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November 5, 1987

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N-FMRB

Five Malaysian Baptist Leaders
Arrested In Government Crackdown

By Michael D. Chute

KUALA LUMPUR, Malaysia (BP)--Five Malaysian Baptist leaders were among 93 people arrested Oct. 29 in Kuala Lumpur as the government took drastic steps to defuse racial and religious tensions between ethnic Chinese and ethnic Malays.

Tensions have heightened in the nation of 16 million people in recent weeks as racial incidents apparently sparked demonstrations. Malays comprise about 55 percent of the population, Chinese claim 37 percent and Indians make up most of the rest.

There are approximately 7,000 Baptists in 67 churches in Malaysia. Nearly 95 percent of those are ethnic Chinese; the rest are Indians.

Three of the Baptists arrested are affiliated with the Malaysia Baptist Convention, which is associated with Southern Baptist missionaries. One of these was James Lai, pastor of the First Baptist Church of Petaling Jaya. Lai's church is one of the largest Baptist churches in Malaysia. He also is chairman of the Theological Education Commission for Malaysian Baptists.

A young woman, Tan Bee Hwa, also was arrested. Tan had been mentioned as a candidate for appointment as a home missionary but had not yet been appointed. She apparently was arrested for starting a new church group in her home. Jac Weller, chairman of Southern Baptist missionaries in Malaysia, did not know the name of the third convention-affiliated Baptist who was arrested.

These three are ethnic Chinese, according to Weller. They all were arrested at their homes in Kuala Lumpur.

The other two Baptists arrested were not affiliated with the convention. Weller said a Malaysian newspaper identified one as Pastor Poh, pastor of a Reform Baptist Church. The other apparently was a member of that church.

Besides the Baptists, others arrested in recent weeks included political opposition leaders, leaders of different racial groups, academics, environmentalists, consumer and social activists, and other Christian leaders.

"The overwhelming majority of those arrested are ethnic Chinese," said Weller. He added that about five or six of those arrested are Malay Muslim extremists.

The government of Malaysian Prime Minister Datuk Keri Mahathir Mohamad closed three Malaysian newspapers for allegedly printing information prejudicial to the nation's internal security. In addition, public rallies were banned and police set up roadblocks in Kuala Lumpur to search vehicles.

Authorities said the crackdown was an attempt to thwart the type of civil unrest that killed more than 500 people during Malay-Chinese racial clashes in 1969. The official government stance is that those arrested are threats to the national security of Malaysia.

So far the families of those arrested have not been allowed to visit them in jail. When visitation is allowed, family members hope brief visits will be permitted from time to time.

Police indicated the detainees will be held at least 60 days under provisions of the Internal Security Act, according to Jerry Rankin, Foreign Mission Board director for Southern Asia and the Pacific.

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But Weller pointed out that Baptists in Malaysia "have no idea how long it (the detention) will be."

Beyond the 60-day period, the home affairs minister can sign an order for a two-year extension of the detention.

From his home in Johore Bahru, Weller said, "There's no restriction, there's no curfew" on the other Baptists in Malaysia. "It seems like everything is still moving along. It's becoming more normal as the days go on," he added.

In a separate but related development, Bill Wakefield, FMB vice president for Asia and the Pacific, reported that the visa for one missionary couple, Don and Yvonne Miller of Athens and Bermuda, Ala., respectively, was extended the first week in November for another year. However, the Millers' new visa carries a stipulation of "ministry into the Petaling Jaya area only."

When Miller went to the governmental visa office to renew the visa, officials asked if he knew the arrested Baptists. He replied that he did and the officials made him wait two hours. Then they told him he could go but must return (to the visa office) the following week. He was granted the visa when he returned.

Southern Baptists have four missionary couples serving in Malaysia. Besides Jac and Jane Weller of Wilmington, Ohio, and Vance, Ala., and the Millers, others are David and Jan Watson of Lubbock and Amarillo, Texas, and Bobby and Dorothy Evans. He is from Rome, Ga., and she was born in China to missionary parents.

The predominant religion in Malaysia is Islam and it is unlawful for a Muslim to convert to Christianity, explained Weller. "It's also illegal for us to witness to a Muslim," he added. "We would be invited to leave the country very soon" if missionaries engaged in such a practice.

