals employ full-time chaplains while many smaller hospitals throughout the state have developed volunteer chaplaincy services.

Pastoral: These chaplains provide long-term counseling that makes a positive impact on many lives. Some Baptist associations in Oklahoma provide office space for pastoral counselors in communities outside of the state's metropolitan areas. Marriage and family

issues represent some of the most critical needs in every community. Depression, grief, and other forms of personal loss are among the many needs being addressed by pastoral counselors.

Hospice: In home care is a rapidly emerging area of healthcare chaplaincy. There are a growing number of hospice organizations across the state providing in-home services to the terminally ill. Chaplains have become a very vital part of this care by providing a ministry to patients and their families.

Law Enforcement: This is one of the fastest growing areas of chaplaincy in the United States. There are 185 law enforcement chaplains in Oklahoma representing 73 different agencies.

The primary emphasis of law enforcement chaplaincy is directed toward the officer, his/her family, and victims of crime. Ministry opportunities are unlimited, as ministers become involved in crisis incidents in their communities during the crisis instead of after the fact.

Corrections: These chaplains continually relate to persons who are separated from family and who live with the idea they are outcasts of society. Many incarcerated individuals have never experienced genuine Christian care.

There are hundreds of volunteers who work with full-time corrections chaplains. The teaching of Evangelism Explosion is ongoing in most of Oklahoma's prisons with many other Christian classes being taught as well.

Military: These men provide a unique ministry to men and women in the military setting. There are 18 military chaplains in Oklahoma, including active duty, National Guard, Reserve, and Civil Air Patrol.

Business/Industrial and Special Event: As the broadest of the chaplaincy categories, here are unlimited ministry opportunities in business settings throughout the state. These include manufacturing, automotive dealerships, hospitality industry, large retail establishments and industrial sites.

A particularly exciting ministry in the business/industrial category is truck stop chaplaincy. There are 7.6 million truckers in the United

States with only one in ten professing to be Christians. Churches and other groups typically sponsor these specialized ministries.

Resort Missions: Reaching people at leisure is another specialized setting where people can be touched with the gospel. This fast growing chaplaincy ministry occurs at some of Oklahoma's larger lakes and resort areas, such as Lake Tenkiller and Lake Texoma.

Mission opportunities are also found in some of the smaller lake areas where local churches use volunteer resources in providing ministry. Resort missions have taken place at twenty-three resort areas in Oklahoma.

Persons involved also conduct Sunday worship services, prayer meetings, and Bible studies that have resulted in many professions of faith, restoration and other forms of decisions for Christ. The growth potential for this specialized chaplaincy is great as there are an additional sixty-eight lake and resort areas in Oklahoma needing some form of ministry activity.

Disaster Relief: Often serving multiple agencies, these chaplains usually respond to the general community of victims during natural or man-made disasters. Victims may include innocent bystanders, direct victims, rescue and relief workers, and even the perpetrator of crimes (the arsonist who starts the forest fire, the drunk driver who caused the multicar fatality or the terrorist who plants the bomb).

Southern Baptist Disaster Relief, the most highly recognized denominational disaster relief assemblage in America, has cooperated with the American Red Cross in developing effective disaster relief services, including chaplains who provide spiritual care. The growing awareness of spiritual needs during a crisis has resulted in the formalized response of disaster relief chaplains. Many nations and most international disaster relief agencies are beginning to work more closely in the coordinated spiritual care response during disasters.

With technological advances and the globalization of America, relief agencies have recognized the need to redefine the arena of disasters. It is no longer only the site/location directly impacted by the disaster, but now includes remote locations, institutions and people groups who are in some way related or impacted by the disaster

Chaplaincy

(e.g., the departure and arrival airports, the out-of-state corporate headquarters, the home church of the children in the bus, the manufacturer and factory of the faulty electrical switch). The need for spiritual and emotional support far exceeds the disaster location, hospital, or disaster shelter.

Chaplain Debbie Moore



THE VALUE OF CHAPLAINCY

THE ROLE OF A CHAPLAIN

- Among all the definitions and descriptions, the one that best describes a chaplain is “caregiver.”
- While a person serving in the role of a chaplain is usually a person of many roles in life, there comes a time he

or she is a chaplain, a reminder of God and all His attributes in the midst of crisis and chaos.

