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-- BAPTIST PRESS

News Service of the Southern Baptist Convention

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SOUTHERN BAPTIST HISTORICAL
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Nashville, Tennessee

August 25, 1994

94-142

ZAIRE--Volunteer team helps bring new life to Rwandan children; photo.
RWANDA--Southern Baptist missionaries find eerie scene in Rwanda.
KENTUCKY--Southern issues formal statement on Marshall; prof releases letter.
KENTUCKY--Southern-Marshall agreement may give pay through July '96.
NEW MEXICO--Albuquerque Baptist youth honored by President Clinton.
TEXAS--No slot machines in Texas without amendment, referendum, Morales rules.
TEXAS--Filipino youth tap 'Powerline' for popular 'Top 40' sound.
NEW MEXICO--Conflict can be productive, consultant tells church leaders.
FLORIDA--Their hands share God's love, soothe problems of the deaf.
MASSACHUSETTS--New England Baptists plan for work in 5 more languages.
INDIANA--He upholds Christian convictions at nationally known RV dealership.
NEW MEXICO--Special needs people are outreach opportunity.

Volunteer team helps bring
new life to Rwandan children

By Bob Carey

Baptist Press
8/25/94

GOMA, Zaire (BP)--Jim Malone quietly cried as he worked his way down the rough pile of rocks that make up Magunga Camp, carrying a three-month-old infant dying of cholera.

For Malone it was a difficult first day of his 16-day volunteer relief trip to the Rwandan refugee camps sponsored by the Southern Baptist Convention's Foreign Mission Board and Brotherhood Commission.

"I really thought he was going to die in my arms," Malone said about the young infant. "I was frustrated that I couldn't have intervened sooner. He was severely malnourished and looked like a preemie, not a three-month-old. That's the frustrating part. If we had only reached him sooner.

"I've seen many people die before but there's nothing like seeing a child die who's an innocent victim.

"The conditions here are more incredible than I could ever imagine," Malone said. "There are people everywhere. As we drove in I couldn't believe it. The television news just didn't show the expanse of the camp."

Magunga Camp is one of four in the area surrounding Goma. The United Nations estimates there are close to 800,000 refugees in the Magunga Camp and close to 2 million throughout the Goma area. The area is covered by a mix of smoke, dust and volcanic ash, making breathing difficult at times.

Malone, a physician from Fort Worth, Texas, found the call to come was one he couldn't resist. After he learned about the Southern Baptist relief teams, it was Malone's schedule and skills that placed him on the first 16-person team that would help overburdened Foreign Mission Board personnel working in the camp.

Each team has two doctors and four nurses; the balance is comprised of construction workers, maintenance workers, cooks and drivers. Six more teams are scheduled to arrive in the relief camp in the coming weeks.

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"When I saw the needs I knew my skills were needed. I had to be here," Malone said. "I kept asking, 'When do we leave?' I had to get a leave of absence from the hospital (Texas Osteopathic Center in Fort Worth) but they were extremely cooperative. The other interns and residents were interested in how I got to go. Some have applied to come on a later team."

It's been an experience volunteers and missionaries won't soon forget. In Goma it's a normal, everyday occurrence for water and electricity to shut down, leaving relief workers in the dark. Many relief workers sleep in tents rented by the organizations set up in the yards of residents.

The roar of U.S. Air Force C-141s and other large transport planes delivering food and medical supplies for the refugees disturbs the night.

Between aircraft, gunfire can be heard from the surrounding neighborhoods.

Approximately 9,000 unaccompanied children live in relief camps, according to UNICEF. Many of these children have been separated from their parents during the exit from Rwanda and have suffered from shock.

Tulinabo is one such child. He doesn't speak and clings to the nurses and volunteers working in the camp.

"He's in such shock that his facial muscles have formed a frown. He's coming around, but he needs so much love," said Carmen O'Kelley, a nurse from Dayton, Ohio, who serves with the Foreign Mission Board's International Service Corps.

"At times, it seems like I haven't done much nursing, (spending time) loving and playing with them," O'Kelley added. "But I know it's an important part of their recovery."

Love and a break for some play are part of a regular routine at the children's camp. Whether it's playing patty cake, teaching the children English or just holding them, they all seem to respond just like the children they really are.

"Most of the children are doing well," Malone said. "They need the physical activity and play times. They're coming out of shock and just need to have some fun."

For more information or to contribute to the Rwanda Refugee Relief Effort sponsored by the Southern Baptist Convention's Foreign Mission Board and the Brotherhood Commission, contact Southern Baptist hunger and relief at either the Foreign Mission Board, P.O. Box 6767, Richmond, VA 23230-6767, or Brotherhood Commission, 1548 Poplar, Ave., Memphis, TN 38104-2493.

A 24-hour Rwanda Project information line has been established at the Brotherhood Commission. Call (901) 278-7839 for the latest information on the relief effort.

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Carey is editor of Missions Today, the missions magazine for Baptist Men and Baptist Young Men, published by the Brotherhood Commission. (BP) photo of Malone with the sick child mailed to state Baptist newspapers by the Brotherhood Commission.

Southern Baptist missionaries
find eerie scene in Rwanda

By Bob Carey

Baptist Press
8/25/94

BUTARE, Rwanda (BP)--The return visit to Butare, Rwanda, for several Southern Baptist missionaries brought tears of joy -- and of pain.

