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SOUTHERN BAPTIST HISTORICAL
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Nashville, Tennessee

Overseas Baptisms
Top 150,000 Mark

By Art Toalston

RICHMOND, Va. (BP)—Overseas Baptists related to Southern Baptist missions baptized 156,326 people in 1984, a seven percent gain over 1983 figures.

The total represents about one baptism for every 11 members, compared with a U.S. ratio of one for every 39 Southern Baptists.

Nearly a third of the baptisms, some 49,200, were reported in Brazil, along with approximately 18,500 in Nigeria, 12,600 in the Philippines, 8,700 in Tanzania (one for every five members), 8,700 in South Korea (one per six members) and 6,700 in Mexico (one per seven members).

Overseas church membership rose to 1,910,483, almost a 12 percent gain. Almost half the 200,000-member gain came from Nigeria, where Baptists updated their membership figures to correct previous membership totals. Nigerian Baptists now number almost half a million, second only to Brazil among the 105 countries where Southern Baptists have missionaries.

The number of churches increased to 14,791, up almost nine percent over 1983, and self-supporting congregations increased dramatically to 12,076, up more than 23 percent. Mission points increased by 784 to 17,779.

For the second year, one of the brightest spots in the overseas report was in seminary enrollment. More than 8,900 were studying in overseas seminaries, a gain of 22.4 percent over 1983. An 18 percent gain had been reported in 1983. Another 7,800 were enrolled in extension theological training.

The number of pastors leading overseas churches increased to nearly 12,900, up 18.6 percent.

In the midst of global economic instability, overseas Baptists gave the equivalent of \$76.7 million in church offerings, \$4.2 million more than 1983.

The increases reflect growing cooperation among national churches and conventions and Southern Baptists, according to Charles W. Bryan, Foreign Mission Board senior vice-president for overseas operations.

"We have missionaries and national leaders now, more than ever before, who are planning together, praying together, agonizing together, suffering together and consequently they also are reaping together," Bryan said.

Other key factors in the growth are a sharpened focus on planning and prayer, Bryan added. "Growth and vitality are maintained by taking deliberate actions," he said. "They don't just happen. There's more planning going on...on the part of national leaders and missionaries.

"Missionaries are asking for prayer in the same way (the Apostle) Paul did," Bryan continued. "He asked the churches to pray for him. Missionaries are supplying prayer requests and asking people to pray more than ever before."

The number of missionaries, including 343 new appointees, increased to 3,432 at the end of 1984, and the two-year period since 1983 reflected the lowest resignation rate since 1965-1966.

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SOUTHERN BAPTIST HISTORICAL
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Missionaries were assigned to three new countries: Finland, Pakistan and Sierra Leone. One country, Mozambique, was re-entered, and Okinawa is now listed under Japan.

But, Bryan stressed, "We need more preachers, more evangelists." There are 505 unfilled overseas requests for new missionaries to do evangelistic and church planting and development work.

In Ethiopia and other rain-starved areas of Africa, and elsewhere in disaster and relief situations, missionaries administered \$8 million in hunger funds donated by Southern Baptists—up from \$6.6 million in 1983—and some \$558,000 in general relief funds.

The year saw a significant increase in volunteers, with a total of 6,213 long- and short-term workers, compared to 4,735 in 1983 and 5,749 in 1982. Baptists participating in Partnership Evangelism between overseas and U.S. state conventions totaled 1,354, up fully 40 percent over 1983.

In missionary medical work, 63 physicians, nine dentists and 72 nurses in 26 hospitals and 104 clinics worked alongside 5,559 nationals in treating nearly 163,000 inpatients and more than 1,363,000 outpatients.

Sixty-five missionaries and 212 nationals specializing in media outreach produced 43,570 broadcasts aired on 435 radio stations and 773 programs seen on 39 TV stations, leading to more than 4,000 professions of faith in Christ, many in areas without missionaries or well-developed Baptist work.

