

The logo consists of the letters 'BP' in a bold, white, sans-serif font, enclosed within a black circle. This circle is centered within a larger black square.

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**WMU to expand 'job corps'
to help women in poverty**

By Teresa Dickens

**Baptist Press
11/8/96**

BIRMINGHAM, Ala. (BP)--Christian Women's Job Corps will become an official ministry of Woman's Missionary Union March 1, 1997, opening the door for the development of ministry sites across the country.

The decision to move Christian Women's Job Corps (CWJC) from a pilot project status to an official ministry of WMU came during a meeting of the CWJC National Task Force Oct. 31-Nov. 1 in Birmingham, Ala. The task force has helped in the development of CWJC since it was conceptualized by WMU leadership more than two years ago.

"The task force's decision to recommend that Christian Women's Job Corps become an official ministry of Woman's Missionary Union was their way of saying, 'It works,'" said Trudy Johnson, WMU special projects manager. "They unanimously agreed that God has used the pilot projects to change lives and give women in poverty hope for a better life."

Evelyn Blount, executive director of South Carolina WMU and a task force member, agreed. "Christian Women's Job Corps is one of the most exciting things in which I have participated. To my knowledge, we have never devised a ministry that so completely takes into account the needs of the individual person. We have targeted needs and people, but CWJC ministers to the total person at their point, or points, of need and does so in a Christian context.

"I believe that Christian Women's Job Corps is a gift from God to WMU," she added. "I believe it will result in kingdom growth and changed lives."

Noting the official name of the program is Christian Women's Job Corps, a ministry of WMU, Johnson said the purpose of CWJC is twofold: to provide a Christian context in which women in need are equipped for life and employment and to provide a missions context in which women help women.

In order to fulfill the purpose, parameters for the ministry were established and tested in various pilot projects across the country, Johnson explained. The parameters, as refined, include:

-- The ministry will be locally organized and managed. Johnson said "locally" can be defined in multiple ways. In the pilot projects, sites were represented by local churches, associations and a statewide structure. One of the elements WMU suggests for each site is an advisory council, she noted.

-- The ministry is successful when led by trained workers. The initial evaluation of the pilot projects underscored the need for systematic training, Johnson said. To meet this need, WMU and its state organizations will offer training events for potential site coordinators. This training, she pointed out, will "certify" sites, meaning that no site can carry the CWJC distinction until the coordinator has completed certification training.

The first national training event has been set for July 17-19, 1997, at WMU's national headquarters. Registration will be limited and carry a fee. Complete registration information should be available in December, Johnson said.

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Along with training, WMU also will support CWJC through the development of printed resources. In addition, financial grants are available on a limited basis to sites through the WMU Foundation. The grants are limited since they are in proportion to contributions made to the WMU Vision Fund, she explained.

-- The ministry will typically be built around volunteer leadership. Because the ministry has a strong emphasis on one-on-one mentoring, volunteers become a natural resource, Johnson said. Of course, volunteers can be utilized in most situations, she added. For example, the coordinators of one pilot project have developed a 10-week training course in which volunteers are recruited to lead sessions on various disciplines.

The role of volunteer mentors is especially significant to the success of CWJC, said Vickie Furr, a task force member and pastor's wife from Vestavia Hills, Ala. "Women at risk need education, employment and emotional support to move out of despair and into new life," she said. "Christian Women's Job Corps is uniquely equipped to reach into the heart of hopelessness. The heart of Christ finds hands and feet through the love of a Christian mentor whose encouragement can ripple through lives for generations to come."

-- The ministry should offer Bible study and spiritual development. While the overarching objective of CWJC is to help a woman move from dependency to self-sufficiency, the program unapologetically promotes the tenets of the Christian faith, Johnson said.

-- The ministry should be centered around the perceived needs of the client. The first step to involving a woman in CWJC is helping her identify needs and establish goals. "We want each of the CWJC sites to be holistic in its approach to ministry," Johnson said. "Our prayer for each woman who participates in CWJC is that she will finish the program having found the empowerment necessary to reach her life's goals."

