



## BAPTIST PRESS

News Service of the Southern Baptist Convention

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84-103

### Drug Ministry Results In New York City Church

HMB - FF

NEW YORK (BP)--What started as a weekday ministry to New York City drug addicts and alcoholics has evolved into a church.

Trinity Baptist Chapel had for the past 17 years ministered to 25,000 residents of Lefrak City, a high rise apartment complex in Queens, one of five burroughs comprising New York City.

The chapel, sponsored by the Southern Baptist Home Mission Board's Christian social ministries department, had operated out of a Lefrak apartment complex which faced a playground area, first ministering to troubled youth and later to drug and alcohol abusers.

This spring, a dream of pastor/director Avery Sayer came true when Trinity chapel constituted as United Trinity Baptist Church.

"We wanted the word 'united' in our church's name to reflect the different nationalities of our congregation," Sayer explained, noting church members hail from six different nations.

The church's five deacons are from Zaire, the Congo, the Philippines, Panama, Jamaica, and the United States. The deacon chairman, a native of the Congo, is a United Nations diplomat who speaks five languages, Sayer added.

The ministry was begun in 1967 by Don and Goldie Rhymes, the first HMB missionaries appointed to Lefrak. They began outreach by advertising Bible studies, but "no one came," Rhymes explained. "So we started free day care three mornings a week."

With their own apartment as a base, the Rhymes worked with about 30 children each day and used Vacation Bible school materials to reach the largely international community.

But the Rhymeses grew concerned for youth "wiped out" on drugs. They began a counseling ministry with drug and alcohol abusers, referring the toughest cases to a drug and alcohol rehabilitation center. They also showed films and invited medical doctors to make presentations on the dangers of drug and alcohol abuse.

After an incident of vandalism, Lefrak mangagement gave the couple permission to begin a youth center. A second apartment became home-away-from-home for troubled youth interested in pool, ping-pong and Bible study led by the Rhymes. The program proved so effective that management approved their request to hold weekly worship services.

Later they began English-as-a-second-language courses, holding eight to 10 classes per week and averaging 15 people per session.

Today the Sayers continue to reach apartment residents through pre-school ministries and English courses. But, said Sayer, the congregation is running out of room to expand its ministries.

Church members have raised money to build a chapel building, hoping to purchase property adjacent to Lefrak's 20 18-story apartment buildings. Church members wanted to expand worship facilities without abandoning the apartment community, explained Sayer. Weekday ministries will continue as before even if the congregation relocates, Sayer said.

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In the meantime, the congregation received some much-needed space in April when an adjacent apartment became available and the church acquired it.

The group recently tore down the dividing wall between the new and the existing apartments and expanded its worship space, said Sayer. Members of the congregation sang "Joshua Fit the Battle of Jericho (and the walls came tumbling down)" on the Sunday after the wall was torn down, Sayer mused. "We had been praying for that apartment for five years," said Myra Sayer.

When the Sayers were appointed SBC home missionaries in 1973, only seven percent of Lefrak residents were non-whites. Most were of Jewish or Catholic faiths.

By 1975, the complex had undergone racial transition, with 95 percent of the residents non-white, creating a diverse ethnic mix, said Sayer. Lefrak's residents are mostly middle and lower-middle income people with one-third of the residents receiving government housing assistance.

Services in the cramped living room area of the original apartment had held as many as 90 people before the church received permission to expand into the adjacent apartment.

Weekday ministries still funnel children into Sunday school and church programs, with semester missionary Barbara Brewer coordinating pre-school and after-school programs. The church also sponsors visitation ministries in addition to English-as-a-second language classes.

"It took a long time and a lot of tears to start this church," explained Sayer. It is one of only a few churches and the only Protestant congregation within easy access of Lefrak's 25,000 residents, Sayer added. "That leaves a pretty big load on our shoulders."

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Coads Use Emergency Grain Loan  
To Prevent Deaths During Wait

FMB-N

Baptist Press  
7/23/84

BAMAKO, Mali (BP)—In Mali, people are so hungry they follow their animals to see which leaves are safe to eat. Others eat animal dung in a desperate attempt to stay alive.

Southern Baptists plan to distribute 5,000 tons of corn to help relieve the suffering—but while it crosses the ocean, people and animals are dying in Mali.

That's why Southern Baptist missionaries Norman and Beverly Coad are distributing a 1,500-ton emergency loan of grain in parts of Mali especially hard-hit by drought. Indigents, mostly the old and sick, are the main recipients. The U.S. ambassador to Mali arranged the loan, to be repaid when the shipment Southern Baptists are to distribute arrives from the United States.

People are making porridge from the same type of leaves they see their animals eat, said Coad, a Missouri native, who with his wife began Southern Baptist mission work in Mali in 1983. "Some people are reduced to eating animal dung to try to stay alive," he said.