In publications work, 103 missionaries and 794 nationals produced nearly 6.5 million periodicals (under 466 titles), 2.4 million books (2,400 titles) and 11.9 million tracts (332 titles) for evangelism and leadership training.

Missionaries and overseas Baptists assisted more than 350,000 people in community centers and 3,029 residents in children's homes.

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News Analysis

Reagan Appointments To Court
May Shape Church-State Future

By Stan Hasteley

Baptist Press
2/13/85

WASHINGTON (BP)—The recent hospitalization of Supreme Court Justice Lewis F. Powell Jr. raises anew the questions of how long the present high court can remain intact and of how many new justices Ronald Reagan will be able to nominate in a second term.

Powell's illness—he underwent surgery for the removal of his cancerous prostate gland—is a reminder the average age of the justices is 70 and that others of the present justices may face any number of health problems in the near future.

Five of the nine are 76 or older, while three others are above 60. Sandra Day O'Connor, at 54 the newest justice, is easily the youngest. At 60, O'Connor's Stanford Law colleague, William H. Rehnquist, is the second youngest, with John Paul Stevens at 64 and Byron R. White at 67 the only others under age 76.

The five septuagenarians are headed by Justice William J. Brennan Jr. (78), followed closely by Chief Justice Warren E. Burger (77), and Justices Powell (77), Thurgood Marshall (76) and Harry A. Blackmun (76).

Although Powell is expected back on the bench in February after the Mayo Clinic surgical procedure, observers of the court are anticipating the possibility of several resignations over the next year or two. Most of these observers believe any appointments President Reagan makes in his new term must come during its first two years. They point to the possibility of a Democratic takeover of the U.S. Senate in the 1986 off-year elections in which the Republicans will have 22 members facing re election, the Democrats only 12.

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A reinvigorated Democratic Senate might well be able to stall on appointments Reagan would make during the latter half of his term in hopes of the subsequent 1988 election of a Democrat as president.

For now, of course, all this is speculative. Despite all the campaign talk in the recent elections about the high court's future, it is conceivable that O'Connor will turn out to be Reagan's only appointment. Supreme Court justices—and all federal judges, for that matter—are appointed for life and may stay on the bench as long as they choose to do so. A look at the court's history provides ample proof numerous justices have stayed well into their 80s.

Yet many question whether the so-called "liberal" justices, Brennan and Marshall, can make it through a second Reagan term. Brennan may be the more likely to do so, appearing fit and vigorous. But Marshall is known to suffer from emphysema and perhaps other illnesses as well.

Blackmun—along with Burger, Powell and Rehnquist, appointees of Richard Nixon—has been the one member of that quartet to join the "liberal" wing of the court on occasion. On that wing, only Stevens—increasingly allied with Brennan and Marshall—is a "young" justice.

Despite such an appraisal of the current ideological breakdown of the high court, a disclaimer must quickly be entered. Labels of "liberal" and "conservative" are perhaps worst when applied to judges of all public servants. On the Supreme Court, for example, a justice may be perceived as liberal in one area of constitutional law, conservative in another.

And unfortunately, journalists are continuously guilty of misapplying those labels, as is well illustrated in the area of church-state law. A strong argument can be made that those justices who contend for a strict interpretation of the religion clauses of the First Amendment are indeed the conservatives in that area.

No recent justice, then, was more conservative in his church-state views than was the late William O. Douglas, who liked to say that "the First Amendment says what it means and means what it says." That amounts not only to strict constructionism but to judicial literalism, and nothing could be more conservative.

Who, then, are the true church-state conservatives on this high court? A few of the headline cases of the last couple of terms provide clues.

In *Mueller v. Allen*, 103 S.Ct. 3062 (1983), decided in June 1983, the court split 5-4 in upholding a Minnesota statute providing tuition tax deductions to parents who send their children to church-related and other private schools. The four dissenters: Marshall, Brennan, Blackmun and Stevens.

The following month the court ruled 6-3 the state of Nebraska may continue its practice of employing over a long-term period a chaplain from one denomination to provide public prayers and other ministries to the unicameral state legislature. Brennan, Marshall and Stevens dissented *Marsh v. Chambers*, 103 S.Ct. 3330 (1983).

