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Churches can reach communities
with back-to-school activities

By Sarah Zimmerman

Baptist Press
8/7/92

GLORIETA, N.M. (BP)--As students across the nation go back to school this fall, churches can minister by offering before-school and after-school programs, a home missionary suggests.

Such programs are "a method of outreach to non-members and a very positive method of showing concern to the community," Russ Grelling said in a seminar during Jericho missions festival.

Seventy percent of all women with children under age 18 work outside the home, said Grelling, who works in Southern California. He added that 35 million children in the United States have working mothers and 15 percent of elementary and junior high school children are alone after school every day.

"An entire segment of our society is left to its own demise," Grelling said. Youth gangs in Los Angeles, he noted, are being franchised into small towns and they prey on young, unsupervised children.

One type of outreach Grelling suggested is giving the church phone number to school children. After school, a volunteer will be at the church to answer the phone and talk to children who are home alone.

Churches with this program find children call to report they made a good grade, ask for help with their homework or just talk to someone because they are lonely, Grelling said.

Churches also could offer seminars for children on home safety, for adults on parenting skills or for older children on baby-sitting techniques.

The American Red Cross offers seminars on such topics and Grelling said churches could sponsor the Red Cross programs at their church buildings or at members' homes.

Another avenue of ministry is before-school activities which include breakfast. Grelling noted that many parents take their children to school on their way to work, leaving the children there long before school starts.

An obvious ministry is after-school programs, where children come to the church for anything from Big A clubs to recreation to tutoring.

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Churches which cannot commit to being involved every day can provide programs on days when students do not have to go to class, such as teacher training days.

However, the best programs do not come from Grelling's list, he said. Instead, they "come from convicted hearts of people in church who are convinced that God wants them to do something."

Resources for starting before- or after-school programs are available from Ann Putnam in the Home Mission Board church and community ministries department, 1350 Spring St. NW, Atlanta, GA 30367-5601 or (404) 898-7000.

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Houston church cuts ties with SBC
over homosexuality, autonomy issues By Ken Camp

Baptist Press
8/7/92

HOUSTON (BP)--Saying it will not surrender control to a "religious hierarchy," a 75-member Houston congregation has voted unanimously to cut ties with the Southern Baptist Convention over convention actions regarding churches that affirm homosexual behavior.

The "test of fellowship" approved by messengers to the annual Southern Baptist Convention in Indianapolis represented an abandonment of the traditional Baptist principle of local church autonomy, according to a statement approved by Covenant Baptist Church in Houston.

Covenant Baptist Church is thought to be the first church to leave the SBC in response to actions taken at the convention's annual meeting in June regarding homosexuality.

The congregation had been dually aligned with the SBC and American Baptist Churches, USA, but it is not affiliated with the Houston-area Union Baptist Association, the largest regional Southern Baptist association.

Messengers to the Indianapolis meeting endorsed an amendment to the convention's constitution stating that churches affirming homosexual behavior are "not in friendly cooperation" with the SBC. The amendment requires approval at two consecutive conventions.

The convention also withdrew fellowship from two churches for condoning homosexual behavior. Pullen Memorial Baptist Church in Raleigh, N.C., had blessed a marriage-like union of two homosexuals, and Olin T. Binkley Memorial Baptist Church in Chapel Hill, N.C., had licensed an openly homosexual divinity school student to the gospel ministry.

Asked by Baptist Press for reaction to the Houston church's break with the SBC, Mark Coppenger, vice president for denominational relations for the convention's Executive Committee, said, "Covenant Baptist Church is working with a narrow and exclusive view of autonomy. They correctly claim a right to determine their own membership but they incorrectly deny this right to another autonomous Baptist body, the Southern Baptist Convention."

The statement from Covenant noted its members had disagreed with a number of stands taken by Southern Baptists in the last decade, including resolutions on women's ordination, the priesthood of believers and church-state issues.

"While we differed from the majority on all of these positions, we could remain in the SBC because those decisions did not bind us. We recognize the right of others to hold opinions different from ours and respect the autonomy of those congregations," according to the church's prepared statement.

"The action of the 1992 convention, however, radically changed the relationship between the local congregation and the SBC. Therefore, Covenant Baptist Church hereby sadly chooses to discontinue its association with the SBC."

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Coppenger disagreed with Covenant's charges of "hierarchy" and "radical change," noting that "17,000-plus messengers simply specified what was always taken for granted -- true Southern Baptist churches don't affirm homosexuality."

