



BAPTIST PRESS

News Service of the Southern Baptist Convention

NATIONAL OFFICE
SBC Executive Committee
901 Commerce #750
Nashville, Tennessee 37203
(615) 244-2355
Wilmer C. Fields, Director
Dan Martin, News Editor
Marv Knox, Feature Editor

BUREAUS

ATLANTA Jim Newton, Chief, 1350 Spring St., N.W. Atlanta, Ga. 30367, Telephone (404) 873-4041
DALLAS Thomas J. Brannon, Chief, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) 741-1996
NASHVILLE (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300
RICHMOND (Foreign) Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151
WASHINGTON Stan L. Hastey, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

September 15, 1986

86-132

Congressmen Propose Alternate
Education Voucher Legislation

By Kathy Palen

N-BJC

WASHINGTON (BP)—Seven Republican U.S. congressmen have introduced legislation that—although calling for education vouchers—differs from a Reagan administration-backed voucher plan proposed late last year.

The newly introduced bill—the Children's Options for Intensive Compensatory Education Act (CHOICE)—would allow federal Chapter 1 funds to be used at private as well as public schools but would limit the use of those funds to special instructional and support services.

Currently under Chapter 1 of the Elementary and Secondary Education Act of 1965, federal funds go to public schools that provide compensatory education services for children who are economically and educationally disadvantaged. The administration's voucher plan—The Equity and Choice Act (TEACH)—would allow parents of eligible children to obtain vouchers that in turn could be "spent" at the public or private school of the parents' choosing for compensatory services, general tuition or a combination of the two.

The new voucher proposal would alter the current Chapter 1 selection process that is based on specific school attendance areas. The CHOICE plan, its sponsors claim, instead would use a more child-centered approach, focusing Chapter 1 funds on those low-income children who are most in need, both academically and economically.

The proposed bill also would require local education agencies to develop an individual instructional plan for each Chapter 1 participant. The proposal would include a three-year commitment to each participating student and involve schools and parents in planning the child's curriculum through the individualized plan.

Parents then would select the educational agency or agencies to provide the special instructional and support services called for by the individualized plan. If a parent chose the local public school, federal payment would go directly to that school. Should a parent select another public school or a private school, a voucher would be issued to the parent for use at that school.

"CHOICE will significantly improve the quality of Chapter 1 by ensuring that the most educationally disadvantaged low-income students receive compensatory education," said Rep. Paul B. Henry, R-Mich, a CHOICE sponsor. "In addition, it would increase the participation of parents of educationally deprived children through their involvement with the individualized planning and evaluation of the supplementary educational services provided to their children."

The maximum value of the voucher would be the lesser of the average per-pupil expenditure of the local Chapter 1 program the previous year or the actual costs of the services. Those services could include purchase of equipment and instructional materials, employment of special instructional counseling or guidance personnel, employment and training of teacher aides and tutors and transportation of participating students.

Private educational institutions—including church-related schools—would be ineligible to receive a voucher if they excluded students from admission or participation on the basis of race, color or national origin or if they discriminated against any admitted student on the basis of race, color, national origin, sex or handicap.

—more—

The bill's sponsors said their proposal should withstand easily any constitutionality test. Although the plan would allow federal funds to be used at church-related schools, the sponsors contend there would not be ongoing governmental involvement in those schools or a primary effect of advancing religion.

In addition to Henry, other sponsors are Rod Chandler, Washington; Willis D. Gradison Jr., Ohio; Bob Livingston, Louisiana; Thomas E. Petri, Wisconsin; Ralph Regula, Ohio; and G. William Whitehurst, Virginia.

—30—

F - FmB

Appointees Explain Struggles,
Calling, Leaving Homeland

By Eric Miller

Baptist Press
9/15/86

RICHMOND, Va. (BP)—A foreign missionary appointee cried as he told an appointment service audience of the day when he could no longer use his two little girls as an excuse not to serve overseas.