In addition to Blount and Furr, other CWJC task force members are C. Anne Davis and Peggy Hicks of Louisville, Ky.; Jane Ferguson and Martha Hawkins of Montgomery, Ala.; Marlene Reed and Richard E. Smith, Birmingham; Dorothy McPhail, Demopolis, Ala.; Beverly Hammack, Conyers, Ga.; and Robert T. Mills of Atlanta. Ex-officio members include Dellanna O'Brien, WMU executive director; Wanda Lee, WMU president; and Johnson.

For more information about CWJC, contact state WMU offices or Johnson at Woman's Missionary Union, P.O. Box 830010, Birmingham, AL 35283; phone, (205) 991-4972; or e-mail, 70423.355@compuserve.com.

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Oxford ethicist Cook defines 'right-to-be-killed' debate

By Craig Bird

**Baptist Press
11/8/96**

FORT WORTH, Texas (BP)--American Christians need to put as much energy into euthanasia issues as they do into abortion, and carefully define terms used in the debate, advised British ethicist David Cook, who spoke at Southwestern Baptist Theological Seminary in Fort Worth, Texas, Nov. 7.

America's Christians also would be wise to follow the apostle Paul's model on Mars Hill and "begin where the people are and then, in time, bring them to the full gospel."

Unfortunately, Cook said, evangelical Christian pastors in the United States are failing to give doctors, nurses, lawyers and business people in their congregations the biblically grounded help they need to make and influence moral and legal decisions.

Cook, director of the Whitefield Institute for research in theology, education and ethics at Oxford University, stressed the best starting place would be to carefully define words used in the euthanasia debate and make studied distinctions between phrases.

"Dying well" is something "most of want to do as late as possible," Cook said, "but there is disagreement about what 'dying well' means." He discussed Christian standards, noting they are far removed from today's popular understanding that "dying well" sanctions acts of killing. One example, Simeon -- the "just and devout man" who waited in the temple until he saw the infant Jesus -- declared, "Lord, now let your servant depart in peace."

Also, "Jesus showed us there is a point in dying," Cook continued. "His heart's desire was to escape the cross, but his heart's desire also was to be obedient to his Father. Your task as ministers will be to bring understanding to the suffering and affirm that out of evil God will bring good. The hard part is helping people cope with the pain. But you will be able to bring the suffering servant Jesus and the bereaved father God into those situations."

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Cook, who hosts a weekly television show and two weekly radio programs in England, said the sharp difference between suicide and euthanasia needs to be kept prominent.

"Suicide is self-murder, but euthanasia moves from having a legal right to kill yourself toward a legal responsibility for someone else to kill you. There are no rights without responsibilities and if someone has the right to end your life then, by logical extension, they have the responsibility to kill you under the proper circumstances. Your only right in that situation is the right to be killed."

Cook used the metaphor of a collapsing building to illuminate the difference between "not doing something" medically for a terminally ill patient -- withdrawing life-sustaining processes -- and actively speeding the death.

"If I see a building that because of age and wear and tear is falling down and choose not to do anything to prop it up it will, in God's own time, collapse," Cook said. "I will not have interfered and altered the imminent outcome in any way.

"But if I reinforce the walls and prop up the roof, then I stave off the collapse. It is still the same building with the same structural problems, but I have put resources into play that sustain it. Later I decide the continued cost is too high, withdraw the support and let the building cave-in. Now I have caused the destruction because I acted to prevent it and then acted to allow it. I am responsible.

"Of course, at the first, I could have speeded up the collapse by putting more stress and strain on the building instead of strengthening it. In that case I am directly responsible."

The first example relates to the decision to use what often is termed "heroic measures" medically to keep a person alive who would clearly die without such intervention. Cook said the Bible does not teach that we are to do all we can to prolong life or that "because technology can, we must." Rather, "that is not prolonging life, it is prolonging dying and that is cruel."

The second example is withdrawing life support systems and medications later. "This is more difficult," Cook insisted. "We involved ourselves earlier, now we have responsibility when we withhold that support. That is why I stress that the time to make the decision is at the front end, before the intervention, rather than starting it and then withdrawing it."

In the final example, a living person who is not in imminent mortal danger is "assisted" in dying.

