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Passover, Easter Same Day in
Rare Meeting of Traditions

By Wilmer C. Fields

JERUSALEM (BP)--In a coincidence of calendars, two of the great annual festivals of faith, Passover and Easter, will be observed worldwide on the same day this year, April 19th.

These special days of remembrance will have their sharpest focus in the Holy City, a place venerated by Jews, Christians and Muslims.

Christians refer to this year as 1981 AD, Anno Domini, "the year of our Lord." Jews refer to it as 1981 CE, "Common Era." On the Jewish calendar this is the year 5741. It is 1369 on the Muslim calendar.

Passover commemorates the Exodus from Egypt and the deliverance of the Israelites from oppression. Under the leadership of Moses, this event began the process of forging the Israelite clans into a nation.

Passover observance occurs from the 14th to the 21st of the Jewish lunar month Nisan which shifts back and forth in March and April. Passover applies primarily to the paschal supper and feast of the unleavened bread celebrated on Nisan 21.

The Synoptic Gospels (Matthew, Mark and Luke) emphasize the strong desire of Jesus to observe this traditional Passover "seder" event during what proved to be the last hours before his crucifixion.

At his request (Luke 22:7-20), his followers for 60 generations have memorialized that Last Supper. The commemorative unleavened bread and wine symbolize for observant Christians his voluntary, redemptive death.

In Jerusalem on historic Mount Zion just outside the walls of the Old City there is a site revered by both Jews and Christians. On the ground level is the place designated as the Tomb of David, a place of pilgrimage for Jews. Upstairs there is an Upper Room which enshrines the memory of the Last Supper of Jesus with the 12 original disciples.

Holy Week, from Palm Sunday to Easter Sunday, will draw 30,000 visitors to these places and others in the ancient city of Jerusalem.

Palm Sunday brings a joyous procession of pilgrims bearing palm fronds and singing in dozens of languages. They march from the Mount of Olives through St. Stephen's Gate into the Old City.

On Holy Thursday the Eastern rite church leaders wash the feet of their faithful in an act of humility in the Churches of the Holy Sepulchre, St. Mark and St. James.

On Good Friday the mood of contemplative sorrow deepens. Pilgrims, often led by bearers of evocative wooden crosses, retrace Jesus' final footsteps to Calvary, the place of Roman executions.

When darkness falls the Greek Church re-enacts the funeral of Jesus with a procession to the Church of the Holy Sepulchre, accepted by some groups as the place of Jesus' tomb.

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On Great Saturday the Eastern Churches—Greek Orthodox, Armenian, Syrian and Coptic—conduct exuberant ceremonies of the Holy Fire. A representative enters the tomb now declared empty and emerges with two flaming torches. Worshippers reach forward to kindle their own tapers and pass the fire to others hand to hand. The throng then moves out in processions to various quarters of the Old City for numerous services of worship through the night.

At dawn on Sunday Protestants begin special celebrations of Jesus' resurrection. Some are held at the Garden Tomb, accepted by many as certainly the kind of borrowed tomb in which Jesus was laid.

Pastor Robert Lindsey and the congregation of the West Jerusalem Baptist Church, who, like most congregations of all kinds in Israel meet normally for worship on Saturday, will have special Easter worship on "the first day of the week," the Lord's Day.

As sunrise moves westward across the Mediterranean and around the world, the chorus of prayer and song which begins in Jerusalem sweeps onward and upward proclaiming Good News for all mankind.

This year, with the unusual coincidence of Passover and Easter both on Sunday, April 19, all who share in the Judeo-Christian tradition have a unique opportunity to think deeply and consider carefully what God has done and is doing for the redemption of the human race.

It is an appropriate time to share the vision which Walt Whitman characterized. "Roaming in thought over the Universe, I saw the little that is Good steadily hastening towards immortality, and the vast that is Evil I saw hastening to merge itself and become lost and dead."

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Missionary Gene Clark,
Tokyo Evangelist, Dies

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TOKYO (BP)--Southern Baptist missionary Gene Clark, 54, died March 28 in Tokyo of an apparent heart attack.

He had been general evangelist with Chofu Baptist Church, Tokyo, since 1974.

