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April 23, 1987

N-FMB

87-61

**Baptist Worshippers Slain
In Persecution In Mexico**

SANTIAGO ATITLAN MIXE, Mexico (BP)--Three people have been killed in religious persecution in the mountain village of Santiago Atitlan Mixe in southern Mexico.

The victims, according to one account, had been worshipping at a small Baptist mission and were in the process of becoming members.

A newspaper in the city of Oaxaca reported April 9 that the killings, which took place April 1, were "at the hands of the municipal authorities" of Santiago Atitlan Mixe. The article, titled "The Holy War Collects Three More Victims," also said 28 adults and 11 children were in prison because of persecution.

Killed were Terencio Vasquez Silverio, Martiniano Martinez and Abdon Julian Baltazar. No information was available about their ages or personal backgrounds.

Several members of the Baptist mission have fled Santiago Atitlan Mixe. About 10 of them are being sheltered in First Baptist Church of Oaxaca. The refugees fear others attempting to flee the village have been arrested.

The strife began the last week of March. Esteban Lorenzo, a Mexican Baptist missionary supported by the Oaxaca Baptist Association, had led Bible studies in the village March 23 and 24. On March 25, police entered the meeting and arrested Lorenzo and several members of the Baptist mission.

Lorenzo was released from custody April 5, after being beaten and forced to sign a document stating that he would never return to the village.

He subsequently obtained an order from government authorities in a nearby town for the release of the others. When he returned to Santiago Atitlan Mixe, he was not allowed to enter the village and the order was ignored.

No formal charges have been brought against any of the people arrested. Authorities in Oaxaca, the state capital, are investigating the situation. They say the people responsible for the killings will be punished.

This is not the first such incident in recent years in southern Mexico. Several years ago, a Baptist father and son were killed in one village, and others have been jailed and beaten for turning to evangelical Christianity.

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Baptist Leaders Debate
At Samford University

N-CO
(S. Ala.)

Baptist Press
4/23/87

BIRMINGHAM, Ala. (BP)--Do the people who finance institutions have the right to determine what those schools teach?

Two figures in the Southern Baptist Convention theological/political controversy took opposing views on that issue in separate lectures during Samford University's Christian Emphasis Week.

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Kenneth Chafin, professor of Christian teaching at Southern Baptist Theological Seminary in Louisville, Ky., represented the moderate-conservative position on the topic of "The Basis of Biblical Authority." The fundamental-conservative position was addressed by Paige Patterson, president of Criswell Center for Biblical Studies in Dallas.

"I'm for men being free to believe what they want to believe," Patterson told the Birmingham, Ala., audience, "but Southern Baptist Christians as a whole have every right to insist that their institutions teach according to their common beliefs as expressed in public session."

Responding to people who argue such control violates religious freedom, Patterson said religious freedom also means not being forced to support financially that which one considers unconscionable.

"Madalyn Murray O'Hair has the right to be an atheist and teach people to be an atheist. But she's not going to do it on my nickel," said Patterson.

Chafin, former evangelism director of the Southern Baptist Home Mission Board, countered: "The idea of the paycheck buying the conclusion is a bad one. The paycheck should buy responsible, reverent scholarship."

He suggested if such control is adopted at the denominational level, it should also be adopted at the local church level. He painted a scenario of pastors taking surveys of their congregations, then being forced to preach according to the beliefs expressed.

"This concept of the 'hireling' creates scared preachers at best and false prophets at worst," Chafin said.

Faculty members in Baptist colleges should be required to teach within the "parameters of what Baptists believe," said Patterson. "The question is not are there boundaries (concerning what can be taught). The question is what are those boundaries. That's something we must decide as Southern Baptists."

Responding to the question of denominational boundaries, Chafin insisted the future of the SBC depends on a willingness to accept the diversity that already exists.

"Unless we back up and decide that within this denomination there's a place for a guy like me to preach and teach and for a guy like Paige Patterson to preach and teach, we basically will disintegrate as a denomination," he predicted.

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Texas Baptist Seeks
To Evangelize Contras

By Ken Camp

Baptist Press
4/23/87

DALLAS (BP)—As Contra commanders gather in Honduran jungles plotting military strategy, a young Texas Baptist preacher walks among them, handing New Testaments to each rebel leader.