"Covenant Baptist Church has left us," Coppenger said, adding, "We can only imagine how many churches would have left had we failed to act decisively on this matter."

Covenant, in its congregational statement, further noted that it "affirms the sanctity, dignity and equality of human beings and the value of all life in the universe. We welcome persons of all racial and ethnic heritages, all sexual orientations and all faith perspectives to our Christian community."

"We stand for each individual's right to worship God and to respond to God's call to ministry in her or his own understanding of God's all-encompassing love."

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Art Toalston also contributed to this story.

Ethnic ministry conference
stretched into 9 languages

By Frank Wm. White

Baptist Press
8/7/92

ORLANDO (BP)--Reaching the people of the United States with the gospel of Christ demands that Southern Baptists minister to diverse language and culture groups, according to speakers at the National Language Church Development Conference, Aug. 3-6, in Orlando, Fla.

More than 820 persons attended the conference for language groups sponsored by the Southern Baptist Sunday School Board's special ministries department. It drew representatives from at least 10 language groups in the United States and six foreign countries.

The conference included training sessions for workers in nine language groups and a multiethnic conference in English. Training was offered for Hispanic, Chinese, Korean, Vietnamese, Greek, American Indian, Haitian, Filipino and deaf ministry. While training was primarily for Sunday school leadership, sessions also were provided in discipleship training, church administration and church music.

In addition to joint worship services, groups met for worship in separate language fellowship groups on Tuesday evening.

While there are more than 500 ethnic groups in the United States, a cultural myopia "causes us to see America as becoming lily white," said Oscar Romo, director of the language church extension division at the Home Mission Board and a pioneer in language ministry. "America is a mosaic. Being an American is a concept not a culture."

Gene Mims, executive vice president for planning, research and denominational relations at the Sunday School Board, called ethnic ministry a priority. He said the SSB, which currently publishes materials in nine languages, has moved into a position to use more ethnic persons in leadership roles and to provide more ethnic resources.

Gary and June Miller, children's Sunday school workers from Korean First Baptist Church of Portland, Ore., said things they learned at the conference will benefit them at church.

"We want to use this training for everyone in our church who works with children," Mrs. Miller, a native of Korea, said. Seven from the church flew to Orlando for the conference.

Oudone Thirakoune, pastor of a Laotian mission of Red Oak Baptist Church in Atlanta, said training provided in the conference will help develop leaders for language churches across the nation.

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"We are not going to do a good job reaching Laotians until we have quality leaders," Thirakoune said.

Meanwhile, Romo said the changing ethnic profile of the United States presents a complex challenge to Southern Baptists. For example, he pointed out the U.S. population includes 5 million children living in immigrant homes. Three million of those children live in homes where English is not the spoken language.

As those children become adults, they will represent a second wave of cultural impact which could make immigration the most important outside factor impacting the future of the United States, Romo said.

The changing demographics of the nation give Southern Baptists an opportunity to prepare for a changed 21st century, Romo said. "We must learn how to segment the American mission field."

He said the work of ethnic church planting must move beyond planting to cultivating and harvesting.

"Methods that are appropriate to ethnic populations must be designed to meet the needs of the people in the language of the people," he said. "We can't use the methods of a rural southern denomination to reach an ethnic, urban nation."

To reach ethnics effectively, the Southern Baptist Convention will need ethnic leadership in agencies as well as elected convention offices, Romo said.

"Southern Baptists can evangelize ethnics and thereby become the architects of a new Christian nation," Romo said.

The conference was preceded by a weekend meeting of the Southern Baptist Hispanic Pastors' Conference that was a celebration of 500 years of Spanish influence on American culture.

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Parks, Lewis issue call for
people with servant hearts

By Sarah Zimmerman

Baptist Press
8/7/92

GLORIETA, N.M. (BP)--If the world is going to hear about Jesus, Christians must commit themselves to the lordship of Jesus Christ and become servants who transcend ethnic differences, two Southern Baptist mission leaders said.

Keith Parks, president of the Foreign Mission Board, and Larry Lewis, president of the Home Mission Board, made their claims during Jericho missions festival at Glorieta Baptist Conference Center.

Parks, who is retiring in October, spoke during a service when 185 retired foreign missionaries were honored for a combined total of 5,491 years of service.

