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75-57

Isra 1: 4,000 years of
Struggle in a Holy Land

By Robert O'Brien

JERUSALEM (BP)--Her mother's tears, loosed by a numbing sense of panic she could not understand, puzzled and frightened the little girl.

Her father's response perplexed her no less. "Don't worry, dear," he would lovingly and painfully console his wife each morning, "they won't make soap out of you."

"But, Daddy," the five-year-old child would explain, "they don't make soap out of people!"

Each morning she and her family and others in the Hungarian Jewish ghetto would line up and march to town to wait for their captors to call the names of those who would disappear into Nazi extermination camps all over Europe. Each night, the family would return home, relieved for the agony of tomorrow.

The quest for survival consumed its potential victims. But six million of them, including 1.2 million children, didn't survive.

For those who did, survival brought its own special kind of agony. The little girl, now an adult with a family of her own, lives in Jerusalem, still haunted by the memories.

The holocaust of the 1940s, which massacred one of every three Jews then in the world, underlies a pain which penetrates deep into the psyche of the Jewish people--the most profound of the 4,000 years of tribulations the people of the Old Covenant have endured.

As a Christian traveler, steeped in Old Testament and versed on the demonic "efficiency" of Nazi extermination of the Jews, enters "Yad Vashem," a monument in Jerusalem on Mt. Zion to the martyrs of the holocaust, that sense of horror becomes real. It's something you can almost touch and taste.

In Yad Vashem's dark recesses, where visitors wear the yarmulke cap out of respect for the dead, 400 plaques, representing totally exterminated Jewish communities, line the walls in stark black and white. Other plaques call such names as Auschwitz, Buchenwald, Dachau, Treblinka, where history saw another shattering of the myth of man's innate goodness.

The mind at first refuses to absorb the import of Yad Vashem's macabre relics and then knows it must, as the little Hungarian girl eventually did. Displays include photos of emaciated children, remnants of Jewish ashes, items of mockery made from Torah scrolls, poison candy for children and bottles of "RFI."

"RFI." Initials for the German words: "Pure Jewish Fat." Soap.

Nearby stand the traditional sites of the Tomb of King David and of the Upper Room where Jesus Christ ate the "Seder Pesach" (Passover meal) with his disciples on the First Day of Unleavened Bread, the night before he died on the Cross at Golgotha.

Almost any discussion about the holocaust brings tears to the eyes of Jews, both young and old--from the beautiful, bright-eyed Jewish girl from New Jersey, whose joy for life is suddenly seared by excruciating pain, to the 80-year-old couple, living in Jerusalem, who fled Berlin 39 years ago and still sorrow over parents who died in extermination camps.

The same flood of consciousness penetrated a group of travelers during a Passover week visit there: Gentiles rooted in Christianity, a first century sect of Orthodox Judaism; followers of the Son of God, Jesus Christ, a Torah-believing, synagogue-attending Jew, whose teachings defy the authenticity of anti-semitism.

Special memories enveloped Donald T. McGregor, one American Christian accompanying six other journalists on a six-day tour of Israel sponsored by the Israel Ministry of Tourism and El Al Israel Airlines.

McGregor, associate editor of the Baptist Record, state publication of Southern Baptists in Mississippi, spent part of World War II in a German prison camp.

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From behind barbed wire enclosures, McGregor and other American soldiers watched unbelievably as prison guards herded emaciated Jewish prisoners into a soup line each day.

"When the soup ran out, the guards would beat them away with rubber hoses, all the way back to their enclosures," McGregor recalls, visibly shaken by the memory.

The common bond of the Jewish people--fused tighter than ever by that holocaust and by prior generations of persecution and of dispersal and return from the land of the biblical Children of Israel--must be understood to grasp the tenacity with which modern Israelis and Jews everywhere cling to their Middle Eastern foothold.

That common bond--and a spiritual bond which runs deep between Christian and Jew--became even more apparent when the group, on the first night in Israel, participated in a Seder Pesach conducted in four languages: Hebrew, English, German and French.

That night set the mood for a visit, which reached from the foot of Golan Heights overlooking the Sea of Galilee to St. Catherine's Monastery at Mt. Sinai deep in the Sinai Desert where the Children of Israel wandered for 40 years.

It included walking the "Via Dolorosa"--Christ's "way of pain" to the Cross--on Good Friday and worship on Easter Sunday morning in the Garden Tomb, where Christ arose, and at Jerusalem Baptist Church, run by Southern Baptist representatives of Israel Baptist Mission.