The Wellers received a one-year extension on their visa in June. The Watsons are scheduled to renew their visa in December. The mission anticipates their activities may have similar restrictions to those of the Millers.

Government officials told Miller he could go out of the area in ministry if he would first get written approval from them. Weller said the missionaries feel the authorities "just want to have a little bit more control on us."

Several years ago the Malay government began issuing visas only to missionaries who had been in the country 10 years or less. Other countries have similar laws. Several missionaries who had tenures longer than 10 years had to leave the country at that time.

Southern Baptists had 14 missionaries in West Malaysia and eight assigned to East Malaysia when the ruling went into effect in 1977. Today the total has dwindled to eight.

The Wellers, the veterans of the group, have been in Malaysia just three years since transferring from Singapore. The Watsons have been in the country less than a year. The Millers completed their second year there in April.

Two months ago the Evanses were given a visa to work in the eastern Malaysia region of Sabah. The family transferred from Brunei to work in Kota Kinabalu, a region which was without a missionary for years. The Evanses are the last to be granted visas to work in Malaysia.

The Malaysia mission has personnel requests for a religious education worker in the central area, a church worker for the south, and a seminary teacher. However, the government rejected a visa request in August for a missionary to teach in the seminary at Penang.

Malays and Chinese have periodically argued over language and culture. But in recent weeks religious and racial tensions escalated following a series of incidents including the burning of five mosques in the state of Pahang, the arrest of two Christians for proselytizing, and the placing of 20 non-Mandarin speaking teachers in Chinese schools.

"In light of these difficult times, we are uncertain about the visa situation," said Wakefield. "With just four couples there, it would be a severe loss if even one couple could not continue their service."

Churches Face
AIDS Crisis

By Greg Warner

F-20
(F10.)

JACKSONVILLE, Fla. (BP)--Once thought to be somebody else's disease, AIDS now confronts churches with the same hard questions facing all other social institutions.

At least 1.5 million Americans carry the AIDS virus -- or perhaps twice that many -- and most are unaware they are infected. Since 1981, the virus has erupted into full-blown AIDS in 43,533 Americans, rendering their bodies' immune systems incapable of combating infection. Half already are dead. No cure exists, and a vaccine seems unlikely before the year 2000 -- if ever.

No health crisis has invaded American society faster and with more deadly devastation than has the AIDS epidemic. As the number of AIDS patients doubles every 14 months, the statistics of death and disease escalate so fast that for many people the numbers are simply a meaningless blur.

But for some Baptist churches, the crisis is very real. Whether by angry confrontation or quiet acts of kindness, the AIDS issue is invading an increasing number of churches.

When this happens, AIDS is transformed from a curiosity on the evening news to a flesh-and-blood dilemma for church leaders.

How does the crisis come? Usually quietly, unsuspectedly, far from the heat of debate or glare of TV lights.

- A church member privately tells the pastor he has been diagnosed with AIDS.
- Elderly parents find out their estranged son is homosexual -- and dying of AIDS.
- A wife discovers her husband's promiscuous past has given both of them the AIDS virus.
- A teenager's experimentation with drugs has invited a deadly intruder into her blood.
- A toddler's battle with a blood disorder has transfused AIDS into his veins.

What happens next? As with most Americans, the response of Baptists to AIDS in their midst has ranged from fear to compassion -- usually a mixture of both. And pastors who talk about AIDS in their churches say they are not the only ones facing the AIDS question.

"We're going to find more and more people with AIDS," warned Don Norris, pastor of First Baptist Church of South Miami and a chaplain at Miami's Jackson Memorial Hospital, which houses the largest AIDS treatment facility in the Southeast. "Both the heterosexual and gay populations are in Baptist churches. While we don't admit it ... it is absolutely a fact of life," he insisted.

The disease eventually will be an unavoidable issue for Baptist churches, pastors say. Some think the crisis already is here.

"This isn't any different from what other churches are dealing with," said Bill Amos, pastor of First Baptist Church of Plantation, Fla., who counsels with four families in the church dealing with AIDS.

Amos' church is near Fort Lauderdale, which has more AIDS cases per capita than all but four other U.S. cities, and more cases -- 549 -- than any city its size. Nevertheless, Amos said, his "ticky-tacky, upper-class suburban church" was "very unsuspecting" when the issue first surfaced in 1984.