Last March, in *Lynch v. Donnelly*, 104 S.Ct. 1355 (1984), the court held 5-4 the city of Pawtucket t, R.I., may continue its practice of displaying a publicly-owned nativity scene in a private park. The dissenters: Brennan, Marshall, Blackmun and Stevens.

(In each of these cases, O'Connor has been a prime target of attorneys arguing the side of church-state separation. Yet they have failed in every major church-state case to sway her. O'Connor's performance in the church-state area has been in fact a profound disappointment to advocates of strict separation.)

Of the four roughly pro-separationist justices, three are in the 76-and-older group, giving advocates of strict separation a good case of the judicial jitters. What will Reagan do if one or more of these four leave?

Although the recent presidential campaign focused more than usual on the future of the Supreme Court, it never became one of the dominant issues.

In spite of Walter Mondale's occasional efforts to boost the question (in a speech at George Washington University he exclaimed that the campaign was about "Jerry Falwell picking justices for the Supreme Court"), Reagan easily deflected Mondale's challenge by pointing to O'Connor as an ideal appointment that broke the two-century precedent against women on the high court.

Beyond that achievement, Reagan was able to paint O'Connor as a tough justice on criminal issues, the area of law which most interests the average citizen. When that average citizen thought about the possibility of Reagan's making another four or five appointments to the court, he more than likely approved the idea that the President would appoint more tough justices.

Such an assessment is probably correct. Ronald Reagan is himself more interested in criminal law than he is in church-state law. He will be looking for nominees who won't "coddle" criminals, who will continue to approve of capital punishment and will seek a return to the days when most criminals had virtually no hope of having their cases heard by the highest court in the land.

So where does that leave church-state questions at the high court in the post-Reagan era? For now, as uncomfortable as it makes advocates of church-state separation, that is an unanswerable question.

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(This article is reprinted from Report from the Capital, monthly journal of the Baptist Joint Committee on Public Affairs.)

Israeli Congregation Harassed,
Barred From Rented Building

By David Smith

Baptist Press
2/13/85

REHOVOT, Israel (BP)—A congregation of Jewish believers in Christ in Rehovot, Israel, has been barred from worshiping in its rented building by a city government injunction.

The group, Grace and Truth Assembly, says it also has been harassed by extremist Orthodox Jews.

The city of Rehovot contends the congregation, which operates a small publishing house, is in an area zoned strictly as residential. Pastor Baruch Moaz says the building formerly housed a kindergarten and reports International Business Machines competed with the assembly to rent the facility. Synagogues and rabbinical schools also operate in the vicinity, he adds.

A city spokesman claims the congregation's presence in the neighborhood has caused a disturbance. Extremist Orthodox Jews have protested against the congregation since it moved to the new location last November, he adds.

"This is not a unique incident," said Ray Hicks, administrator for Southern Baptist representatives in Israel. Harassment of Jewish believers also has been reported in Ashkelon, Jerusalem, Tiberias, Nahariya, Netanya and Tel Aviv.

Rehovot is a city of about 50,000 people 12 miles south of Tel Aviv. Southern Baptist representatives David and Marsha Smith periodically have worshiped with the congregation, one of two believing communities in Rehovot.

Grace and Truth Assembly began meeting in Rehovot in late 1977 and registered with the Israeli government in 1978. It is comprised of about 25 adults, most of whom are Israeli citizens.

Moaz said members of the group, including himself, have suffered physical abuse, vandalism and threats "to life and limb."

The latest of a series of incidents occurred Feb. 3 when a wheel fell off Moaz's car while he was driving slowly. The pastor said an inspection revealed some of the bolts had been removed and others loosened.

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On Jan. 12, Moaz said he answered his apartment intercom at 5 a.m. to hear he "would be dealt with" unless he left town. Windows at the bottom of his building were then smashed. Earlier he had hired a bodyguard after being shoved and receiving other threats on his life.