At the Seder Pesach, the bitter herbs, wine, unleavened bread, mixture of languages and solemn rituals were strange to the eye, the touch, the taste, the ear.

But the strangeness melted into a profound sense of worship as Jews from all over the world gathered with Christians in modern Jerusalem and praised God in a ceremony as ancient in what it portrays as the Exodus of the Children of Israel from Egyptian bondage.

The Seder service, recited from the "Hagada," spoke of the roots of God's promise to love man and save him by faith, as he did Abraham. And, to the Christian, it symbolized what Christ did on the first night of Passover before he died and was resurrected.

Christ, too, a practicing Jew from childhood, must certainly have recalled memories of God's deliverance of the Jews from Egypt and his act of love in sparing their first born from death when they placed lamb's blood on their doorposts.

But Christ, whom his followers accept as the Messiah, identified the bread and wine as his body and blood. The blood of the Passover lamb became the blood that Christ--the Lamb of God--shed on the Cross the next day in fulfillment of Old Testament prophecy.

At that point, Judaism and its offspring, Christianity, diverge in belief. For the Christian, celebrating Easter week in remembrance of the death, burial and resurrection of the Messiah while the Jews observe Passover, one passage from the Hagada speaks poignantly:

"May the All-merciful privilege us to witness the Days of the Messiah and the Life of the world to come. A tower of salvation is He to His king; and showeth mercy to His anointed to David and to his seed forevermore."

As the Seder Pesach progressed, a plea to God, which the Jews have made for generations before the modern Israeli state came into being in 1948, gave another clue to the magnetic attraction of the holy city --Jerusalem.

"Be merciful, O Lord, our God, to Israel, Thy people; to Jerusalem, Thy city; to Zion, the abode of Thy glory; to Thine altar and Thy temple.

"And rebuild Jerusalem, the holy city, speedily in our days. Bring us thither, to rejoice in its restoration and enjoy its fruit and be sated with its bounties . . ."

And the worship ends: "NEXT YEAR--IN JERUSALEM REBUILT."

During that unusual evening another clue emerged, which may point to the only answer to the tensions which grip Arab and Jew as Kissinger's shuttle diplomacy has failed and the ever-present frictions mount again.

Commenting on the 10 terrible plagues, including death of the first-born, which God inflicted on the stiff-necked Egyptian Pharaoh and his people, a rabbi leading the Seder noted that the Children of Israel must have rejoiced over the plagues.

"But God said, 'No!'" the rabbi elaborated with emphasis. "'You must not rejoice over the suffering of any of my creatures!'"

That rabbi, who earlier in the service drew good natured laughter when his tongue slipped and substituted "Arab" for "Egyptian," powerfully, maybe without realizing it, crystallized a point worth pondering.

God loves Jews and Arabs, both descendants of Abraham and both with roots generations deep in that land, as they vie over this political ramification and that one, this retaliatory strike and that one, this boundary and that one.

While God's people--Jew and Gentile--struggle, and properly so, to establish peace and justice in earthly kingdoms, his plan, as the Bible prophesies, moves toward completion. When that time comes, tomorrow or a thousand years from tomorrow, his sense of peace and justice will prevail.

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**Baptist Missionaries Escape
As Communists Take Danang**

By William T. Roberson
Southern Baptist Missionary to Vietnam

SAIGON (BP)--Two Southern Baptist missionaries in South Vietnam barely escaped capture by Communist military forces Easter weekend while assisting refugees in the Danang area.

Missionaries Robert C. Davis Jr. and Gene V. Tunnell were evacuated from Danang, along with 6,500 other refugees, on the American freighter, Pioneer Contender, only a few hours before the city fell to Communist control.

Davis, stationed in Hue until the city fell the week before, had sent his wife and daughter to Saigon only a few days previously. Tunnell, director of Baptist social ministries in Vietnam, arrived on Wednesday, March 26, to help Davis find a way to evacuate the refugees from the embattled area.

The two missionaries were whisked away in a small, fiber-glass boat from the swiftly tightening ring of North Vietnamese military forces which were encircling Danang on Good Friday, March 28.

The sound of heavy artillery echoed against the nearby mountains which surround the city as the missionaries slipped down the Danang River under the cover of a heavy, early morning fog to board the waiting freighter.

The crisis and catastrophe which suddenly gripped the Danang area paralyzed the Vietnamese people and demoralized the South Vietnamese military forces.

The city was lost and all evacuation plans were frustrated even before Communist troops entered the city because of the mass hysteria which gripped the entire area.