Clark, appointed in 1956, was chaplain and a teacher at Seinan Gakuin, a Baptist boys' school in Fukuoka, Japan, and a general evangelist there until 1965. He also worked with churches and missions in Tokyo, including being pastor of Shibuya Baptist Mission.

Clark was born in Asheville, N.C., but grew up in Avon Park, Fla. He was graduated from Baylor University, Waco, Texas, with the bachelor of arts and master of arts degrees and from Southern Baptist Theological Seminary, Louisville, Ky., with the bachelor of divinity degree.

Before missionary appointment, Clark was assistant pastor of Harmony Baptist Church, Louisville, and pastor of Rolling Fork Baptist Church, Nelsonville, Ky. He also was pastor of First Baptist Church, Robinson, Texas.

He is survived by his wife, the former Dorothy Lawhon of Avon Park; five children, a brother and a sister.

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Home, Foreign Boards
Dominate Competition

BIRMINGHAM, Ala. (BP)--The Southern Baptist Home and Foreign Mission Boards dominated the annual competition of the Baptist Public Relations Association.

The home board collected 11 of the 62 awards while the foreign board took 10.

The Baptist Sunday School Board garnered four awards, and seven other organizations gained three each: Baptist World Alliance, Baptist State Convention of North Carolina, Southwestern Baptist Theological Seminary, University of Richmond, Baylor University, Baptist Medical Center of Birmingham and Word and Way, the journal of the Missouri Baptist Convention.

For the second year, David Wilkinson won the top prize for journalists, the Frank Burkhalter Award, for his feature article "Resurgence of the Ku Klux Klan." Wilkinson, now a student at Southern Baptist Theological Seminary, wrote the article while a staff member of the SBC Brotherhood Commission.

The other major awards, which included a plaque and a \$50 cash prize, went to Robert O'Brien of the FMB, Walker L. Knight and Everett Hullum, both of the HMB, and Linda T. Brown of Baptist World Alliance.

O'Brien won the Arthur Davenport Award for overall excellence in public relations, as well as first place for best public relations project for his work to help secure passage of a new law restoring an income tax exclusion for missionaries and other overseas charitable workers. O'Brien also won a second place for news writing in the single news category.

Hullum was named the denomination's best photographer, winning the Fon H. Scofield Award for significant achievement in photography. He shared first place in news photography series with Paul Obregon for coverage of the Cuban refugees, and won first place in feature photography series with coverage of Asians in the U.S.

Knight, editor of MissionsUSA magazine, won the prize for best total publications, another top award for a direct mail campaign and a second prize in the magazine category.

Brown, who last year also was a multiple winner, was cited for the best total development project and won second places for best total publications and total public relations programs.

In addition to O'Brien, Hullum, Knight and Brown, other multiple award winners were Dan Euliss of the North Carolina convention, first in letterhead and second in total publications and poster/promotional flyer; Evelyn Terry of the University of Richmond, firsts in catalog, development brochure and general information brochure; Eugene W. Baker of Baylor University, firsts in poster/promotional flyer and advertisement series; and second in motion pictures;

Also, Mary Jane Welch of the FMB, firsts for single news photo and single news story and second for news series; Robert Howerton of the Baptist Medical Center of Birmingham, seconds for radio/TV production, single feature photo and photo feature series; and John Earl Seelig of Southwestern Seminary, who won a second in general information brochure, and, along with Philip Poole and Phillip Copeland, a second in total publications program, and with Poole, a second in catalog.

Winning two awards were Martha R. Skelton of the FMB, a pair of firsts for the annual report and for the agency's monthly magazine, Commission; Lynn P. Clayton, editor of the

Baptist Message, journal of the Louisiana Baptist Convention, firsts for best news publication and best editorial, and Michael D. Chute of Word and Way, seconds for editorial and single news photo.

Other first place awards went to Maurice W. Elliott, Baptist Memorial Hospital East, Memphis, Tenn., general information brochure; William A. Nunnelley, Samford University, newsletter; Jennifer Bryon Owen, Baptist Book Stores, single publications; Bobby S. Terry, Word and Way, single news photo;

Also, Jerilynn W. Armstrong, Baptist General Convention of Texas, news series; Don Fearheiley, Baptist Sunday School Board, radio/TV production; Kenneth R. Lawson, FMB, motion picture; and Ben Sherman, HMB, filmstrip/slide presentation.