"Who will follow us?" Parks asked. "Those who are committed to the lordship of Jesus Christ.

"The only people who will challenge the religious establishment of our day, who will dare stand before intimidation and threat and death itself are not those who are committed to a creed or a denomination but those who are sold out to the lordship of Jesus Christ," Parks said. "They will not allow anything or anyone to get between them and him."

Lewis, preaching a different night, said, "The happiest people I know are those who are plugged into God's will. Their life goal is to be in the place where they can be most mightily used by God."

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Parks and Lewis also said leaders must be servants who reach beyond cultural and racial differences.

"You cannot demonstrate the love of Jesus Christ and seek success for yourself at the same time," Parks said. "You cannot build the kingdom of God and your kingdom at the same time."

"The best way in the world to win people to Jesus is to minister to their needs," Lewis said. "When you touch people where they hurt, you have an ear to share the gospel."

"The only way most people will ever be reached is through the word of love from the touch of someone who cares," Lewis said. Parks charged the 2,000 people attending Jericho with failure to "love other people like we love ourselves and people like us. For that reason, most of us assume God expects us to work somewhere near our home or certainly to work with people like us. We really believe God loves us more than he loves other people."

Parks noted that 95 percent of Southern Baptists' trained leaders work in the United States and that more than 96 percent of all money given for God's work is spent in the United States.

"Jesus was not an American. We think he was born in the South and spoke English," Parks said.

Lewis noted that in the United States, Southern Baptists worship in 107 languages each week. Yet he said additional ministries are needed with people of a multitude of racial and social backgrounds living in clusters around the nation.

Lewis also stressed the importance of such groups maintaining their ethnic identity. "You don't have to forsake your heritage, your history and your culture to be Southern Baptist," Lewis said.

Another element of Lewis' strategy is to plant churches in 22,000 places state directors of missions have identified as needing new churches.

"Pray for God to call out pastors who will crucify their dreams of big, silk-stocking churches and start churches in these places," Lewis said.

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Fee increase a must
for Yemen hospital

By Marty Croll

Baptist Press
8/7/92

JIBLA, Yemen (BP)--A room crammed with 1.5 million documents about patients attests to the impact Southern Baptists' Jibla hospital has made on the people of Ibb Province in Yemen.

But the next 13,000 new name files -- about a year's worth of new patients -- could be the last. Hospital officials are unable to determine why, but the government health department in the Middle Eastern nation has stalled the hospital's request to raise patient fees.

Without a 75 percent increase in fees the hospital won't be able to keep paying its bills, said hospital administrator Bill Koehn, a Southern Baptist representative.

Yemen's health ministry must approve a change in patient rates. "I've told them I'm borrowing money and have stopped recruiting staff," Koehn said. "I made our last drug order in May. Unless some major amount comes in there just won't be enough money."

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In 1964 Southern Baptist representatives James Young and his wife, June, became the first Westerners in 1,300 years to make a substantial intrusion into Yemen's Muslim culture of clans and tribes. Even today Yemeni men wear skirt-like "futas" and strap dagger-like "jambiyas" to their belts.

When the Youngs opened the hospital in the remote mountain community of Jibla in 1967, their automobile was one of only a few in the region. Telephones were nearly nonexistent.

Since then Yemenis have paved their roads, imported autos and strung up a phone system. People are still very poor but modernization has become a government byword. Efforts to raise living standards have been cut short for the last two years, however. Neighboring countries slashed aid to Yemen in protest of its alliance with Iraq during the Persian Gulf war.

During the past 25 years Baptists have covered a 22-acre hillside with a 77-bed hospital, an outpatient clinic and residences for 61 people. Medical workers have registered about 340,000 patients, treating up to 40,000 a year. They perform an average of 400 surgeries every month.

But in Yemeni culture, personal pride and honor are to be protected. Not everyone is thrilled that the hospital has offered a high level of medical care in a country known until recently for lacking such services.

Others are displeased that Baptists openly represent the Christian faith and that people come from far off, bypassing government hospitals.

"People come because they trust us," said Southern Baptist representative Hugh Provost, who worked there 10 years before transferring in 1991 to Cyprus. "I've heard it said any number of times that they come because they like the way they're treated. They're treated like people."

Provost began as a pharmacist, but later worked with families in bill payment and collection. "It takes money to run a hospital," he said. But "no one's ever turned down because they don't have the money. And if they don't have the essential drugs they need, they'll get them."