Since January of 1986, Ruben Guerrero of Mesquite has been evangelist to UNO-FDN, of Unidad Nicaraguense Opositora-Fuerza Democratica Nicaraguense, an opposition group seeking to oust the Sandinista government in Nicaragua. Such close association between politics and religion on the mission field concerns some representatives of the Southern Baptist Foreign Mission Board.

Guerrero, the former pastor of Primera Baptist Mission in Tatum, Texas, and Primera Baptist Mission in Longview, Texas, now heads the independent Faith and Freedom Ministry. Promising "reconciliation through evangelism," the organization's stated goal is "to wage a spiritual campaign through faith to reach and subdue the nation of Nicaragua and to establish righteousness through the gospel of our Lord Jesus Christ."

Faith and Freedom Ministry is not affiliated with the Foreign Mission Board, nor were mission board representatives who were contacted by Baptist Press personally acquainted with Guerrero or his ministry.

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"We at the Foreign Mission Board have many pressures upon us to adopt a stance favorable either to the Sandinistas or the Contras," said Don Kammerdiener, FMB vice president for the Americas. "We have adopted the sometimes lonely, sometimes exposed, position of not being identified with any political party. We want to be there for the long haul, and we want to be accessible to work in any political environment."

Guerrero, a graduate of Hispanic Baptist Theological Seminary in San Antonio, Texas, and East Texas Baptist University in Marshall, Texas, offered a brief testimony at the recent Texas Baptist Hispanic Convocation of the Laity. The meeting was sponsored by Varones Bautistas, the Hispanic fellowship of Texas Baptist Men.

"My prayer has been, 'Lord, if there are places where other people cannot go or do not want to go, send me,'" Guerrero told the Hispanic Baptists. "I've been given the opportunity not only to evangelize the Contras, but also to teach them Christian morality and discipleship."

"The message I'm taking to Nicaragua, Honduras and all of Central America is that the answer is not bombs and bullets," he said. "The answer is Jesus Christ."

Guerrero's involvement with the Contras began in mid-1985 at the request of evangelist William J. Murray, son of atheist Madelyn Murrury O'Hair. "I had preached in Cuba in 1984, and then the Lord allowed me to go to a Bible conference in Nicaragua in 1985. I hadn't been home long, so Nicaragua was still very much on my heart when I heard Bill Murray on a radio talk show discussing Nicaragua and telling about his ministry to the Contras," Guerrero recalled. "I drove down to the station and talked to him when the show was over."

Murray told Guerrero of his need for an interpreter, and Guerrero agreed to help. In the summer of 1985, he made the first of several monthly trips to the Honduras-Nicaragua border, interpreting for people taking food and supplies to the Contras.

Within a few months, due to contacts made by representatives of Pat Robertson's Christian Broadcasting Network and others, Guerrero was granted his first opportunity to preach in a command post office of anti-Sandinista rebel leaders.

"Two commanders and several other soldiers were saved (became Christians) that day," said Guerrero. In the months that followed, Guerrero repeatedly was granted the same opportunity with similar results.

In January of 1986, he was contacted by Carlos Icaza, attorney general of UNO-FDN. He was invited to preach and distribute Bibles to the Contra troops and to function as their resident evangelist. Since then, he has made monthly trips from Texas to Central America.

"There are a lot of Contras getting saved," he said, noting he has preached to a battalion of 600 troops and seen 400 people make professions of faith in Christ. He added he has preached to as many as 2,000 of the rebels at one time. Guerrero also has been granted access to political leaders in Honduras, and he said that he has led several to faith in Christ.

"There are up to 20,000 soldiers who need preaching," Guerrero said. Although UNO-FDN offered to pay his expenses, Guerrero declined, preferring to maintain a degree of independence. He now raises funds for his work through speaking engagements in the United States, often in Southern Baptist churches.

"The Contras see me as one of them in the sense that I'm helping them, but they know I'm not one of them. They treat me as if I were an officer, but I am always in civilian clothing," said Guerrero.

Even so, outside observers still could see Guerrero as a Contra. It is a matter that concerns some Southern Baptist missionaries.