Cook, a frequent advisor to Church of England archbishops on theological and ethical issues and to the British Medical Association, said he often is in discussion with the British Euthanasia Society. "They build their arguments around autonomy, dignity and compassion," he pointed out. "But a Christian understanding of the Bible challenges their definitions of those terms."

Cook explained:

-- Rather than "autonomy" meaning an individual has the right to do or have done to his or her body anything desired, Christianity declares, "We are not our own." The social truth is that our bodies also belong to our families and, in some sense, to our society and community, Cook said. "Autonomy is a dangerous lie. To live in community and society is, by definition, to limit autonomy."

-- "Dignity" is defined not by a person's self-perception, but by the fact that he or she is created in the image of God. "One woman told me when her illness prevented her from putting on her own makeup, she would have lost her dignity, and at that point she would have the right to die. Certainly our dignity should spring from the fact we are created in the image of God and we can share dignity with people who are on the edge of dying by how we treat them."

-- "Compassion is used to say, 'You wouldn't let your dog or cat suffer that way, so why don't you put granny out of her misery, too,'" Cook recounted. "But we are more than animals. And compassion doesn't mean doing everything the dying individual asks. Sometimes it demands that we be there with them to help them find meaning in the experience. Then it is a love that will not let go."

Cook said he fears that euthanasia will travel the same "slippery slope" as abortion in the United Kingdom.

"I used to believe you could make a compromise and draw a line and everyone would stop there," Cook admitted. "But you and I know that the speed limit is a line and everyone drives just a little faster than that limit. In 1967, Great Britain made abortion legal in four specific instances. Today there is abortion on demand and some doctors and nurses think they have a legal obligation to give you an abortion if you ask.

"In Holland, euthanasia is neither legal nor illegal but people in retirement homes refuse to call the doctor when they are sick. They call the pharmacist instead. They are afraid the doctor will kill them, because many now feel it is their responsibility to help useless and sick people die, even if they don't want it.

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"If we begin with letting rational adults voluntarily decide they want to be assisted in suicide, we will progress to making that decision for the handicapped and the elderly until we wind up making it compulsory for anyone who is not acceptable in our society," Cook said.

Issues like euthanasia "need to be preached about in the pulpits and discussed in the Bible studies," Cook summed up. "People should leave the church saying, 'So what does this mean in the way I live my life?' Christians have no choice but to be involved in the lawmaking process if we are to be salt and light in our world.

"The church needs to put as much energy into providing granny-sitting clubs as they do child care; be as concerned about elderly abuse as they are about child abuse," Cook said. "The church should care as much about the end of life as they do about the beginning."

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(BP) photo and cutline posted in SBCNet News Room.

**Sky Angel to deliver as many
as 50 ministry, family channels**

By C.C. Risenhoover

**Baptist Press
11/8/96**

FORT WORTH, Texas (BP)--It's called "Sky Angel."

As to what it actually is, it's a high-power satellite located 22,300 miles out in space.

What makes it unique is that as many as 50 channels of family, ministry and educational programming will be beamed from it, including FamilyNet, the 24-hour broadcast television service of the Southern Baptist Radio and Television Commission. All that is necessary to access the programming is an 18-inch dish antenna and receiver.

Programming on "Sky Angel" is from Dominion Video Satellite, Inc., of Naples, Fla., the only Christian organization in the world licensed to own and operate a Direct Broadcast Satellite (DBS) system.

FamilyNet programming can be seen beginning Dec. 10.

Jack Johnson, RTVC president, said that with an 18-inch dish-shaped antenna and receiver, the message of the gospel can now reach virtually any home, school, church, business, hospital, nursing home or prison in America.

"Dominion's vision for 'Sky Angel' is global," said Johnson. "Recent developments in telecommunications policy have made it possible to begin plans for worldwide evangelism via Direct Broadcast Satellites. During these last days the preaching of the gospel is going to depend a great deal on modern technology."

Sponsorship of Dominion "Sky Angel" requires a one-time, lifetime gift of \$195, which can be paid in full or monthly. Sponsors receive Dominion's "Sky Angel" ministry channels for life, with no extra charge or monthly fees.

The gift is not tax-deductible. Future specialty channels, educational programs and pay-per-view events are not included in the sponsor package.