The presence of hundreds of thousands of Hue refugees, who had poured through the single mountain pass just north of the city during the pre-Easter season, complicated evacuation plans.

Almost suddenly the refugees and the Danang populace were caught up in a mob spirit which prevented rescue planes from landing at the airport and an orderly evacuation by sea. Only the sea offered any hope of fleeing during those last days.

Thousands rushed to the shores, crowded upon all the piers, or set sail upon the river and bay upon anything that would float. Most of those who loosed themselves from the shore upon the choppy waters did so to meet ships that never came. Many drifted into open sea without food or water to meet agonized and certain death.

The American consulate at Danang advised the missionaries to prepare for immediate evacuation, along with an aggregate of foreigners from many different countries and a sizable corp of Vietnamese nationals who were employed by the American government.

Though there were plans for a hasty evacuation, the exodus was not accomplished until about 36 hours later, the evening of Good Friday. The long hours of waiting were maddening and debilitating, especially when everyone knew that at any moment the Communist forces might encircle them.

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The missionaries, along with the official American community, all boarded the ship by noon, but plans called for taking aboard approximately three or four thousand more refugees in the harbor before the freighter could set sail for Camranh, the port of disembarkation.

A large barge, described by missionary Tunnell as a floating football field, appeared as if from nowhere alongside the freighter. The barge, weighted down with a mass of people and their belongings, resembled a floating rock festival.

The refugees' face revealed anguish and terror.

After rescuers spent five tedious hours loading the refugees on the sea-going vessel, the barge took on the appearance of a demolished village which had been struck by a hurricane. Baskets, animals, motorbikes, television sets and a wide assortment of other personal belongings were scattered in crazy patterns upon its deck.

Night fell upon the harbor before the freighter was safe at sea. Not until noon the next day did the rescue ship reach Camranh, 150 miles down the coast. There was no food aboard, only enough water for all.

By midafternoon on Saturday, the day before Easter, the refugees hastily disembarked to an uncertain new home.

Meanwhile, the families of the missionaries, along with other mission personnel, anxiously awaited in Saigon any word of evacuation. The days of no news worried those who waited though they went about their work praying that all was well and that the missionaries would soon return to Saigon.

Priscilla Tunnell, Gene's wife led her final rehearsal of Peterson's Easter cantata, which was to be presented on Easter evening at Saigon's Trinity Baptist Church. Gene was scheduled to sing the baritone solo.

Only hope and a hint of evacuation enabled the choir to prepare for their presentation the following day.

The dramatic evacuation climaxed when the two exhausted missionaries, Davis and Tunnel, arrived in Saigon late on Saturday in time for a welcomed evening meal. There was much rejoicing and praising of God.

Gene Tunnell sang his solo part in the Easter cantata on Easter evening.

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Home Mission Board Meeting
Reflects Bright Economics

Baptist Press
4/11/75

ATLANTA (BP)--Lauding Southern Baptists for their commitment to missions support, Arthur B. Rutledge told Southern Baptist Home Mission Board directors that first reports on the 1975 Annie Armstrong Easter Offering for home missions are up almost 50 per cent and the SBC's Cooperative Program unified budget has shown an 8.41 per cent increase for the first six months of the fiscal year.

Rutledge, the board's executive director-treasurer, told the April meeting of the executive committee of the directors that it was too early to indicate a trend, but that initial receipts for the Annie Armstrong offering through April 10 had totaled \$374,000, compared with \$248,000 to date a year ago.

Goal for the 1975 offering is \$8.5 million. Southern Baptists contributed some \$8.3 million in 1974, an all-time record for the annual offering for home missions which provides almost half of the board's operating budget. Most of the other half comes from the Cooperative Program.

"During these difficult months in the economy these reports are extremely encouraging," Rutledge said.

He said he considered the giving during the last few months "remarkable" in light of economic trends.

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"I didn't expect it to be this good," he said. "I think it says something about our people and their commitment to missions and their support of the Lord's work."

In another economic bright spot, the directors' church loans committee announced partial lifting a moratorium on the processing of new loan applications "since the economy has stabilized somewhat." The moratorium was imposed last October "until such time as the economy stabilized."

New loans will now be considered for amounts not exceeding \$125,000 instead of the usual \$175,000, and emphasis will be given to processing loans to churches in the newer state conventions.

Only cloud in the otherwise bright economic picture was the necessity of a special grant of \$5,000 to the Baptist State Convention of Michigan to help meet obligations in the face of a sharp decline in receipts. The state has been hard hit by the decline in the automobile industry.