- Whether a specific crisis involves the most prominent family in the community or the poorest unknown in the wayside, the chaplain gives the attention and care needed, regardless.
- This person we refer to as “chaplain” is a person on mission, who is **“to take the presence of God into every situation.”**
- The chaplain is an “intentional” listener.
- The chaplain is a facilitator/manager in the midst of critical incidents.
- The chaplain is a friend with only one qualification required to receive his/her care; a personal need.
- The chaplain is a resource person.
 - a. The chaplain is a resource of and to religious entities in the community as well as the state and nation. He/she networks with chaplains nationwide.
 - b. He or she will be able to resource community agencies for social services, relating to benevolence, women’s and men’s shelters, etc.

WHEN A CHAPLAIN SERVES

- A chaplain is a “caregiver” always and at all times.
- When an unexpected crisis arises, the chaplain is trained to be the crisis intervention person.
- When emotions reach the level of being out of control, the chaplain will be the person with a non-anxious presence to be on scene to neutralize the atmosphere of the situation.

- The chaplain, whether on duty or on call will always be available to the agencies to which he/she is assigned.

WHERE A CHAPLAIN SERVES

- A chaplain is a chaplain in public or private, at work or at play.
- The chaplain may change attire, surroundings and daily activities, but the chaplain is always a chaplain.

PROPOSED: OIL PATCH CHAPLAINS

In September 2006, the question, “Why aren’t there any chaplains in the oil field?” was posed to BGCO chaplaincy leadership. Technically speaking there are a few chaplains in the oil field. At various times a few energy companies have employed a chaplain directly. Others have contracted with para-church organizations to provide chaplaincy services.

These chaplains are usually brought in at the corporate or executive level to address emergency needs as they arise. Typically, these chaplains have received only minimal training in critical incident response and crisis care. Many have received no specialized training in crisis intervention.

To evaluate the state of chaplaincy in the oil and gas industry, convention leadership investigated the following: (A) is there a need for additional chaplains, (B) if the need is sufficient, in order to be most effective, will additional chaplains need to be better trained than in the past, and (C) are existing methodologies and practices of enlisting and training chaplain candidates adequate to meet the diverse needs of the oil and gas industry?

Eighteen months of research and discussions with executives and employees in the oil and gas industry resulted in a resounding affirmation of the need for the BGCO to consider implementation of such a chaplaincy program. Among the findings were:

- A. Job descriptions in the oil and gas industry are very diverse ranging from corporate executive, roughneck, accountant, welder, secretary, truck driver, salesman, driller, business manager to tool pusher, etc. This diversity of work and responsibilities multiplies the types of physical and emotional needs of employees.

However, there are basic needs that are shared by all including:

- Comfort and support in times of crisis and grief
 - Proper notification of family members in the event of death or serious injury
 - Provision for educational and prevention resources in the areas of alcohol and substance abuse, anger management, suicide prevention, stress management and family life education
- B. Learning to use faith as a personal and family resource in times of crisis and in every day circumstances. The service of every chaplain must include the element of faith in order to minister properly.

THE FUTURE OF OKLAHOMA BAPTIST CHAPLAINCY

The organized ministry of chaplains among Oklahoma Baptists began in the 1980's and has become one of the strongest ministries provided through the Baptist General Convention of Oklahoma. While churches will always be churches, our changing world will no doubt require changes in reaching people for Christ, and new forms of chaplaincy will be required. When we see the vast work that has developed in less than 30 years, we must understand we have only begun a work that must continue until Christ comes again.

By Paul Bettis



Oklahoma Historical Society may be able to give further information on how and where to have this process completed.

The Oklahoma State Historical Society has previously offered churches the opportunity to have their histories and documents microfilmed for free, but there would be a fee to purchase the subsequent microfilm. In addition, the materials must be deposited with the society and may take several weeks or months to complete. The materials would be returned to the church after microfilming. The advantage of microfilming is researchers have found that microfilm is very durable and is a recorded method that is not going to be replaced by electronic methods in the near future.

