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'Statistics Have Names';  
San Antonians in Guatemala

By Dan Martin

GUALAN, Guatemala (BP)--The twin boys were only 40 days old when their mother brought them into the medical clinic here.

One of the tiny babies was nearly dead. His narrow chest heaved irregularly as he struggled to draw breath into his pneumonia-clogged lungs.

His brother also was very sick but was able to sound a fragile cry to protest as two San Antonio, Tex., doctors began their examination.

The little boys are indirect victims of the Feb. 4 earthquake which shook Guatemala, taking 22,600 lives, injuring thousands more and leaving more than a million people homeless.

They are among the faces, forms and fragile cries of suffering that make up the statistics. These statistics have names: Julio Cesar Gutierrez Pena and Mario Enriquez Gutierrez Pena. Their sickness resulted from cool nights, exposure and improper nutrition.

Their mother, Elfa Pena, brought the sick babies 30 kilometers down a twisting dirt mountain road. She came from the village of Municipio la Union--to see the "medicos Norteamericanos."

The medical team--three doctors and two nurses--came to Gualan as part of a 35-member work group from Trinity Baptist Church of San Antonio after Southern Baptist missionary Chester Cadwallader Jr. called attention to the Eastern Guatemala city's plight.

"Gualan was mentioned on the radio as one of the cities which had not received any aid...It had been neglected," said Dr. Jay Bearden, an internal medicine specialist and U.S. Air Force doctor at Wofford Hall in San Antonio.

Bearden went to Gualan in early February to make preparations for the team. There, he met Dr. Amilcar Acevedo Sigui, a Guatemalan Public Health Service physician who cares for the health of 26,000 people, across an area 10 miles broad and 10 miles long.

Of its 9,000 people, Gualan suffered 93 dead, some 300 or 400 injured and about 50 percent homeless. The city is 150 kilometers west of Guatemala City in Zacapa State and is on the fault line shaken by the earthquake.

When the San Antonio medical team arrived here Feb. 29, they brought about 2,000 pounds of medical supplies, including laboratory materials, antibiotics, suture materials, to rubber gloves.

"We didn't see any direct trauma from the earthquake," Bearden said. "That had long since been set, sutured or taken care of. What we saw was the sequelae (after effects) caused by people sleeping in the streets or in tent villages, plus the low temperatures.

Dr. Ross Lawler, a family medicine specialist and an instructor at the University of Texas Medical School in San Antonio, said, "The most important thing we did was take the load off Dr. Amilcar, give him time to restore the sanitation and to start an organized program of trying to elevate the peoples' health."

Drs. Bearden, Lawler and Chuck Brearly, an internist also stationed at Wofford Hall, were assisted by nurses Mike Smith, an instructor in the Allied Health School at Brooks Army Medical Center, and Al Funderburg, a pediatrics nurse at Lutheran Hospital, both in San Antonio.

Two other San Antonio doctors, both stationed at Wofford Hall, worked in the regional hospital in Zacapa, primarily teaching doctors there methods and procedures to orthopedic surgery. Dr. Richard Preator is chief of orthopedic medicine at the Air Force Hospital, and James Buchanan is an Air Force surgeon on the hospital staff.

"We were satisfied with what we were able to do," Bearden said. "There's a real need among the people here. There's always a need, and it's perhaps a little greater in the wake of the earthquake. We didn't see a lot of major illness but were able to do something to make their lot a little easier."

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The medical team saw 290 patients in their four-and-a-half day stay in Gualan.

"We probably only made a real life or death difference in the lives of five or six people," Lawler said. Among them were Mrs. Pena's twin boys. The doctors, assisted by medical students from Guatemala City, stayed up most of one night attending to the twins. The students constructed a humidifier from a cardboard box, a length of garden hose, a sheet of plastic, a mop handle, teakettle and a two-burner hotplate. The sickest baby was placed inside the makeshift humidifier.

"I think there is a good chance he would have died," Bearden said, "With the other, it's harder to say. He was a very sick little baby, too."

The Trinity teams' trip was planned before the Feb. 4 earthquake. It was initiated by Cadwallader, who spent 24 years as a missionary in Guatemala and six months ago accepted reassignment in El Salvador. Initially, the teams were to go to El Salvador but were diverted to the stricken Gualan, Guatemala.