The pastor's first encounter with AIDS was in counseling an elderly church member whose homosexual grandson recently had died of the disease. The second encounter, a couple of months later, hit much closer to home. An active church member, who a few years earlier had abandoned a career as a drug smuggler to become a Christian, had unknowingly brought with him a case of AIDS.

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Amos walked with the man and his wife through a two-and-a-half-year battle with the disease, which finally took the man's life June 2. Amos has written a book recounting this experience and other AIDS-related ministry situations that developed as a result. "When AIDS Comes to Church," which will be published in the spring by Westminster Press, offers advice to pastors and churches dealing with AIDS.

When AIDS was thought to be only a homosexual problem, churches felt insulated from it, Amos said, but now the disease is affecting heterosexuals, children and others.

"Talking about AIDS as a homosexual disease ... lets us play games with it," he said. "But when people start dying from adultery and promiscuity, the church is going to have to start paying attention."

Homosexuals and intravenous drug users account for 90 percent of all AIDS patients. But researchers are concerned about a "rebound" effect in other parts of the population.

For instance, 4 percent of known cases of AIDS are attributed to heterosexual contact with AIDS-infected people. This can happen through prostitution, adultery, promiscuity or bisexuality, but it can happen also through monogamous relations with a spouse who caught the virus from an AIDS-tainted blood transfusion, non-sterile IV drug use or premarital relations with an AIDS carrier.

The AIDS virus can be transmitted to children during birth or breast-feeding. At least 447 children nationwide are presumed to have contracted the disease in this way -- 1 percent of all cases -- while more than 10,000 probably have been infected with the virus but have not yet developed symptoms.

Another 3 percent of AIDS sufferers are believed to have contracted the disease from transfusions or other blood-related medical treatments before blood banks began screening donated blood for AIDS.

But what worries many people most is the 3 percent of cases for which no cause has been determined, suggesting to some that the virus is spread by some yet-unknown means. Although most scientists and researchers insist the virus cannot be transmitted through casual contact -- like touching, kissing or eating after an AIDS carrier -- a handful of researchers are not so sure.

Clouding the picture is the fact the virus has been found in almost every body fluid, including blood, saliva, mucus, urine, semen and tears. If the virus is found in all those fluids, dissenters argue, perhaps it can be transmitted through such common practices as kissing and sneezing.

That notion is flatly denied by the U.S. Surgeon General and the Centers for Disease Control in Atlanta, the federal offices most involved in monitoring the epidemic.

"There are no suspected cases of casual transmission in that 3 percent" of cases with undetermined origin, said Jeff Efird, public health adviser for the Centers for Disease Control. "It is theoretically possible that could happen, but it is highly unlikely and it hasn't happened yet."

AIDS Response Varies
From Church To Church

By Greg Warner

F-10
(Fla.)

Baptist Press
11/5/87

JACKSONVILLE, Fla. (BP)--When AIDS comes to church, its first victim is theory -- theory about how Christians react to this killer disease.

Congregations that have encountered acquired immune deficiency syndrome -- AIDS -- have discovered theory is worthless when someone with the disease stands outside the church doors. Instead they must answer some real-life questions: Can we minister to this person in an hour of need? Or is the threat to the safety of our members too great?

Assurances that the disease is not spread by casual contact were not enough for members of First Baptist Church of Arcadia, Fla., a town where parents boycotted public schools for fear their children would get the virus from the three hemophilic sons of Clifford Ray.

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The boys, who show no symptoms of the disease, were barred from regular classes last year after school officials learned they are infected with the virus. News of the boys' status as AIDS carriers leaked out after their mother, Louise, confided in her pastor at Heritage Baptist Church, an independent congregation in Arcadia.

This year Ray got a court order allowing the boys to start school Aug. 24, but after a suspicious fire destroyed their home later in the week, the family moved out of town.

Until they moved, the Ray family had been allowed to worship at Heritage, but concern that a similar dilemma could arise in First Baptist Church has convinced Pastor Richard Englert that AIDS-infected people should be kept out of church.