2. A second current process is scanning and digitizing the document. The church should realize that with modern technology and advances, any materials digitized may become obsolete quickly when a "new" electronic method of storage is created. Current examples are seen in cassette tapes, to VHS, to DVD's, and hard drives, to floppy disks, to thumb drives. Once the material is stored electronically, it will require reprogramming to the more modern means as they appear on the market. Within ten years or so, the means used to read the materials may no longer be available. The advantage of digitalizing is the materials can be accessed by anyone with a modern computer and read at home or in the office anywhere in the world.

3. The third option is the simplest and least expensive. That is to make copies of the ledger or other materials on a good copy machine. As mentioned previously, all processes may cause further damage from handling. In reality, the ledger and other items will not be getting any better with age. One person told of laying their church ledger open and placing a sturdy weight piece of white bond paper, for example, 40 pound bond, on the pages and then carefully turning the ledger over onto the copier glass. By carefully sliding the paper out they then had a good flat image to copy. Then the ledger was carefully turned back over, and the next page was copied in the same fashion.

In any case, make more than one copy of each page for storage of the materials in more than one place. Fortunately, bond paper is almost acid free and the process will not significantly harm the older

Women's Job Corps Graduates—2013
Men's Job Corps Graduates—2013

WHAT TO DO WITH HISTORICAL MATERIALS?

The historical secretary is often asked what should be done with historical materials. While the explanation can be long and involved, this short article should provide an abbreviated answer to this and similar questions.

What material is regarded as historical?

Any writing, bulletin, or artifact related to the church should be given full consideration as to its historical value. Even the weekly bulletin may one day be the very piece of history you need to use for information. A good historian will say, "Don't throw anything away." Boxes of bulletins or newsletters stored many years ago may make a difference in how one compiles the church history. Why is it important to keep the third Sunday's bulletin from forty years ago? The answer may be in who is stated as a staffer, who sang, who served in the nursery, what activities and announcements were listed for the week, and so forth.

Over the years countless people have called from local churches asking the historical secretary if there is a record of a particular person who attended their church several years ago. One church called to ask who was ordained as deacons on a certain Sunday thirty-five years ago. The one calling was ordained that day, but no one in the church remembered the date or could find any ordination certificates or records.

Unless a church sends their history to be archived, there is no way to know what happened on various occasions. It is of great

concern when a church does not record an important event for their history.

The story is often told of some dear elderly lady who was very diligent at keeping the minutes of meetings in a ledger. She was so good at her job she would take them home for safe keeping. Because she is now in heaven, no one was able to find the wonderful notes she took. Bulletins, church business meeting minutes, church newsletters, all legal documents, and all deacon and committee reports should be filed in order, by year, and kept in a safe place. Have more than one person keep a collection of such documents, and keep them in well known safe places apart from the other person or church records.

With modern computers there is no excuse for records of every sort to not be backed up and saved for future reference. One small "thumb drive" can hold several years of information. Who knows what great information saving devices will be available in the near future.

What do we do with non-paper items?

Again, consideration of what should be saved is needed. Who needs an old 1930s typewriter? Most churches would now love to have such an item for display purposes. What about the old pulpit? Consider keeping it. It may be of value for some classroom for several years. One church discarded an older pulpit used by one of their young pastors. The young pastor later became world renown and a subsequent pulpit he used sold for several hundred dollars.

In the J. M. and Helen Gaskin Baptist Historical Library and Archives at Oklahoma Baptist University there is only one pulpit. It was hand made by the church pastor around 1900 and was in use the day Dr. J. M. Gaskin, who served as historical secretary for the Baptist General Convention of Oklahoma for 45 years, was licensed and ordained to the ministry.

With modern technology every item can be electronically catalogued with photos from every angle. All artifacts in the Gaskin Ar-

chives are scheduled for computerizing so a person anywhere in the world can see the item from various angles without actually disturbing the original artifact. An archived 4th Century B. C. mace head will be available for viewing.

Historian and Indian pioneer pastor L. W. Marks 1920s typewriter will be seen again without visiting the actual Oklahoma Baptist University Library. The same can be done on the local church or association level. Imagine your church history showing photos of items used over 100 years ago.