"I want to be open to what God is doing through anybody. But personally, I would not want to be involved in a ministry associated with one side or another of the political issues at stake here. To be associated with it could endanger our work," said David Harms, Southern Baptist medical missionary and pastor of Central Baptist Church in Tegucigalpa, Honduras.

"The churches here are experiencing a full-blown wooing both by the political right and the political left," he said, noting he feels the wisest course for churches is to stay out of the political arena. "I believe that Jesus would not have gone to be chaplain in the Roman army of occupation, nor do I think he would have been chaplain for the Essenes or someone else involved in revolution against the Romans."

"We have no formal relationship with the Contras here," said Sue Wilson, who serves along with her husband, Ralph, in Choluteca, Honduras, about 25 miles from the border. "We do not take part in the politics of another country. Our purpose here is to witness for the Lord."

"We encourage our missionaries to witness and minister to anyone in the countries to which they are assigned, but we do not allow them to be engaged in clandestine operations. They are to go out as non-political people," said Kammerdiener.

Another politically volatile area of mission work is ministry among refugees. In addition to preaching to the Contra guerrillas, Guerrero has ministered to the civilian refugees on both sides of the Nicaragua-Honduras border. "Refugees in the war zone need food and clothing. It really is a disaster area," he said.

"I know their medical needs, and they are real," said Harms. "But the refugee needs are being met by others. There is much greater need in the Honduran population at large. There are other areas of priority in meeting greater human need."

Harms noted a "desperate" need exists for Hispanics to serve in various missions capacities in Central America. However, not enough people are attracted to routine missions assignments: "The fact is we can't get the personnel because we can't get the press coverage." There is great human need here, but it's the Contras and the refugees who are in the limelight.

Undoubtedly due in part to the visibility of the Contras and the Central American political situation interest among Hispanic Texas Baptists concerning ministry in Honduras is growing. Jesse Garcia, pastor of Primera Iglesia Bautista in Texas City and past president of Varones Bautistas, accompanied Guerrero to a disputed area along the Nicaragua-Honduras border one year ago. The pair took part in visiting, preaching and counseling in refugee camps, in hospitals and among the Contra troops.

"There's no doubt it's the Lord's work," said Garcia. "It is total ministry."

In the eyes of many Hondurans and Nicaraguans, however, it also is Baptist work. And in the eyes of some Southern Baptist foreign missionaries, it is a ministry tainted by political involvement.

"The church is not for sale to the political left or the political right or even the political center," said Harms. "Our commitment must be exclusively to Jesus Christ."

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Youth, Adult Music
Curriculum Planned

N-BSSB
By Charles Willis

Baptist Press
4/23/87

NASHVILLE (BP)—Youth and adult choir rehearsals should accomplish more than learning a song for next Sunday; participants should be learning music as well as songs.

That was the consensus of 13 Southern Baptist music educators who met recently with officials of the denomination's Sunday School Board church music department to explore content options for the first denominational music education curriculum for youth and adults.

Mark Blankenship, manager of the youth/adult/general materials section, described the two-day meeting as a "think tank to determine spiritual and musical concepts and skills that should be taught through choir rehearsals in a systematic progression."

Blankenship said the music program to be released beginning in 1990 will assist choir directors in systematically teaching music skills and spiritual concepts on a three-year cycle.

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While music education material has been available in a variety of publications for music leaders, a systematic study incorporated into weekly choir rehearsals has not been provided.

Discussions centered on identifying and systematizing spiritual concepts and musical skills, along with incorporating new teaching methods through rehearsal.

Blankenship told participants they were invited to provide input for the new program with "no preconceived notions" regarding changes that might come in the nine print and tape products currently offered for vocal, instrumental and administrative use.

Jesse Newcomer, minister of music at First Baptist Church of Pineville, La., urged church music editors not to "do away with magazines that are meeting needs."

Talmadge Butler, associate professor of church music at New Orleans Baptist Theological Seminary, said the greatest challenge to seeing widespread use of the curriculum will be "motivating leaders to teach concepts and skills to their choir members."

Gaylie Lund, a high school choral teacher from Woodbridge, Va., expressed a concern that music leaders should give greater emphasis to teaching music rather than songs. Many leaders conduct rehearsals based on the need to learn a particular song for a specific service, she said.

A goal to have every youth choir member know how to read music by high school graduation was a desire expressed by several participants.

Listed as top priorities were the needs to teach spiritual concepts related to proclamation, witnessing, nurture, education and worship.

Betty Woodward, associate professor of music at Oklahoma Baptist University in Shawnee, said she felt "confidence in the staff at the board and in the desire through this meeting to hear from a cross section of the country."

Jim Gallery, pastor of Oak Valley Baptist Church in Franklin, Tenn., and the only full-time pastor in the group, commented on the frequent references to "simplicity and the concern for usability. What impresses me the most is that we have a lot of fine Christian music folk who want us to do our very best musically but who know the purpose is reaching people for Christ and maturing those who are reached."

Blankenship said the group's work will be evaluated prior to a conference for composers and article writers planned for 1988.

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Samford Students Take Top Honors
In National Mock Trial Competition

N-CD
(A&S)

Baptist Press
4/23/87

BIRMINGHAM, Ala. (BP)--Students representing Samford University's Cumberland School of Law, placed first in national mock-trial competition sponsored by the American Trial Lawyers Association in Washington.

Team members Kevin Hayslett of Clearwater, Fla., Ralph Bohanan of Birmingham, Ala., and Dan Sleet of Charlotte, N.C., each won a \$1,000 cash prize, individual trophies and a set of law books.

The Cumberland team, coached by Judge James O. Haley and Michael V. Rasmussen, defeated law students from the University of San Diego in the final round of the competition.

The written brief submitted by the Cumberland students was judged second-best in the competition.

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Court Upholds Death Penalty
Against Racial Bias Claim

By Stan Hasteley

WASHINGTON (BP)—The U.S. Supreme Court ruled April 22 that statistical evidence showing Blacks are more likely to be sentenced to death than are whites in murder cases is not sufficient to invalidate state capital punishment laws.

Acting in a challenge to Georgia's death penalty, the high court ruled 5-4 that convicted murderer Warren McCleskey's death sentence was imposed properly despite his lawyers' introduction of a statistical study demonstrating that in Georgia Blacks are far more likely to receive the death penalty than are whites.

McCleskey, who is Black, was convicted and sentenced to death for the 1978 murder of a white police officer during an armed robbery of a furniture store. McCleskey, who had three accomplices in the robbery, was the trigger man. After his jury recommended the death sentence, the presiding judge agreed. The Georgia Supreme Court affirmed the sentence.

McCleskey then took his appeal to a federal district court, where his lawyers introduced a study by Iowa University professor David C. Baldus and two colleagues showing that during the decade of the 1970s, Georgia juries and judges were far more likely to sentence Black murderers to death than white killers.

The Baldus study — acknowledged as valid by the high court majority — showed the death penalty was imposed in 22 percent of cases involving Black defendants with white victims but in only 3 percent of cases involving white defendants whose victims were Blacks.

Despite those and other statistics demonstrating the greater vulnerability of Black defendants to the death penalty, the high court held McCleskey did not prove he personally was punished with a discriminatory purpose. The Baldus study itself, the court held further, did not establish that administration of the Georgia capital punishment law violated the equal protection clause of the 14th Amendment or the 8th Amendment's ban on cruel and unusual punishment.

McCleskey's death sentence was not imposed "wantonly and freakishly," the majority ruled, but "on the particularized nature of the crime and the particularized characteristics of the individual defendant." The study also failed to prove the Georgia system has been applied "arbitrarily and capriciously," the court held.

The majority opinion, written by Justice Lewis F. Powell Jr., went on to say McCleskey's claim of racial discrimination "throws into serious question the principles that underlie our entire criminal justice system." Had the court agreed with the Georgia defendant, Powell continued, "we could soon be faced with similar claims as to other types of penalty." Other McCleskey-type claims in the future could also be extended to members of other minority groups "and even to gender," Powell wrote.

In short, Powell concluded, "there is no limiting principle to the type of challenge brought by McCleskey."

The majority, which also included Chief Justice William H. Rehnquist and Associate Justices Byron R. White, Sandra Day O'Connor and Antonin Scalia, concluded further that McCleskey's arguments should be presented to state legislatures, not to courts.

The four dissenting justices issued three separate opinions, including one by the senior associate justice, William J. Brennan Jr., a longtime foe of capital punishment.

"It is tempting to pretend that minorities on death row share a fate in no way connected to our own, that our treatment of them sounds no echoes beyond the chambers in which they die," Brennan wrote. "Such an illusion is ultimately corrosive, for the reverberations of injustice are not so easily confined."

Besides Brennan, the other dissenters were Justices Thurgood Marshall, Harry A. Blackmun and John Paul Stevens.

Missouri Resolution
Supports Lewis, Baker

N-CO
(Mo.)

WINDERMERE, Mo. (BP)—The Missouri Baptist Convention executive board has passed a resolution of appreciation and support for "two prominent Missouri Baptists (who) have recently been elected to head major Southern Baptist organizations."

The resolution honored N. Larry Baker, executive director of the Southern Baptist Christian Life Commission, and Larry L. Lewis, president of the Southern Baptist Home Mission Board.

Baker was vice president for academic affairs and dean of the faculty at Midwestern Baptist Theological Seminary in Kansas City before he became CLC executive director March 15. Lewis, president of Hannibal-LaGrange College in Hannibal since 1982, will become president of the Southern Baptist Home Mission Board June 1.

The resolution noted "both men have ably served Missouri Baptists as administrators of Baptist institutions located within our borders, as pastor or interim pastor of cooperating churches and in elected places of leadership."

The resolution went on to "express gratitude to God for the ministries among us of Larry L. Lewis and N. Larry Baker."

It called on "the members of the Home Mission Board and the Christian Life Commission to provide each man the fullest opportunity to lead and serve effectively in their respective positions of responsibility" and encouraged "our fellow Missouri Baptists to join us in prayerful support of Larry L. Lewis and N. Larry Baker as they assume their new roles among Southern Baptists."

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Audit Finds Missouri Lottery
Owes Taxpayers \$5.5 Million

By Trennis Henderson

N-CO
(Mo.)

Baptist Press
4/23/87

JEFFERSON CITY, Mo. (BP)—Missouri Lottery officials have shortchanged state taxpayers by more than \$5.5 million, according to a study by state Auditor Margaret Kelly.

In a detailed audit that contained more than 50 recommendations in 23 specific areas, Kelly recommended the lottery commission transfer an additional \$5.5 million to the state general revenue fund and in the future "be consistent in its application of the constitution and state statutes."

Kelly labeled the lottery officials' actions as "an obvious effort ... to increase their reserve account and deprive taxpayers of \$5.5 million which should be in the state's general operating funds."

The state auditor based her findings on the fact that lottery officials were required by law to begin paying the state 45 percent of all ticket sales effective June 11, 1986. In a lottery game which began June 14, 1986, lottery officials did not pay the 45 percent share of the game's \$10.3 million income because the tickets had been delivered to retailers prior to June 11.

Using that same rationale, lottery officials declined to pay the 45 percent of an earlier game which brought in an estimated \$1.9 million during June 11-13.

Questioned about the implementation of her recommendations, Kelly said she would share her findings with the state general assembly, the governor's office and the public. "It's out of my hands," she told reporters. "I hope the lottery officials will decide it's appropriate to transfer this money to the state."

In other findings and recommendations, Kelly addressed such concerns as the lottery director's annual salary, excessive consulting fees, loss of interest income due to time lags, questionable advertising techniques and failure to disclose actual odds of winning.

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Kentucky Volunteers
More Than Tourists

By Laura Lee Stewart

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NAIROBI, Kenya (BP)—Employees at the Kenyan Embassy in Washington have noticed a surge in the number of Kentuckians applying for visas in recent years.

But most of the people behind the numbers spent more time with Bibles than with guide books when they decided to visit the country in eastern Africa.

Obviously Mt. Kilimanjaro, Africa's tallest mountain, is as stunning as ever, and the spice-scented tradewinds of Mombasa are just as gentle. Like other tourists, the Bluegrass visitors go to the game parks for close-up views of lions, water buffalo, elephants, giraffes and zebras.

But the hundreds of Kentucky Baptists who annually spend several weeks in Kenya are motivated by more than exotic sights and sounds. They are active participants in partnership efforts by the Kenyan Baptist Convention and the Kentucky Baptist Convention to share the gospel with that part of the world.

James and Wilma Whaley, longtime Kentucky residents who are spending several years in Kenya to coordinate the partnership, get a firsthand look at all that is being accomplished.

Setting extra plates at the dinner table — from two to 20 — has become routine for them. They receive all the volunteers into their Nairobi home, send or take them to their work stations, help meet any needs the volunteers might have and, if time permits, arrange a bit of shopping and/or sightseeing.

When their work is over, the volunteers again gather at the Whaleys' home before returning to the United States. One recent evening was typical, as 11 volunteers gathered around the Whaleys' table to swap stories.

Ray and Shirley Provow told of preaching in Nakuru in open-air services. Provow, pastor of Sedalia (Ky.) Baptist Church, glowed as he recalled visiting "hut to hut," and told of one home where all six family members professed faith in Jesus Christ after he talked — through an interpreter — with them. Another day, he and Arthur Kinyanjui, chairman of the Kenyan Baptist Convention, gathered a group of men for a service. Eighteen professed faith in Jesus.

Donald H. Gowin, pastor of Green River Memorial Church in Campbellsville, recounted preaching in one service where 46 people committed themselves to Christ and immediately began organizing a church.

Two laymen from Green River Memorial Church, Doug McCubbin and Larry Parrish, worked alongside their pastor. They showed Christian films to crowds that started with as few as four people but grew to 60 or more, and they spoke in boarding schools with 600 to 800 pupils.

By working 12- and 14-hour days, the three men spoke to 11,000 people in two weeks and reported 574 professions of faith in Christ.

Harold Barnes, director of missions in Liberty Baptist Association, and Larry Noe, pastor of Grace Union Baptist Church in Edmonton, worked in Embu, preaching on Saturdays and Sundays and training Kenyan pastors in personal witnessing during the week. The teams they trained covered 25 square miles visiting door-to-door.

Ken Holden, pastor of First Baptist Church in Flatwoods told how he had come to share a dream for an evangelistic effort to push north from Nyahururu toward Ethiopia through an area where there is little evangelical witness.

Working with three language groups, Holden, career missionaries Vaughn and Johnene Ross and Kenyan Baptist translators visited village after village. In one community people in all but two of the 12 huts prayed to receive Christ.

Another day, the visitors came upon a woman at a water hole. The woman invited them to her house, explaining God had told her not to leave the water hole, "because someone was coming to talk to me about spiritual matters." She, too, became a Christian.

Ophthalmologist Morris Nacke of Parkland Baptist Church in Louisville told of doing 50 eye operations in the few days he had been there — including 15 in one day. At one point he had to operate by the light of a nine-volt flashlight. Susanne Nacke had her own stories of working in a maternal and child health clinic.

But the excitement of telling their stories finally yielded to discussions of the logistics of making connections to fly back to Kentucky — and to act like regular tourists and visit Nairobi Game Park.

Even as one group said goodbye, the Whaleys readied for another round.

The following morning 10 fresh volunteers arrived to be briefed and sent out on their assignments. The Whaleys were hosts for the 10 incoming and the 11 outgoing volunteers at a joint meal.

By the end of 1987, when the three-year Kentucky/Kenya Baptist partnership officially ends, hundreds of people who would never have visited Kenya as tourists will have visited at the Whaleys' table.

And hundreds of new Kenya Baptist churches will be ministering to thousands of new Christians because the Kentucky Baptists came.

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(Stewart is Southern Baptist press representative in Kenya.)

Clinic Boosts
Sharing Gospel

By Frank Wm. White

F-BSSB

Baptist Press
4/23/87

BOSTON, Mass. (BP)—Southern Baptists in New England sometimes feel they are "dipping the sea of humanity with a teaspoon" in their efforts to share the gospel, according to James Currin, executive director of the Baptist Convention of New England.

"We cannot dare fail in New England," Currin told 147 Baptist leaders from 24 states who assisted 34 churches in the Greater Boston Sunday School Enrollment-Training Clinic. "New England is an opportunity to do missions."

The visiting directors and age-group specialists spent a week in New England helping churches enlist and train workers, expand and organize Sunday school and locate prospective members.

New England has one of the highest population concentrations of any region in the nation with more than 12 million people living in six states. It also has 300 colleges, with 1.25 million students, Currin said.

Progress is evident, Currin pointed out, noting Southern Baptist churches in New England led the Southern Baptist Convention last year in percentage growth and baptisms. Potential for future growth was boosted during the clinic, as 20 churches reported discovering 1,125 prospects during a Sunday afternoon canvas.

Clinic training was designed to help churches evaluate their Sunday school organizations and consider adding new units and enlisting additional workers for future growth.

"I believe the team (participating in the clinic) can triple what I could do," said Edgar Depaz, pastor of Iglesia Bautista de Sinai in Springfield, Mass. "I didn't expect the excitement church members got from the clinic."

Sunday school leaders at Sinai Church enlisted 10 new teachers and started four new classes during the clinic, Depaz said.

The Boston clinic was the 11th such event sponsored by the Sunday School Board in conjunction with Baptist state conventions since 1983. Others will be held in Albuquerque, N.M., September 1987; Florida Gold Coast, September 1988; Atlanta, Ga., September 1989; and Chicago, Ill., September 1990. In addition, the board is providing assistance and funding for state conventions that will conduct clinics.

Student Believes Being
Deaf Is An Advantage

By Breena Kent

F-10
(NOBTS)

NEW ORLEANS (BP)—Ashton Dunbar hears with his eyes and speaks with his hands. A student at New Orleans Baptist Theological Seminary, he feels that being deaf is an advantage in ministering to deaf people.

Dunbar, who uses his voice to communicate to hearing people, explains: "Being deaf the same as the other person helps break down barriers. ... A hearing person would take six months or more to be trusted. If a person is deaf, he is accepted much faster."

Although Dunbar has some skills in speaking, he uses an interpreter in classroom situations. He says he has found participation in classes easy for him at New Orleans Seminary.

"Our teachers are ready to talk with me and help if there is any need," says Dunbar, who chose New Orleans Seminary because of "the history that New Orleans Seminary has of deaf graduates, and some hearing graduates, that go out into the ministry and stay in it." Dunbar hopes to graduate in May with a master of divinity degree.

At one time, Dunbar was a management auditor for an accounting office. "I could do pretty well doing that," he recalls, "but I'm never happy unless I'm in church-related work serving the Lord. ... In ministry, I have a real sense of satisfaction."

Now he "supply preaches" for deaf congregations and ministers to shut-ins who are deaf.

Through assisting a deaf ministry pastor in Shreveport, La., Dunbar saw the need for seminary training and began attending classes through the New Orleans Seminary extension program in Shreveport. An interim deaf ministry coordinator, Dunbar "worked with youth, planned programs, drove a van, you name it, I did it," he reports. "I didn't know what free time was." But feeling an even stronger need for seminary training, he left his position to attend classes full-time at New Orleans Seminary.

The man who hears with his eyes and speaks with his hands says, "I'm open to going where God wants me to." His dream, however, is to be pastor of a deaf church, where he can use his "advantage" of being deaf to minister to hurting persons who speak the same language.

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Samford Makes Dough
Out of Pizza Business

N-10
(Ala-)

Baptist Press
4/23/87

BIRMINGHAM, Ala. (BP)—Samford University has begun making dough out of pizza.

One of the more unusual gifts which the new tax law produced for the Alabama Baptist school was a pizza parlor, DeChane's, donated to the Birmingham university by a medical doctor from Jacksonville, Ala.

Dr. and Mrs. Kewal K. Verma, whose daughter, Prasannat, is a Samford freshman, owned the pizza business, which began operation in mid-1985 using a secret recipe for spices and dough developed by Verma.

Verma "got the idea of donating the pizza business to Samford from a television program which described various businesses owned by such schools as Harvard, John Hopkins and Duke universities," said James N. Lewis, Samford director of endowment.

"One of the schools owned a string of ice cream parlors, so Dr. Verma decided he could help Samford by giving the school a pizza parlor."

Samford is operating DeChane's through a separate corporation, said Lewis, but the university may sell the business to produce endowment income.

Verma told Samford officials "it was difficult to support his own university in his native country of India because of the distance," said Lewis, "so he decided to do the next best thing by helping his daughter's school."

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