Kenneth Collier and his wife, Ginger, were among 21 candidates appointed missionaries by the Southern Baptist Foreign Mission Board Sept. 9 in Richmond.

At a pastors' conference and a Woman's Missionary Union conference in Tennessee in 1980, Collier's wife asked him, "Have you ever considered foreign missions?"

Collier, a minister of education and outreach in Nashville, Tenn., gave his wife an emphatic no, explaining, "That's not God's plan for my life." But all week, he added, "I struggled with that question."

At home at bedtime, she again raised the question and "very frustratedly I told her that I was not interested and concluded by saying, 'I can't imagine raising my two little girls in some God-forsaken country.'

"Ginger turned over and went to sleep. But I couldn't," he said with a broken voice. He lay awake for hours.

"Somewhere in the early hours of the morning, I felt God's presence in my room. I heard God say to me, 'Ken, if those two little girls that I gave you are in your way, I can take them back,'" Collier recalled with tears. "And I had to say, 'Lord, here am I, send me.'" The Colliers will work in Brazil.

Frances Cook, going as a single missionary to Paraguay, said she kept turning her back on missions, even though she first "wrestled with it" in high school. Baptist Student Union rekindled her interest in missions in college, but a good job promotion a few years later put missions on the back burner.

"Then the Lord began dealing with my life and I could no longer fight this by myself," said Cook of Clover, S.C. Upon hearing missionary testimonies and a challenge by Foreign Mission Board President R. Keith Parks in 1984, she made a public commitment to missions.

Over the next two years she exerted herself in a full-time job while also going to school full time. It was "not an easy two years," but she had the support of her parents and of God.

Graham Brown Walker Jr. had an unusual calling. "Coming back to the United States as a missionary kid, somewhere between that trans-Pacific travel, somewhere between the time lines, somewhere between the hemispheres, I began to realize the enormous need of one portion of the globe versus the enormous resources on another portion of the globe," Walker said. He and his wife, Mimi, of Orlando, Fla., will work in the Philippines.

Another appointee on the brink of tears was Louis Harlow Jr., a Richmond, Va., native now living in Lexington Park, Md. A missionary asked Harlow to go back to Africa with him as a missionary.

—more—

But Harlow said no, citing as obstacles a disabling hip problem and dyslexia, which hinders one's ability to learn new languages. Then Harlow tried to argue with God, but "it doesn't work to argue with God," he said.

He and his wife, Lee, submitted themselves to God. Through doctors, God gave him a new hip and the Harlows found a country, Swaziland, where they can use English.

With a shaky voice and teary eyes, Harlow recalled boyhood, college and family years in Richmond and said, "this is hometown. Brothers and sisters, it hurts to leave. But it would hurt even more to try to stay...because God has called us and we have to go."

—30—

English-Speaking Students
Pass Language Test In Mexico

N-Texas

Baptist Press
9/15/86

SAN ANTONIO, Texas (BP)—Normally, an oral Spanish final wouldn't intimidate students at Hispanic Baptist Theological Seminary.

But the 17 students witnessing on the streets of Guadalajara, Mexico, this summer were English-speaking pastors and church staff members who had just learned Spanish.

Hispanic Seminary is Southwestern Baptist Theological Seminary's Spanish-language component in San Antonio, Texas.

Students in the 10th annual Spanish Language School spent five weeks studying Spanish language and culture. During the sixth week, they witnessed in Guadalajara—in Spanish.

While in Mexico, the group distributed more than 500 Bibles to local churches and handed out gospel tracts.

Daniel Rivera, Hispanic seminary president, said the language school teaches conversational Spanish with an emphasis on Christian context and vocabulary. Students may study at either an intermediate or beginner pace.

"They can actually explain the plan of salvation in Spanish," Rivera said.

The trip was successful this summer because of the needs of Mexicans, he noted, adding, "Mexico is especially ripe for witnessing and the gospel. Last year's earthquake and the economy have many people searching.