How do we preserve old paper items and church records?

When churches call regarding preserving older materials, they are usually referring to paper items. The question of preservation must be met with an understanding of how much a church is willing to invest in such a project. Archiving can range from very expensive to a moderate cost.

Let us take the example of the original minutes of Someplace Baptist Church. The original minutes are now old and deteriorating. They are in an old ledger that has crumbling edges and discolored pages. Some entries made in the late 1800s were in pencil and one must realize the records will not get any better. They will continue to deteriorate, but the process can be slowed down greatly. Preservation must take place as soon as possible. There are several things the church or association could do.

1. The ledger or documents can be photographed and then microfilmed. Depending on where you live, this process can be expensive and very time consuming. Microfilming will require special cameras, processing on to the microfilm, and the availability of a microfilm reader. Again each page must be carefully turned, preferably by one trained in archival processes.

Once the material is microfilmed the original document can be stored in acid free archival containers. A local school, library, or the

materials. The advantage of this process is the records will be printed and available at the local church or association level.

What else can be done?

After producing a good record of the materials the church might now consider further preservation of the original document. The ledger, documents, or papers can now be stored in acid free archival boxes. Acid free boxes actually help in pulling out acids from the materials. In addition, common white bond paper is also near acid free and if placed between sheets of old records will tend to draw the acids out of the materials. It would be best to replace the bond paper about every six months so the acids absorbed out of the documents can be discarded and new bond paper will help even further in drawing out still more of the destructive acids.

If a one page document is to be preserved it can be encapsulated, but this must be done carefully. Do not laminate important documents. The typical lamination process will lock in the acids and you will one day discover your precious document has turned dark and unreadable.

Encapsulation requires acid free polyester film for proper viewing and handling. Often a polyester film called "Mylar" is recommended. Before encapsulating a document cleaning and deacidification should be done. Unfortunately, those processes are too lengthy for this writing. For example, single documents can be carefully flattened and cleaned with a soft-bristled brush. Deacidification must be accomplished using professional archival acid removers, and should first be used on a less significant area to assure it will not damage the document. Other materials such as cotton gloves, "3M Scotch Brand" double-sided tape, very soft lint-free cloths, and other items need to be used.

How Can I Get More Help And Information?

There are several good sources. The Oklahoma State Historical Society located in Oklahoma City, occasionally offers a quick class on the subject. They also have resource people who might be able to help you with your questions. You can contact them at www.okhistory.org or at (405) 521-2491. They are also the folk who can microfilm your church records.

A good second source is to order the book *A How to Manual for Your Church's History*. It was produced by the Baptist History and Heritage Society in 2002. The book covers all aspects of writing and preserving a church history, but has one chapter of 23 pages that deals with preservation of records. You may order the book from the Historical Secretary office by sending a check for \$13.00 dollars which includes shipping and handling to Historical Secretary, Baptist General Convention of Oklahoma, 3800 N. May Ave., Oklahoma City, OK, 73112.

A third option might also be available. If you would like to have a writer's conference at your church or association please e-mail the historical secretary at esheldon@bgco.org, or call (405) 942-3800, Ext. 4112 or 4117. Please understand that such a clinic would require a minimum of 15 people and a cost of \$20.00 per person. The clinic (conference) would be a one day event of approximately five hours (including lunch).

By Eli Sheldon

2012 New Members of the Oklahoma Baptist Historical Society

LIFE Members

Martha Ray, Pawnee

Annual Members

Eric Armstrong, Rose
Holly Bartlett, Oklahoma City
Lisa Blaine, Marlow
Matt Brown, Ponca City
William E. Burchfiel, Oklahoma City
Jean Clemons, Edmond
Susan Henry, Tuttle
Jerry Hunter, Marlow
Dana LeTarte, Oklahoma City
Alice Mapel, Kingfisher
Marlene Newport, Marlow
Chan Ray, Pawnee
Nancy Reeves, Mustang
Deborah Rodgers, Chickasha
Gayla Schone, Pawnee
Kaye Sears, Oklahoma City
Robyn Sears, Edmond
Charles Womack, Bethany
L. M. Woodson, Claremore

Institution Annual

First Baptist Church, Bethany

Necrology

January 1, 2012 – December 31, 2012

Aleman, Romelia, died July 14. She was the mother of Ramon Aleman, retired director of the Robert Haskins School of Leadership. Memorial service was at Cristo Rey Baptist Church, Hennessee.