In other action the directors approved the employment of three new staff members and the appointments of five missionaries, 19 missionary associates and 21 US-2 missionaries.

The staff members are James W. Nelson, director of the division of missions in the New Mexico Baptist Convention, to serve as director of the department of rural-urban missions in the division of associational missions; Roy Edgemon, missionary to Japan, to be director of evangelism development; and E. Carlisle Driggers, pastor of Calvary Baptist Church, Morgantown, W. Va., to be associate director of the department of cooperative ministries with National Baptists.

Missionaries appointed were Mrs. Jerry Baker who will serve with her husband as missionary to the deaf in California; Mr. and Mrs. Thomas A. Storrie, who will serve as missionaries to the deaf in Florida; and Mr. and Mrs. Tjoen An Thio, natives of Indonesia, shifted from missionary associate status to work among Indonesians in San Francisco.

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Home Mission Board Names 5 Missionaries; 19 Associates

ATLANTA (BP)--Five missionaries and 19 missionary associates were named here by Southern Baptist Home Mission Board directors at their April meeting.

Career missionaries named were Mrs. Jerry Baker, missionary to the deaf in California; Mr. and Mrs. Thomas A. Storrie, missionaries to the deaf in Florida; and Mr. and Mrs. Tjoen An Thio, missionaries to Indonesians in San Francisco.

Mrs. Baker, a native of Austria, is a graduate of Mary College, Bismarck, N. Dak., and Golden Gate Baptist Theological Seminary, where she received a master of religious education degree.

The Storries recently graduated from New Orleans Baptist Theological Seminary where he received a master of divinity degree and she a master of religious education degree. He is a native of Tucumcari, N. Mex., and a graduate of Eastern New Mexico University, and she is a native of Cincinnati, Ohio, and a graduate of Cumberland College.

The Thios, shifted from missionary associate status, are both natives of Indonesia and received their earlier education there. He holds master of religious education, master of divinity and master of church music degrees from Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and has served as pastor in Indonesia and the United States. She was a teacher in Indonesia.

Missionary associates appointed included workers for language missions among Polish, Arabic, Chinese, Korean and Spanish language peoples and for church extension, evangelism field ministries and student internships for Christian social ministries.

Appointed to work with the Polish are Mr. and Mrs. Thomas C. Adams who will work in Erie, Pa., and Mr. and Mrs. Marian Szajner in Scranton, Pa.

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Mr. and Mrs. Elias Assi of Naperville, Ill., were appointed to work with Arabs in Los Angeles.

Mr. and Mrs. Yong Pill Cho, students at Linda Vista Bible College and Seminary, were appointed missionary associates/students to work with the Chinese in San Francisco.

Mr. and Mrs. H.M. Kim were appointed missionary associates to work with Koreans in Elmhurst, N.Y.

Appointed to work with Spanish-speaking congregations were Mr. and Mrs. Israel Rodriguez in San Benito, Tex., and Mr. and Mrs. Santos Martinez Jr., students at Southwestern Baptist Theological Seminary, Fort Worth, who will work in Arlington, Tex.

Associates appointed for work in church extension were Mr. and Mrs. William Glen Irwin Jr., as pastoral missionaries in Edwards, Colo.

Rodney C. Minor of Avondale Estates, Ga., was appointed a missionary associate for field ministries in evangelism. He will work with Barry St. Clair in the evangelism section's Reach Out ministry.

Christian social ministries appointees were Jimmy Stansell and John Turrittin, both students at New Orleans Baptist Theological Seminary, who will work at Friendship House, the Baptist Center operated by the Home Mission Board in the Crescent City.

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Home Mission Board
Names Three To Staff

Baptist Press
4/11/75

ATLANTA (BP)--Three new staff members in evangelism, associational missions and cooperative ministries with National (black) Baptists were elected by Southern Baptist Home Mission Board directors here.

James W. Nelson will become director of the department of rural-urban missions in the division of associational missions; Roy Edgemon, director of evangelism planning consultation in the evangelism section's department of evangelism development; and E. Carlisle Driggers, associate director of the department of cooperative ministries with National Baptists in the missions section's division of missions ministries.

Nelson, director of the division of missions for the Baptist Convention of New Mexico since 1971, formerly was missionary to the Indians on Navaho reservations in New Mexico from 1964 to 1971. He has served as pastor of churches in Alabama and Mississippi and as pastor of Chagres River Baptist Church in the Canal Zone.