The Trinity group was broken into three other teams—a dental team, a Bible school team and a construction team. The dental team was headed by Dr. Bill Thornton, an oral surgeon from San Antonio. It worked in conjunction with the Bible school team, headed by Ninfa Tovar, also of San Antonio.

The team worked three days in the 1,500 population village of El Coco, on the Guatemala-El Salvador Border. Thornton worked in a clinic adjacent to the (about) 125-member Mt. Moria Templo Baptist Church, seeing some 50 patients, many with advanced dental problems. The Bible school team ministered to children and adults who clustered around.

While the dental, Bible school and medical teams were out, the construction team, headed by Jack Satterfield, of San Antonio, erected a pre-fabricated concrete building on the Opico Baptist Assembly grounds about 30 kilometers from El Salvador's capital city, San Salvador.

Ben Freeman, minister of activities at Trinity Baptist Church, coordinated the trip and accompanied each of the teams on separate days, surveying the entire project.

"I'm very satisfied with our effort. I have a complete peace about it...I feel we were to come and have done what was intended," he said.

"There are not enough thank yous to tell you how much we appreciate what you have done. We are very glad you came to our country to share with us," said Miguel Alcantara, executive secretary of the El Salvador Baptist Association (Convention).

Alcantara said a simultaneous revival held in El Salvador in early January, featured Southern Baptist ministers from Lubbock, Tex., and other pastors from Mexico and Guatemala.

"Before the revival he had 3,300 members in our churches," Alcantara said. "The revival won 3,925 new believers to Jesus Christ."

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(BP) Photos will be mailed to Baptist state papers.

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Education A Key to Lasting  
Christian Work in Togo

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By Larry Jerden  
Adapted for Baptist Press

LOMÉ, Togo (BP)--In Togo, a sliver of a country that protrudes 300 miles north from the southern coast of West Africa, the education of new Christians has become a pressing priority.

After 12 years as a Southern Baptist mission field, the Christian educational thrust in Togo has developed into three programs: a correspondence school now enrolling about 250 students; a residential pastors' school in Lomé, the nation's capital; and the newest program, Theological Education by Extension (TEE).

The latter two, headquartered in Lomé, are designed to serve not only Togo but all of franco-phone (French-speaking) Africa.

Clayton Bond, who began SBC work in Togo when he moved there from Ghana in 1964, is "fairly optimistic about the future of missions" in Togo, "but our goal is to leave work here even if we have to leave. We hope TEE and the Bible Way Correspondence School will make lasting impressions," he said.

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Baptists' desire to establish a lasting work in francophone Africa is just one reason why TEE is fast becoming one of the Togo Mission's top priorities. TEE gives both pastors and laymen the basic theological education they need in the context of their own culture.

Tom Marlowe, one of the missionaries in Lomé working with TEE, explained: "What we needed was a program of theological study reflecting evangelism and church development-- one suited to each student's background and his future ministry."

TEE does both, Marlowe said. Originated by Presbyterians in Guatemala as a means of teaching seminary students to better fill the need for pastors, it is now being adopted by Baptists in West Africa.

"The Association of Evangelicals of Africa and Madagascar (AEAM) is producing programmed texts for Africa published by the Evangelical Publishing House in Kenya," Marlowe explained.

"For Baptist TEE work in the Caribbean, the Spanish Baptist Publishing House in El Paso publishes the materials.

"In adapting materials and educational approaches from one country to another, much more than language must be taken into account. The differences involve cultural and historical differences going back hundreds of years," he said.

"This country is 80 percent animist," Bond mentioned. "There's no background in Christianity as in East Africa, so we aren't experiencing sweeping movements to Christianity."

Even so, he indicated, it's easier to get initial response to the gospel than it is to bring the new converts to mature faith.

"We may have 60 professions of faith, but only about 10 percent will follow up," he said, "and we try very hard for follow-up."

Bill Bullington, principal of the Pastors' School in Lomé, said many students at the school, come with a background of fetishism and have some real questions about it. "They run up against it in the villages," he explained. "They understand that the power of God and the gospel supersedes all other power, but they also feel the reality of the power of evil."

As a result, the TEE course is designed to give a strong dose of "basic Christianity" to students who are not highly educated.