"When AIDS comes to church, we have to deal with it compassionately and with the welfare of the majority as much a consideration as the rights of the individual," the Southern Baptist pastor said.

Both Englert and Don Yates, pastor of Calvary Baptist Church in Arcadia, said they have used the AIDS controversy to share the gospel. "People are now listening," Yates said. "This event has served to remind us of our mortality."

A member of Englert's church is president of the parents' group that organized the school boycott. And Yates led a prayer at one of the group's meetings. Neither pastor kept his children out of school, but both sympathized with the protesting parents.

"We don't have all the facts on how (AIDS) is transmitted, and until this is known, we must take steps to protect our children," said Yates. "The people feel that lawmakers and the government have not addressed the problem adequately. We need something definitive."

Some of the most definitive AIDS advice has come from Surgeon General C. Everett Koop. In the "Surgeon General's Report on Acquired Immune Deficiency Syndrome," Koop stated: "Everyday living does not present any risk of infection. You cannot get AIDS from casual social contact. ... The first cases of AIDS were reported in 1981. We would know by now if AIDS were passed by casual non-sexual contact."

Moody Adams, a Southern Baptist evangelist and anti-AIDS crusader, said Koop, who is a professing Christian, is "a humiliation to the church of the Lord Jesus Christ." According to Adams, Koop "will kill more people than Hitler" by not using his power to close down homosexual bath houses, which are blamed for speeding the spread of AIDS.

Adams, who has turned his ministry against AIDS and written a book on the disease, said Koop has not told the truth about the casual spread of AIDS: "I don't believe there is much transmission by casual causes, but until we know how all these people got it, we need to be careful."

"Any child with AIDS, for his own sake, should be kept out of schoolrooms, Sunday school rooms and other environments that constitute factories of bacteria that could kill him because of his deficient immune system."

Adams also supports mandatory AIDS testing for the so-called "high-risk groups" and isolating AIDS carriers who continue to be a threat of infection. Others claim both widespread testing and quarantining are impractical, ineffective and invasive. Even if all AIDS patients could be located and isolated, the estimated 1 million to 3 million symptomless AIDS carriers in the United States would be unaffected. Since most carriers are unaware they have the virus, it would be impossible to locate enough of them to reduce the risk of infection significantly, health officials said.

Trying to quarantine or avoid thousands of AIDS carriers is like "spitting in the wind," said Donald Lemaster, pastor of West Lauderdale Baptist Church in Fort Lauderdale, Fla.: "It's impossible to isolate yourself from them. You come in contact with them when you go shopping or eat in a restaurant."

For every reported case of AIDS, at least 36 people are infected with the virus but show no symptoms of the disease. These carriers are just as infectious as those with full-blown AIDS, however, and more than three-fourths are unaware they have the virus.

Estimates vary widely on how many AIDS-infected people eventually will get the disease, which is nearly always fatal. For every reported case, another 8 to 10 people have developed early AIDS-like symptoms such as fatigue, fever, weight loss and diarrhea. This condition, called AIDS-related complex -- ARC -- or pre-AIDS, will become full-blown AIDS in about 85 percent of cases, according to the CDC.

Those members of West Lauderdale who care for the nine or 10 AIDS patients in a 12-unit apartment complex they call Victory House have no fear of catching AIDS, Lemaster said.

"Right or wrong, we've come to this conclusion: If AIDS is the judgment of God on that lifestyle, then he is perfectly able to protect us from it," he said. "We're not going to be presumptuous, however. We practice cleanliness and hygiene. But rather than living in fear, we're living in faith."

Victory House Director Tom Rogers is a former homosexual who abandoned that lifestyle three years ago after seeking help from Lemaster. Rogers, who at the time was a minister of music for a church of another denomination, started conducting seminars to help other homosexuals change their sexual orientation.

Rogers' ministry to homosexuals revealed the need for housing for AIDS sufferers. From the beginning, however, Victory House drew criticism from gay-rights activists, Lemaster said, even though the first four residents were heterosexuals. The church requires that homosexuals entering the program abandon the gay lifestyle.

West Lauderdale was better prepared for a ministry to AIDS patients, Lemaster said, because for 10 years the church has made a habit of receiving "people no one else wants," including drug addicts, prostitutes and street people.

Churches that exclude AIDS carriers from worship are damaging their witness to non-Christians, he said, "If Jesus were here he would receive them."

Bill Amos, pastor of First Baptist Church of Plantation, Fla., agrees the overwhelming need to minister to AIDS patients outweighs the limited risk of infection. He warns abandoning an AIDS patient, through either quarantine or social rejection, only augments the patient's greatest fear -- dying alone.

Although AIDS patients would be safer to turn away all visitors, many will risk contracting a life-ending infection from a healthy visitor rather than spend countless hours in loneliness, said Amos, who has written the book "When AIDS Comes to Church." Amos recalled one patient told him he was not afraid to die, but he was terrified of dying alone.

Amos is critical of Christians who use passages from Leviticus, which commanded the expulsion of sexual offenders from ancient Israel, to justify excluding AIDS patients from modern society. Such regulations are applied selectively and hypocritically, he said: "I stand 180 degrees from that. That is not rooted in the Bible. It is rooted in fear. How they got the disease is secondary to how we respond to them."

Christians who try to minister to AIDS patients, Amos said, can make a judgmental response, which emphasizes the sin, if any, that caused the disease, or an incarnational response, which emphasizes the available grace of God.

The conflict arises, Amos said, from the Christian's need to relay two messages: that God judges sin and that he loves the sinner.

Amos and others who work with AIDS patients, including hospital chaplains, report many Christians who become preoccupied with the issue of accountability for sin forfeit the chance to minister to those who are dying.

One mother of an AIDS patient spent the final days of her son's life urging him to repent, Amos said, only to discover she had wasted what little time together they had left.

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"I found that if I contain myself long enough, more than ample opportunity would be present to discuss with any AIDS patient what was involved in getting one's life ready for death," Amos said. "One of the major issues that those dying of AIDS face is the need to have assurance that the sins of their lives, whatever their nature, are forgiven."

If churches can weather the AIDS storm without getting involved, Amos said, it will indicate failure, not success. Confronted with this century's most relentless agent of death, he said, it would be tragic if the Christian message of eternal life is not heard loud and clear in both word and action.

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(BP) photo available from Florida Baptist Witness

Young Chaplain Ministers
To Miami's AIDS Patients

F-10
By Don Hepburn (Fla.)

Baptist Press
11/5/87

MIAMI (BP)--The 24-year-old man lay in the hospital room, fully alert but staring aimlessly through the window.

Although young, he appeared to be prematurely aging. His gaunt body was made less attractive by the dark shadows around his deep-set eyes and the pinkish-brown lesions which covered parts of his body.

He had been diagnosed as having AIDS -- acquired immune deficiency syndrome. The prognosis was terminal.

A self-declared homosexual, the young man by his own admission had left his Texas home to see the world and "live in the fast lane."

The days of wild living and indiscriminate sexual relations had left him with the most fatal disease of the 20th century.

Now several years later, he had returned to his native Texas to be near his family and await his death in an Austin, Texas, medical facility.

Before death came he wanted to speak to a member of the clergy to tell of his recent conversion to Christianity. His faith came as he lay in the hospital bed watching a television evangelist.

"Here he was the same age that I was, dealing with his own death," recalled Laurie Reed, who heard the death-bed story.

"He had such peace," the novice chaplain explained. "I remembered inside of me that I would not have been so peaceful."

That brief encounter three years ago was Laurie Reed's first pastoral counseling experience with an AIDS patient. Today, at the age of 27, she works exclusively with AIDS patients at Miami's Jackson Memorial Hospital.

The downtown hospital has the largest AIDS treatment center in the Southeast, reflecting Miami's status as the American city with the sixth-largest number of AIDS cases -- 1,149. Between 400 and 500 AIDS patients currently are under treatment at the clinic.

At any given time about 50 people are in Jackson Memorial's AIDS unit. It is these patients who are the main focus of Reed's ministry.

The Houston native and Baylor University graduate was employed a year ago under a fellowship underwritten by a private foundation in cooperation with the hospital's chaplaincy office.

Reed was the first person employed for the pilot chaplaincy program for AIDS patients, said Don Norris, a Southern Baptist chaplain and clinical pastoral education supervisor at the hospital.

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"We wanted to develop ministers who are aware of the special needs of AIDS patients and the impact AIDS will have upon the community and culture," Norris said of the pilot program.

Before Reed would accept the chaplaincy opportunity, which would bring her to Miami from Texas, she insisted on direct contact with the AIDS patients.

"If I'm not actively involved with people with AIDS," the former Southern Baptist Theological Seminary student said, "who's going to believe me in the church?"

She insisted on having her own hospital floor of AIDS patients with whom she could visit and counsel on a daily basis. The request was granted.

In her daily rounds, Reed visits with a half-dozen AIDS patients, as well as members of the medical staff. The patients include children, black women who contracted the disease from husbands or boyfriends, black and Hispanic men who are former intravenous drug users and homosexual men.

As a chaplain, Reed encourages the patients to share "their agenda." She listens to their needs.

"My own agenda lots of times is to find out if they have any family visiting them, if any clergy come to see them, and how long they have been in (the AIDS ward)," she said.

The focus of her work is the patient who is rejected by family and friends, who can't talk openly with family, or who has a specific spiritual need.

"To me, physical healing is not the only kind of healing," the ordained minister said. "What I am about is to help them heal themselves spiritually.

"The most frustrating person to me is the person who denies even having AIDS and won't deal with it."

Reed has seen those who will admit to having AIDS come to grips with their immortality and begin to develop a "closeness with God."

"Most of them have been religious at some point, but most of them come back to God. And that's exciting to me," she said. "When you get right down to it, what's more important than your relationships with God and with those you love?"

Although a renewed relationship with God is a positive by-product for most AIDS patients, "They wished they could have learned (about their spirituality) by another way. But they didn't," she noted.

Reed's commitment to working with AIDS patients reflects a deep-seated philosophy of her ministry: "I believe that people deserve to know that God loves them. And what my purpose most of all is to remind them or tell them for the first time that God loves them."

For the AIDS patient, death is the only solution, since no cure exists. "I found that I have been very relieved and very happy when some of the people I've visited have died," Reed said. "Their pain has been relieved. And the thing that they have been trying to do -- die -- has finally occurred."

With each death, Reed said, she suffers a personal loss and a little more burnout: "I'm still here. I'm still the one that's left with a void."

And then there's the anger: "Yes, I get angry. I think it is a waste of their lives."

To share further in the grief process, Reed attends the funeral and will make follow-up visits with the families of each AIDS patient with whom she has worked.

Confronted with the daily specter of death and its emotional drain, Reed and her fellow medical staff members find strength in regular peer support groups. The meetings provide a therapy, as they each share experiences about the death and suffering they view each day. In addition, Reed said, her "very supportive" parents and friends also provide renewal therapy.

And as she shares with her AIDS patients the claims of spiritual renewal found in the Scriptures, "Those words are not just for my patients, but they are for me as well."

Because most AIDS patients can walk and are treated on an outpatient basis, Reed said, home ministry support is needed.

"I would like to see, eventually, the churches taking those people in as members of their congregations," she said. "The thing that I am doing right now is training lay ministers in the church to visit, both in the home and the hospital, people with AIDS."

Reed added most often "people with AIDS wind up depleted of their funds" and need food and housing assistance.

Supervisor Don Norris agrees "the church has an enormous role to play" in ministering to AIDS patients and their families. "The grief experience, the financial pressures and the social pressures incurred," he explained, call for more "churches caring for AIDS patients."

Norris, who also is pastor of First Baptist Church of South Miami, said: "The church has got to recognize that AIDS is going to appear in the church. And we've got to respond with the same graciousness as Jesus responded to the lepers."

Viewing pain and suffering is a forceful emotional trauma for anyone. But notes, "I'd rather be involved in healing than standing back and pretending it's not there."

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(BP) photos available from Florida Baptist Witness

Pioneer in Religious
Education Dead At 95

N-Texas

Baptist Press
11/5/87

DALLAS (BP)--J. Earl Mead, 95, thought to be the first full-time Southern Baptist minister of education, died Oct. 31 in Denton, Texas.

Mead, a native of Bolivar, Mo., was a minister of education for 43 years, including 36 years at Cliff Temple Baptist Church in Dallas. Other places of service included First Baptist Church of Beaumont, Texas, and First Baptist Church in Shreveport, La.