—30—

Texas Baptists Admonished
To Defend Cherished Beliefs

F-Texas

By Orville Scott

Baptist Press
9/15/86

DALLAS (BP)—The president of the Baptist General Convention of Texas cautioned the convention's executive board there are some people today who would lead Southern Baptists "dangerously close" to the "unquestioning submission of Mormons to their church hierarchy."

Paul Powell, pastor of Green Acres Baptist Church in Tyler, Texas, delivered the warning at the Sept. 9 meeting of the 193-member elected board which conducts business of the state convention between annual convention sessions.

Powell quoted from a book review in Christianity Today entitled "The Mormon Corporate Enterprise." He reported, the review said in part, "When our leaders speak, the thinking has been done. When they propose a plan, it is God's plan.... They will give us the Lord's Word in no uncertain terms as God makes it known.... All good Latter Day Saints including scholars must accept the judgment of the church's general authority."

"Now you know and I know that no Baptist would ever subscribe to such ideas, but there are some today who would lead us dangerously close to that kind of submission," Powell said. "No Baptist would ever let another determine God's will for him, and no Baptist would ever agree that the leadership of God and the voice of God is restricted to a select few."

—more—

Powell admonished his fellow Baptists to be ready to defend some cherished Baptist beliefs that are rooted in Scripture: "We accept no authority except the Lordship of Jesus Christ and his inspired word. We believe in soul competency, which means that every individual has the right and the responsibility to deal directly with God in matters of his personal relationship.

"God created us in his image," said Powell. "That means in part that we are able to receive, and we are able to understand, and we are able to respond to his revelation.

"And so in matters of our faith and practice, we must always be free to worship God without interference or coercion from anybody," he said. "We must be free to interpret Scripture as we are led by the Holy Spirit. And we must be free to respond to God apart from any ecclesiastical authority."

—30—

Interpreters For The Deaf Provide
Silent Link To God's Word

By Terri Lackey

F-BSSB
Baptist Press
9/15/86

RIDGECREST, N.C. (BP)—When Linda Wilson and Paige Berry communicate to the masses, they do it with no words.

They use their hands, their hearts and their expressions. When they sing, they sway; and when they speak, they sign.

Wilson and Berry are interpreters for the deaf, and understanding their second language means understanding a world of silence.

The Richmond, Va., natives were enlisted to attend the Single Adult Labor Day Conference at Ridgecrest (N.C.) Baptist Conference Center and interpret the message and song for deaf single adults.

On the first night of the conference, the section of seating in the auditorium reserved for the hearing impaired held no takers. On the second night, the story was the same, although the pew behind contained one or two amateur interpreters who were taking the opportunity to practice their ability.

But on the third and final nights, Wilson and Berry were able to use their skills legitimately.

"We've got one deaf person tonight," Berry said, as she rushed around before the service trying to find words to the music which would be used that night.

Were Wilson and Berry disappointed that only one deaf person showed up for the single adult conference?

"No, last year we had very few," Wilson said, "but there was one lady who was so moved by the ministry that she went home, learned sign language and started a deaf ministry in her church."

And this year, by the end of the weekend conference, there was an entire pew filled with singles who, in various stages of learning sign language, were watching and interpreting with the two women.

Berry said she believes deaf interpretation is a spiritual gift. "It's really a talent, it's not just something you pick up," she explained. "You know you have a gift when you have it."

Both women agree interpreting for the deaf is not easy. "You have to be able to hear sophisticated words, interpret them and then sign them," Wilson said. "You have to have a good vocabulary and a good command of the English language."

Berry added: "Theoretically, there are only so many words that can be signed. When you sing, 'Here I Raise Mine Ebenezer' or 'Our Mighty Fortress,' you have to find replacement words for those you can't sign."

—more—

"Body language and facial expressions mean so much" when interpreting a speaker, Wilson said. "We try to convey the same tone as the speaker. "If the speaker is boring, we convey him as boring."

Both Wilson and Berry became interested in deaf interpretation while in their early 20s. In Wilson's case, she met a deaf man at a party, fell in love and married him.