Bailey, Dorothy Ann, 83, died December 20. Funeral services were December 24 at Criswell Funeral Home Chapel in Francis. She was the mother of evangelist Richard Bailey.

Baker, Louis Del “L.D.” 76, died March 16, the husband of Marilyn. He was a minister of music in eight churches in Oklahoma, and a member of the Singing Church Men. Baker’s death occurred following a long battle with Lou Gherig’s Disease.

Bartlett, Emma Jeanne, died July 24. She was the widow of Gene “Uncle Gene” Bartlett who served as BGCO director of the church music department and director of music at Falls Creek from 1954-80. The funeral was held at Oklahoma City Mayfair July 27.

Bolt, Kelly, died October 9. At the time of her death, she was the OBHC public relations coordinator. She was the wife of Jeff Bolt, minister of music and church administer at Putnam City Baptist Church.

Boothe, Sylvia, 75, died February 8 in Oklahoma City. She was the first director what is now Hope Center, and later director of the Home Mission Board’s (now NAMB) nationwide crisis pregnancy center effort. She and her husband, Dwain served as missionaries in Thailand and France.

Boston, George C., Jr., died May 13 in Cleveland. Funeral services were May 17 at Chapman-Black Funeral Home. Boston served in the Marines during World War II, was a graduate of OBU, and pastored several churches in Oklahoma.

Carpenter, Roena, 78, died November 25. Funeral services were November 28 at Tulsa, South Tulsa. She was the wife of former pastor Odell Carpenter and together they served 60 years in ministry to Oklahoma churches.

Casas, Manuel, pastor of Coweta, First Hispanic, died November 4. Funeral services were November 8 at Tulsa, Parkview.

Debolt, Robert E. (Bob), 80, who served as pastor of several churches in Oklahoma, died July 31. Funeral services were August 3, at Bixby, New Beginnings.

De Ruiter, Harriet "Leona", 92, died December 15 in Pella, Iowa. She was the grandmother of Ken Gabrielse, dean and professor of music at Oklahoma Baptist University's Warren M. Angell College of Fine Arts.

Deutschendorf, Abe, 77, died December 23 while preparing a meal for several homeless people and families at Lawton, Trinity. He served in the Oklahoma House from 1994-2006, was a member of Lawton, Trinity, where he led yearly mission trips to Mexico since the early 1970s.

Dickinson, Belva Jean, wife of Herb Dickinson, died January 28. They moved to Oklahoma from Florida and served in numerous interims and pastorates.

Eischen, Joan Eloise, 88 died February 4. Eischen had worked in the religious education department of the BGCO, and at Western Hills as church secretary. She was a hospital volunteer with 2600 hours.

Fite, James Clifton, 85, died February 3. He served 13 years at Ponca City, Sunset, and served in four other churches, as well as director of missions in Kay Association.

Fling, Helen, 96, former missionary and president of national WMU, died March 1. Her husband served as pastor of Seminole, First from 1955-63.

Fuentes, William, Sr., 82, pastor of Oklahoma City, First Hispanic for 14 years, died May 11 in Des Moines, Iowa. Funeral services were May 18 at Eisenhour Funeral Home Chapel in Blanchard.

Grubbs, John, 66, died December 15. Funeral services were December 18 at Bishop Funeral Service in McAlester. He had pastored several Oklahoma churches.

Hamilton, Claudia Mae, 90, mother of Sam Porter, Baptist General Convention of Oklahoma, died November 27 in Ardmore. For most of her life she was a resident of Love and Carter counties.

Hammons, Robert (Bob) Neal, 84, died September 26. Funeral services were September 29 at Seminole, First. He served as pastor of four churches in Oklahoma, and served in the Marine Corp 1946-48. In retirement, Hammons taught at OBU three years, and pastored at Bavaria Church in Germany.