Two HMB writers, Jan Trusty and Celeste Loucks Pennington, shared first place in feature series category.

Other runner-up awards went to Dorie Rockefeller, Stetson University, total public relations project; Karen Mitchell, HMB, annual report; Jack E. Bailey, Oklahoma Baptist University, development brochure; Martha S. Linton, HMB, general information brochure; Tim Fields, Christian Life Commission, newsletter; Harold R. White Jr., FMB, special publications;

Also, Charles Willis, BSSB, newsletter; Looie Biffar, BGCT, letterhead; Dan Martin, Executive Committee, feature article; Jim Lowry, BSSB, feature series; Victor Tupitza, Baptist Joint Committee on Public Affairs, news publication; H. Rex Hammock, SBC Education Commission, advertisement series; Stanton H. Nash, Golden Gate Baptist Theological Seminary, direct mail; Mark Sandlin, HMB, news photo series, and Ken Miller, James Robison Evangelistic Association, direct mail.

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Security of Atlantans
'Found Only in God'

By Marv Knox

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ATLANTA (BP)--Southern Baptists are working closely with Atlanta's youngsters in the wake of 20 murders of their peers in 20 months, using the opportunity to reinforce the idea that true security is found only in God.

"Our children are growing up like a generation of rabbits; they jump at every move," said Freddie Mae Bason, director of Memorial Drive Baptist Center.

"The children are learning a basic distrust of everybody," added Martha Creel, director of Stewart Baptist Center. "It hurts me, but I can't discourage this in them now." She said media speculation the killer might be black or an official figure was "really hard on them," because it "decreased the size of the group of people they feel they can trust."

Nevertheless, fear is not new to these children, most of whom are poor, reported Jim Beck, director of Christian social ministries for Atlanta Baptist Association and former director of West End Baptist Center.

"Long before this crisis, an eight-year-old girl prayed, 'God, don't let me get robbed, raped or murdered,'" he explained. "These children are used to violence and hurts most of us never face. It's a pattern of life they live with."

But the string of murders is different, because it has lasted so long and it is constantly before the children, the workers claim.

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In the midst of the problem, workers at the centers are taking a low-key approach and "not making a big deal" of it, said Terry Moncrief, director of Clark Howell-Techwood Baptist Center.

"It's not that we're not scared and don't have our anxious moments; we don't minimize the problem. But we try to handle the situation in a natural way, talking about these things (the children's fears) as they come up," Moncrief said.

The children "hear enough of it on TV" without the center workers bothering them with the issue, Bason expanded.

"We try to respond to the needs of the children" as they bring up the subject, Creel said, adding: "We're trying to get across the idea that ultimate security—no matter what happens—comes from God."

"We don't pervert the scripture to the point of saying, 'God is going to take care of you; you won't get hurt,'" Moncrief continued. "But we know God has handled problems before and he'll handle this, too."

Except for helping children cope with fear on an individual basis, the centers have not substantially altered their programs since the crisis started, Beck said.

"It's very difficult...to do something if we haven't done it before. This might make us look like other groups coming into the communities for the first time," Beck said.

The other workers agreed, adding the purpose of the centers is to meet needs of their communities in flexible ways. This means workers had long since adapted themes of security and dependence on Christ—topics which are crucial now—into their programs.

Moncrief notes, however, that the crisis has caused other changes in the communities which benefit the centers.

He said the influx of "helpers" has lent comparative credibility to Southern Baptist workers who have been in the communities for years and proven their concern and faithfulness. The crisis also has made parents aware of the need for safety concerning their children and caused them to become more involved with the affairs of their communities. And it has made churches in other parts of Atlanta more aware of the need for Christian love in the afflicted communities.

But the crisis should signal a warning to Southern Baptists, Beck said.

"Through the years, we've waited for missionaries and centers to do what churches ought to be doing," he said, noting that few churches have direct ministries to the affected neighborhoods. "This is a tragedy for Southern Baptists."