"I had never met a deaf person before him, and I didn't know how to sign," she said, adding, "But I learned quick."

Wilson now is a free-lance interpreter and part-time sign language teacher at a community college in Richmond. She just resigned from her job as Virginia's statewide coordinator for interpreter services. Before that, she worked for the public school system in Richmond as a classroom interpreter for deaf students who had been mainstreamed into hearing classes.

Recently, Wilson has gotten the urge to complete college, then go to seminary and use her talents establishing a deaf ministry. "My children keep telling me I don't know what I want to be when I grow up," she quipped.

Berry became interested in learning the language of the deaf when she met a deaf person while working in a hospital. From there, she worked with all types of handicapped people in a comprehensive rehabilitation center.

Berry now is the coordinator of services for deaf-blind persons for the state of Virginia. She also teaches sign language at a Richmond community college.

Berry and Wilson also help provide a deaf ministry in their own congregation, Hatcher Memorial Baptist Church.

Berry said she feels like she is an important link between deaf people and God, noting, "If there is only me and a deaf person, I'm the only way the person will know about God—the only way."

—30—

(BP) photo mailed to state Baptist newspapers by BSSB bureau of Baptist Press

Seminary Student Makes
Prison His Classroom

F - CO
By Scott Collins

Baptist Press
9/15/86

FORT WORTH, Texas (BP)—Frank Van Dyck believes God has opened the door for him to go to prison.

"When the Lord opens the door, he opens the door. I've learned to trust him," says Van Dyck, Southwestern Baptist Theological Seminary's first student intern at the Huntsville, Texas, state prison.

Southwestern Seminary in Fort Worth, Texas, has had chaplain interns in other prisons, but Van Dyck is the first to receive special funds donated by Clifford and Jareen Schmidt of Fort Worth.

His work also is unique because it will contribute to a new chaplaincy curriculum at Southwestern. Van Dyck will keep a daily journal during his 12-month internship. The program is part of an overall effort at Southwestern to improve classroom and practical experience for chaplains in training.

But the results of Van Dyck's internship will reach beyond the seminary's curriculum. According to Carroll Pickett, Van Dyck's supervising chaplain at Huntsville, at least four other seminaries are monitoring the program and considering similar plans.

Bob Brackney, associate professor of social work, says a Southwestern Seminary survey of prison administrators and chaplains has shown chaplaincy students need knowledge of biblical social ethics—"how the Bible relates to today."

—more—

"No other seminary anywhere has even attempted to help with our chaplaincy program," says Pickett, a Presbyterian minister.

"Nobody is prepared for prison ministry," Pickett adds. "No seminary has the curriculum. Southwestern needs to be commended for stepping out in faith."

Schmidt gave Southwestern's plan a boost when he offered to fund the initial program. Through his donation the seminary can conduct research on the academic needs of chaplains and pay Van Dyck a monthly salary.

The influence of Bill Glass Ministries sparked Schmidt's interest in prison ministry in 1978. Schmidt believes prison systems offer a "wide-open field" for ministry. He wants to see seminary-trained chaplains in prisons.

Van Dyck doesn't regret sacrificing a year of regular seminary classes. "The experience is invaluable," he says. "You can't get that kind of experience in a classroom."

To get that experience Van Dyck will work 40-hour weeks in a ward of more than 2,000 inmates. He will conduct Sunday services, visit inmates, counsel prisoners on death row and minister to patients in the prison hospital's terminal unit.

Pickett says the inmates have an average educational level below third grade, noting, "We have to preach Christ alone and him crucified like the Bible says."

That's fine with Van Dyck, who says he will rely on the Bible courses he has had at Southwestern.

Van Dyck says statistics show 75 percent of released inmates return to prison. But the return rate among professing Christians is less than 20 percent, he adds.

"All I want to do is see men's lives changed by Jesus and see them ministered to by the Spirit of the Lord and have victory in Jesus," Van Dyck insists. "The answer to rehabilitation is not prison, but the Lord."