Harmon, Karl Lee, 68, died April 1 as a results of complications following organ transplant surgery. He was pastor of several Oklahoma churches. Harmon wrote Senior Adult Sunday School Lessons, and worked with the annuity board of the SBC.

Helmich, Robert "Bob," died September 11. Services were at Shawnee, First for the retired long-time pastor and DOM.

Hiegle, Donnie Ray, 62, pastor of Fargo, Liberty, died May 4. Funeral services were May 10 at Liberty. He had worked as an electrical technician in Ardmore for 20 years.

Hill, Louise Clara Heirich, 99, died. She and her husband, Eugene, served in South China, where she taught at the Pooi Een Women's Training School, from 1935-50, and in Singapore from 1951-55. Hill wrote of their experiences in her book *God Is My Strength*. In 1955 Eugene became head of missionary education and promotion in Richmond. She was a graduate of McAlester High School and OBU.

Hough, Wallace Marvin, Jr., 91, died August 20 in Tulsa. Funeral services were August 23 at Tulsa, Memorial. He was pastor of several churches in Oklahoma prior to serving as a pastor in California f

for 23 years. While in California he taught for Golden Gate Seminary.

Howard, Joe W., 86, former pastor and director of missions, died April 2. Funeral services were April 5 at Oklahoma City, Southern Hills, where he had served as associate pastor.

Kaneubbe, Eleanor Eileen, 92, died May 14. Memorial services were May 21 at Eastside Church in Phoenix, Arizona. Her husband Victor, one of the organizers of Indian Falls Creek, wrote the first constitution for IFC. Eileen was involved in Native American missionary work for the majority of her life.

Kilgore, Nina, 96, died November 10. She was the mother of Stella Lane-Rawlings, retired BGCO employee. The services were November 15 at Chickasha, First.

Lyssey, Virginia, died July 26. She was the sister of Robert Haskins, retired pastor and former associate director of the BGCO.

Martin, Ronald Whitney, 76, died April 18. Funeral services were April 23 at Sapulpa, First. Martin served as music director of many Oklahoma churches and was a member of the Singing Churchmen of Oklahoma.

McLean, Bob Lee, Sr., 68, pastor of Reynolds Chapel near Bokchito, died February 28. A bivocational pastor, McLean was the former police chief in Nicoma Park.

Miller, Calvin, 75, noted author, professor and artist, died August 19 from complications following open heart surgery. Miller was an OBU graduate and popular speaker. He authored more than 40 books of theology and inspiration, plus many poems and freelance articles.

Murphy, Nicy Elizabeth, 101, died November 13. Funeral services were November 17 at Guymon Grace Southern. Murphy was the first director of Woman's Missionary Union for the Colorado Baptist General Convention and the state's mission offering is named for her.

Ray, Joe Dee, 88, died March 7 at his home in Denison, Texas. Funeral services were March 10 at Faith Fellowship Church in Denison. Ray pastored several churches in Oklahoma and in retirement pastored Silo Church in Bryan Association.

Roberts, Les, Jr., 54, died June 14. Funeral services were June 20 at Clayton Avenue. He served as youth and music minister and pastor in several Oklahoma churches.

Seaborn, Miles, Jr., died January 22. A native of Drumwright, a graduate of OBU, and a former missionary to the Philippines, he was the longtime pastor of Birchman Avenue Baptist Church in Fort Worth, Texas.

Shoemaker, Bobbie Ruth, 79, died November 14. Funeral services were November 17 at Muskogee, Calvary. She was the wife of evangelist/pastor Bob Shoemaker.

Simmons, Calvin Eugene, 58, a native of Tulsa, died September 7 in Oklahoma City. Funeral services were September 11 at Edmond, Henderson Hills. He served as minister of music in five Oklahoma churches, was a music consultant for the BGCO, and led music for Falls Creek choirs.

Stephens, Susanna Edwards, 97, died February 11. Sue served as an educational director, worked in the WMU department of the BGCO, served as associational WMU director, was state WMU director, and she and her husband served as house parents at Boys Ranch Town.

Stick, Veronica, died October 5 in a car wreck. A former staffer at Tulsa Metro Baptist Association, she was the wife of Michael Stick, pastor and church planter. Service was October 15 at Tulsa, Braden Park.