From 1959-1961, Mead was chairman of the board of trustees for the Baptist Sunday School Board. Other positions of leadership include president of the Texas Baptist Training Union Convention; president of the Texas Baptist Sunday School Convention; president of the Southwestern Baptist Religious Education Association; and president of the Religious Education and Music Conference for Dallas Baptist Association.

Mead was elected secretary of the corporation for the Baptist General Convention of Texas in 1946 and served until 1982.

He was named Texas Baptist Elder Statesman in 1977 and was granted an honorary doctor of laws degree by Baylor University, Waco, in 1962.

Mead married the former Alice Lenova Groom in 1915. She preceded him in death in 1948.

He is survived by his wife, the former Lois Riddle Harper, and daughter, Lois Maxine Johnson of Dallas.

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Home Missions Experience
Comes To Wayland University

N-HMB
By Sherri Brown

Baptist Press
11/5/87

PLAINVIEW, Texas (BP)--Missions is a way of life when words become actions, a home missionary told Wayland Baptist University students during a Home Missions Experience program.

Nathan Porter of Waco, Texas, consultant on domestic hunger, disaster relief and migrant ministries consultant for the Southern Baptist Home Mission Board, spoke during the opening chapel service of the week emphasizing missions as a way of life for college students at the Plainview, Texas, school.

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"How can you say you love Jesus, whom you do not see, when you shut out your neighbor who you do see? People of the world rule over others, but that's a no-no for you. You want greatness? Then be a servant," Porter said.

Sue Melton, a two-year missionary in Gardiner, Mont., told students: "God has called all of us to be missionaries -- whether it be as a full-time career missionary or a missionary in the marketplace. With that calling we must often face changes."

Melton recounted experiences of change during her year as a semester missionary in Daytona Beach, Fla., including getting used to roaches and rats: "Along with the new pets, I discovered different kinds of people -- race fans, spring breakers and even bikers, complete with leather, chains and tattoos. But I quickly learned that God loves them as much as he loves me.

Melton encouraged the students to take seriously their callings, because "if we don't love the world, who's going to?"

The four-day emphasis included seminars, classroom visitation and chapel services led by home missionaries and Home Mission Board staff members. It provided an opportunity for students to learn of the missionary options provided by the board, said Bill Berry, HMB assistant director of special mission ministries and coordinator of the project.

"The emphasis is important because it challenges the students to think not only of themselves and their relationship to God, but also to how God would work through them in making visible God's love to the world," said Berry.

The Home Mission Experience program, co-sponsored this year by the Home Mission Board and Wayland, is an annual emphasis at a different Baptist college designed to help students respond to the challenge of home missions.

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Woman's Missionary Union
Forms Signal Services Inc.

By Susan Todd

N-CO
(WMU)

Baptist Press
11/5/87

BIRMINGHAM, Ala. (BP)--The Southern Baptist Woman's Missionary Union has established a company which will provide video services for itself and commercial clients.

The Executive Board of Woman's Missionary Union recently voted to form Signal Services Inc., a wholly owned subsidiary corporation which will operate on a for-profit basis.

The company's first service is the operation of a mobile satellite uplink. It consists of a truck equipped with transmitters and a satellite dish antenna. Plans call for the company to build a permanent earth station and to provide data transmission and related services.

Signal Services' mobile uplink will allow WMU to cooperate with the Baptist Telecommunication Network and ACTS Network to transmit programs from any location in the country. It will also allow commercial clients to transmit to secular networks or cable channels and private receivers.

Several upcoming broadcasts which will be transmitted by the uplink include the 1987 Foreign Missions Teleconference, the 1988 Home Missions Teleconference and the live broadcast of one session from WMU's Centennial Celebration in Richmond, Va., May 13-14, 1988.

According to WMU Executive Director Carolyn Weatherford, "Long-term plans for WMU have included expansion into the video communications field. We believe this will be a way by which we can equip and staff a broadcasting facility.

"We are excited about the future possibilities this will provide in missions broadcasting. It will be a new and creative means of offering missions education."

WMU has contracted with a Birmingham-based telecommunications company to handle marketing and the daily operations for the business. Stan Hill, video specialist at national WMU, has been named president of Signal Services.

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