Sponsors will need a DISH Network brand 18-inch satellite dish antenna and receiver. Other systems are not compatible with the Dominion "Sky Angel" signal.

Dominion has arranged for special pricing from the manufacturer for sponsors. Depending on equipment and programming channels ordered, base price for a complete DISH Network brand 18-inch antenna and receiver ranges from \$199 to \$499.

The DISH Network receiving system provides state-of-the-art digital picture and sound. A kit is available for self-installation, or professional installation can be arranged for an additional charge.

Once a person becomes a Dominion "Sky Angel" sponsor, he or she will receive detailed purchasing information on a DISH Network receiving system directly through Dominion at the lowest possible price.

Apart from the Dominion "Sky Angel" channels, for an optional monthly charge a sponsor can receive television programming from the DISH network. Or, a sponsor can continue to subscribe to his or her local cable system's programs and channels and only receive the Dominion "Sky Angel" package of Christian channels via the DBS 18-inch dish and receiver. The DBS receiver enables a person to quickly switch back and forth between the "Sky Angel" channels and the local cable channels.

The Dominion DBS Television System is comprised of two entities: Dominion Foundation, Inc., a not-for-profit corporation, and Dominion Video Satellite, Inc., a commercial corporation licensed by the Federal Communications Commission to own and operate DBS satellites.

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When "Sky Angel" moves to its permanent orbital location in the late 1997-98 time frame, in addition to Dominion's extended Christian programming a sponsor will be able to receive a basic package of approximately 15 family friendly cable-type channels for a low monthly subscription.

"We're very pleased to be a part of this Christ-centered, family friendly multi-channel television delivery system," Johnson said. "I don't think any evangelical Christian can find fault with Dominion's statement of faith."

That statement of faith reads: "We believe the Bible is the inspired and only infallible and authoritative written Word of God.

"We believe there is one God, eternally existent in three persons; God the Father, God the Son and God the Holy Spirit.

"We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, in His personal future return to this earth in power and glory to rule for a thousand years.

"We believe in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy and victorious life.

"We believe the only means of being cleansed from sin is through repentance and faith in the precious shed blood of Christ."

For more information on "Sky Angel," write: Dominion Foundation, Inc., P.O. Box 75329, Baltimore, MD 21275-5329.

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Arson fund disbursement to states nears \$700,000

By Herb Hollinger

**Baptist Press
11/8/96**

NASHVILLE, Tenn. (BP)--The Southern Baptist Convention's "Arson Fund" has distributed a total of nearly \$700,000 following the October distribution of \$35,948 to 17 states Nov. 5.

According to a spokesperson with the SBC Executive Committee, which receives funds from churches channeled primarily through state conventions, the distribution Nov. 5 brings the total to \$635,913 out of the "Arson Fund."

The "Arson Fund" assists African American churches victimized by arsonists. Like the four earlier distributions on July 3, Aug. 2, Sept. 5 and Oct. 4, the November distribution is based on a formula developed by the SBC Inter-Agency Council's Racial Reconciliation Task Force.

The "Arson Fund" was begun from an offering taken at the SBC annual meeting in New Orleans in June. That offering came at the request of then-SBC President Jim Henry, an Orlando, Fla., pastor, and initially raised \$282,000 in pledges and cash gifts. Most of the gifts since then have been from SBC-related churches wanting to assist in the rebuilding of the burned churches, according to Jack Wilkerson, SBC Executive Committee vice president of business and finance.

The November distribution went to: Alabama (8.5 percent), \$3,055; Arizona (1.1), \$395; Arkansas (7.5), \$2,696; California (1.1), \$395; Florida (3.2), \$1,150; Georgia (2.1), \$754; Louisiana (9.5), \$3,415; Mississippi (9.5), \$3,415; Missouri (2.1), \$754; North Carolina (8.5), \$3,055; Northwest (Oregon 1.1, Washington 1.1), \$790; Ohio (1.1), \$395; Oklahoma (1.1), \$395; South Carolina (18.1), \$6,506; Tennessee (8.5), \$3,055; Texas (13.8), \$4,960; and Virginia (2.1), \$754.

More than 90 African American churches, most in the Southeast, have burned in the last year and a half, primarily as a result of arsonists. SBC officials said the formula of distribution is based on an in-hand count of arson-related African American church fires in the state as a percentage of the total number of churches impacted nationally.

According to Richard Land, SBC Christian Life Commission president, the funds are sent to the state conventions which then have responsibility to determine the amount of assistance each church will need.

The Inter-Agency Council, composed of the chief executives of the 19 SBC entities, created the task force to seek the eradication of racism within the convention as outlined in the Racial Reconciliation Resolution adopted by messengers to the 1995 SBC annual meeting in Atlanta.

In addition to the monies, Southern Baptist construction crews are volunteering to rebuild the burned churches.

Donations to the SBC Arson Fund may be sent directly to state Baptist convention offices or the SBC Executive Committee, 901 Commerce St., Nashville, TN 37203.

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Kwok unanimous choice to lead Ohio convention

PARMA, Ohio (BP)--Jack Kwok has been elected executive director of the State Convention of Baptists in Ohio.

Kwok, 46, has been director of the Arkansas Baptist State Convention's department of cooperative ministries with National Baptists since 1988.

Kwok was unanimously elected by the Ohio convention's 50-member executive board Nov. 5 and presented to messengers at the convention's annual meeting in a reception the evening of Nov. 6. A former Ohio convention president, pastor Gray Frost of Youngstown, who had been scheduled to preach the closing sermon at the Nov. 5-7 annual meeting invited Kwok to preach in his place. The convention was held at Parma Baptist Church in the Cleveland suburb of Parma.

Kwok will succeed Orville H. Griffin, executive director the past four years. Kwok will join the convention staff Nov. 21 and work alongside Griffin until his Jan. 10 retirement. Griffin announced his retirement at last year's convention and a 15-member search committee was named by the executive board.

In his sermon, Kwok recounted when he and his wife, Kay, first met they shared a commitment to missions, and they regard the opportunity to serve in Ohio as a fulfillment of that call. Of Ohio's 11 million population, he cited home missions estimates placing the number of lost people at 7.5 million. In the metropolitan Cleveland area alone, there are more people than the state of Arkansas, he added.

Kwok issued a challenge to the convention, which currently encompasses more than 600 churches and missions, with 150,000 members, to expand their numbers to "1 million Southern Baptists in Ohio by the year 2020."

The Kwoks have two children, Jackie, 22, and Edward, 17.

A native of Batesville, Ark., Kwok was pastor of Indianhead Lake Baptist Church, North Little Rock, 1983-88, a congregation he had helped merge with another church, Unity Baptist. He also was a member of the Arkansas Baptist State Convention Board's executive board.

Previously, Kwok was pastor of First Baptist Church, Hickory White, Tenn., 1980-83, during which he was a member of the Tennessee Baptist Convention executive board; East Side Baptist Church, Mountain Home, Ark., 1976-80; Mallory Heights Baptist Church, Memphis, Tenn., 1969-76; and Northside Baptist Mission, Batesville, Ark., 1966-69.

Kwok earned Th.D. and M.Div. degrees from Mid-America Baptist Theological Seminary, Memphis, Tenn., in 1986 and 1978, respectively. In 1974, he earned a B.A. degree from Park College, Parkville, Mo.

Emil Turner, executive director of the Arkansas convention, commended Ohio Baptists on Kwok's selection, saying, "I am delighted that Jack has this opportunity of service and am confident that he will minister to Ohio Baptists effectively. Our prayers are with him."

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Reported by Will Pollard, Art Toalston and Trennis Henderson.

American slain in Moscow was U.S. Baptist church member

**Baptist Press
11/8/96**

MOSCOW (BP)--Paul Tatum, an American hotel entrepreneur in Moscow gunned down in the Russian capital Nov. 3, had been a member of an Oklahoma City-area church, Highland Park Baptist in Edmond, since 1970.

Tatum, 40, was a founding partner in a joint venture to run Moscow's Radisson Slavjanskaya Hotel, and he headed a company to lease office space in the hotel, according to a report in USA Today Nov. 4. The Radisson Slavjanskaya is where President Clinton and other officials often stay in Moscow.