Regional centers are set up in various villages and cities. Instructors teach the courses, mixed with field work, one or two days a week. One such center opened in Lomé last fall.

In the Togo curriculum, which serves all francophone Africa, the primary TEE plan has 36 courses for pastors and 26 for laymen, with subjects including nine Bible courses, homiletics, prayer, church history, the Christian experience, the Christian home, Christian education, worship, sects and cults, and pastoral work.

The first level course is non-residential, while the second level may be non-residential or a combination of residential and non-residential work. The last two levels are a combination.

One of the program's strongest advantages, especially for West African culture, is that it does not dislocate students but allows the secularly-employed pastor to keep supporting himself and his family, while studying and ministering to his village.

"The economy will not support a full-time pastor in every church," Bond explained. "We will have to depend on lay leadership. The majority will never be ordained pastors. One of the hopeful things we see is educating them through TEE."

Another advantage to TEE for the francophone countries is that it fills a gap between the Bible Way correspondence school and the residential Pastors' School in Lomé.

The Bonds, who operate the correspondence school in both English and French, said their work is largely an outreach tool to contact non-churchgoers.

"When we go into an evangelistic campaign, we enroll as many as possible in Bible Way," Bond said. "Usually when one person in an area finds out about it, he tells others. Last week a man who would not come to church took the Bible course. The next day he made a profession of faith in Jesus Christ.

"One boys' reform school has a group of 15 enrolled and we have about 250 enrolled right now."

Another effort that blends with TEE is that of the Morris Pruitts. Working out of Sokode, a little more than halfway "upcountry" from Lomé, the Pruitts are working with five congregations.

Pruitt has started a leadership training program "at a level lower than TEE," Bond reported, "but he will probably upgrade it to TEE."

If Bible Way and the Pruitts' training program blend with TEE at one end of the spectrum, the pastors' School takes over where TEE leaves off.

Begun as a part-time program in 1969, the school, located near the Lome airport, graduated its first class of five students in 1973. Under a new program for all francophone Africa, students will get one year of TEE, then two years at the Lomé campus.

Bullington, the only principal the school has ever had, is enthusiastic about TEE.

"We won't have as large a student body with TEE as we did without it," he said, "but we will have a higher quality of student and they will be students who will go on to the pastorate."

While the academic level of the Pastors School is a notch higher than TEE, the emphasis on field work remains the same.

"Midweek and weekend ministry is an integral part of the education," Bullington said. "In field service they go out every weekend, sometimes Wednesday evening. They keep a ministry log with their sermon topics, how they feel, response. It is one of the most effective tools in developing a minister."

Southern Baptist work in Togo, as in several of the other francophone countries, Bond said, was preceded by churches organized by Yoruba traders from Nigeria.

As business took Yoruba families away from Baptist work in their native land, they started churches in Dahomey, Togo, Ivory Coast and Upper Volta.

"The Yoruba were here 35 years before we came," Bond said. "They opened the door for us."

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Adapted from the May 1976 issue of World Mission Journal  
(BP) Photo mailed to Baptist state papers.

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Southern Baptists Lead  
Contributors to the ABS

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NEW YORK(BP)--For the 12th consecutive year, the Southern Baptist Convention has led the list of more than 75 denominations which contribute annually to the work of the American Bible Society (ABS).

Gifts received from Southern Baptist churches totaled \$238,554.11 in 1975, accounting for 16 percent of the total \$1,453,920 received from churches in the last year. Missouri Synod Lutherans ranked second with \$161,401, and United Methodists third, with \$132,592. No other group gave \$100,000 or more.

Over \$200,000 of the amount received from Southern Baptists came from local churches who included ABS in their budgets or took up special offerings on Bible Sunday.

Total Southern Baptist support in 1975, however, dropped from the all-time record Southern Baptists set in 1974, when their contributions totaled \$254,803.

Southern Baptist gifts helped finance Bible Society translation, publication, and distribution both in the United States and in 150 countries and territories abroad. Millions of ABS Scriptures were channeled into Baptist foreign mission work and Baptist work in the United States.

Of the more than 8.5 million customized Scriptures ABS published for denominations in 1975, 2,259,000 were produced for Southern Baptist churches and agencies. In recent years ABS has published special Scripture editions for use by Southern Baptists in the January Bible Study.

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