—30—

N-CO

Seminary Key Contributor To Student
Work Through Mission Service Corps

By Mark Wingfield

Baptist Press
9/15/86

FORT WORTH, Texas (BP)—After graduating from Southwestern Baptist Theological Seminary, Frank and Connie Derrick packed up all their possessions and moved to Pennsylvania for a job that pays nothing.

It's not that they couldn't find any other job. They chose to give two years of their lives as Mission Service Corps volunteers in campus ministry.

Mission Service Corps is a nine-year-old program of the Southern Baptist Home Mission Board which places volunteer ministers across the United States for one- or two-year terms. The Derricks minister in an area where Southern Baptists cannot pay full-time church staff members yet. In return, they get practical ministry experience.

A growing number of young men and women are combining seminary education and volunteer mission work as preparation for ministry. Campus ministry is benefitted by such students, says Bob Hartman, national student ministries consultant with the Southern Baptist Sunday School Board.

Southwestern Seminary in Fort Worth, Texas, is the major contributor to campus ministry volunteers, Hartman reports. Of 100 people currently doing student work through Mission Service Corps, 28 have attended Southwestern.

Volunteers are vital to reaching students in newer convention areas, Hartman says. In these areas, campus ministry is "where our greatest need is but where we're most limited in financial resources."

—more—

Derrick has boosted a student program at Lock Haven University which otherwise would not have had full-time help. Fellow Southwestern graduate Jeff Lewis and his wife, Elaine, went to Lock Haven as Mission Service Corps volunteers three years ago.

Now the Lewises and Derricks combine their efforts in the ministry of Big Woods Chapel, which includes a student group of nearly 100 members.

Even with the large number of Southwestern graduates in Mission Service Corps, most volunteers go to seminary after their terms of service.

Dan McLallen, Southwestern's director of admissions and registrar, says he deals with five or six such students every semester. And the number is increasing, he adds.

Mike Riggins was a Mission Service Corps volunteer in Las Cruces, N.M., before coming to Southwestern. Now he has taken a paid position as area Baptist Student Union director in San Jose, Calif., where he hopes to enlist other missions volunteers.

As assistant Baptist Student Union director at New Mexico State University, Riggins developed a ministry to athletes that would otherwise have gone undone.

He began "integrating athletes into BSU," he says. Although the athletes were "a little skeptical at first," the second year two of them were on the Baptist Student Union council. By the next year, one of them was president.

With 200 students at the New Mexico State University Baptist center, "one person cannot do it all," Riggins says. But the state convention could only afford to place one person there. "Mission Service Corps gave me the foundation to be able to raise my own support," Riggins adds.

Mission Service Corps volunteers must find churches and individuals who will pledge to support them monthly. Riggins received about half of his support from three churches and half from individuals. One woman gave \$5 per month. The Derricks get two-thirds of their support from one country church in Texas.

Both Riggins and Derrick admit the experience is difficult. "It has been hard," Derrick says. "But we feel like our ministry has been fruitful."

Derrick's interest in Mission Service Corps was sparked in a class at Southwestern with W.F. Howard, adjunct teacher in adult education. Howard teaches two student ministry courses each semester. "I nearly always invite someone to come in and lecture on Mission Service Corps," Howard says.

The seminaries and volunteer programs benefit each other. McLallen says those who come to seminary from volunteer missions are good students. "Their grade point averages are higher," he notes.

On the other hand, Hartman likes to enlist seminary graduates for Mission Service Corps work. Seminary graduates are more likely to stay in the newer convention areas. "We really want people who are going to plant their lives," he says.

—30—

Blanche Groves Dies At 97;
Missionary To China, Hong Kong

N-FMB

Baptist Press
9/15/86

DALLAS (BP)—Blanche Groves, a Southern Baptist missionary educator and evangelist who spent 39 years working in China, Hong Kong and Hawaii, died Sept. 13 in Dallas. She was 97.

Subject of the 1982 book, "Blanche Groves of China: Indomitable Lady," by Jean Faulkner Bond, Groves went to China in 1920. She taught at two schools in Soochow and briefly was interned by Japanese occupation forces early in World War II before being repatriated to the United States. After returning to Soochow in 1946, she led a church while supervising extensive relief work at three nutrition centers and a hostel.

—more—

She left China in 1950 after the beginning of the communist era and taught briefly at an Hawaiian Baptist academy. She transferred to Hong Kong in 1954 and began a Bible study in the Mandarin-speaking North Point area. By 1983 the North Point Baptist Church, the result of that small Bible study, had grown to nearly 1,500 members. Many are prominent professional people, according to missionaries.

Groves retired from missionary service in 1959 but continued to travel and speak about missions as long as she was physically able. She worked in church camps until 1980. "Of course I miss travel and speaking, attending camps, conventions and state meetings, but I don't let it make me unhappy," she wrote in 1981. "I try all the harder to be a more faithful 'Missions Prayer.'"

Born in Bridgeport, Texas, Groves received the bachelor of arts degree from Baylor University in Waco, Texas, and the master of religious education degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas. She taught school in Texas and Oklahoma before missionary appointment.

She is survived by six nieces, three nephews and their families.

--30--

(BP) photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

University, Convention
Propose New Relationship

N - CO
By Bill Boatwright

Baptist Press
9/15/86

RALEIGH, N.C. (BP)--Wake Forest University and the North Carolina Baptist State Convention will sever formal ties and establish a new "fraternal" relationship, pending final approval by state convention messengers meeting Nov. 10-12 in Greensboro, N.C.

The proposed new relationship is the result of several years of study, debate and discussion on how best to relate the 152-year old university, founded by the Baptist State Convention, and the 1.1-million-member state convention.

The fraternal relationship would give the school control over electing all of its trustees, without requiring convention approval. The state convention would no longer provide any regular funding for the institution, although individual Baptist churches could send designated gifts for Wake Forest through the convention's business office.

In 1985, the Baptist State Convention, through a special provision in its unified budget, the Cooperative Program, sent \$500,000 to Wake Forest. The University's budget is about \$160 million.

The new relationship, if adopted would culminate literally scores of meetings over several years involving university-denomination affairs. In 1978, Wake Forest amended its charter to delete any references to the university as an agency of the convention, claiming North Carolina Baptists could not exercise any authority to elect or dismiss trustees. The state convention responded by withholding money from the university for several months until an agreement could be reached.

The next year, 1979, a new "covenant relationship" was formed between college and convention whereby churches had to specifically include Wake Forest in the church's gifts. About 450 of the state's 3,400 churches included Wake Forest in their Cooperative Program gifts. In turn, Wake Forest was allowed to have one-third of its trustees be non-Baptists and non-residents of North Carolina.

The 1979 covenant also gave Wake Forest sole power to nominate its trustees--both the Baptists and non-Baptists--but the state convention still had final veto power over the process.

--more--

In November of 1985, a recommendation to the state convention would have allowed Wake Forest to elect the one-third non-Baptist trustees without the convention approval. The recommendation, needing a two-thirds majority, failed to pass by less than 30 votes.

A few weeks later, Wake Forest trustees declared their intent to elect all of their trustees, Baptists and non-Baptists, without convention approval.

Convention leaders, in a special called meeting of the General Board Executive Committee, expressed strong disapproval of the unilateral action of Wake Forest.

The most recent proposal—calling for a fraternal relationship minus any formal or legal ties between university and convention—will now go before the general board, meeting at the end of September, and then to the full state convention in November.

—30—

(Boatwright is director of communications for Baptist State Convention of North Carolina.)

Service Honors
Crash Victims

F - CO
By Cameron Crabtree

Baptist Press
9/15/86

CERRITOS, Calif. (BP)—Memorial services were held in early September for three Southern Baptists killed when a huge chunk of fiery debris from an Aug. 31 mid-air collision over Cerritos, Calif., landed in their backyard and engulfed their home in flames.