A memorial service likely will be held later in November at Highland Park, where Tatum's parents also are members. Tatum had been of assistance to various Christian groups visiting Moscow, according to sources in Oklahoma.

"All he wanted to do was open up Russia to the West," a friend, Jeff Olson, 47, of Los Angeles, told USA Today. "He dreamed of helping the Russian people, of giving them jobs."

Tatum had moved to Moscow in 1989, helping open the hotel in 1991.

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Tatum was killed in a gangland-style hail of machine gun bullets at a metro station next to the hotel, despite being accompanied by two bodyguards, according to news reports. Most of the reports said there was a lone assailant.

Tatum had been in conflict for two years with Mafia-style operatives in Moscow over control of the hotel, reported Jack Kelley, a USA Today reporter in Moscow who had interviewed Tatum. The American's tussle with the Russian mafia also was noted in a news story in The Wall Street Journal and Oklahoma City's Daily Oklahoman, but not in two reports in The New York Times.

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Compiled by Art Toalston.

Baptists boosting education among Guatemala's K'ekchi'

By Ken Camp

**Baptist Press
11/8/96**

POCOLA, Guatemala (BP)--Thanksgiving will come a few days early for the K'ekchi' Indians in central Guatemala.

Up to 8,000 K'ekchi's are expected to gather in the village of Pocola, Nov. 22-24, to dedicate a new Baptist-built secondary and adult education facility.

Though the K'ekchi' will feast on turkey and beef at the celebration, it will be a rare treat for a people whose growth often is stunted due to lack of food, in an area where most agriculture is devoted to export products.

At the request of the Southern Baptist Foreign Mission Board, Texas Baptists are committing \$20,000 from their Thanksgiving offering for world hunger to help with costs incurred in building the 2,900-square-foot multipurpose facility in the Guatemalan district of Alto Verapaz, adjacent to Pocola's Jerusalem Baptist Church.

In addition to providing middle-school-level education for teenagers, the school also will improve the standard of living for the K'ekchi' by offering vocational training in farming for food production, carpentry, masonry, sewing and weaving. Instruction also will be provided in nutrition, cooking, sanitation and hygiene, as well as prenatal and postnatal care for mothers.

Weston Ware, associate director of the Texas Baptist Christian Life Commission, recently visited the building site, about four hours by mountainous roads north of Guatemala City, where he met with Southern Baptist missionary Mike Owen and K'ekchi' Baptists.

"There can be no question that this building will have great benefit both for the gospel and for the quality of social and economic life in Pocola," Ware said. "It represents the first major investment in middle-school education for the K'ekchi' Indians in the area."

Volunteers from an Alabama Baptist church worked alongside Guatemalan Baptists to build the facility. The project is being sponsored by the K'ekchi' Baptist Association, in cooperation with the Convention of Baptist Churches of Guatemala and the Guatemala Baptist Mission of the Foreign Mission Board.

The Guatemalan government is cooperating by providing some teachers, and a Guatemalan physician will donate his time to teach health courses.

The K'ekchi' Indians have their own language and culture, and of the 40 K'ekchi' churches in Guatemala, about 15 are in the area surrounding Pocola, Ware noted. There are about 100 local Baptist families, and anywhere from 350 to 500 people worship at Jerusalem Baptist Church on any given Sunday.

Thanks primarily to the efforts of two Wycliffe missionaries, Fran Eachus and Ruth Carlson, the K'ekchi' now have the entire Bible in their own language, and many are learning to read. The two women, who are now both in their 70s, have lived in the region since the beginning of evangelistic work among the K'ekchi' people about 30 years ago.

Ware termed the school for the K'ekchi' "a significant beachhead for sharing the gospel in Guatemala, where work with Indian tribes represents a significant part of the 30 percent or so of the population who call themselves evangelicals."

At Pocola's Jerusalem Baptist Church, Ware and Owen talked with Manuel Coc Maz, one of the original four members who started the church about 25 years ago, and other local believers.

"As we prayed over a refresco -- a soft drink -- and crackers, and as we shared together, it was almost like taking communion," Ware said. "It was a deeply moving, spiritual experience as the Indian brothers expressed thanks for Southern Baptists in the United States who were helping them extend the gospel to their own people."

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