The city's mayor, Ezekiel Harmelech, and its leading rabbi, Simcha Kook, both condemned the November move of the congregation to its new location. The presence of believing communities in Rehovot, "contributes to the atmosphere of violence," Moaz charged.

The congregation received the injunction to move in December. Members are now meeting in individuals' homes while seeking a license to return to their former location.

The congregation held its first Saturday Sabbath services at that location on Nov. 24, but the following Saturday Kook staged an unauthorized protest during which "he and his supporters sought to physically obstruct entrance to the building," Moaz said.

"Failing to hinder entrance, the rabbi led his people into the building, took it over and remained in possession of it for well over an hour, singing, praying and removing Bibles and hymnbooks which were later found trampled upon in the street."

Moaz continued, "The police were called as soon as the demonstration began. In spite of the fact the station is only 200 yards away, it took them well over half an hour to arrive.

"Upon arrival, the chief of police talked privately with the rabbi and then, without consulting us, allowed him to address his supporters for another 10 minutes before leaving."

Moaz said pickets appeared outside the gate to the new location the following week. Persons seeking to enter the building were harassed and occasionally restrained. Moaz complained the police rarely came when called.

On Dec. 8 a well-publicized and licensed demonstration was held and a number of believers again were not allowed to enter the building, even though police were present, Moaz said.

Jonathan Tsvi, a lawyer for the Civil Liberties Association in Israel, observed the demonstration and expressed dismay at the lack of response by police.

That evening protesters threw stones at the building but the police said they were "too busy to come," Moaz said.

Although a city official reported complaints against the congregation by neighbors, a local newspaper quoted one neighbor as saying, "The members of the congregation are very much liked by us. They are quiet and don't trouble us. True, they knocked on our doors to invite us to their Bible studies, but when we refused, they stopped coming." Another neighbor said, "These are friendly people who harm no one."

"No public official has acted meaningfully to insure freedom of religion," Moaz said. "Obviously freedom of religion is not a privilege recognized in Rehovot.

"I am ashamed of the behavior of my fellow Jews," the pastor continued. "I am ashamed of the lack of concern for democracy on the part of all or any. We have been treated the way people are treated in some communist countries—countries with which Israel would not associate."

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(Smith is Southern Baptist press representative in Israel.)

United Nations Leaders
Urge Arms Race End

Baptist Press
2/13/85

NEW YORK (BP)—"Prevention of nuclear catastrophe is not one issue among many; preventing such a horror is the precondition of all our endeavors," United Nations Secretary-General Perez d Cuellar told representatives of more than 100 non-government organizations (NGO) at a recent conference on ending nuclear testing.

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Retired military officers, scientists and diplomats from approximately 30 UN national delegations paraded to the speaker's platform to urge an end to the deadly arms race and to the continuation of nuclear testing.

The growing concern for peace among Christians in America was reflected by the presence of NGO's from more than 20 denominations and religious organizations, including the Southern Baptist Convention and the Baptist World Alliance.

"Both sides have too many weapons already and the resultant fears on both sides are the engine which drives the arms race," claimed retired Rear Adm. Eugene J. Carroll Jr. A 37-year veteran of the U.S. military who served in the Pentagon before his retirement, Carroll emphasized citizen involvement in ending the arms race, a theme which permeated the conference.

He recalled the words of former President Dwight Eisenhower, who said "People want peace so much that one of these days governments better get out of their way and let them have it."

Another speaker from the U.S., Herbert Scoville Jr., president of the Arms Control Association and a veteran scientist on negotiating teams, told conference participants a Comprehensive Test Ban Treaty "can be verified. We have had the capability of verifying adherence to an underground test ban treaty for at least five years."

But reduction of nuclear tension between the United States and the Soviet Union is not the only goal to be pursued, Scoville added. "It is necessary to halt the spread of nuclear arms not only among the nations of the world but also among terrorist groups who might get their hands on them," he said.