The Coads are distributing grain as far as 140 miles north of Bamako, into the Sahara Desert. Whenever possible, they work through evangelical pastors, using church buildings as distribution points. They also are working closely with the Mali government, which is trying to care for refugees from Mauritania as well as its own people. Rains in Mauritania have been 70 percent below normal and the Senegal River there has reached its lowest since 1904.

Near Nara, a town of about 6,000 near the Mauritanian border where the town's entire water supply comes from a single borehole, each family is receiving 73 pounds of grain. Further south where some families, mostly farmers, might use the grain for seed, they're getting 150 pounds of grain per family.

"People are coming by foot, by bicycle, with two-wheel push carts, and in donkey carts with each family sending one representative to claim his grain," said Coad. Sandy dirt roads in the Sahara Desert and semi-desert Sahel regions force the Coads to use four- and five-ton four-wheel-drive trucks for deliveries so "distribution costs have been up to \$75 per ton for freight only."

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More than \$170,000 of Southern Baptist hunger relief funds has been allocated for Southern Baptists to distribute U.S. surplus grain secured for Mali by a group of interested Baptists in the Washington area. The Coads expect to distribute grain in remote regions unlikely to be reached by other distribution programs.

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Hollis Criticizes  
TV Deregulation

By David Wilkinson

Baptist Press  
7/23/84

WASHINGTON (BP)—A Southern Baptist authority on television and morality has appealed to Congress for legislation which would reverse the Federal Communications Commission's decision to deregulate commercial television.

Harry N. Hollis Jr. of the Christian Life Commission believes the FCC "should start doing its job," which is "to regulate the broadcast industry on the principle of trusteeship of the public's airwaves rather than leaving regulation to the uncertainties of marketplace forces."

Hollis said many of the groups campaigning for morally responsible television programming "have inadvertently overlooked one of the main barriers to cleaning up TV--the FCC."

FCC Chairman Mark Fowler, a Reagan appointee, "seems intent on turning the Federal Communications Commission into the Federal Deregulation Commission," Hollis charged.

In its unanimous decision, the FCC voted to deregulate television by:

- eliminating guidelines which encouraged TV stations to broadcast minimum amounts of news, public affairs, local and non-entertainment programming;
- striking a requirement broadcasters conduct formal interviews with community leaders to ascertain local needs and interests;
- abolishing limits on the amount of commercial advertising a station may broadcast;
- lifting a requirement stations maintain detailed records of programs aired and make them available to the public.

Rep. Timothy Wirth (D-Colo.), chairman of the House telecommunications subcommittee, said the decision will "insure the FCC's licensing process will be even more arbitrary and less sensitive to the concerns of the public."

Fowler argued deregulation frees television from unnecessary government intervention and "frees broadcasters to initiate more innovative programming."

Hollis countered, however, that "the outcome will be commercial television turned into television of commercials, surrounded by a wasteland of cheap-to-produce programs that are either innocuous or downright harmful.

"To make marketplace forces the god to govern television is to cater to the special interests of a near monopoly and to abdicate the FCC's responsibility to act in the public interest," he continued. "Television does not belong to broadcasters or to political appointees, but to the American people.

"Mr. Fowler and the FCC appear to have forgotten that fundamental principle. I trust Congress will be more sensitive to the public interest and undo the damage the FCC has done."

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Journeyman Program  
Vibrant After 20 Years

By Marty Croll

Baptist Press  
7/23/84

FMB-F

RICHMOND, Va. (BP)—Twenty years ago this summer Jeannie and Allen Orr started thinking about applying to be in the first group of missionary journeyman.

Only then they weren't Jeannie and Allen Orr.

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She was Jeannie Mallow, the only college graduate in her Plainview, Texas, farming family. He was Allen Orr from Athens, Ala. To her, he was just another of the 46 young adults in the group who would be sent overseas to help career missionaries for two years.

"Most girls at that point in Plainview got married and had kids," Jeannie remembers. "Not that many went away. Looking back, it seems now that life was mostly focused on immediate, day-to-day business. It was very conservative, very narrow in its world vision."

Jeannie was that way, too and her decision to apply for the program came on a whim.

Now, however, with an expanded world view and the compulsion to share it, Jeannie bears the mark of a true returned journeyman. Before she and her husband were employed last October for a special project in the Philippines, they were a walking, talking foreign missions presence in each place they lived, from Colorado to New Jersey.

Their lives are just two of many that speak to the potency of the Foreign Mission Board program in which more than 1,600 young adults have been commissioned to work around the world assisting career missionaries. The 20th group was commissioned July 20 in Richmond.

"I don't know that any of us envisioned the program would still be in place 20 years later," says Jesse C. Fletcher, a key figure in its beginnings and now president of Hardin-Simmons University, Abilene, Texas. "But it didn't need that kind of assurance. We just needed to do it at the time, and the experience would determine how long it would live."

To date, 143 returned journeymen have been appointed as career missionaries. But the appointment of journeymen to career positions was not an aim of the program.

Its main aim has been to capture a virtually unused, energetic pool of fresh college graduates to help get the work of God done overseas. And one of the program's selling points lies in the new missions awareness returning journeymen bring back to America with them. The result? People in Southern Baptist pews who know and care more about foreign missions.

"The experience made me a world citizen," Jeannie said. "I no longer could look at the world as I did before. And when I'm in groups at churches I'm trying in some ways to broaden their view of the world—trying to say that what we have in America is not all there is, that our views and values may not be the only valid ones."

"I decided my calling in life is to be a gentle thorn in the flesh."

The program drew mixed reviews from the start. Some people foresaw such short-term commitment as threatening to career missions. Others, however, pointed to the impact that could be made overseas and at home by a new flexibility in foreign missions.

"There are some things young people can do that perhaps others can not do," said Louis R. Cobbs, director of the Foreign Mission Board's personnel selection department. "Sometimes a young person can say some things others have been saying and it will be heard as though it was the first time. Sometimes their enthusiasm and zeal will enable things to be accomplished what otherwise could not be."

In many cases journeymen have been able to identify with and relate to youth in other nations where high percentages of the population are young people. "This is not a new idea. The student movement in the United States has been founded upon these concepts—the value of youth working with youth," added Cobbs.

The journeyman training program the Orrs attended was at the University of Richmond's Westhampton College in the summer of 1965. Since then training has become more rigorous and defined. This year's journeymen were the first to be trained at the new Cauthen Missionary Learning Center in Rockville, Va.

The Orrs' story indicates the significance of the journeyman experience to journeymen themselves. Jeannie and Allen became interested in each other not during the program, but afterwards, while studying at Southern Baptist Theological Seminary, Louisville, Ky.

"We (the returned journeymen) didn't always relate all that well to ev rybody else," said Jeannie. "Being overseas was one of the real pivotal points of my life. Our experience made us very different from others. It was advantageous that we (she and Allen) had our experience together. We could fill in a lot of blanks for each other."

It is difficult to pinpoint exactly when the idea of a journeyman program surfaced among Southern Baptists, but Fletcher was an associate in the Foreign Mission Board's personnel department when the first formal effort was made to develop the program. Then, however, board members shied away from the idea and instead decided in 1961 to implement the missionary associate program, putting into service people who were beyond the age for career appointment.

But when Fletcher came up for election as personnel secretary in late 1963, he requested approval to develop what later would be called the journeyman program. He asked that the board hire Cobbs in early 1964 as his associate to help get it going.

The basic philosophy and processes of the program were conceived the spring of that year, when Fletcher, Cobbs and others from the board staged an impromptu brainstorming session at the LaGuardia Airport. In a discussion during an extended layover, ideas began to fall into place involving screening, selection, orientation and employment of journeyman candidates. The group also developed the idea of debriefing returnees, still a vital part of the program.

Stanley A. Nelson, now a professor at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., taught in each of the training sessions and was asked to direct the orientation in 1969-1980, during which time he put into place much of the administrative foundation on which the program now rests, including goals, objectives and a written philosophy.

The future promises changes of the present programs, Cobbs predicts. "It would seem natural to me with a program of this nature, designed and intended to capitalize on mobility, change would be observed. "We would see the journeyman as intended to be a flexible, highly mobile person. Mobility and change, I think, are related."

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Home Bible Study Guide  
Reaches New Markets

Baptist Press  
7/23/84

NASHVILLE, Tenn. (BP)—The Sunday newspaper may be the place to find new readers for a Bible study magazine, the Baptist Sunday School Board has found.

An April ad in a Sunday newspaper supplement produced overwhelming response for Home Bible Study Guide, a free monthly publication of the board. More than 6,000 responses were received from the ad in Parade Magazine, a supplement to 134 Sunday newspapers nationwide.

General circulation publications were first used to advertise the Bible study guide in September when a classified ad was placed in the "Personals" section of the National Enquirer. That ad produced more than 400 reponses and other ads in similar national-distribution newspapers also received good responses, said D. Lewis White, supervisor of the church programs and services special ministries unit.

"The response to the Parade ad was far greater than any of the others," White said.

The ad was in the "Only For You" section of the supplement, a full-page classified listing of publications and aids for readers. Parade Magaine has a circulation of 24 million and claims a readership of 48 million.

The Bible study guide is written for unchurched people and church members not enrolled in Sunday school, White said. It includes four Bible study lessons in each issue and readers may answer questions about the lessons, mail in response cards to be graded and receive the correct answers. Certificates are presented for continued participation in the program.

Approximately 94,000 persons are currently active members of the Home Bible Study. Membership rolls are purged every three months of inactive members, White said.

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