After their evacuation in April when Rwanda's civil war exploded, the missionaries have lived a nomadic life. They have traveled from Nairobi, Kenya, where they first found sanctuary, to Tanzania and Zaire, where they're now assigned to work with Rwandan refugees.

Missionary nurse Katrina Knox of Columbia, Tenn., now assigned to Goma, Zaire, heard that a woman from Burundi was living in her half of a duplex that she shared in Butare with missionary Martha Colwell of Athens, Ga.

That made the six-hour drive from Goma to Butare, to assess the situation and salvage personal belongings, almost surreal to Knox.

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"It seems like a regular day driving home, same road, trees and weather, just not as many people," Knox said on the trip. "It seems like I've just returned home from furlough."

She found differences, however. Just a little over four months ago members of the Hutus, the ruling tribe in Rwanda, went on a killing spree, murdering hundreds of thousands of Tutsis, a rival tribe.

The Tutsis fled to Uganda and Burundi. Many sought refuge in churches. At the Catholic church in Kigali, the capital of Rwanda, the Hutus hacked more than 2,000 Tutsis to death.

The Tutsi army, known as the Rwandan Patriotic Front, or RPF, launched an attack to retake control of Rwanda. About a month ago they were successful in taking all but a small portion of the country that the French army has held as a safe zone. With the Tutsis taking control, Hutus streamed out of Rwanda, with more than 2 million settling around Goma, Zaire, a city of 100,000.

With RPF checkpoints at towns, the travel time into Rwanda for Knox was extended. On the outskirts of the Rwandan capital of Kigali while waiting at a checkpoint, Knox was greeted by Joseph, the brother of a pastor murdered by the Hutus. Joseph had been at school living with his brother when he left in September 1992 to join the RPF in Uganda.

He asked Knox what she knew of his family. He told her he knew of his brother's death but lacked word on his sister-in-law or nephews and nieces. Knox explained her sources told her they had all been killed, but that she would ask when she arrived in Butare.

From Kigali to Butare, the war became much more evident. Approaching the house of another Southern Baptist missionary, Stan Lee of Greenville, S.C., Knox was surprised to find him there with Marti Felts, a missionary journeyman from Tyler, Texas. They were trying to recover what was left of Lee's possessions.

An RPF soldier occupied Lee's house. At first he was reluctant to turn over the little that had not been ransacked before. Lee prevailed and salvaged his wife's piano and several other items.

A few kilometers down the road, Knox found three buildings totally demolished and many homes and stores with mortar damage.

"I use to shop there," Knox said. "Over there I would stop and buy Cokes on my way back from Kigali. It's unreal. This whole town has been hit. It was so beautiful."

Entering Butare, Knox prepared for the worst. The week before she had been told there was nothing left of her belongings.

"A friend told me to take anything I was able to find that was left as a blessing," Knox said. "I have no idea what to expect."

Driving into the compound was eerie for Knox. As she parked her truck she saw paper everywhere with cook fires burning just a few feet away. In a partially burned pile in the backyard were pieces of a Monopoly game, her sheet music, recipes and letters from families and friends.

Knox quickly began going through the piles sorting out the unburned letters. Within minutes several children were helping her save memories of her nine years on the field.

Gathering what letters she could, Knox went to Colwell's side of the duplex. She found several of her books among Colwell's. "Things are so mixed up, some of my things are in Martha's house and some of hers are in mine," Knox said.

A Rwandan woman staying in Knox's house said she was welcome to look anywhere and that she would move out when Knox wanted her house back.

On her side of the duplex, Knox's mahogany furniture was mostly undamaged, but books and pictures have been moved from place to place. Going from room to room she squealed with joy every time she found items that were special.

Entering the last room she found her library still in bookshelves. "I can't believe it. They're here," she cried.

Knox's return to Butare did not go unnoticed. Several Tutsi Christians arrived, including the sister of Joseph's sister-in-law.

Sadly she told Knox that Hutus had murdered her sister and all but one child. She herself had hidden under her bed for almost three months to escape death.

The woman, an evangelist and his wife were sharing the storehouse of the duplex. They agreed they would watch the house and help protect both Knox's and Colwell's possessions.

With nightfall and the need to return to Kigali approaching, Knox took one last look through the house. She opened the pantry door and let out a squeal of joy.

"It's here! My piano is here!"

Covered by empty sacks and paper was her piano. God had indeed blessed Katrina Knox.

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South rn Baptist Brotherhood Commission editor Bob Carey, on assignment to cover Rwandan relief efforts in Goma, Zaire, accompanied missionary Katrina Knox on her journey from Goma to her former mission station in Butare, Rwanda.

Southern issues formal statement
on Marshall; prof releases letter By Art Toalston

Baptist Press
8/25/94

LOUISVILLE, Ky. (BP)--A two-page statement released by Southern Baptist Theological Seminary states President R. Albert Mohler Jr. requested faculty member Molly Marshall's resignation in keeping with one of his "primary responsibilities ... to protect the theological fidelity of the institution" to doctrinal guidelines adopted at its founding in 1859.

And he "scrupulously followed due process and the governing principles of this institution," Mohler is quoted as saying.

Marshall, who resigned Aug. 19 in the face of what she called an "ultimatum," was unavailable for comment following the Aug. 23 death of her 82-year-old mother, Bernice Marshall, in Oklahoma.

She did, however, authorize release by her secretary of a four-page letter she wrote to Mohler Aug. 16 defending her teaching as within the parameters of the seminary's doctrinal Abstract of Principles.

The Southern Seminary statement recounted that Mohler undertook "a thorough review of Dr. Molly T. Marshall's published works and transcriptions of oral presentations during the past three years" and "determined that Professor Marshall's stated views were significantly outside the parameters of the Abstract of Principles in several areas."

With her resignation, Mohler was quoted as saying, "it is not proper to elaborate or detail the charges informally through the media."

However, the seminary statement noted, "It was made clear to Dr. Marshall and her legal counsel that she had the option of proceeding with formal charges, which would have provided a series of hearings and an opportunity to defend her position; the alternative to such a process was her resignation. Dr. Marshall chose the latter option"

Formal charges, the statement said, would have been "investigated by a committee of faculty members and trustees, and the recommendation of that committee would be presented to the Board of Trustees for official action."

Marshall was "thoroughly apprised of the nature of concerns held by the administration," Mohler is quoted as saying. "Absolute specificity and documentation would have come with the issuing of such charges Had Dr. Marshall chosen to proceed with the disciplinary process, all these materials would have been thoroughly considered and she would have had a fair and direct forum for the defense of her views.

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"The inquiry concerning the views of Dr. Marshall has been sustained and has been the focus of the seminary's interest and energy over the past decade," Mohler said. "I seriously doubt that any theological professor in the history of the Southern Baptist Convention has received such a sustained evaluation, and I believe in the end that the evaluation has been fair and just."

Marshall, in her letter, cited each of the 20 principles in the Abstract of Principles and outlined her beliefs as consistent with each.

On salvation, for example, she wrote, "Do I believe that persons can be saved apart from the 'only Mediator'? I do not. ... Christ is God's sole mediator for our salvation. ... Unrepentant people who do not experience the conviction of sin by the Holy Spirit and the concomitant transformation of life are spiritually dead in their sins. They will not share in the eternal life granted to those in Christ. Hence, I clearly refute the notion of universalism."

She affirmed "a dual destiny for the righteous and unrighteous." A judgment is made on "how an individual has responded to Jesus Christ. One's positive response to him as Christ and Lord determines one's everlasting status, i.e., to life eternal or punishment. I repudiate the idea that all will be saved (universalism)."

Concerning the process Mohler followed, she wrote, "The last time we spoke directly was March 16. In the course of that meeting, you questioned me about my writings and/or public addresses and how they might put me in possible tension with the Abstract of Principles.

"After we departed, Dr. Dockery suggested that I might want to respond to your areas of concern in writing. I declined then because I was carrying the burden of a class overload, was cleared by the (Southern Baptist Convention) Peace Committee, have been teaching faithfully within the Abstract, and am worn out by the years of pressure and what I am sure are unfair misrepresentations of my views.

"Revisiting issues that have in the past been deemed insufficient to warrant disciplinary action or charges for dismissal seemed both burdensome and unfair. Indeed, it was my understanding upon leaving that meeting that we would have further conversation about my theological perspectives."

Marshall stated, "When I signed the Abstract as a tenured professor in 1988, I did so in good conscience, pledging fidelity to teach in accord with this confessional document. I am clear in my conscience that I have not violated that sacred trust."

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The full Southern Seminary statement is posted in the SBCNet News Room.

Southern-Marshall agreement
may give pay through July '96

By Art Toalston

Baptist Press
8/25/94

LOUISVILLE, Ky. (BP)--The resignation of Molly Marshall from the faculty of Southern Baptist Theological Seminary may have included an agreement for her salary and benefits to be provided through July 1996.

According to memoranda Marshall authorized her secretary to release to the media Aug. 24, she and David Dockery, the seminary's vice president for academic administration, had agreed on the July 1996 salary/benefit provision.

Marshall, in a June 24 memo, recounted her understanding of the agreement and Dockery, in a June 30 memo, responded, "I'm not sure that I used the term 'settlement,' but your description accurately reflects my communication to you."

No official or legal documents have been released to the media by Marshall or the seminary about any agreement since her resignation was submitted Aug. 19.

Under the June memorandum, Marshall and Dockery additionally agreed for her to continue supervision of her doctoral students through July 1996.

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According to Marshall's memo, she also would "retain my office during this period." Dockery's memo stated, "You can keep your office (if needed)."

Marshall was unavailable for comment following the Aug. 23 death of her 82-year-old mother, Bernice Marshall, in Oklahoma.

Seminary spokesmen also were unavailable for comment Aug. 24 after Baptist Press received the documents released by Marshall's secretary.

Earlier in the day, however, a seminary spokesman had said, in response to whether the seminary had agreed to any obligations, financial or otherwise, to Marshall after her Dec. 31 resignation, that, "Any specific details of her resignation are confidential by mutual agreement."

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Albuquerque Baptist youth
honored by President Clinton By John Loudat

Baptist Press
8/25/94

ALBUQUERQUE, N.M. (BP)--Because the president was running late -- about 30 minutes behind schedule -- 17-year-old Robyn Davis did not have an opportunity to talk with him. But she told a radio talk-show host following her visit to the White House, "He looked into my eyes and was able to see Jesus."

Robyn, a member of First Baptist Church in Albuquerque, went with her family to the nation's capital Aug. 4 to receive the Young American Medal for Service for 1992. She was nominated for the award by New Mexico Gov. Bruce King, in part for her efforts to have an alcohol-free day designated at the New Mexico State Fair.

Robyn also has tutored at a local elementary school three to five days a week the past three years, teaches a drug-abuse education class at the school and has been involved in student government since the sixth grade.

According to Robyn's father, Harold Davis, the recipient of the annual award is selected by a group of government officials which includes the head of the Drug Enforcement Administration, the head U.S. marshal, the U.S. attorney general and the director of the FBI.

During brunch at the Justice Department with Attorney General Janet Reno, Robyn was awarded a "very impressive certificate," according to her father.

They met with President Clinton at 4 p.m. that same day, at which time he presented Robyn with the medal. After presenting her with the award, the president asked Robyn to introduce him to her family, which she did.

In 1992, Robyn attempted to meet with the manager of the State Fair and ask him why he was allowing liquor sales on the day that the governor had designated "Drug-Free Day." Unable to get an audience with the manager, Robyn wrote him a letter. In response to her request, he refused to change the fair's policy.

In the spring of 1992, Robyn met with other New Mexico high school students involved in the Peer Educator program. During their annual meeting at Glorieta (N.M.) Baptist Conference Center, Robyn distributed petitions which asked the fair not to sell alcohol on the governor's Drug-Free Day. The young people took the petitions home, gathering signatures from all across the state.

During a Hands Around the Fair demonstration at the fairgrounds in April 1993, Robyn presented the petitions to one of the fair commissioners. At the commissioners' next meeting, they approved a Drug-Free Day at the fair.

Sept. 12 has been designated Drug-Free Day at this year's New Mexico State Fair. The day is one of four during which students from different areas of the Albuquerque Public Schools will be released early to attend the fair.

Robyn tells people she did what she did for the children she tutors, not wanting them to be ruined by the drug that has destroyed so many lives. And she said she credits the success of her efforts to God alone.

Robyn was appointed in July to a national commission for the Center for Substance Abuse Prevention, a department of the U.S. Department of Health and Human Services. She is the only teen-ager on the 20-member committee formed to set drug-abuse prevention policies for the 21st century.

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No slot machines in Texas without amendment, referendum, Morales rules By Ken Camp

AUSTIN, Texas (BP)--Texas Attorney General Dan Morales announced on Aug. 23 his ruling that slot machine gambling could not be legalized in the state without a constitutional amendment -- a decision praised by gambling opponents.

"We are not surprised that Attorney General Morales acted with integrity on this issue," said Phil Strickland, director of the Texas Baptist Christian Life Commission.

"The attorney general's role is to interpret constitutional language. He did it like a good lawyer and refused to play politics with it."

Dan Martin, executive director of Texans Against Gambling, likewise said he was "extremely gratified" by the attorney general's decision, saying any change in the constitution -- which prohibits games of chance -- should not be done "easily or frivolously."

Under Morales' ruling, legalization of casino-style gambling would require a two-thirds vote in both the Texas House of Representatives and Senate. If approved by two-thirds of the legislature, it then would have to be approved by voters in a statewide referendum.

Morales also called for local-option elections if the proposed amendment won voter approval.

"On issues of this magnitude, the citizens legally and rightfully have the deciding vote," Morales said.

While the ruling dealt specifically with slot machines, the attorney general said he believed legalization of other forms of casino-style betting such as dice and card games also would require constitutional amendment.

If Morales had ruled legalization of slot machines -- the bread and butter of the casino industry -- had not required a change in the state constitution, they could have been approved with a simple majority in the state legislature and no statewide referendum.

Texas voters in 1987 approved a constitutional amendment to legalize pari-mutuel betting on horse and dog races and in 1991 they authorized creation of a state lottery.

Requiring 100 affirmative votes in the House and 21 in the Senate "took the wind out of the sails" of the casino industry's efforts to win approval in Texas, Strickland said.

Even before the attorney general's ruling, the casino industry had "a tough row to hoe," he maintained.

"There is no popular movement for casinos in Texas," Strickland said. "The only movement is that which is created by the big dollars and slick publicity of the casino industry."

If cities considering casino development would compare the claims of the casino industry to the hidden costs, they would realize "it's like trying to fill a swimming pool with a one-inch hose while draining it with a 10-inch hose," Strickland said.

Although some news reports of the attorney general's ruling emphasized the requirement for a referendum, casino opponents stressed the issue never should pass the Texas House and Senate.

"We live in a representative democracy, and we expect our elected representatives to study the issues and then act prudently, judiciously and in the best interest of our state," Martin said. "And I believe that means rejecting casino gambling."

Strickland agreed the legislature should not try to "punt" by asking voters to do the job lawmakers are supposed to do.

"It is the responsibility of our legislators to study the issues and make the tough decisions," he said.

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"And really, legalizing casinos shouldn't be that tough. They are economically destructive. They teach bad values to our children. They corrupt the work ethic. And they victimize the poor.

"For many years, casinos have had a well-earned bad reputation," Strickland said. "Lawmakers should remember that, and pay attention."

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Filipino youth tap 'Powerline'
for popular 'Top 40' sound

By C.C. Risenhoover

Baptist Press
8/25/94

FORT WORTH, Texas (BP)--At least one American idea is having a positive impact on young people overseas.

J.O. Terry, a missionary who oversees development and use of media in the Asia Pacific region for the Southern Baptist Foreign Mission Board, said "Powerline" captures people where they are, meets their interests in contemporary entertainment and leads them to pursue spiritual truths.

Produced by the Radio and Television Commission since 1969, "Powerline" has spoken to each succeeding generation, urging restless youth to observe ethical and moral standards based on Christian principles, said Ed Malone, RTVC vice president of radio services.

"And though we've directed 'Powerline' to American youth, it has appeal for kids all over the world,"

Said Terry, "'Powerline' is being used in the Philippines and has been for about 16 years now. We chose the program because we thought there was a need to fill in the youth market. As with many of these developing countries, about 50 percent of the population is under 15 years of age. A tremendous segment of the population tunes in to youth-type programming ... programming that speaks to contemporary youth needs."

Terry said the types of responses to the program in the Philippines are similar to those in the United States.

"There are many young people in the Philippines, as in the U.S., who are struggling with their personal identity," he said. "They're asking, 'Who am I as a person?' 'Who am I in relationship to my peers, my schoolmates, my workmates?' They're also struggling with the relationship they have with their parents in a society where parents in the past dominated the lives of their children. They're beginning to make decisions for themselves. Other problems they face include drugs, although initially it hasn't been a large-scale thing. We also hear from young people about homosexuality and other issues."

The missionary said what "Powerline" has done is "given us access to some of the 'Top 40' radio stations ... stations that are closed to the more traditional sermon and song programs. 'Powerline' has put us into some of the top markets in the country."

He said radio in the Philippines closely parallels American-style radio. It is not government-controlled, although it is supervised.

"It's basically a commercial system, though all of our air-time is free," Terry said. "The 'Powerline' program is popular enough that we use it as an exclusive package to get into 'Top 40' markets. And the stations take it because it strengthens their own local programming.

"On our 'Powerline' programs we offer some of the same freebies offered in the states, posters and various things like that. Once we have a name and address we can send a book of statements that summarize messages in previous programs that deal with topics like 'Who am I?' and 'Sexuality.' It gives us an opportunity to touch kids at the point of their perceived needs and to lead them to greater spiritual truths."

Terry said the program has not been tied to a strategy of feeding youth immediately into churches because in their early years many are not free to leave the religion of their families and express faith in an evangelical religion.

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"Many of them hold back," he said, "but over the past 10 to 15 years there has been a growing trend among young people to take a more evangelical stance."

Terry said "Powerline" in the Philippines, like the program in the states, is front-line evangelism -- planting the seed of faith.

"We do offer a Bible correspondence course to anyone who writes," he said. "It's called 'New Beginnings' and, though contemporary, it is strongly evangelical in nature. We use this for those interested in Bible study and discipleship as a way of leading them into churches."

The Filipino version of "Powerline" is assembled, produced and syndicated at Foreign Mission Board studios in Manila. Local media director is missionary Allen Hill, who works with a Filipino staff of writers, announcers and technicians.

"The missionary's role is managing the resources," Terry said, "and providing contact with outside sources such as the Radio and Television Commission. We use the resources in the country."

"The Filipino recording industry has really come into its own in the past few years and replaced the use of import music. We use the same style music as the American version of 'Powerline,' often the same song re-recorded with a Filipino singer. We have to use local content in programs in order to meet certain programming guidelines."

Terry, who was chief engineer and director of radio production for the RTVC 1963-1968, said Southern Baptists are known throughout the Philippines.

"There are very few people in the Philippines who have not heard a Baptist program or who could not recognize our programs," he said. "Our most popular program now is an adult drama series that we are producing in four different languages. We have a children's drama series as well as an adult series. Our programming is quite well known and has made a significant contribution to the evangelical position in the country."

For much of Asia, particularly in rural areas, radio has continued to be a strong way of reaching people early in the morning and late in the evening, Terry said.

"In urban areas radio has given us opportunity to access certain audiences like those who prefer drama, those listening to late night stereo FM or young people listening to 'Top 40' type stations," he said. "So we will continue to use it as long as we can produce programs that are in demand by the stations. And it has been a way of giving Baptists a strong image, not only in the industry but in the country."

As it turns out, Terry said, image is "more important to our national brothers and sisters who value this very highly, seeing as this is a way they can become known throughout the country. And it opens doors for us as missionaries. You go into a place and people ask, 'Who are you?' You identify yourself and they say, 'Oh, yes. I've heard your programming.' There is an immediate bond of trust and acceptance."

Terry lives in Singapore and works with a number of countries in Asia that have media production centers.

"We've had a TV production studio in Taiwan, video studio in Tokyo and Hong Kong," he said. "We basically do only radio, though we've done a lot of TV in the Philippines. In some countries like Singapore we can't do local broadcasting, so we have other types of industries. In countries like Thailand we've had a strong radio ministry in the past and are now using short-wave and medium-wave from large Christian radio stations to reach into countries that are closed to us."

Terry said he used a "Powerline"-type program in Thailand in the late '70s and early '80s and that it was very popular.

The RTVC's weekly radio programs "Baptist Hour," "MasterControl," "Powerline" and "Country Crossroads" reach a potential audience of 600 million people worldwide.

**Conflict can be productive,
consultant tells church leaders** By Charles Willis

GLORIETA, N.M. (BP)--God can use conflict in a church for positive results, a national consultant told church leaders during conferences at Glorieta (N.M.) Baptist Conference Center Aug. 22-26.

"Conflict is a fact of life," said Barry Campbell, a consultant in the Baptist Sunday School Board's Bible teaching-reaching division. "It is neither bad nor good. What can be bad is the way we channel it."

Stress, confusion, power, change, congregational differences, communication, inner needs and fear can be among causes of conflict in a church, he said.

And among the most predictable times for conflict are holiday seasons, stewardship campaigns/budget times, addition of new staff, changes in leadership style, the pastor's vacation, changes in the pastor's family, addition of baby boomers to the church, completion of a new building followed by the need for a new goal and either loss or increase in church membership.

Conditions that can foster conflict include unclear roles, conflicting interests, unclear communication, unhealthy dependence on a staff person or church member, competition among organizations, a need for enforced unity or behavioral uniformity, unresolved prior conflict or values differences. Whatever the conditions, times or causes, Campbell said conflict management should be the goal of a church attempting to find a positive outcome to disagreements.

He recommended establishing goals of making a clear decision, increasing tolerance for differences and reducing aggression, passive behavior and manipulative behavior.

Properly managed conflict can excite people to action, bond a group, define issues, diminish more serious conflict, help make the clearest decisions, make possible new information, allow proper confrontation and bring proper closure to disagreement.

Campbell said conflict management is best employed while there is a problem to solve or a disagreement.

"When the conflict escalates to a contest, the issue has changed from the original question to that of winning and losing," he observed. "Fight or flight is the next level at which people will leave the church or force others to leave. And, finally, the most dangerous level is the intractable situation, in which all persons stay at the church but no one will speak to each other. Situations at this level are rare to turn around," he concluded.

While church leaders may choose to deny, ignore, delay, placate or confront the conflict issue at hand, Campbell said he recommends understanding and channeling conflict toward a positive rather than destructive ends.

Small Sunday School Leadership Conference was sponsored by the Bible teaching-reaching division of the Baptist Sunday School Board.

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Lists of conflict analysis questions and conflict resolution principles are posted in the SBCNet News Room under the file name conflx.txt.

**Their hands share God's love,
soothe problems of the deaf**

By Barbara Denman

Baptist Press
8/25/94

TAMPA, Fla. (BP)--At first glance the Carrera family of Tampa, Fla., looks like a typical, urban family -- father and mother, three children and three Dalmatians. The children are often seen running through the streets of their suburban neighborhood, roller blading, shooting hoops, chasing their dogs.

But don't expect to hear Lee Ann Carrera call for her children to come home from play. Don't expect to hear words of encouragement and love from her mouth. Look instead to her hands. They say it all.

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Lee Ann Carrera and son Ryan live in a world of silence, but not in a world void of communication.

Three languages are spoken in the Carrera home -- English, Spanish and the one language every family member can use, American Sign Language.

As a psychological education specialist for a Tampa hospital, Lee Ann Carrera herself knows how deafness can manifest itself into a variety of problems for individuals, especially for children who live in a world of silence.

"It is vital to reach deaf children for Christ while parents," said Lloyd Carrera, pastor of Tampa Baptist Deaf Church and Lee Ann's husband, "because as the deaf child gets older they're going to face more difficulties and more frustrations."

Lee Ann Carrera has been deaf since birth -- probably as a result of improper prenatal care, she conveyed. She met her husband Lloyd when they were teens at church after he had begun to learn sign language. Communication for the couple was never a problem. Love bloomed.

"The timing was just perfect the way the Lord worked it out," signed Lee Ann Carrera.

After marriage the couple had two daughters, Lianna, now 9, and Lusianna, now 5, and later adopted a deaf son, Ryan, 12, to complete their family.

Instead of allowing the disability to be a handicap, the couple is using her deafness as an opportunity to reach an often overlooked community with the Word of God.

More than 4,000 deaf people live in the Tampa Bay community. As pastor of the Tampa Baptist Deaf Church, the only deaf congregation of any denomination in the Tampa area, Lloyd Carrera is in the business of communicating God's love through his hands.

"Deaf people have not yet heard or been exposed to the gospel," said Lloyd Carrera. "They have seen and experienced failure. They do not know that God loves them. They do not know that Christ died for them and that God forgives them."

Many deaf people also find the isolation caused by their inability to hear or speak "very devastating," he added. "Many of them have been taken to church as children, were told to just sit there in their pew or made to draw and now they want nothing to do with God.

"It's important that we share the gospel, the clear gospel of salvation that Christ can bestow in their lives and make them a whole person."

The Carreras have been instrumental in the concept and development of a camp for deaf children which will be underwritten by Florida Baptist's state mission offering. For the past several years, they have sent their son Ryan, 12, to a Christian camp for deaf children in Kentucky.

But other families cannot afford such luxuries, especially when nearly all parents of deaf children are divorced, their marriages victimized by the added stress.

The camp will be an opportunity for these children to hear about Jesus Christ, according to Lee Ann Carrera. "It's important for deaf children to know Jesus because that's the foundation of their life."

She said she envisions the camp to include the deaf children and their hearing siblings. "Many times brothers and sisters are left out and they have their own special needs and a stronger relationship needs to be developed between the deaf child and hearing brother and sister."

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New England Baptists plan
for work in 5 more languages

By Dan Nicholas

Baptist Press
8/25/94

NORTHBOROUGH, Mass. (BP)--Plans have been made to expand the number of cultural groups reached by the Baptist Convention of New England to at least 17 by the end of the decade, adding a minimum of one new language group per year.

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Southern Baptists in 65 New England congregations worship in 12 languages other than English, including sign language for deaf people.

Even if churches that speak a total of six more languages are developed by the year 2000, the work will only just have begun: Long-range planning, said Bob Brindle, BCNE missions division director, has revealed 277 locations where ethnic work is needed.

At the forefront of the effort will be Rafael A. Hernandez, the BCNE's new language/church extension director who has been the multi-ethnic catalytic missionary for the Southeastern New England Baptist Association.

After a two-day planning retreat, BCNE, associational and Home Mission Board leaders decided to urge every language pastor to start another church, to "call out" the leaders God has already prepared for training and to place these new leaders in untapped mission fields.

Many language pastors already lead two congregations and several are pastoring three groups.

BCNE leaders are developing an aggressive strategy to locate ethnic pastors for the emerging language groups. Pastors are being recruited for New England from other parts of the United States and from overseas.

If a pastor relocates from another country, immigration procedures must be followed carefully, officials said.

Once those tasks are done, "we will do our best to provide financial assistance in small amounts" to the new pastors, Brindle said. Many language pastors provide for their own support from secular employment.

One-third of the BCNE's 195 congregations are language churches.

About 40 of the BCNE's 65 language churches receive funds from the \$220,000 annual language congregational assistance budget, 90 percent of which comes from Home Mission Board sources.

"Almost every bit of our 1994 language congregational assistance budget has already been pledged and it's only June," Brindle commented. When a one-time donation is factored out, the 1995 language congregational assistance budget is expected to drop to \$195,400, Brindle noted.

Finding the pastors and raising financial support are the toughest obstacles the BCNE language ministry leaders face, he observed.

Meanwhile, "Laser Thrust" demographic survey techniques that evaluate the need for a language church by focusing attention sharply on a particular culture group have already revealed several immediate needs.

Ethnic names in telephone books and the location of ethnic restaurants are two of the factors a Laser Thrust team studies in addition to U.S. census data.

The Laser Thrust team approach has pinpointed immediate needs for a Japanese Southern Baptist church in Boston; Russian Southern Baptist churches in Manchester, N.H., and Providence, R.I.; and Vietnamese Southern Baptist churches in Boston, and Portland, Me.

Willy Marquez, a catalytic missionary assigned to the Greater Boston Baptist Association, oversees the Greater Boston Baptist Association's Laser Thrust efforts.

Training needs are being addressed by the planned start of an Ethnic Leadership Development (ELD) school in the Boston area. The ELD will provide pastors whose first language is other than English with seminary training.

A 15-person BCNE Cultural Advisory Council was formed last year to explore and share ideas and concerns. The council participants meet every two or three months to learn from one another in mutually beneficial ways.

Hernandez, who will begin work Sept. 1 with the BCNE, is a native of Santa Ana, El Salvador. He and his wife, Ramona, have three children, Jennifer, 15; Samuel, 12; and Benjamin, 9.

"Because of the lack of funds and personnel resources in our convention, it is important that we have a vision for planting churches with what we already have, using the resources that God has given us," Hernandez said.

Pastors, said Hernandez, ought to emphasize the training of laity and recognize those who have a call to preach and teach so that they, in turn, can begin new congregations.

"I believe that this is the only way we are going to reach out to the masses here in New England," he said.

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Nicholas is news editor of the New England Baptist, newsjournal of the Baptist Convention of New England. (BP) photo of Hernandez on file at the Home Mission Board.

**He upholds Christian convictions
at nationally known RV dealership** By Larry Price

Baptist Press
8/25/94

RICHMOND, Ind. (BP)--Tom Raper sits at an oak table by the window of a \$200,000 RV on his showroom floor.

He's surrounded by 60 acres of recreational vehicles and mobile homes of all sizes.

He just left an upstairs conference room where friends and employees chat about his 30th business anniversary. Raper had cut the cake and politely chatted before slipping away to the quiet RV where he would talk about his favorite subject.

It's not the nifty TV screen on the dash that serves as a rear-view mirror or luxurious details like a skylight over a glassed-in shower.

The Baptist layman would rather talk about Jesus. "The most important thing is serving the Lord," he said.

Raper, who built his "Midwest Largest Dealer" RV and mobile home operation from a used car dealership he started when he was 25, spends much of his spare time today preaching and teaching his Christian faith.

He's come a long way in business and been through plenty of personal changes since the day he took a job as an encyclopedia salesman in Indianapolis and didn't have enough money to get his car out of the parking garage or pay to sleep at the YMCA.

He quickly became the top salesman: "Sometimes, when you get your back against the wall, it's surprising what you can do."

Later he went to work for International Harvester before coming home to Richmond, Ind., turning down offers by business people to finance him in new car dealerships.

"I was poor and I didn't like that. I had a burning desire to make money. That's when I decided to go into business for myself."

He returned and started his used car business with \$2,000 and determination. He had a handful of cheap old cars and no water to keep them clean.

"I went to the man who lived next door and I said, 'If you'll let me hook a hose up to the spigot on your house to wash my cars, I'll pay your water bill.'"

Thirty years later, Raper's complex includes an enclosed showroom for RVs, a mobile home sales operation, a repair and service area and a multi-million dollar inventory.

He has about 185 employees at an operation that has brought Richmond recognition all over the United States and in some foreign countries because of Raper's persistent belief in marketing.

Customers in Texas and Canada have heard of Richmond through Raper ads on national cable. He's sold RVs that were shipped to Saudi Arabia and Moscow.

Since a boating accident about 18 years ago, Raper's had a focus he says is much more important than any sale. He can fire off Bible verses as quickly as he can fire off details of how large a trailer a six-cylinder van can pull.

"All of our salesmen are asked to memorize Phil. 4:8," Raper says. The verse instructs the reader to dwell on the good, the pure, the just.

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Raper speaks frequently in churches across the United States. He provides Bibles free to any local jail inmates who want them; he provided the tower that brought a Christian radio station to Richmond.

His devotion goes back to his spiritual experience after breaking his back on the Ohio River.

"I was the only one who got hurt. I had so much pain. I thought I was going to die," he said. He said a simple prayer while laid up in the hospital -- it wasn't a request for divine healing.

"I asked God for one thing -- to forgive me of my sins," he said. He asked his wife for a Bible and began to study it. Two years later, while he was in the hospital recovering from gall bladder surgery, his building caught fire and burned to the ground.

"The Lord was working on my heart," he said. "I started thinking about spiritual things."

He's been in church and supporting missions work of all types since. At what he felt was the leading of God, he decided several years ago to close his business on Sundays.

TV ad people told him he was crazy, that Sunday was the only day some families could shop together. He did it anyway. He says his sales almost doubled the next year.

Raper said his faith in Jesus Christ and his devotion to giving back through tithes and offerings keep getting rewarded. He bought a van for a Christian college; he got three or four times the money back within a few days from unexpected sources.

He provided the tower and then paid for some equipment for the Christian radio station, then got the same amount of money in the mail from a bank.

He runs his business and his life now by the Bible and says he has example after example of blessing.

Doing work for God is much more important to him than his business or acres of plush RV's and mobile homes. It's what happens at the end of life that counts, Raper reminds.

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Price is a staff writer for the Palladium-Item, Richmond, Ind. Reprinted with permission.

Special needs people
are outreach opportunity

By Charles Willis

Baptist Press
8/25/94

GLORIETA, N.M. (BP)--Individuals with special intellectual and social needs live in almost every community in the United States, representing an opportunity for Southern Baptists to reach out to them and their families, a speaker told participants in the Small Sunday School Leadership Conference Aug. 22-25.

People with special needs can be presented the gospel message, said Dennis Dawson, director of church development for the Sedgewick Baptist Association in Wichita, Kan., and a leader of national conferences on special education needs. "They have souls, too."

Yet, he said, some Southern Baptist churches have been reluctant to reach out to the average 3 percent of people in their communities who are classified as special needs people.

Dawson said more than 7 million people nationally have special needs, many of whom are not receiving ministry.

"Add to those immediate family members, and there is the potential to reach approximately 28 million people we come in contact with everywhere," Dawson observed.

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Of the 300 to 350 causes of mental handicaps, he said, most people become mentally handicapped through environmental and nutritional conditions during their lives. Other causes include genetic, hereditary, post-natal and accidental, he said.

"The earlier work with a person who has a mental handicap can begin, the better the opportunity to give them the ability to live life to the fullest and reach their potential," he continued.

"Not all learning disabilities are evident to passersby on the street," he said. "Persons with disabilities are more alike than unlike other persons. Quite often we focus on the disability rather than the person. Yet their personalities and habits are much like ours.

"Our job is not to judge understanding. Our responsibility is to nurture, teach Bible truths and let the Holy Spirit do his work," he said.

"Children with special needs do not always need to be placed in Sunday school classes separately from other children," Dawson said of churches that may have only one special needs child. "Today, the thinking is to let persons do everything they can do, rather than to do it for them. If we limit new experiences," he observed, "we limit the person."

In relating to those with special needs, "you are dealing with a person," he insisted, "not someone who can be put in a specific mold. In many of our churches, what is going to meet the person's need is what is right."

Small Sunday School Leadership Conference was sponsored by the Baptist Sunday are School Board's Bible reaching-teaching division.

Materials designed to help churches minister to individuals with special needs are published by the BSSB and may be ordered by calling 1-800-458-2772.

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