Vladimir Shustov, a member of the Soviet UN delegation and long-time participant in arms negotiations, said the Soviet Union had agreed in principle as early as 1961 to mutual on-site verification visits with the United States to insure compliance with a test-ban treaty. The same negotiations, he pointed out, would have allowed installation of equipment in each nation to detect suspected violations.

While representatives of many of the UN delegations expressed a desire for immediate steps toward formalization of a test-ban treaty, Wayne Merry, an advisor with the United States delegation, minimized the importance of such a treaty. Instead, he focused on the upcoming Geneva talks and the Reagan administration's announced plans to negotiate on all nuclear weaponry issues simultaneously.

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Annuity Trustees Approve Transfers,
Adopt Housing Allowance Policy

Baptist Press
2/13/85

DALLAS (EP)—Annuity Board trustees approved an amendment allowing participants in Southern Baptist retirement programs to make monthly investment transfers and adopted a resolution opposing a proposal which would eliminate tax-free housing for ministers.

Effective July 1, participants in the Church Annuity Plan may transfer their retirement accumulations each month between all investment funds. Persons employed by Southern Baptist agencies will become eligible for the transfer option after their agency adopts the amendment.

In further action, the trustees adopted a resolution urging President Reagan and members of the Congress to reject the United States Treasury proposal that eliminates tax-free housing for ministers.

Annuity Board President Darold H. Morgan said the Treasury proposal, if enacted, would increase taxes for ministers living in church-owned parsonages not located on the church premises, and would eliminate cash housing allowances for those ministers renting or purchasing their own homes. However, ministers living in a rectory on the church premises would not be affected by the proposal.

Morgan told the trustees if the proposal becomes law, "it will be discriminatory against two classes of clergy and will have a devastating financial impact on Southern Baptist ministers.

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"Ministers already are paid less than people with similar educational backgrounds. The compensation of Southern Baptist ministers is typically less than that of other denominations," he said.

Morgan noted a person does not enter the ministry for the money but, he said, "A minister has a family, too. The pastor's family members have the same needs as everybody else."

The trustees elected Willis L. Meadows, president of The Hunter Company, Inc., Shreveport, La., as chairman. Milton L. Wood, pastor of Gorham Baptist Church, Jackson, Mich., was elected vice-chairman.

The board also honored Bernelle Harrison who will retire March 1 after 45 years of service. Harrison was director of actuarial services until she was made assistant to the president in 1982.

Financial highlights for 1984 include: total assets reached \$1.4 billion; total premium income was \$107.5 million; investment income totaled \$109 million; and retirement benefits paid totaled \$36.2 million to a record 14,011 annuitants.

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CSM Leaders Discuss Mental
Health, Honor Arizona Missionary

By Michael Tutterow

Baptist Press
2/13/85

SAN DIEGO (BP)—"Good mental health is putting Christian concepts into practice," a mental health expert told state directors of Christian social ministries meeting in San Diego.

"In the zest for living and helping other people, we often neglect ourselves," said William Crews, director of the DeKalb County Mental Health Center in Atlanta, and a former staff member in the Southern Baptist Home Mission Board's Christian social ministries department.

Crews told CSM state workers in order to be effective ministers they must remember to care for themselves. "It is possible to do God's work and to do good, but to be separated from ourselves," he said. Crews challenged CSM leaders to spend quality time alone with God, insuring a strong foundation from which to minister.

Through renewal from God, he added, Christians are able to love themselves as Christ taught, enabling them to be better ministers. "We love ourselves so we can love others," he explained.

Because CSM workers feel deeply for others' needs, they often over-extend their ability to care and become "burned out," said Crews, making them unable to minister effectively.

He noted in the parable of the good Samaritan, the man who helped didn't singlehandedly attempt to meet all the needs of the victim. Instead, noted Crews, the man used resources available to him to help the victim.

Ann Davis, dean of the Carver School of Church Social Work at Southern Baptist Theological Seminary, Louisville, Ky., echoed Crews' sentiments when she warned CSM workers face a crisis in their work if they focus only on needs of people.