Provost told of a woman, seven months pregnant, who was clearing a steep field when a large stone crushed her leg. At the first hospital where she was taken, doctors told her they'd amputate. She said, "No. Take me to Jibla." After Southern Baptist surgeon Martha Myers repaired her leg, she stayed and gave birth to her baby. Three months later she walked home.

In another case a man hired a truck to take him on a six-hour drive to Jibla for an operation. His money was stolen on the way but hospital officials told him to stay anyway. When he recovered he went home and sold his cow to pay.

Still, most people have no way to pay for the degree of care they receive, Provost said. "When people only make \$400 or \$500 a year total income, it's a struggle."

The hospital costs nearly \$1 million a year to operate. Koehn expects it to give away about \$160,000 of health care treatment this year to people who can't pay. That money will come from Southern Baptist gifts through the Foreign Mission Board. But the rest must come from patients who can afford to pay.

Last year Koehn borrowed \$30,000 from a local hospital development fund and requested \$28,000 in emergency funds from Southern Baptists to meet financial obligations. He can only speculate how long the hospital will stay afloat at this rate.

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Workers, including 150 Yemenis and 11 foreigners, haven't had a raise in three years. Meanwhile inflation has soared and the cost of living has risen 200 percent the past 18 months, Koehn said. He fears they won't stay much longer under those conditions. The Southern Baptist representatives receive normal cost-of-living adjustments as do their colleagues in other countries but their pay does not come out of the hospital budget.

If Southern Baptists close the hospital, Yemen will lose its only official relationship with Christians, said Bob Fields, associate to the director for Southern Baptist work in the area. Yemeni law forbids anyone from becoming a Christian but the presence of the hospital has served as a symbol of hope for many Yemenis, he said. Hospital workers are allowed to answer questions about their faith.

The loss of the hospital also would devastate the local economy. "From the town of Jibla, 150 workers would be thrown out of a job," Provost said. "It would be an economic disaster."

The workers are praying they get the fee increase and asking Southern Baptists to do likewise. "The fact is, the hospital's running out of money," Koehn said.

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

Baptist collegians take
hoop challenge to Zambia

By Craig Bird

Baptist Press
8/7/92

LUSAKA, Zambia (BP)--Elbow-to-eyeball basketball, plus:

-- A finger-feast of "something like hominy with peanut sauce and something like turnip greens and a drink like nothing you've ever tasted."

-- Singing and dancing with African Christians. Air so clear the sunsets go on forever. Air so acid-polluted it makes your nose bleed. Victoria Falls -- a natural wonder. A massive strip mine -- a natural disaster.

-- A hospital shutting down its leper colony but expanding its AIDS-counselor training program.

Those were just some of the faces of Africa a group of University of Tennessee students stared into this summer during a month-long sports evangelism trip across Zambia.

Eighteen students from the University of Tennessee-Knoxville -- nine men and nine women -- participated in the project sponsored by the university's Baptist Student Union.

"These kids have restored my faith in today's youth," said Southern Baptist missionary Lonnie Turner, who put the project together. "They are globally aware and want to make a difference. This trip has disturbed them -- and that is good. They've asked God some tough questions about some of the things they've seen in Zambia but they trust him to have the answers."

A sprawling copper pit mine at Chingola provided sights -- and smells -- never to be forgotten. Already appalled by the damage to the environment, the Tennessee players literally gagged on the reality of the situation.

While the men were playing the Zambian national team, a cloud of sulfuric acid, a byproduct of the mining operation, was released. Wind carried it onto the court. One nosebleed ("I've never had a nosebleed!") and 18 coughing spells later, the reality of life in a developing country came home to all the visitors.

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"A developing country can't afford to worry too much about the environment, I guess," said one. "But this place will never be worth anything again. It's been destroyed."

Two weeks later the smells and sensations were entirely different.

While conducting two days of basketball clinics at a Salvation Army secondary school and hospital in Chikinkata, the two teams were surprise guests of honor at a traditional feast during a visit to a small Tonga village.

Plans for a short visit and a picnic at a nearby waterfall were short-circuited by traditional hospitality. Instead of greeting the Americans with handshakes and small talk, the 50 people of the Tonga settlement had prepared a feast.

Tentatively -- at first -- the students sampled the fare, eating with their right hands like their hosts. Mounds of buntele (a "leaf sauce" available in regular or peanut-flavored varieties), musoza made from soaked corn mixed with peanut sauce and doused with sugar, stewed chicken and n'sema (a thick cornmeal porridge) disappeared into mouths and stomachs accustomed to hamburgers and pizza.

But the final course, a drink called cibwantu highly prized by the Zambians, got a less enthusiastic reception. The mixture of coarsely ground cornmeal, water, sugar and several unidentified "roots and spices" mostly stayed in the Americans' cups. "This is usually kept until it ferments but, of course, we throw ours out if it turns alcoholic," their hosts explained.

"It baffles me to find that people with less seem to give more," Kevin Thompson, a member of Inskip Baptist Church in Knoxville, said afterwards. "We were told it would be rude to give them anything but our thanks since we were guests. Yet they seem thrilled to be able to go to all that trouble and expense to feed a bunch of total strangers."

Leanne Brooks, a member of Central Baptist Church in Fountain City, said going to church with Zambian believers was a highlight of the trip. "I really enjoyed learning how Zambians worship -- because they do it with all they have," she said. Toward the end of the month, Brooks and the rest of the visitors were earning applause from their hosts for their improving ability to "dance before the Lord."

Like most Americans, the Tennesseans had to confront the extremes between rich and poor. Angie Edwards, a member of West Main Baptist Church in Alexandria, was struck by "the very rich driving around in new Mercedes while the very poor live in shacks and their children are obviously malnourished."

But sports and evangelism dominated the trips. The teams played exhibitions and gave clinics at six secondary schools as well as the University of Zambia before thousands of people. Four team members were interviewed on the television program "Good Morning Zambia." Each Sunday and sometimes during the week they spoke in Baptist churches.

One change was an alteration in the level of aggressiveness on the court.

"When they first started playing the national teams they were all so polite but they figured out in a hurry referees interpret things a little differently over here," Turner said. "Pretty soon both teams learned to play Zambian style -- which means lots of contact and banging around."

The adjustment was successful. "I just love Americans," one fan said at a game in Lusaka that raised \$1,380 for the Baptist Convention of Zambia's drought relief program. "They smile and shake your hand before the tip-off, beat you by 40 points, then smile again and talk like best friends after the game is over."

"Sports" was the adjective. But "evangelism" was the focus.

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"We're not just here for basketball," Winnie Motts told a group of high school girls after one clinic. "It's just the best way to tell about Jesus. Do you think just because we're from America we're perfect Christians? That's not true. Witnessing for Christ in Africa and sharing the love I have for him is not too hard but it isn't real easy either. All I have to tell you is: I love Jesus."

"Like most of Africa, Zambia is sports-crazy," explained Turner, former coach of both men's and women's national teams for the country and now national coordinator for basketball. "Newspapers carried stories about these Americans coming to play and government ministers came to the games. Their basketball skills drew crowds and opened the way for thousands of people to listen to a Christian witness."

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(BP) photos sent to state Baptist newspapers by Richmond bureau of Baptist Press.

Child's-eye view of Zambia
stirs, challenges his faith

Baptist Press
8/7/92

LUSAKA, Zambia (BP)--For Doug Hayes, both the highs and the lows of the trip to Zambia by the University of Tennessee-Knoxville BSU basketball teams involved African children.

Hayes, a sophomore and a member of First Baptist Church in Friendsville, said he had many great experiences, but some stirred and challenged his faith:

"As we were leaving after a practice at (missionary host) Lonnie Turner's house in Lusaka," Hayes recounted, "I heard little footsteps behind me. A little Zambian girl, with outstretched arms, was bringing me a basketball we had left behind. She smiled as I thanked her. To other people that moment might have been meaningless. But I saw something in that little girl; I saw the unconditional love of a child. She could have kept that ball and we would never have missed it. But she chased me down because it was ours and she wanted us to have it.

"Sometimes it's better to act like a child. As adults we get more involved in things we can get for ourselves and not what we can give to others. Like the Lord said, children -- or people with childlike hearts -- will receive God's kingdom."

Hayes said his worst experience happened one night while the students were watching a video of "Cry Freedom," a movie about apartheid in South Africa, at the Baptist hostel in Lusaka.

"We were watching a true story about blacks suffering in South Africa when I noticed little eyes peering in the windows from outside the television room. It was Zambian children, standing in the cold (June is winter in the Southern Hemisphere) so they could watch. They couldn't even hear what was being said.

"There were 14 white Americans and one black American in the middle of those children's country living the same situation as depicted in the movie. We had so much more than we needed while they had almost nothing, just because of where each of us had been born. I felt lower than dirt."

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Blind choir director
driven by music passion

By Frank Wm. White

Baptist Press
8/7/92

ORLANDO (BP)--Antonio Ngo operates two active businesses but his driving force is the choir he directs each Sunday at Chinese Baptist Church of Miami.

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Because he is almost blind from the effects of diabetes, Ngo spends hours memorizing music before he presents it to the choir for rehearsals. His wife and daughter, both pianists, help Ngo with the memorization.

The choir, from one of only two Chinese Southern Baptist congregations in Florida, sang during the opening service of the National Language Church Development Conference in Orlando, Fla. The Aug. 3-6 conference was sponsored by the Southern Baptist Sunday School Board.

Although he has been directing the church choir for 10 years, Ngo has been leading music more than 30 years, beginning with a children's choir's in Manila, Philippines.

Ngo was born in the Philippines and represented the third generation of his Chinese family there. Leaving the Asian island nation in 1982 meant leaving the only homeland his family had known "to find greener pastures in the United States because of the political and economic problems" in the Philippines, he said.

His first business is an import company to bring products from the Philippines and Taiwan to sell in the United States. He recently bought a supermarket as a more permanently located business that will allow him to renew his "green card" work permit to stay in the United States.

Despite his years of leading choirs and his passion for the work, Ngo has no formal music training and has no intentions of ending his music work even as his eyesight continues to deteriorate.

"I can see a little but what vision I have is very blurred. I am a chemical engineer by training," he said. "I went to a voice teacher for some voice lessons once but don't have any other music training."

Ngo demands the same kind of dedication from choir members as he does from himself. After he spends time memorizing the music, he expects choir members to attend the weekly one-hour choir practice on Sunday mornings. "It is mandatory to sing in the choir," he said. "If they need additional practice, we do it on a week night."

The emphasis on choir is important in the church's effort to provide quality worship for the only Chinese language Baptist church in Miami, Ngo said.

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Greek families find help
for Bible study in U.S.

By Frank Wm. White

Baptist Press
8/7/92

ORLANDO (BP)--Although they speak the contemporary version of the language of the New Testament, two families from Athens, Greece, traveled to the land of the Magic Kingdom for Sunday school training.

The Kiouloglou and Nikitas families arrived in Orlando, Fla., for the National Language Church Development Conference by way of Boston, Mass. Theodore Kiouloglou and Dina Nikitas along with their spouses were visiting their sister Lia Deligianaides.

After arriving in Boston in April, the Greek visitors learned their sister and her husband were planning to attend the conference. "We wanted to come along because it would be a way to hear the gospel and have Christian fellowship," said Dina Nikitas.

Deligianaides and her family are members of Atlantic Gospel Church, a Greek Southern Baptist congregation in Boston. Her brother and sister along with their families are members of First Evangelical Church, an Episcopal congregation in Athens.

Just across Interstate 4 from the Magic Kingdom, the two couples participated in sessions they believe will help them make Bible study more fun for new believers when they return home later this month.

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Their church has Bible study for all ages but "we need to rethink about how to do things better," Theodore Kiouloglou said.

Much like Southern Baptists are focusing on reaching non-Christians away from the church, Dina Nikitas is leading women's Bible studies in homes.

And the materials they saw at the conference produced by the Sunday School Board are as attractive as the teaching methods being presented, Dina Nikitas said.

Christina Kiouloglou pointed out they "have the privilege of using the Bible in the language of the New Testament."

Although they are near the area of many of the Apostle Paul's missionary journeys, "we take for granted many of the things we could see. Tourists always see more than locals," Byron Nikitas said.

For the Deligianaideses and others in the Greek congregation in Boston, Southern Baptist English materials are used for Sunday school while worship services are bilingual, Deligianaides said.

The Greek conferences during the language church development conference included participants from Toronto, Canada, as well as the Athens visitors and about 10 other participants from the United States.

The conference was sponsored by the special ministries department of the Sunday School Board.

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EDITORS' NOTE: Photos to accompany the 8-6 (BP) story "Baptists compete for souls at Olympics in Barcelona" will be released early next week by the Richmond bureau of Baptist Press.