Frank Estrada Sr., 43, was a deacon at Cerritos Valley Baptist Church in La Palma, Calif. Two of his children with him, Javier, 16, and Anjelica, 14, also were members there.

An Aeromexico DC-9 was preparing to land at the Los Angeles International Airport when a single-engine plane collided with the tail section, hurling both planes, debris and bodies to the ground. At least 79 other people were killed.

Teresa Estrada—who never saw the planes—was returning from a local grocery store when she saw smoke billowing from the vicinity of her neighborhood. Becoming increasingly nervous as she approached, she finally stopped her car about a block from her home and ran, stepping over wreckage and bodies, to the house. She found it—and most of her family—destroyed. Alejandro, twin brother of Anjelica, also was home and had escaped by jumping out of a bedroom window after walls and windows began caving in on him. A neighbor had carried him a safe distance from the house. Part of the airliner was in the backyard, feeding jet fuel to the flames.

Several blocks away, Pastor Herb Carson had just dismissed the Cerritos Valley congregation from the second morning worship service when two men burst inside the church with news of the disaster. Almost at the same time, Estrada was on the telephone asking for him. Carson and Bill Kennedy, music and education minister at the church, left for the disaster site and began setting up a shelter center about one block from most of the wreckage. L.G. Chaddick, associate state director of Christian social ministries, arrived at the shelter and began assisting families seeking other family members.

Because of the mass chaos and confusion, it was two hours before a minister could reach the distraught 39-year-old mother and her son to begin the ministering process.

Another son, Frank Estrada Jr., 18, arrived from vacation in Arizona later in the evening.

"The Lord has really been working through this (tragedy)," Carson noted. "A lot of opportunities to witness" have really opened up, he added, noting, after being shaken so hard, the community seems to be pulling together with churches working to communicate that in the midst of all the tragedy there is truth to be known.

Nearly 1,100 people attended the memorial service for the Estrada family. At least 700 people attended another ecumenical service for all the victims' families Sunday, where at least 12 churches and several community organizations participated.

—30—

Dilday, Newport Team-Teach
Class Religious Authority

By Mark Wingfield

N - CO

FORT WORTH, Texas (BP)—Southwestern Baptist Theological Seminary President Russell Dilday may spend some nights this fall grading papers rather than reviewing administrative needs.

Dilday and John Newport, vice president for academic affairs, are team-teaching an elective theology course, "Religious Authority and Biblical Interpretation," at the Fort Worth, Texas, school.

Although Dilday maintains faculty status and has done some lecturing on campus before, this will be his first appearance as a professor. Both he and Newport are looking forward to the opportunity.

"This is a very timely topic," Dilday says. "We expect a lot of good student response because of the focus of our current denominational conflict."

Newport agrees this is a "subject that's very crucial in our denomination."

The course will explore methods of biblical interpretation and views of religious authority. Newport has taught the course regularly over the past 20 years, most recently at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., this summer.

Newport even taught Dilday on the subject. As a doctoral student at Southwestern, Dilday studied philosophy of religion under Newport and was the professor's grader.

But Newport doesn't hesitate to share the podium with Dilday. "It's a delight for me, a very splendid thing," Newport says. "Not many seminary presidents would do this. But he's proved he's very well trained in this field."

Students will use texts written by both their professors. Dilday has written "The Doctrine of Biblical Authority" and currently is working on a new commentary on I and II Kings. Newport has written several related books, including "Why Christians Fight Over the Bible" and "What is Christian Doctrine?"

Dilday and Newport will alternate in lecturing and will share responsibilities on examinations. Dilday has arranged his schedule to accommodate the one-day-a-week class.

Newport predicts Dilday will be a hit in the classroom because of his "good sense of humor and outgoing personality."

More importantly, Newport says, "Students will get to see him not just as an administrator but as a role model of a pastor who kept studying."