Often, she explained, CSM leaders have seen the needs of people and then tried to look for resources. "If we do it that way we'll never have enough resources," she said.

Davis noted when Jesus fed 5,000 people, he sent the disciples into the crowd and discovered the resources, brought them to God for blessing and then redistributed the resources to meet the needs. She challenged CSM workers to assess their own resources and then match resources to needs within their communities.

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Focusing solely on needs of others can be overwhelming, she added, and lead to depression. Davis said a Princeton survey on why ministers left the ministry found only one correlation: "People who stayed had not given up hope it could be different." She challenged CSM leaders to care enough about themselves to dream and hope for better things in the future.

The field of church social work, which includes traditional Christian social ministries as well as the work of Baptist children's homes, Baptist hospitals, and local church ministries, is wide open to Southern Baptists, said Davis. Currently two-and-a-half church social work jobs are available for every church social work graduate, she noted. There are 5,000 jobs in SBC circles which require or prefer persons with social work background, she added.

Davis said church social work is desperately needed in Southern Baptist life. Denominational programs are geared to take care of the majority of Southern Baptists, she explained. But there are always groups of people who "live on the margins of society and programs don't reach the margins," she said.

"CSM is identifying the marginal people at anytime, going to them wherever they are with whatever they need and giving it to them saying, 'I am giving this in the name of the church and Jesus Christ and I will be your advocate, I will stand with you in the margin.'"

Yet work among the marginal groups is often misunderstood by the mainstream, said Davis. Efforts to bring the marginal into the mainstream turn into efforts to make newcomers conform to meet expectations of the mainstream. "We say you have to be like us," she explained.

"You don't (become marginal.) because you're bad," said Davis, "but because you weren't born with the criteria for being in the mainline.

"If the expectation of CSM is to bring people into the mainline, we can't do that," said Davis. "We can't take marginal people and build a typical Southern Baptist church. But they can come under the umbrella grace of Jesus Christ."

If not for Christian social ministries, those in the margin might go unreached by mainstream Southern Baptists, said Davis.

"I can't find many Southern Baptist churches that are having evangelical crusades for the 70-year-olds and older," she noted. Even typical Southern Baptist programs like Sunday school "are predicated on the idea members can read," she said. "Already we're putting 20 percent of the population in the margin."

But she maintained CSM workers fulfill the mandate of Christ with their work. "Who wants the people we're working with?" said Davis. "God wants them."

Rather than criticize the mainline for neglect of marginal people, Davis encouraged CSM leaders to act as mediators, putting one foot in each group and helping the people "back and forth across the chasm."

CSM state leaders also honored Ross H. Hanna, pastor/director of Friendship, Pascua and Manzo Baptist Centers in Tucson, Ariz. Hanna received the Clovis Brantley Memorial Award for outstanding contribution to the field of Christian social ministries during 1984.

Hanna, 56, has been a missionary of the Southern Baptist Home Mission Board since 1957. He has directed the Tucson centers since 1970.

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Baptists Mobilize To Relieve
Brazilians Hit By Flooding

By Mike Chute

Baptist Press
2/13/85

RIO DE JANEIRO, Brazil (BP)—Brazilian Baptists and Southern Baptist missionaries have started relief efforts in five heavily populated Brazilian states where month-long tropical storms have left at least 229 people dead or missing and an estimated 80,000 others homeless.

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The Southern Baptist Foreign Mission Board has released \$4,000 to help storm victims. Missionaries say more money may be requested, but note Brazilian Baptists in the area are providing most of the aid.

Flooding of the Paraiba and Doce Rivers has affected all five states in south central Brazil, where 40 percent of the nation's 130 million people live. The tropical rainstorms have triggered floods and landslides that have destroyed houses, roads and bridges, causing millions of dollars in damage. Mile-long stretches of two important north-south highways are caved in and landslides cover railroads at several points. Many of the region's bridges are washed out.

Missionary Harold Renfrow reported 90 percent of some cities in Rio de Janeiro state are under water. "Flooding in the region has never been so general," he said. In the past it "has always been a localized situation. But this devastation runs from north to south and no area is escaping damage."