Sunderland, Bobby Mac, died August 27 in Palmetto, Georgia after an extended illness. Funeral services were August 31 at NAMB's headquarters in Alpharetta, Georgia. He served as pastor of several churches in Oklahoma. From 1975-94, he served the North American Mission Board.

Throne, Suzanne, died September 11. She was the wife of Bud Throne, DOM in Banner Association. The services were September 14.

Tiger, Janice Lynne, 64, wife of A.J. Tiger, pastor of Silver Spring Church in Muscogee-Seminole-Wichita Association, died June 25. Funeral services were June 28 at the church.

Wagoner, Norman, 74, died June 13, following a battle with cancer. He and his wife, Flo, had served as Mission Service Corps volunteer since 1989. Since 2002 he had been MSC coordinator for the BGCO. Services were held at Eufaula, North Fork.

Ward, Lilah Fremont McGuire, 90, died March 22. Funeral services were March 26 at Oklahoma City, Highland Hills. A resident of Baptist Village of Oklahoma City, she and her husband organized a senior adult choir, The Singing Saints. For their work they were recognized as Oklahoma's volunteers of the Year in 2010.

Womack, Clifford, died September 12. He was the father of Charles Womack, pastor of Bethany, First Baptist Church.

Memorial Gifts

On September 8, 1998 by vote of the Historical Commission, a memorial fund was established whereby a gift of \$25 or more may be made to the Gaskin Historical Archives and Library Forever Fund in memory of a deceased relative or friend.

James Ball, Claremore;
Given by Lemuel Ball

Margie Ball, Claremore;
Given by Lemuel Ball

Bob Burrows, Amarillo, Texas;
Given by Marlin and Patsy Hawkins

Pluma Cantrell, Sallisaw;
Given by Del & Ramona Allen

E. Farrell Dixon, Tulsa;
Given by Curtis & Betty Dixon

Donald R. Dunn, Chickasha;
Given by Jimmie L. Dunn

Betty Farris, Muskogee;
Given by Del and Ramona

Virginia Ann Fry, Claremore;
Given by Lemuel Ball

Joseph Alexander Gaskin, Cartersville;
Given by J. M. Gaskin

Jim Glaze, Montgomery, Alabama;
Given by Marlin & Patsy Hawkins

George Hill, Coalgate;
Given by Margaret Hill

George Hill, Coalgate;
Given by J. M. Gaskin

Mrs. Carrell Hooper, Durant;
Given by J.M. and Helen Gaskin

Carleen Jones, Oklahoma City;
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Nadean Justice, Oklahoma City;
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Murray Leath, Plano, Texas;
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Dick Lovelady, Bethany;
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Clara Lueddecke, Weatherford, Texas;
Given by Marlin and Patsy Hawkins

Charles Mackey, Durant;
Given by Mrs. Robert Mackey

Robert Mackey, Durant;
Given by Mrs. Robert Mackey

Lee and Maye McWilliams, Durant;
Given by Patricia Roberts

John H. Morton, Durant;
Given by Bill J. Morton

Memorials

Emma L. Shoemate Morton, Durant;
Given by Bill J. Morton

Marie Ratliff, Wilburton;
Given by Center Point Baptist Church

John D. Riggs, Durant;
Given by J.M. Gaskin

Todd Sheldon, Dallas, Texas;
Given by the Oklahoma Baptist Historical Commission

Todd Sheldon, Dallas, Texas;
Given by Marlin and Patsy Hawkins

William G. Tanner, Belton, Texas;
Given by Marlin and Patsy Hawkins

James Timberlake, Atlanta, Georgia;
Given by Kathyne Timberlake

Thelma Townsend, Oklahoma City;
Given by Marlin and Patsy Hawkins

Lawrence Van Horn, Oklahoma City;
Given by Marlin and Patsy Hawkins

H. Alton Webb, Anadarko;
Given by J.M. and Helen Gaskin

Almeda Welch, Durant;
Given by J.M. and Helen Gaskin

Hazel Marie Williams White, Wilburton;
Given by Del and Ramona Allen