He is a native of Alabama and a graduate of Samford University and New Orleans Baptist Theological Seminary where he received a bachelor of divinity degree.

Edgemon, a foreign missionary since 1968, is a native of Wichita Falls, Tex., and is a graduate of Midwestern University, Southwestern Baptist Theological Seminary, where he earned a bachelor of divinity degree, and Luther Rice Seminary where he received a doctor of theology degree.

He served pastorates in Wichita Falls, Throckmorton, Seminole and Odessa, Tex., before appointment by the Foreign Mission Board in 1968. He served in Okinawa before moving to Tokyo in 1971.

Driggers has been pastor of Calvary Baptist Church, Morgantown, W. Va., since 1971. A native of Hartsville, S.C., he is a graduate of Mars Hill College, Carson-Newman College, Southern Baptist Theological Seminary, where he earned master of divinity and master of religious education degrees. He is a candidate for a doctor of ministry degree from Pittsburgh Theological Seminary.

He has been pastor of churches in East View and Louisville, Ky., minister of education at First Baptist Church, Birmingham, 1969-70; and associate pastor of Baptist Church of the Covenant, Birmingham, 1970-71.

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21 US-2ers Appointed
By Home Mission Board

ATLANTA (BP)--The Southern Baptist Home Mission Board has appointed US-2 missionaries to serve in 14 states over the next two years in student work, Baptist centers, resort missions, seamen's ministries, language missions and assistance to local churches.

The US-2 program is for college graduates under 26. Appointments are for two years. They are:

Jeffrey Charles Ashton of Illinois, a graduate of the University of Nevada at Las Vegas, to do student work at University of Nevada, Las Vegas; Mary Sue Dayton, Lawton, Okla., Oklahoma College of Liberal Arts, to work in Neighborhood Center, Albuquerque, N. Mex.; Donald F. Dillard, Duncanville, Tex., University of Texas, to be director of community ministries, Mobile, Ala.; Patrick K. Greene, Athens, Ohio, Ohio University, to do student work in Corvallis, Ore.; Susan Diane Griffin, Raleigh, N. C.; Florida State University, to work at Baptist Center, Cincinnati, Ohio.

Also, Carl Henry Hilburn, Stone Mountain, Ga., University of North Carolina at Chapel Hill, seamen's ministry in Mobile, Ala.; Randy Glen Hurst, Phoenix, Ariz., Grand Canyon College, to do resort work in Gatlinburg, Tenn.; Charles Bruce Johnson, Blytheville, Ark., North Texas State University, to do resort work in Jacksonville, Fla.; Larry Edwin Jones, Birmingham, Ala.; Samford University, to do student work at Cumberland College, Williamsburg, Ky.; Gloria Jean Mattson, Nolanville, Tex.; Mary Hardin Baylor College to work with Spanish-speaking people in Rockwell Baptist Church, Chicago.

Also, Stephen Dunlap Murphy, Needham, Mass., and Mrs. Stephen D. Murphy, Dallas, Tex., both graduates of Baylor University, to do resort and student work in Honolulu, Hawaii; Gladys Marian Osborne, Leaksville, N. C.; Wake Forest University, to do student work in Potsdam, N. Y.; Larry Allen Pumpelly, Dayton, Ohio, Ohio State University, to work with Worthington Baptist Church, Worthing, Ohio; Joseph Edward Rhodes, Hayti, Mo., and Mrs. Joseph Edward Rhodes, Concord, Calif., both graduates of California Baptist College, to work with Eskimos at Ekwok, Alaska.

Also, Ronald Orville Tyson, Jacksonville, N. C., Howard Payne University, and Mrs. Ronald Tyson, Alamogordo, N. Mex., New Mexico State University, both to do student work in Long Beach, Calif.; Brent Charles Williams, St. Louis, Mo.; Southwest (Mo.) Baptist College, to do seamen's ministries in Ft. Lauderdale, Fla.; Eugene M. Easterling III, Columbia, S. C., Gardner-Webb College, and Mrs. Eugene M. Easterling III, Greer, S. C., North Greenville College, to work at First Baptist Church Chapel, Columbia, Miss.

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RPRC Confers Annual,
National Media Awards

Baptist Press
4/11/75

WASHINGTON (BP)--Five awards of merit and three special citations were conferred on print and broadcast media here by the Religious Public Relations Council (RPRC), national, interfaith organization of Protestant, Catholic and Jewish communicators.

Additionally, five media representatives were cited as fellows of the RPRC, during the council's national annual meeting here, for outstanding efforts in religious communication.