Many Baptist churches have reported some water damage. In addition to Foreign Mission Board funds being used to aid flood victims, Renfrow said Baptist churches all over the region have sent clothes, blankets, medicine, food and money.

Robert Erwin, disaster relief coordinator for Southern Baptist missionaries in south Brazil, said missionaries haven't yet asked for more relief funds because flooding is "hitting our stronghold of Baptist work" and the churches there "get with it without asking for funds."

Three Brazilian Baptist pastors are coordinating relief in the hardest-hit state of Espirito Santo. One thing Baptists can't do is "go in and lavish money," warned missionary Kent Faris, who is based in Espirito Santo. He said Baptists have been trying to face the crisis with local resources. But Faris said he had received \$2,000 in Southern Baptist relief funds to help where local efforts fall short.

Federal officials have estimated crop losses now amount to \$50 million. Food supplies are also threatened because vital transportation lines are cut from hard-hit regions to other areas of Brazil.

Much of Brazil depends on this region for its primary source of food. Missionaries fear other parts of the country not directly affected by the flooding will soon feel its effects because needed supplies can't be transported out of flooded areas.

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(Mike Chut is Southern Baptist missionary press representative in south Brazil.)

Evangelism Broadcast Helps
Bring ACTS To El Paso

By Greg Warner

Baptist Press
2/13/85

FORT WORTH, Texas (BP)—When ACTS carried part of the recent Texas Baptist Evangelism Conference on 33 cable TV systems in Texas, it did more than make the gospel available to 2.6 million people on one night. It also helped Baptists in El Paso begin offering the gospel to cable TV customers in their city on a regular basis.

Working with the evangelism division of the Baptist General Convention of Texas, ACTS arranged to broadcast the evening session of the evangelism conference Jan. 14. The two-and-a-half-hour program was sent live by satellite to 10 ACTS cable TV channels in the state. In 23 Texas cities where ACTS is not yet on, the network negotiated time on public access channels or other open channels so the program could be seen.

One of those cities was El Paso, where director of missions Lewis Lee had been negotiating for an ACTS channel with Group W Cable. Response from viewers of the special program was so strong that when a permanent channel suddenly opened up that same week, the cable system manager immediately gave it to ACTS.

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Lee said he was confident ACTS would have gotten a channel eventually, but he didn't expect the good news to come so soon. Other cities where the evangelism conference was shown also reported the special broadcast has helped convince cable operators of ACTS' popularity.

Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission, which operates ACTS, said the evangelism conference was "a successful first attempt to a state network." Rather than interrupt ACTS' programming nationwide, the state convention rented time on another satellite so that cable systems in Texas could pre-empt the regular ACTS signal.

Allen said cost of the entire project, including production, was \$16,000, or about six-tenths of a cent for every person who could receive the program. He estimated more than 133,000 people actually watched the broadcast from Dallas's Reunion Arena, even though it was blacked out within a 100-mile radius of the site.

"The state network can be done in any state," Allen added. "This is providing a whole new tool for evangelism in the ACTS network."

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Baptist TV Spots
Emphasize Families

Baptist Press
2/13/85

FORT WORTH, Texas (BP)—Public service announcements emphasizing family values, sent by Southern Baptists to 872 television stations in the United States, have produced "impressive results" after only a month of use.

Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission which produced and distributed the 30-second spots, said the initial response from TV stations has been strong. "This shows a growing awareness among broadcasters and the viewing public of legitimate concerns about the health of American families," Allen said.

The two public service announcements were distributed free in early January to all commercial VHF and UHF stations in the country. Of the 185 stations which already have reported back, 78 percent said they have aired the spots or will in the future.

Through true-to-life situations, the messages teach the importance of understanding and sharing family relationships. The stations who air the public service announcements do so at their own convenience free of charge.

Allen said the spots are intended to support the Southern Baptist five-year emphasis on strengthening families.

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BAPTIST PRESS

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NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION