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93-145

NASHVILLE -- BSSB cuts 45 staff positions to reduce corporate overhead.
NASHVILLE -- BSSB ties with Baptist Press to remain intact, Draper says.
MOSCOW -- Restrictive religious bill passed second time in Russia.
INDONESIA -- 1993 mission study tells story of Baptist missions in Indonesia; photos.
VIRGINIA -- Adult Foreign Mission Study pioneers new video format.
VIRGINIA -- Student summer missionaries work in Cuba for first time in decades.
DALLAS -- Hawkins is unanimous choice at First Baptist in Dallas.
ARKANSAS -- Huckabay assumes presidency of Williams Baptist College.
SOUTH CAROLINA -- Head-on accident reshapes their ministry of music; photo.
DALLAS -- Prayer, faith fuel recovery of paralyzed former athlete; photo.
NASHVILLE -- Carol Woodfin to teach at Palm Beach Atlantic.
NEW MEXICO -- HMB v.p.: churches need more vision than programs.
NASHVILLE -- Correction.

**BSSB cuts 45 staff positions
to reduce corporate overhead**

By Linda Lawson

**Baptist Press
8/30/93**

NASHVILLE (BP)--Forty-five positions in non-revenue-producing areas of the Southern Baptist Sunday School Board have been cut to reduce corporate overhead costs, according to President James T. Draper Jr.

Effective Oct. 1, the deletion of 45 jobs will result in the displacement of 29 employees and elimination of 16 vacant positions.

As of Aug. 30, four of the 29 affected employees had been placed in other positions within the board, according to Steve Lawrence, director of the human resources department. Five are taking early retirement.

In addition to efforts to place some of the employees in other BSSB positions, Lawrence said career transition and outplacement assistance, along with severance pay based on years of service, is being provided.

Draper said the study of corporate overhead was initiated in June as part of efforts to keep the board in a competitive position and maintain financial stability. "We seem to have higher overhead costs than other similar companies," he said.

The staff reductions -- which include management, professional and support staff positions -- will result in a net savings of \$2.4 million for 1993-94, he said.

Among components, the corporate market research department lost 14 positions, displacing 12 employees, including department director Doug Anderson, a 17-year employee. Two vacant positions in the department were eliminated.

The communications department was reduced by 10 positions, displacing five employees, including Jim Lowry, manager of the public relations services section, a 21-year employee. Five vacant positions in the department were eliminated.

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Other affected areas were production services, human resources, strategic planning, facility management and four positions related to vice presidents.

With the downsizing in corporate staff areas, Draper said Mike Arrington, vice president for corporate services, will become executive director for corporate affairs. He will oversee the work of the communications department, the board's research library and Glorieta and Ridgecrest conference centers. He also will carry out a variety of staff responsibilities for the president, including relationships with SBC agencies, coordination of BSSB representation at annual state convention meetings and direction of the board's annual report to the SBC.

The information systems department and remaining functions of corporate market research and strategic planning which formerly reported to Arrington will be transferred to the finance and administration group and report to Draper until a new vice president is named. Former vice president E.V. King resigned earlier in August.

Draper said the corporate overhead study and efficiency studies in revenue-producing areas are "painful but are necessary to enable us to be the best stewards of our resources."

A study of efficient editorial processes in the trade publishing division that produces Broadman & Holman products has resulted in a merger of the two editorial departments, eliminating seven positions, affecting six employees, according to Charles Wilson, vice president for trade and retail markets.

Of the six employees displaced, three are taking early retirement.

"We've worked for almost a year with dual editorial departments," he said. "We've discovered this is not the most efficient or effective way to move toward our goal of profitability, while further enhancing the high quality of Broadman & Holman products."

Wilson said the trade books department and the Bibles, academic and reference books department will be merged and a search begun for an editorial director. Trent Butler, director of the Bibles, academic and reference books department, will become series editor for Bibles and reference books.

"Trent is a genius at initiating and implementing ideas for Bible reference products," Wilson said. "This change will allow him to focus on these skills."

Draper said a similar efficiency study is in process in the board's church growth group which produces church literature and a variety of other products and services.

Fine-tuning of the board's structure, organization and staff will be a continuing process, Draper said. "Learning to operate effectively in the midst of constant change is a challenge facing all institutions committed to providing excellent products and services that meet customer needs."

The Sunday School Board currently directs 17 programs of work assigned by the Southern Baptist Convention, with a 1993-94 operating budget of \$233.4 million.

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**BSSB ties with Baptist Press
to remain intact, Draper says**

By Art Toalston

**Baptist Press
8/30/93**

NASHVILLE (BP)--The downsizing of the Southern Baptist Sunday School Board's communications department "will have no effect on our relationship with Baptist Press," said BSSB President James T. Draper Jr.

The board, in fact, is naming Linda Lawson as bureau chief of the BSSB's Baptist Press bureau, announced Mike Arrington, who is moving to the position of executive director for corporate affairs in Draper's office as part of the latest personnel changes at the board to reduce costs.

The communications department, reduced in size from 20 positions to 10, will work under the president's office and will report to Arrington.

The board has worked with Baptist Press under a written cooperating agreement since 1966. Baptist Press, the news service of the Southern Baptist Convention, is one of four program assignments of the SBC Executive Committee.

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Herb Hollinger, vice president for convention news at the Executive Committee and responsible for Baptist Press, said the announcement of Lawson's promotion is "terrific news for BP."

"She is one of the most capable journalist/editors in Southern Baptist communications," Hollinger said. "We look forward to a continued excellent working relationship with the BSSB."

Lawson, who also is being named communications department director, has been a board employee since 1970. She was manager of the communications office's news and information section from 1980 until this year when she was named manager of the media services section.

Lawson succeeds Lloyd Householder as Baptist Press bureau chief and communications department director. Householder retired last year after more than 30 years with the board.

The downsized communications staff will include Lawson, three writer-editors currently on staff, Charles Willis, Terri Lackey and Chip Alford, and photojournalist Jim Veneman.

Also under the change, the board's trade and retail markets group will initiate its own news and feature stories. Reports to appear in Baptist Press will be edited by the communications office staff for informational and stylistic requirements of the news service.

Other communications staff positions will involve layout and production, event planning, copywriting, administrative assistance and the BSSB switchboard.

Eliminated in the downsizing were five public relations positions, including that of longtime employee Jim Lowry, who was manager of the public relations services section, one vacant writing position and four administrative or support positions.

Lawson said some public relations functions, such as hospitality, are being transferred to other board components or individuals.

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EDITORS' NOTE: This story updates the 8/26/93 (BP) story "Russian law draft gets even more restrictions."

Restrictive religious bill
passed second time in Russia

By Marty Croll

Baptist Press
8/30/93

MOSCOW (BP)--A bill restricting religious liberty and providing for government support of the Russian Orthodox Church drew closer to becoming law Aug. 27 when the Russian Parliament passed it for the second time.

News stories filtering out of Russia indicated Parliament had crumbled under pressure from world religious and political leaders -- including Russian President Boris Yeltsin -- and reversed a ban against foreign missionaries. But reports from Moscow contradict that view.

A Yeltsin representative who spoke to Parliament before the revised law was passed said the president's concerns had been only partially addressed. The legal restrictions it places on foreigners are poorly conceived and unlawful, he said.

The representative, Vladimir Igunin, urged Parliament to hold off on addressing the missionary issue until it adopts a law on the legal status of foreign nationals. Igunin proposed that until then religious organizations should operate under the Helsinki accords on human rights, which Russia has supported since 1976.

Among other things, the accords guarantee the exchange of beliefs across international boundaries. Igunin said religious groups should have the right to choose, appoint and replace their personnel according to their own standards, and the matter should not be formalized into law.

Igunin accused lawmakers of rushing through a bill that clearly needs more work.

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But Vyacheslav Polosin, chairman of the committee that introduced the bill, countered Igunin on the floor of Parliament. Orthodox believers and Russian Muslims, he claimed, fully support the law, while only representatives of small Russian Protestant groups oppose it. These groups are afraid of regulation, he said, because they rely more on money from the West than on conviction to win converts.

The original language of the law, which sparked world protest, barred missionaries from working in Russia without leadership from licensed Russian religious groups. The revised law will allow foreigners to form separate religious communities under certain guidelines.

But even with the changes, foreigners are not to engage in activity of a missionary character.

In the revised measure, lawmakers added a clause saying the state shall provide support for traditional confessions of Russia -- those whose activities preserve and foster historical customs and cultural identity. Mainstream Orthodox church leaders consider their religion the true confession of Russia. Before communism the Orthodox church reigned as an often-oppressive taskmaster.

In presenting the changes to Parliament, lawmakers claimed to be answering Yeltsin's concerns that the law violated human rights and contradicted the Russian constitution.

But they left unchanged a part of the law opposed by Yeltsin that gives the government the right to review charters and activities of religious groups -- and petition the court to close them.

"Obviously the statement ... contradict(s) the proposed principle for separation of religious associations and organizations from the state," Yeltsin said in an Aug. 4 letter to lawmakers in which he refused to support their 166-1 decision.

Evangelicals have feared the return of Orthodox domination in politics since communism fell and lawmakers reversed decades of religious persecution by passing a freedom of conscience law in 1990. That law opened the door for a flood of religious cults, as well as legitimate missionary groups, to preach on Russian soil.

The revised law allows foreigners to develop their own "foreign religious societies" of at least 10 members who have received a permit through the Justice Department, Interior Department and local governing organs. Permits will be granted after government approval of the group's creed, meeting place, descriptions of peculiarities, internal structure and governing organs, and sources of financing.

Still, the bill requires foreigners carrying out professional religious activities to receive special permission from government agencies. The permit will be reviewed every 12 months to be certain the foreigners are not offending the religious feelings of Russian citizens or compelling citizens either to change or keep their convictions or membership in religious groups.

Also under the law, native Russians would have to register their church groups with the government, which could shut them down for various reasons. Criminal and administrative penalties could result from, among other things, "coercion to attend or leave religious associations or organizations."

It was uncertain Aug. 30 when the law will go into effect. There was a question whether Yeltsin would have the opportunity to reject it again -- if he chose to do so. The law also might be delayed in the machinery of appeal as dissenting Parliament members filed a case against it in constitutional court.

Yeltsin said the first draft of the law contradicted both the Russian constitution and international human rights norms. Parliament member Father Gleb Yakunin, an Orthodox priest who cast the only vote against the bill the first time it was heard, promised to appeal to the court if it appeared the bill would become law.

Yeltsin is working overtime trying to develop a new constitution for Russia that could yield a more democratic-minded group of lawmakers. But Parliament, with generally the same power bloc as in communist days, is fighting him bitterly at every turn.

Russian Orthodox leaders say they speak on behalf of 60 million people enrolled in their church in wanting to reverse the carte blanche openness introduced under the 1990 freedom of conscience act. This act swept away government repression dating back seven decades and opened the way for preaching all kinds of ideas and ideals on Russian soil. Because of the history of Russian Orthodox domination before communism, traditional Orthodox leaders equate being Russian with being Orthodox.

Teaming up with former communists and hard-line anti-reformers in government and the media to pass the law, Orthodox leaders at first claimed falsely that Baptists and other evangelicals favored the restrictions.

The only dissenter in Parliament's initial 166-1 vote was Yakunin, who was close to a martyred Orthodox dissident, Father Men. Men wrote a booklet, "What It Means to Be a Christian," explaining that after-life salvation required more than a line in the Orthodox roll book. He believed a true Christian must be converted through a relationship with Jesus Christ.

Jay Strack, first vice president of the Southern Baptist Convention, met with Yakunin and Yeltsin's top advisers in Yeltsin's Kremlin office Aug. 16. He told them many Americans are willing to invest tax dollars to help Russia secure freedom for its people. But he warned that no single act could reverse their interest in the fledgling democracy more than its ignoring religious conscience.

Strack, a trustee of the denomination's Christian Life Commission, had not planned the meeting. It grew out of an impromptu opportunity to talk after a banquet at which officials welcomed him and others to Moscow, where they offered humanitarian aid and preached the gospel.

Yeltsin's law adviser, religious adviser, chief of staff and chief of the department of defense attended the meeting. Strack also met with several members of Parliament.

Yeltsin's advisers said Parliament seeks to portray their president as a weak-kneed beggar with his hands out to the West, blackmailed by the United States government and its churches to adopt their standards or risk losing financial support.

"There's great confusion over our motive" for being in Russia, said Strack. Russia has never known religious freedom, and for that reason is afraid of its byproducts.

"You know what they all wanted to talk about? The Waco situation," said Strack. "They wanted to know, 'How do we answer that we'll not have a group of religious zealots and militants (that would require) our army to take over?'"

Strack was referring to the incident earlier this year in Waco, Texas, when federal agents stormed a Branch Davidian compound, whose cult leader was stockpiling weapons. Scores of people died in the blaze that leveled the religious community.

"In their mind that image had been played over and over again," Strack said. "The Waco deal came up (at the banquet) ... in private conversations on the phone (and) ... from 8 in the morning to a little after midnight (the day of the Kremlin meeting)."

Strack told the advisers how he opened a window to get some relief from the heat. With the cool air, "everything in the world came in. We talked about (the fact) that there's a price for freedom," he said. He assured them evangelicals have nothing to sell them. "I had to stress our motive over and over again. I had to say, 'We're not trying to make you like America.'"

Russians and Americans are working together to fight the Mafia, to advance space efforts, to reduce arms confrontations and to further human rights throughout the world, Strack continued. "But the one area we must work together is this area that can make the Russian people good. We have a genuine concern for what happens to the people of Russia.

"Russia has to make some tough decisions," he concluded. "Are we going to change it from the inside? That's what only the power of the gospel can do."

1993 mission study tells story
of Baptist missions in Indonesia

By Donald D. Martin

KEDIRI, Indonesia (BP)--When three Southern Baptist missionaries in the mid-1950s opened a rural medical clinic in Indonesia, local leaders scoffed, saying a shoe box would easily hold all the patients' records.

"It certainly didn't look very promising for three white, Christian women in a backwater, mostly Muslim town in Indonesia," said Kathleen Jones, recalling her time working in rural Kediri as a missionary physician with missionary nurses Everley Hayes and Ruth Ford.

From the start the three women had to prove themselves in Indonesia, home to the largest Muslim population in the world, according to the adult 1993 Foreign Mission Study, "Indonesia: Missions in Transition."

Southern Baptists produced the 1993 adult study in video format for the first time without an accompanying book. It's part of a three-year test sponsored by Woman's Missionary Union, Brotherhood Commission, Home Mission Board and Foreign Mission Board. Materials for youth and children come in print formats.

In Kediri, one village leader told Jones, Hayes and Ford that foreign women would find few Indonesians willing to come for treatment, much less attend the Sunday school they planned to lead in the garage of their home.

And, when they asked where they could buy a file cabinet to hold patient registration cards, the leader said that a shoe box would be big enough.

Yet the clinic outgrew that advice in less than a month. And though the three missionaries treated only 10 patients the first day, they had ministered to more than 100 people by the end of the month.

"From then on we never slowed down," Jones recalled. "It was amazing."

Today, the patient load has not only outgrown a shoe box, but the clinic as well. In its place, a 152-bed facility treats more than 85,000 patients a year. Currently, the Kediri Baptist Hospital sponsors a nursing school and has added a dental clinic.

"The Lord did help us in Indonesia. He opened many doors," Jones said. "When I think of the lives we touched through medicine and the thousands of persons God brought to us, I'm amazed ... God has done great things ... from three white, Christian women, two houses and a Sunday school in the garage to a hospital that today reaches out to thousands of patients each year."

Jones, Hayes and Ford, now retired, live respectively in Little Rock, Ark.; Salisbury, Md.; and Nashville.

It's appropriate that Southern Baptist tests on new video approaches in foreign missions study should start with Indonesia.

Missionaries there have long dealt with change. The first Southern Baptist missionaries moved to Indonesia because of rapid changes in China in the 1950s.

Indonesia's first three Southern Baptist missionaries arrived Christmas day, 1951, in the nation's capital, Jakarta. Buren Johnson, Charles Cowherd and Stockwell Sears left their wives -- Kate, Marion and Darlyne -- in the United States for a time to begin laying the foundations in Indonesia for Baptist work. Indonesia, where Foreign Mission Board Presidents Keith Parks and Jerry Rankin began their missionary careers, now has 77 Southern Baptist mission personnel assigned there.

The Johnsons, Cowherds and Searses had invested their lives in China. But it was caught in a violent communist revolution. The news was still fresh that the communist government had arrested missionary doctor Bill Wallace of Wuchow and accused him of spying. Wallace died in prison.

The decision to leave China was painful. But the missionaries recognized the newly formed Republic of Indonesia had vast potential for gospel witness. Here was a land with a population as large as all of the other Baptist fields in Southeast Asia combined, and with new religious freedoms denied during Indonesia's Dutch colonial period.

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"We'd felt China was a lifetime career and then that was broken. But God always opens one door when he closes another. We felt this was an open door," said Darlyne Sears. She and her husband retired in 1985 and live in St. Joseph, Mo. Buren and Kate Johnson and Charles and Marion Cowherd are deceased.

The door they entered has stayed open. Today Indonesian Baptists number more than 35,000 members in 260 churches and 300 mission points. They have launched a new outreach program to expand Baptist work.

By 1995, every Indonesian church plans to have begun a new church, developed a church already started into maturity and provided a building for another church

The 1993 Foreign Mission Study, designed for everyone in a church, will focus on what God has accomplished through Baptists in Indonesia in this century and their hopes for the next century.

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(BP) photos (two, horizontal) mailed to state Baptist newspapers by Richmond bureau of Baptist Press. Cutlines available on SBCNet Newsroom. For use with the above story and a BP sidebar, entitled "Adult Foreign Mission Study pioneers new video format."

Adult Foreign Mission Study
pioneers new video format

By Donald D. Martin

Baptist Press
8/30/93

RICHMOND, Va. (BP)--The 1993 adult Foreign Mission Study, "Indonesia: Missions in Transition," has pulled the television out of the corner and placed it square in the middle of meeting.

For the first time, Southern Baptists have produced the study on video, without an accompanying book.

"Churches have said they want to teach with video," explained Cindy McClain, an editorial manager for the Southern Baptist Woman's Missionary Union in Birmingham, Ala., who worked on the mission study planning team.

The video mission study is part of a three-year test sponsored by the WMU, Brotherhood Commission, Home Mission Board and Foreign Mission Board. The test will run from 1993 to 1995 and will explore a variety of formats for home and foreign mission studies.

"It's organized in four segments to be adaptable," McClain said. "Ideally we want people to use all four segments because it gives the most well-rounded view of missions in Indonesia. However, if a church or an organization only has one hour to devote to the study, they can use one or two segments only."

Meanwhile, the 1993 Foreign Mission Study materials for youth and children remain in print formats. The youth study for grades seven through 12 comes in the form of a tabloid newspaper while the children's study for grades one through six uses a resource kit.

With the adult emphasis switching from printed pages to video images, mission study planners offer some suggestions to help with the transition:

-- If your church does not have a videocassette player, borrow one from a church member or rent one at a video rental store.

-- Because basic content is in the video, it may seem like study leaders can go on auto-pilot. But television doesn't teach by itself. Group leaders are vital to assure the study is more than a TV-watching session. Check the adult study's teaching guide for helpful suggestions.

-- Study leaders should watch the videotape before the meeting to become familiar with content and get a good introduction to Indonesia.

-- Arrange the room for best viewing. Viewers need to see the TV set as close to eye level as possible. Arrange the room's chairs, where possible, in curved rows in front of the television and videocassette player.

-- Provide each participant with a copy of the viewer's guide that comes with the video.

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-- Consider using additional resources: maps of Asia and the Pacific; support articles from a church media library or other library; and travel books on Indonesia.

Finally, remember this study is for the whole church. Many people assume the Foreign Mission Study is just for Women's Missionary Union members.

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**Student summer missionaries work
in Cuba for first time in decades**

**Baptist Press
8/30/93**

By Mary E. Speidel

RICHMOND, Va. (BP)--Randy Carter never stopped believing he would go to Cuba. He had every reason to doubt. It had been nearly 30 years since Baptist Student Union summer missionaries had worked in that communist nation.

"But I believed right up until we got our visas the night before we left," Carter said.

A Spanish and religion major at East Texas Baptist University in Marshall, Carter is one of four Texas Baptist students who spent the summer in Cuba as Baptist Student Union summer missionaries.

When the students, all Spanish-speaking, were accepted for the assignment, they were told there were no guarantees the Cuban government would grant them visas. They had an option of working in nearby Dominican Republic.

"We felt there was about a 50-50 chance they would get visas based on information received from Cuban Baptists," said Mark Smith, missionary to Latin America who helped Texas Baptists coordinate the project.

"All of us prayed the whole semester about it. Our hearts were with Cuba, even though we didn't know if that's where God wanted us," said Anna Maria Rojas, a student at the University of Texas at San Antonio. Other students besides Carter and Rojas were Alex Aldape of the University of Texas-Pan American in Edinburg and Jami Partain of Baylor University in Waco, Texas.

The students weren't the only ones praying. For more than a year, Tom Ruane and Josue Valerio had prayed about sending students to Cuba. They first discussed it last year in Chihuahua, Mexico, where Valerio is a Southern Baptist representative working with students. Ruane is an associate in the student division of the Baptist General Convention of Texas.

"We were talking about what God is doing in the world and the advantage students have to respond to some of these situations because of their freedom and availability," Ruane recounted.

The men promised each other they would pray regularly for Cuba. Later student summer missions was added to Ruane's job description and he grew determined to try to send summer missionaries to Cuba.

When Texas Baptist leaders approached the Southern Baptist Foreign Mission Board about the idea, mission board officials first tried to discourage it. "They told us from the beginning that it would be a miracle for four college students to be accepted into the country for more than a week," said Ruane.

But both agencies agreed to try.

Smith and Ronald Wilson, who directs Foreign Mission Board work in the Caribbean, advised Texas Baptist and Cuban Baptist leaders throughout the process. "They were cautious, they were careful," said Ruane of Smith and Wilson, "but I think when they met the students they began to realize that God was doing something here. They gave it every possible consideration."

Texas Baptists led orientation and training for the students, assisted by Ruane and two former missionaries to Latin America, Bob Fricke and Bill Gray. Fricke, a retired foreign missionary, also is a former home missionary to Cuba and spent the summer of 1952 as a BSU missionary in Cuba. Gray now directs partnership missions for the Texas convention, which sponsored the students jointly with the convention's division of student work.

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The students ministered in Cuba seven weeks through the Baptist Convention of Western Cuba. They stayed in the homes of Cuban Baptist pastors and at the Baptist camp in Cuba's Yumuri valley, several hours' drive from Havana, the capital. Their main assignment was working at the camp. On weekends they traveled to some of the convention's 113 Baptist churches to preach, sing, give Christian testimonies and lead Vacation Bible Schools.

Rojas met Baptist children as young as 6 years old who had read the Bible through as many as eight times. "They have a knowledge of the Bible like I've never seen in the States," she said, noting that Cuban Baptists start memorizing Scripture at an early age and continue that as adults.

She also was impressed by Cuban Baptists' emphasis on discipleship. New Christians aren't baptized until the pastor sees signs of spiritual growth, she said. Even with that practice, last year western Cuban Baptists baptized 1,052 people, a 287 percent increase from the 272 baptisms reported in 1987.

During the trip Carter, Aldape and some Cuban pastors visited in the homes of non-Christians. "They were interested that we had given up the summer in the United States to come to Cuba. That gave us an open door to tell why we were there," he said.

Carter also preached for the first time in Spanish. "I knew I was having to depend on the Holy Spirit more than I've ever had to before," he said. Following his sermon several adults and some children accepted Christ.

The students were fascinated by the way Cuban Christians cope with their country's difficult economic situation. "They're full of joy," Rojas said. "Even though they're going through one of the toughest times in Cuban history, Cuban Christians have a peace that surpasses all understanding."

But Carter noted that lack of communication with other Christians around the world presents a problem for Cuban Christians. "Even though they're only 90 miles from Florida, they're very, very isolated," he said.

Despite that, Cuban Baptist churches are strong and well-organized, Carter said. "I had not expected them to be so organized. They had plan A, plan B and a backup plan."

After they arrived, the students quickly realized their main role in Cuba would be to encourage and listen. "Everyone had a story to tell and they just needed someone to sit there and listen, not quote Scripture to them, but laugh with them and cry with them," Rojas said.

Students observed a "definite moving of God's hand and spirit" in Cuba, Carter said. "Because of the difficult times, many people are looking for something to fill a need that's not being met by anything else. ... People are searching, and they're looking to the churches," Carter said.

"God is moving in a mighty way in Cuba," Rojas added. "Churches are growing like you wouldn't believe."

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Hawkins is unanimous choice
at First Baptist in Dallas

By Toby Druin

Baptist Press
8/30/93

DALLAS (BP)--Obviously elated at putting one of their darker periods behind them, members of First Baptist Church in Dallas unanimously called O.S. Hawkins to be their new pastor Aug. 29.

The 46-year-old Hawkins, pastor of First Baptist Church in Fort Lauderdale, Fla., since 1978, said he would accept the invitation and assume the responsibility on Oct. 3.

Many members shed tears one minute and other expressions of joy the next after hearing Hawkins would become their new pastor. The church was stung last September when Joel Gregory abruptly resigned after less than two years at the church.

Gregory cited differences with W.A. Criswell, senior pastor of the church, who Gregory said had asked to stay on until his 50th anniversary in 1994.

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Hawkins told reporters he had no problem with Criswell staying until that time and said the venerable 83-year-old will be invited to preach from time to time. Criswell was not present for Hawkins' three sermons to the church but Hawkins said Criswell had told him that his being chosen by the search committee was "a miracle."

Hawkins met hundreds of his new church members at a reception at the church Saturday afternoon, Aug. 28, and then preached to thousands more at both morning and the evening service Sunday. The vote on whether to call him as pastor came at the close of the standing-room-only Sunday evening service.

Hawkins told the congregation before the vote he would lead the church in family ministry and the greatest tools of church growth were "unity in love."

He alluded to his love for baseball in remarking that new baseball stadiums in Baltimore and Arlington have the appearance of those built in the 1920s and 1930s. They represent America's yearning for its roots, he said.

Applying that to the church, he said people have been saying for years that the church has to look and act like anything but a church to reach people, while the opposite is true.

Hawkins is a native of Fort Worth, Texas, where he attended and later became minister of youth at Sagamore Hill Baptist Church. He served churches in Hobart and Ada, Okla., before moving to Fort Lauderdale.

He is a graduate of Texas Christian University and Southwestern Baptist Theological Seminary, both in Fort Worth, and has a doctor of ministry degree from Luther Rice Seminary in Atlanta. Two universities, Southwest Baptist in Missouri and Dallas Baptist, have given him honorary degrees.

Hawkins' ministry at Fort Lauderdale has been distinguished by his mobilization of lay evangelists in his church and the church's ministry to the poor. He is a former president of the Southern Baptist Pastors' Conference.

He is married to the former Susan K. Cavness of Austin, Texas. They have two daughters, Wendy and Holly.

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Huckabay assumes presidency of Williams Baptist College

Baptist Press
8/30/93

WALNUT RIDGE, Ark. (BP)--Gary C. Huckabay has assumed the presidency of Williams Baptist College in Walnut Ridge, Ark., after unanimous election by the board of trustees.

Huckabay, 45, who took office Aug. 16 after the late-July trustee vote, has been dean of Dallas Baptist University's college of adult and continuing education since 1991. He also taught Bible and world religions at DBU.

Previously he was senior pastor of Woodmen Valley Chapel in Colorado Springs, Colo., adjunct professor of Old Testament at Denver Theological Seminary and professor of Old Testament and chairman of the division of Christian studies at Hannibal-LaGrange College in Hannibal, Mo.

The new president succeeds Jimmy Millikin, who resigned as president in February to accept a position as chairman of the New Testament department at Mid-America Baptist Seminary in Memphis, Tenn.

Describing his unanimous election as a "challenging and humbling experience," Huckabay added, "I'm counting on God to accomplish the good and I'll just put the shoe leather to it."

Huckabay said he plans to work with trustees, faculty and senior staff members "to formulate a clear vision for the school," including an assessment of "where we want to go and how we want to get there in terms of curriculum, personnel and physical plant."

He said his goals include expanding "technology and world consciousness" on the Williams campus "without sacrificing the family environment we have here."

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Huckabay is a graduate of the U.S. Air Force Academy, Denver Theological Seminary and Southwestern Baptist Theological Seminary in Fort Worth, Texas. A fighter pilot who earned the rank of captain, Huckabay was a classroom and flight instructor at the Air Force Academy.

Huckabay and his wife, Charla, have two children, Danika, a student at Dallas Baptist University, and Ryan, an entering Air Force Academy cadet.

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Head-on accident reshapes
their ministry of music

By Sue Poss

Baptist Press
8/30/93

COLUMBIA, S.C. (BP)--Yvonne Howard Chapman and her husband Jerry know what prayer can do.

They say they are "the product of answered prayers" and are ready to give that testimony as they prepare to resume their ministry as music evangelists interrupted by a near-fatal traffic accident four years ago.

It has been a long, often difficult four years for the couple as they tried to recover from severe injuries received in a head-on collision on Mother's Day 1989.

Jerry, promotion manager for The State newspaper in Columbia, suffered a broken jaw and hip. Yvonne suffered a head injury, a broken leg and crushed foot. In the first hours after the accident, it was uncertain if she would live.

Those were life-changing hours for Jerry as he lay in traction, confined in his own room. "I was tied to the bed and couldn't be with my wife who was close to dying," he said. "I lay there sobbing because I couldn't be with her. Then I turned everything over to the Lord and let him be in control because I realized there was nothing I could do."

A singer since age 3, Yvonne had spent the years prior to the accident performing in churches and giving her testimony. From 1983-88 she was a vocational evangelist and was invited to sing in many churches in the state. In 1987, she was chosen to perform with Grammy winner Larnelle Harris at a concert in Columbia and met Jerry on a blind date that same night.

When she married him six months later, Jerry joined her ministry, sometimes singing, more often giving his own testimony.

Eighteen months after their marriage, en route to Anderson, S.C., to visit Jerry's family on Mother's Day, they were struck head-on.

"When Yvonne recovered, she was a different person," Jerry said. "The head injury changed her. She had lost all of her confidence."

Six months after the accident, Jerry said Yvonne looked normal physically but her head injury caused her many problems, particularly with her memory.

Singing had always come easy for Yvonne. "I had never had any fear of performing and had found it easy to memorize the words," she said.

Now, she said, it takes all her concentration to memorize a song and, just before she performs, she concentrates on what her first word will be.

"I had an easy talent," she said. "But I don't anymore. Maybe it's the Lord's way of telling me to not get too secure with the gift he gave me. He's telling me he's in control, not me."

Yvonne remembers almost nothing of the months she spent in the hospital, not even the words she said to two nurses she led to the Lord while there. "I have people tell me what I said to them and tell me that they prayed for me but I can remember none of it," she said. "I now have a terrific testimony and am a visual answer to people's prayers but I have no memory of it."

During the last four years, the Chapmans have performed some, but mostly have limited their ministry to their church, Northside Baptist in West Columbia where Jerry teaches Sunday school and Yvonne leads an adult ensemble. Last September, their daughter Claire was born.

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"What we are ready to share now," said Jerry, who grew up in Concord Baptist Church in Anderson, "is that trials are real in our lives. Being a Christian doesn't exempt us from that. They are going to happen and when they come, are we going to be prepared and how are we going to respond? We need to realize that God is in control."

For Yvonne, returning to her chosen profession of singing in churches is like walking out of the desert. "Life is not always lived on the mountaintop," she said. "We have to come off the mountain and walk through the desert. And I've walked in the desert the last four years. I have cried out to God 'Why me?' I have wanted him to write on a chalkboard his plan for my life so I can understand it."

She and Jerry feel now is the time to resume their ministry. "As we go out and start over again, I will be sharing what is different about me," she said. "I grew up in a Christian home. I always knew God was worthy of my praise and that he is a faithful God. Now I have proof of his faithfulness. I am the thing people prayed for ... and when you know you're the answer to prayer you can realize how faithful he truly is."

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(BP) photo available from The Baptist Courier, South Carolina Baptists' newsjournal.

Prayer, faith fuel recovery
of paralyzed former athlete By Orville Scott

Baptist Press
8/30/93

DALLAS (BP)--Lying on the ski slope, paralyzed from a freak fall, Rick Brower asked himself, "What can I do from a wheelchair?"

It all seemed so absurd -- he a veteran skier and athlete whom coach Jim Harp called "the best catcher I've had in 21 years of coaching at Dallas Baptist University" -- tripping over a shrub and breaking his neck.

The apparently tragic accident began a chain of events that would forever change the life of the 34-year-old husband and father of two children. It would involve a series of miracles fueled by the faith and dogged determination of Brower and his wife, Phyllis, members of Fairview Baptist Church in Grand Prairie, Texas.

Following his accident, as medical personnel labored to save his life at the hospital in Roswell, N. M., Brower's family and friends stood by, praying for a miracle.

Brower's spinal cord was severed at the base of his neck, an injury which few survive. On top of that, he developed pneumonia. But his will to live, coupled with his athletic conditioning and the prayers of many people, prevailed.

"If you had asked me before the accident how I felt about being paralyzed, I would have said I'd rather be dead," said Brower, "but it was obvious God stepped right in and took charge, because I was never worried.

"I'm not stupid enough to say I wasn't scared, but I was reminded that the pain I felt was nothing compared to what Christ suffered on the cross. They gave me pain medication, but they wouldn't give him anything."

Brower's wife, who led him to the Lord while they were both students at Dallas Baptist University, was overwhelmed by people from churches such as First Baptist and Calvary Baptist of Roswell who visited and brought food and comfort.

When Brower was able to be flown to Baylor Medical Center in Dallas, near their Grand Prairie home, seeing Brower's condition was difficult for his friends such as Wayne Pogue, sports information director at Dallas Baptist University.

"The first time I saw him, I left crying," recalled Pogue. "We had always known him as an athletic guy. He was paralyzed and could only blink his eyes to communicate with us.

"Since then, he's encouraged all of us more than we have him."

Another who visited was Tres Sansom, a young quadriplegic who survived a near-fatal diving accident and so impressed Dallas Cowboys wide receiver Michael Irvin with his positive attitude that Irvin gave him the autographed football with which Irvin scored his first touchdown last season.

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Sansom's injury was similar to Brower's. Doctors first thought he would be paralyzed from the neck down. But, with the support of therapists, Sansom has redeveloped arm movement and can travel in a motorized wheelchair.

"It helped me to see Tres and to see he's been able to cope with his situation after going home from the rehabilitation center," Brower said.

Doctors said initially if Brower lived he would have to spend the rest of his life in a ventilator. But his progress and attitude amazed and influenced patients and staff at the Baylor Institute for Rehabilitation.

About two months after his accident, Brower began to regain some movement in his left arm. His lungs had cleared up and his breathing was fine. He still wasn't able to move his right arm, but he insisted therapists exercise that limb also.

"I had already turned it over to God," Brower explained. "I resolved that if it's God's will for me to move my arms, it's in his hands."

Within a few weeks, he was able to move his right arm also. Medical personnel marvel that a patient with such a severe injury to the spine can move his arms.

Since going home in June, Brower has done arm strengthening exercises for four hours a day with the help of visiting therapists, pushing himself to the outer limits of his strength.

Baylor orthopedic surgeon Craig Callewart thinks now Brower may eventually regain the use of his thumbs and middle index fingers.

And Brower wants to regain enough use of his hands to manually propel himself in a wheelchair.

"But if I don't regain use of my hands, there's a reason," Brower said. "My responsibility is to accept that and be able to glorify God."

"He (Brower) has a very supportive wife and family and a very good attitude," Callewart said. "Attitude, attitude, attitude, that's what it's all about."

"I have a wonderful wife and children (Trent, 11, and Tristen, 3)," Brower agreed. "I can't play catch with my son but I can still instruct him. I may not be able to pick my daughter up, but I can hug her."

"On top of that, my relationship with God has gotten a whole lot better."

Recounting the blessings that have come from their pilgrimage, the Browsers are thankful it has had a positive effect on the lives of other people.

"It's so neat to see how Rick has been a blessing on people who came to visit," said wife Phyllis. "They seemed to feel so much better when they left."

Some, after seeing Brower, said it was easier for them to accept tragedy in their lives.

As a result of a visit from a family who aren't Christians, the Browsers have been able to reach out to them in Christ's name and are praying they will come to know Jesus as Lord and Savior.

Since coming home, Brower has spoken to a youth group at Park Cities Baptist Church in Dallas and at the Sunday morning worship service of his home church, Fairview. He hopes to have opportunities to speak at other churches.

"He hadn't realized before how much he is needed," said Phyllis.

"I'm grateful that God loves me so much that he has something special for me," Brower said. He earned a degree from Dallas Baptist University but wants to go back to college and prepare for whatever special service God has for him.

Brower said he is concerned that people focus not on him, but on God.

"I'm not anything special," he said. "I just have a special God."

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(BP) photo available from the Dallas bureau of Baptist Press.

Carol Woodfin to teach
at Palm Beach Atlantic

Baptist Press
8/30/93

NASHVILLE (BP)--Carol Woodfin, publications and archives specialist at the Southern Baptist Historical Commission, resigned from the commission effective Aug. 27 to become an instructor of history at Palm Beach Atlantic College in West Palm Beach, Fla. She will begin teaching at the college Sept. 1.

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A staff member since 1991, Woodfin has served as managing editor of the commission's Baptist History and Heritage journal and entered more than 60 boxes of missionary correspondence into the commission's database.

"Carol Woodfin has made significant contributions to the ministry of the Historical Commission," said Lynn E. May Jr., commission executive director. "The commission deeply regrets to lose such a valuable member of our staff but we wish Carol well as she pursues her chosen career as a teacher of history."

A candidate for the doctor of philosophy degree from Vanderbilt University, specializing in European history, Woodfin earned an undergraduate degree from Hardin-Simmons University in Abilene, Texas; a theology certificate from International Baptist Theological Seminary in Ruschlikon, Switzerland; and a master of arts degree from Wake Forest University in Winston-Salem, N.C.

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HMB v.p.: Churches need
more vision than programs

Baptist Press
8/30/93

By David Winfrey

GLORIETA N.M. (BP)--Vision, not programs, is the key for small churches wanting to grow, the Southern Baptist Home Mission Board's vice president for church extension said during Black Church Week.

"Vision requires a church to quit thinking about 'What we can maintain' but 'What can we be?'" Charles Chaney said during the conference, which was co-sponsored by the Home Mission Board, Baptist Sunday School Board and Foreign Mission Board.

Chaney said small churches must choose programs that will help achieve their goals. A church needs about 145 people just to operate all of the programs offered by the Southern Baptist Convention, he said.

"Too much structure can hinder growth," Chaney said. "We need to structure (churches) to achieve what we want to. Not just to please the denomination."

He added a pastor must be able to inspire the congregation to adopt the vision if it is to be implemented. A new pastor will often need the help of established leaders to accomplish this, he said. "Just because you are elected to the office doesn't mean that you are the principle leader yet. It takes time."

Chaney outlined four steps smaller churches can take toward growth:

-- Create a climate for growth. "Eighty to 85 percent of church growth is attitude and atmosphere," he said.

While vision and a divine mandate may pull a congregation toward a needed change, tradition and fear often pull toward the status quo, he said. "Help people see that what you're doing is not acceptable to God."

-- Create new groups. Churches won't grow larger than the size in which a person can feel accepted by a small fellowship group, Chaney said. That will require starting more groups as the church grows, he said. "It's harder to start the second fellowship circle than other circles because it looks like 'We're dividing the church.'"

-- Create more space. "Churches are just like goldfish," Chaney said. "They'll grow up to the size of the space." Churches with insufficient space can rent or borrow space, meet twice at the same place or have Bible studies in homes, he suggested.

-- Create an all-star church. Chaney described all-star churches as those with seven things: an intentional prayer ministry, simple but intentional planning, an emphasis on evangelism, Bible teaching in small groups, teaching and expectation of biblical stewardship, people involved in outside missions and training for leadership.

Chaney reminded those attending that true growth should be measured by new Christians, not transferred membership.

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"If you're just reaching people who are members of another church, it's like taking money out of this pocket and putting it in this one. The kingdom of God has not been affected."

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CORRECTION: Please add the following two paragraphs to the 8/27/93 (BP) story, "Letter urging pro-choice call is called 'hoax.'" The paragraphs replace paragraph 10 in the story, which begins with "The letter sent to the state ..."

The letter was sent to 41 state convention and state fellowship offices plus 39 Baptist state paper offices the night of Aug. 26. It did not have any identification as to the sender except a small heading "E.C. President" at the top and Chapman's office fax number. Apparently the employee used the top line of a fax sent to him by Chapman's office when Lewis requested a list of state executives and state editors.

The Executive Committee routinely responds to requests for information about Southern Baptist entities, all of which are easily obtained in the SBC Annual.

-- Thanks, Baptist Press

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