Awards of merit for outstanding contributions in relating religious values went to the Houston Chronicle; the CBS Television network; WNBC-TV, New York City; the Rochester (Minn.) Post Bulletin; WSM-TV, Nashville, Tenn.; and FFWB Radio, Los Angeles, an affiliate of the Westinghouse Broadcasting Company.

Named fellows were Louis A. Moore, religion editor of the Houston Chronicle; Russell Barber, producer and host of a WNBC-TV program, "The First Estate--Religion in Review;" Teddy Bart, host of WSM-TV's Noon Show; and Brian Bastien, religion editor for FFWB Radio.

Also named a fellow was Ms. Lillian Block, managing editor of Religious News Service (RNS), an international, interfaith news service operated out of New York City. RNS won a special citation for "continuing attention to thorough, accurate and professional reporting" of religion.

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Two other special citations went to Fred Rogers, producer and host of Misterogers' Neighborhood, a public television program for children, ages 4-8, for its emphasis on "values in keeping with those generally accepted among most religions," and to Denny Griswold, editor and founder of Public Relations News.

Ms. Griswold was cited for 30 years service to the public relations profession and for her "creative leadership in providing a positive public relations image throughout business industry, education and religion."

Moore and the Houston Chronicle were cited for outstanding religion coverage; FFWB and Bastien, previously named a fellow of RPRC, for coverage of religious news as a part of general news coverage; and CBS-TV for Marshall Efron's program, "Illustrated, Simplified and Painless Sunday School," a network children's program produced by Ted Holmes.

WSM-TV and Bart, who also hosts programs on WSM Radio, were cited for Bart's interviews with pastors on his show, Monday through Friday. The program was cited for its entertainment format, for not being "ghettoized" concerning religion and for "unifying, enlightening and rendering hope and offering the viewpoint on contemporary issues from a theological background that is meaningful and realistic in terms of religious life."

WNBC-TV and Barber drew commendation for the program, "The First Estate--Religion in Review," which highlighted the multi-faceted aspects of religious faith in a "relevant and meaningful way."

The Rochester Post Bulletin, edited by Charles Withers, was cited for its contributions to the total life of the Rochester community.

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Board Elects Brasington To South America Post

COLUMBIA, S.C. (BP)--The Southern Baptist Foreign Mission Board, meeting here, named J. Bryan Brasington to its newly created administrative post of area secretary for Western South America, effective June 1.

South America, previously one administrative area, was divided Jan. 1, 1975.

Brasington, missionary to South America since 1955 and field representative for northern Spanish-speaking South America since 1970, will oversee the board's mission work in Venezuela, Colombia, Ecuador, Peru and Chile. He and his wife have resided in Cali, Colombia.

Since 1968, Frank E. Means has been administrative head of the board's work in all of South America. For almost 14 years before that, Means was responsible for all of Latin America, until the creation of an administrative area for Middle America and the Caribbean. Means will retain responsibility for Eastern South America and will continue working with both areas until Brasington begins his new assignment.

As field representative, Brasington has served as a liaison between the Foreign Mission Board and missionaries in Colombia, Ecuador, Peru and Venezuela.

Appointed by the Foreign Mission Board in 1955, the Brasingtons studied language for a year in San Jose, Costa Rica, before moving to Peru.

Before Brasington was elected field representative in 1970, he and his wife worked with university students in Lima, Peru. In addition he supervised the Baptist Book Store and ministered to an English-speaking congregation. Previously they both taught at the Baptist Theological Institute of Peru, opened in Lima in 1959 and relocated in Trujillo in 1965.

Brasington did general evangelism work in Lima and Arequipa until the theological institute opened. For a time he had charge of Baptist radio evangelism in Peru. Mrs. Brasington edited the Peruvian Baptist newspaper during part of this time.

Prior to missionary appointment, he was pastor of churches in Florida and Indiana. She was secretary for First Baptist Church, De Land, Fla., and youth and education director for First Baptist Church, Quincy, Fla. He also served in the U.S. Merchant Marines for nearly three years during and following World War II.

A native of Heath Springs, S.C., he attended Clemson (S.C.) College (now University) and was graduated from Stetson University, De Land, with the bachelor of arts degree and from Southern Baptist Theological Seminary, Louisville, Ky., with the bachelor of divinity degree. He played football and two years of professional baseball. Mrs. Brasington is the former Victoria Young of Gainesville, Fla. She was graduated from Stetson University with the bachelor of arts degree and studied at Woman's Missionary Union Training School, Louisville.

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