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News Service of the Southern Baptist Convention

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September 21, 1994

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**EDITORS' NOTE:** Baptist Press Africa correspondent Craig Bird and photographer P. Kevin Morley recently completed a follow-up coverage of Southern Baptist aid to Rwandan refugees in Tanzania and Zaire. The following two stories highlight the effort in Zaire. A six-photo package with a copy block accompanies this coverage.

**Baptists rescuing Goma's  
neediest refugees: kids**

By Craig Bird

**Baptist Press**  
9/21/94

GOMA, Zaire (BP)--Anyone serious about practicing the Christian doctrine of helping "the least of these" can stay busy in Goma, Zaire.

That's why Southern Baptists opened their own camp in early September to house 500 children identified as "unaccompanied minors" -- the weakest and most vulnerable of the 800,000 Rwandan refugees who overflowed the lake town two months ago.

Already, the Hutu refugees in Goma have been:

-- traumatized by observing -- or participating in -- the slaughter of 500,000 or more Tutsi people;

-- terrorized by fear of revenge killings by the Tutsi-dominated army that has captured Rwanda;

-- brutalized by Hutu-dominated Rwandan army members who also fled to Goma, but who beat or kill anyone wanting to return home;

-- stripped of their dignity by having to depend on strangers for food, shelter and medical care.

They run other risks, too. They live at the foot of an active volcano, which not only threatens to bury the area with molten lava but also fill the valleys, where many refugees live, with the carbon monoxide steadily spewing from the mountain.

At the bottom of this human mass struggling for survival, the children huddle.

The United Nations High Commission for Refugees calls them unaccompanied minors because there's no way of distinguishing orphans from children separated from their families in the mad scramble across the Rwanda-Zaire border. Their plight gives new meaning to the term "helpless."

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"We just knew that, as Christians, we had to try to do something to help," said Tad Tadlock, a missionary with the Southern Baptist Foreign Mission Board who was on the initial Baptist survey team that came to Goma in July.

"But the first couple of weeks we were in Goma, all we heard from relief agencies like Oxfam and Red Cross and Care was that they didn't need our help and really didn't want our help. But we could see the people dying in front of us and knew there was something we could do."

The Baptists finally went to UNICEF (the United Nation's children's aid agency) and met an official who turned out to be a Baptist from Ghana.

"Instead of resenting Christians, he knew who we were and what our motivation was and he signed us up to work with unaccompanied minors," Tadlock said.

In the United States, meanwhile, the Southern Baptist Brotherhood Commission and Foreign Mission Board were teaming up to provide personnel and supplies for the area. Career missionaries assigned to Rwanda, Uganda, Kenya, Ivory Coast, Togo, Namibia and Ghana accepted temporary assignments in Zaire, while short-term U.S. volunteers signed up for two-week stays.

But the first volunteers couldn't get to Goma in time to meet the first UNICEF request. So when Christian Reform Church relief workers showed up looking for a place to work, they joined forces with the missionaries and went to work in children's camps operated by local Zairian groups and World Vision. They met the Baptist commitment for a week until the first volunteer team arrived.

Many of the Southern Baptist volunteers have experience in disaster relief in Florida hurricanes and California earthquakes. But they soon learned, as the missionaries had earlier, that announcing "the Baptists are here" didn't impress international aid groups -- most of whom had never heard of the Southern Baptist Convention.

Delays in finding supplies and getting things done in a remote African town of 150,000 people -- overrun overnight by 800,000 refugees -- frustrated Americans used to the rapid response and coordination of U.S. disaster relief. The missionaries shared their frustration.

And 35 people sharing a five-bedroom house with no water and sporadic electricity was tough, too -- for volunteers and missionaries alike.

But the battle to help continued. Southern Baptist volunteer medical teams worked in other children's camps while construction crews tried to turn a field of lava rock into a suitable Baptist campsite.

A contractor who bid \$6,000 to level the area with a bulldozer presented a bill for \$38,000 (he finally agreed to accept \$25,000). U.N. bureaucrats balked at supplying tents and blankets to a religious group, even when their warehouses were full of the items. A labor dispute stalled work briefly when Zaire residents protested that only Rwandan refugees were being hired to work.

One UNICEF director said up to 300 children at a just-discovered camp 50 miles from Goma could be housed by the Baptists. But another director said they shouldn't be moved in case their families came looking for them.

Finally, on Sept. 6, the first Rwandan children came to live at the Nyabushongo Baptist Children's Camp.

The first was a 10-year-old boy, separated from his parents for two months. He was found wandering naked and severely malnourished outside another children's camp. By the end of the day 10 kids had arrived. By the end of the week, 75. By the end of September the camp should be at capacity -- 500.

Ten children and a Rwandan Christian woman hired as a "mama" live in each tent. Medical teams, including American volunteers and Zairian and Rwandan nurses, provide 24-hour health care. A Rwandan social worker works with their emotional needs. Hekima Baptist Church, the congregation that is providing the land for the camp, concentrates on their spiritual needs.

"I suspect this camp will be needed for at least a year, since UNICEF has said children like these should be the very last group to return to Rwanda," said missionary Stan Lee, project coordinator, who had to flee Rwanda himself last April.

"I dream we can open another camp like this in Rwanda someday to help return these children to their families. But even when all the refugees are gone this facility can still serve needy Zairian children."

The Nyabushongo (the word translates "place of the snails") camp has been hailed by UNICEF as the best-designed in Goma.

"We were really frustrated and felt we were never going to get the camp opened," Tadlock admitted. "But the delays gave us the opportunity to look at other camps and learn from their mistakes . . . . The Lord gave us time to do it right -- even if we didn't appreciate it at times."

The Baptist camp can't do anything about the volcano, which glows a menacing red many nights. But it can make sure the children have adequate medical care and clothing, sleep safely at night and don't have to steal or fight for food.

And when the horrors of the past two months invade their dreams, there will be a "mama" to hold them and soothe their fears.

Life will still be difficult for these "least of these." But it will be a big improvement over the lives they led before.

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(BP) photo package (four horizontal and two vertical) mailed to state Baptist newspapers Sept. 20 by Richmond bureau of Baptist Press. Cutlines and copy block available on SBCNet News Room.

Signs of grace appear  
in Rwandan tragedy

By Craig Bird

Baptist Press  
9/21/94

GOMA, Zaire (BP)--It's easy to see the evil of the Rwanda tragedy. The images of mass graves of butchered Tutsis and piles of Hutu cholera victims won't soon fade from memory.

But signs of goodness -- and grace -- often go unreported and unnoticed.

Two examples were highlighted by Rwandan Baptist leader Havuga Imana Francois at the Sept. 4 dedication of the Nyabushongo Baptist Children's Camp in Goma, Zaire, a border town overrun by Rwandan refugees.

Havuga, himself a refugee, is president of the Baptist Union of Rwanda. He spoke at the dedication attended by about 350 people -- refugees, members of Hekima Baptist Church (which owns the camp land), Southern Baptist missionaries and volunteers, and other local Christians.

First he called attention to history.

"In 1989, a year before Rwanda's civil war started and five years before Rwandans fled by the hundreds of thousands into Goma, the Baptist Union of Rwanda felt led to begin foreign mission work in Zaire," he said. "The result of that decision, assisted by Southern Baptist missionaries in Rwanda who provided Bibles and literature and training, is the Baptist Union of Zaire, with 15 churches and 3,600 Christians."

What no one could have anticipated five years ago was that a tragic time would come when Southern Baptists in America and Baptists in Zaire would be seeking ways to help refugee children in Goma.

When that time came, Hekima Baptist Church, a part of the Baptist Union of Zaire, owned 10 acres of land -- and willingly set aside a large portion of it for the campsite.

God, Havuga reminded the congregation, met the need before it existed.

Then he drew a much more personal application.

Reading from John 13, where Jesus washed his disciples' feet after the Last Supper, Havuga asked some pointed questions:

"Did Jesus wash all the disciples' feet? Did he, knowing that Judas was going to betray him that very night, still humble himself to serve the man who would cause his death?"

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The point was clear. The hatred and fear unleashed by the killings in Rwanda also provided the opportunity for Christians to be like Jesus -- to be willing to love those who would kill. Many of the Hutu refugees in Goma who now need help participated in the killing of Tutsi people in Rwanda.

It seemed fitting the service ended with the singing of "Amazing Grace."

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**EDITORS' NOTE:** The following story also serves as a copy block for a photo package from the Southern Baptist Foreign Mission Board accompanying today's (BP) story, "Baptists rescuing Goma's neediest refugees: kids."

Zabi: Why Baptists  
came to Goma, Zaire

By Craig Bird

Baptist Press  
9/21/94

GOMA, Zaire (BP)--He didn't have a registration card, or a refugee number.

So 10-year-old Nzabirinda John was turned away from the overcrowded orphanage in Goma, Zaire.

It didn't matter that he was naked, malnourished and alone. It didn't matter that he was dying from exposure, that he hadn't seen his family since the night two months earlier when he was separated from them in the mad scramble of Rwandans across the border to Zaire.

It didn't matter that his friends and family -- when he had friends and family -- called him "Zabi." No one called him anything in Goma. He was just another nameless, numberless refugee.

But when the team of Southern Baptist missionaries and volunteers noticed him huddled against the team van, trying to soak up some reflected heat from the chill morning sun, Zabi became human again.

Pam Conteras, a volunteer nurse from Cleveland, Miss., pointed the boy out to missionary Lucy Driggers. Driggers started asking officials at the orphanage about Zabi. The Baptists, all part of the joint Foreign Mission Board-Brotherhood Commission relief effort in Goma, were shocked by the callous victory of bureaucracy over humanity.

"We'll take him, and get him registered later," Driggers declared, shaming the orphanage into giving the boy a shirt and trousers. The Baptist center to care for "unaccompanied minors" had been authorized the day before by the United Nations High Commission for Refugees to begin accepting children.

Zabi would be the first of hundreds. By 11 a.m. he was undergoing a medical exam by Daniel Brown, a volunteer physician from Raleigh, N.C. His body temperature was only 95 degrees. "Imagine what it was at 2 a.m. in the dark and cold and wind," Brown said. "But his spleen is only slightly enlarged, and I think once we get him warmed up and fed up he's going to be a good patient."

The Rwandan Baptist woman hired to care for Zabi and nine other children, hugged the somber boy, assuring him, "We're going to feed you and love you. We're going to play and laugh."

Before the team was through examining Zabi, a UNICEF van arrived with three more children. Ten minutes later the Baptist van returned with five youngsters who had been living behind a pastor's house. By the end of the week there were 75 children. By the end of September there will be 500.

Five hundred children like Zabi getting food, medical care and lots of love. Because Baptists chose to be in Goma.

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SBC Executive Committee urges  
caution in CP change in states

By Herb Hollinger & Art Toalston

NASHVILLE, Tenn. (BP)--The Southern Baptist Convention Executive Committee, concerned about possible changes in the historic Cooperative Program relationship with several states, urged extreme caution in any departure from "this God-given and time honored approach to funding a world mission strategy."

In other business, the committee asked for copies of contracts the SBC Annuity Board has with the Cooperative Baptist Fellowship and heard requests from 19 agencies for more than \$146 million from the 1995-96 SBC Program Allocation Budget.

The CP resolution, carefully worded but pointed in its concern, was approved by the committee during its Sept. 19-20 meeting. Several state conventions will consider allowing changes in the traditional state-SBC Cooperative Program in annual meetings this fall.

Texas and North Carolina will consider plans which offer churches opportunity to give to state and other mission causes called "Cooperative Program" but not include the SBC. However, no state convention is mentioned in the four-paragraph resolution.

The resolution seeks to remind state conventions that CP funds have never been used to fund organizations "having no accountability to state conventions or the SBC," and it asks the states to inform constituents "of the variances of theology and doctrine being embraced and espoused by some groups identifying themselves as Southern Baptists . . ." Several committee members said it was a pointed reference to the Cooperative Baptist Fellowship.

Also, the 80-member committee voted to request the SBC Annuity Board to provide the committee with a written report of "all involvement with the Cooperative Baptist Fellowship, including copies of all contracts with the CBF, by the February 1995 Executive Committee meeting."

The Annuity Board services the CBF with a retirement and protection plan similar to plans with SBC boards and agencies. The CBF, a three-year-old organization of moderate Southern Baptists critical of SBC leadership, had been sending funds to SBC agencies, from some SBC churches, until the agencies were directed during the June SBC annual meeting to no longer accept those funds.

Although it was not clear what the Executive Committee would do with the report, there is an apparent interest by some committee members to persuade the Annuity Board to discontinue business with the CBF. An Annuity Board spokesman at the Executive Committee meeting declined to speculate on how the board would respond.

Current Annuity Board policies allow it to service organizations which are connected in some way with Southern Baptists, like Mid-America Baptist Theological Seminary in Memphis, Tenn., but not controlled by a Southern Baptist national or state entity.

The September Executive Committee meeting traditionally hears the first request from SBC agencies for Cooperative Program funding for the next year's budget. The committee will recommend a 1995-96 SBC Program Allocation Budget to the June 1995 SBC annual meeting in Atlanta.

The 19 requests totaled \$146,364,915, which is more than 7 percent above the 1994-95 budget of \$136,539,730. Heading the list were the Christian Life Committee, asking for a 28.5 percent increase, and the Radio and Television Commission, seeking 27.6 percent more.

Executive Committee members approved a resolution affirming R. Albert Mohler Jr. as president of Southern Baptist Theological Seminary, Louisville, Ky., although not mentioning controversy surrounding Mohler's request for the resignation of associate professor of theology Molly Marshall, which she submitted Aug. 22. Mohler refused to list specifics but charged Marshall, a 10-year faculty member, had taught outside the seminary's doctrinal Abstract of Principles.

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The resolution, submitted by James Merritt, pastor of First Baptist Church, Snellville, Ga., stated, "Dr. Mohler's sensitivity to the concerns, intents, and purposes of the supporting constituency of the seminary ... and the trustees duly elected by the Southern Baptist Convention reflects the kind of servant leadership and commitment to Christ and to our Baptist and evangelical faith that will, in our perspective, maintain Southern Seminary as an institution of distinctive academic recognition."

Merritt told Executive Committee members, "Dr. Mohler has been through some very difficult, trying days. He's had a faculty who has called into question his competence and his leadership. He may very possibly have to face some accreditation agencies over this very matter. ... I stand here today unashamedly telling you that Al Mohler is a man of unparalleled brilliance, he is a man of unwavering courage, he is a man of uncontaminated integrity."

In other business, the Executive Committee:

-- approved forwarding, without comment, a report from a special theological education study committee to the program and structure study committee for its consideration. Both committees were established by the Executive Committee but the program and structure study committee is looking at all the SBC programs and structure.

-- discontinued a feasibility study of a proposed SBC TV news program "because the projected costs exceed projected financial resources." The committee said the project could be revived "when funding resources are deemed to be imminently available."

-- declined action on a motion referred from the SBC annual meeting for provisions in the SBC constitution for removing a trustee or trustees by a simple majority vote of messengers at the annual meeting. It is "a complex issue and is a matter of ongoing study," the Executive Committee stance noted.

-- declined action on a referred motion barring SBC missions agencies from asking missionary applicants "about inerrancy or about any other matter of faith and practice."

-- declined action on other referrals calling for review and updating of the Baptist Faith and Message; for procedures for Baptists not in attendance at the SBC annual meeting to vote on SBC business; for prohibitions against the Committee on Nominations, Committee on Committees and Committee on Order of Business nominating/recommending to the respective committees family members, fellow church members or co-workers of current committee members; a prohibition against Committee on Nominations members being spouses of full-time church or denominational workers; the naming of Committee on Committees members by the president of each state Baptist convention.

-- approved resolutions of appreciation for Robert B. Wilson, who retires Dec. 31 after 23 years as executive secretary of the Baptist State Convention of Michigan and editor of the state newspaper; Cecil C. Sims, who retires Dec. 31 after 14 years as executive director-treasurer of the Northwest Baptist Convention; Theo E. Sommerkamp, who retired April 30 after 18 years as editor of the Ohio Baptist Messenger; and James W. Nelson, who retires Dec. 31 after nine years as executive director of the Montana Southern Baptist Fellowship.

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Killing abortion doctors immoral,  
Southern Baptist leaders assert      By Tom Strode

Baptist Press  
9/21/94

NASHVILLE, Tenn. (BP)--The murder of doctors who perform abortions in order to protect unborn children is "not a morally justifiable or permissible Christian response," according to a ground-breaking statement produced by a panel of Southern Baptist ethicists.

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The document affirms the sanctity of human life from conception and the moral obligation of Christians to oppose abortion actively, but it gives a variety of reasons why lethal force to stop abortion is not consistent with the Bible. As a part of its reasons, the statement asserts divine moral law permits killing as an "unintended effect of the act of defending oneself or another" but not as a premeditated action.

The Southern Baptist Christian Life Commission organized a consultation to produce the document after three shooting incidents outside abortion clinics in 18 months resulted in the deaths of two doctors and a bodyguard, as well as injuries to another physician. The violence dealt further setbacks to a pro-life movement already battling increasingly liberal policies by the federal government.

The Southern Baptist statement, the drafters said, was written to refute on Christian principles the arguments of some who supported such acts as justifiable, much as defending a child or adult with lethal force to save a life.

The drafting committee members also said they hope the treatise, titled "The Struggle Against Abortion: Why the Use of Lethal Force Is Not Morally Justifiable," not only will prevent some pro-lifers from embracing violence as acceptable but will prevent others from abandoning the pro-life cause in reaction to the killings. The document also combats the argument of some abortion advocates that those who believe abortion is the murder of a human being must endorse the killing of abortion doctors to be consistent, they said.

"We hope to embolden pro-lifers, to help them understand the Christian moral tradition in which they stand and to call them to a recommitment of working in acceptable ways to make their grief, to make their horror and to make their determination known," Christian Life Commission Executive Director Richard Land said upon release of the statement Sept. 20.

"We're trying to draw a fire-break between this violent fringe that has resorted to taking the law into their own hands and seeks to kill human beings in the defense of the sanctity of life, and the vast majority of the pro-life movement which has (rejected), does and will reject such actions. This is a gift from Southern Baptists to the larger Christian community."

In rejecting the arguments of those who defend killing abortion doctors, the statement says:

-- Lethal force against abortion doctors is not an act of self-defense or defense of another, because it is premeditated. A "private citizen can intend to stop, but not to kill, an assailant regardless of the final result," according to the document.

-- Killing an abortion doctor is not a justifiable form of capital punishment, because "whatever right there may be to execute a criminal is reserved exclusively to governing authorities."

-- Such violence is not a necessary act of civil disobedience attempting to achieve reform in a democracy but an act of revolution.

-- Citizens are not free to resist the United States government by "any means necessary," because it has lost its legitimacy. Legalized abortion on demand is a "failure of a legitimate democracy," not the "imposition or decree of an illegitimate regime."

-- Individuals may not circumvent this country's government, because it has not lost the popular support of the people and opportunities for reform still exist.

Legalized abortion on demand is the "single gravest failure of American democracy in our generation," the document says, but the Bible and history testify a "social movement's crossing over from nonviolence to violence is a most perilous, and almost always unjustifiable, step. One consequence of such a transition is that resistance to certain deeds, such as abortion, is often transformed into attacks on certain persons, such as those who perform abortions."

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The statement calls on Christians to be even more faithful in opposing abortion. It encourages participation in such activities as supporting abstinence-based sex education, ministering to women with crisis pregnancies, and voting and lobbying for change. Public witness outside abortion clinics also is justifiable, it says.

On civil disobedience, the document says, "On balance, we believe that nonviolent civil disobedience related to abortion, though not morally obligatory for Christians, may be seen as morally permissible. This is ultimately a matter of individual conscience before God."

In contrasting nonviolent civil disobedience and the immoral use of lethal force, the statement says the efforts of individuals in the 1850s to free slaves via the Underground Railroad was civil disobedience, while the insurrection led by John Brown was an act not permitted by Scripture.

"One cannot contend for the sanctity of human life by use of the language of murder and vigilantism," said R. Albert Mohler Jr., president of Southern Baptist Theological Seminary and a member of the drafting committee. "It is morally inconsistent. The inconsistency is so glaring that it does not take a sustained moral argument to understand the conflict. It does, however, call forth a sustained moral argument to present the reasons why such use of language is so inconsistent."

In addition to Land and Mohler, other members of the drafting committee were Mark Coppenger, vice president for convention affairs of the SBC Executive Committee and a writer in ethics; David Gushee, assistant professor of Christian ethics at Southern Seminary; Daniel Heimbach, associate professor of Christian ethics at Southeastern Baptist Theological Seminary; and Ben Mitchell, the CLC's consultant on biomedical and life issues.

Gushee prepared a first draft, which was revived by the committee during a Sept. 17-18 consultation hosted by the CLC. Other members of the CLC staff also participated in the consultation.

The CLC plans to send the statement to other pro-life organizations and welcomes the endorsement of others, Land said. It will be available as a pamphlet from the CLC, he said.

The first killing of an abortion doctor came in March 1993, when David Gunn was shot fatally outside a Pensacola, Fla., clinic. Michael Griffin was convicted of first-degree murder.

Later in the year, George Tiller, an abortion clinic owner/doctor in Wichita, Kan., was shot but not seriously injured.

In July of this year, abortion doctor John Britton and escort James Barrett were shot and killed outside another Pensacola clinic. Paul Hill, an advocate of lethal violence against abortion doctors, has been charged in the slayings.

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First simultaneous witness  
effort to launch Oct. 2

By Sarah Zimmerman

Baptist Press  
9/21/94

ATLANTA (BP)--Sunday, Oct. 2, is "Evangelize the Lost Launch Day" to prepare for Southern Baptists' first simultaneous personal soul-winning effort.

"Here's Hope. Share Jesus Now" is the theme of the witnessing emphasis scheduled Jan. 9 to March 9 next year. Southern Baptists are asked to share their faith at least 60 times in those 60 days, said Thad Hamilton, Home Mission Board director of personal evangelism and co-chairman of the Here's Hope national steering committee.

On Oct. 2, pastors are asked to commit to the spring project, Hamilton said. Church members are asked to sign up Oct. 9. People are encouraged to commit to the project in October to allow time for witness training, he said.

Southern Baptists have had simultaneous revivals, but never attempted a concurrent effort for individuals to share their faith, Hamilton said.

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The personal witnessing thrust will be followed by revivals from March 12 to Sept. 30. The revivals will "capture the momentum" created by 60 days of soul-winning and give new Christians a chance to make their decision public, said Richard Harris, HMB director of mass evangelism and Here's Hop co-chairman.

Many people who are witnessed to during the 60 days may not make a decision for Christ at the time, but they may be ready to make a commitment during a revival, Harris said.

Information to help prepare for the soul-winning effort and revivals has been mailed to each church. A catalog listing resources from advertising strategies to new witnessing tracts also has been mailed to churches, associations and state conventions. For additional catalogs, call 1-800-755-1995 and request item 511-57F.

Several evangelism leaders have made lists of 60 ways to share the gospel in 60 days. Some of the suggestions are:

- Give a lost friend a Christian music cassette and a gospel tract.
- Write a lost friend a note and share your desire for him to know Jesus.
- Call new neighbors and ask them to have coffee at your house. Invite them to attend your church's next social event.
- Sponsor a free car wash and tell each person about the cleansing power of the gospel.
- Invite lost friends to a Valentine's Day banquet. Ask the pastor to speak on the love of a mate, the love of a family and the love of Christ.
- Tell a lost friend that you have made a commitment to share Jesus with someone every day for 60 days. Ask the friend to listen to your testimony and offer suggestions on how to improve it.
- Host a backyard Bible club in your home for neighborhood children.

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First years of BSSB presidency  
filled with change, Draper says By Charles Willis

Baptist Press  
9/21/94

NASHVILLE, Tenn. (BP)--Change in everything from organization to materials to personnel, delivery systems and technology has characterized the first three years of his presidency at the Baptist Sunday School Board, James T. Draper Jr. told state Baptist newspaper editors during a briefing at the board Sept. 19.

"Change is normal. We expect change," he observed. "But the thing that often exacerbates change is the speed of the change, and we have had some pretty rapid changes during this time that have resulted in anxiety and even feelings that we are operating in the midst of chaos."

He said while "these kinds of feelings are normal," he believes moving beyond those feelings requires knowing "where we are and where we are headed."

Draper said the board's vision statement -- "We will assist local church and believers to evangelize the world to Christ, develop believers and grow churches by being the best worldwide provider of relevant, high-quality, high-value Christian products and services." -- is the agency's focus.

"We are making progress toward our vision, but we haven't arrived yet," he said. "We have said that this is a journey. We understand there are still contradictions between our stated vision and the ways we relate to each other even at the board. We are probably more aware of our shortcomings than anyone else, and we are working to eliminate these contradictions. This is a high priority."

In the area of organizational structure and personnel, he recapped the institution's restructuring which began in August 1992 and said "while we are nearing completion of this massive process of change, we recognize that change on a smaller scale must continue as we seek to meet the changing needs of churches and individuals."

He said clarifying priorities, both at the corporate level and within components, has been an ongoing process.

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"Ministry is our No.1 priority," he declared. "If a proposed product or service doesn't have ministry potential, then it does not deserve consideration by the Baptist Sunday School Board. If something would be very profitable but doesn't enable or facilitate ministry, we shouldn't do it."

He acknowledged the board's need to consider financial return, saying, "(If) we don't have any money, we don't have any ministry. The more money we have, the more ministry we can do. But ministry comes first."

He said Southern Baptists "unapologetically" are the board's primary market.

"I probably emphasized reaching out beyond Baptists more than I should have when I first came here," he admitted. He noted that he has encountered persons as he travelled who had the perception the board was giving less priority to Southern Baptists.

"We are committed to serving all Southern Baptist churches," he continued. "We also sell products and services to non-Southern Baptist churches and individuals, but Southern Baptists first."

He said while the board will not provide displays at Cooperative Baptist Fellowship meetings, "we will aggressively seek to serve" churches that are supportive of CBF. "We will aggressively and effectively work with, cooperate with, minister to, serve with all Southern Baptist churches. That is our commitment."

In financial matters, Draper told editors the board anticipates increased revenue this year, while operating at a small loss. He said he anticipates a similar financial picture for the coming year, improved profitability in 1996, with "a solid year in revenue gains and in profitability" for 1997.

"Our goal is to turn around declines in literature sales while also diversifying ministries," he said. "We are seeking for each strategic business unit to operate on a cash, break-even basis.

He said investments in the past year have included research and changes related to curriculum changes and a point-of-purchase computer system for Baptist Book Stores, among other investments expected to provide benefits for the future.

Like state Baptist newspapers, Draper observed, the board operates in an increasingly competitive environment. He cited other publishers, declining customer brand loyalty, churches that buy for attendance rather than enrollment, a declining trend in reading and the time demands on people among competitive factors.

The Baptist Sunday School Board touches more Southern Baptist people every day than any other institution in Southern Baptist life," Draper said. "I believe we have an important role to play, not only in meeting the needs of people and churches, but also in influencing and shaping our denomination.

"I believe the Sunday School Board may have the best opportunity to help Southern Baptists find a reason to go forward together. My dream is that we will reach a point where the whole of the board's ministry is greater than the sum of its parts."

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Leadership/advisory team  
named in church recreation

By Charles Willis

Baptist Press  
9/21/94

NASHVILLE, Tenn. (BP)--A leadership/advisory team designed to give local church and state perspectives to the national Southern Baptist church recreation program has begun work, according to Tommy Yessick, director of the national program.

Nine recreation-related professionals from across the nation began work in August with Yessick; John Garner, a consultant for the program; and Joe Palmer, who manages the Centrifuge/Crosspoint section for the board's discipleship and family development division.

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Yessick said the team, designed to give program assistance through leadership and feedback, is being developed as a result of a reduction in national staff and elimination of "Church Recreation" magazine.

"Church Recreation" magazine, which had a circulation averaging near 9,000, will cease publication in January 1995. Effective Oct. 1, Yessick, Garner and Matt Tullos, drama consultant, will continue to lead recreation services as part of board's pastor-staff leadership department.

Redesign of the church recreation program, which eliminated 10 positions earlier this summer, is part of the ongoing reorganization of programs in the church growth group to achieve greater economy while retaining the most effective field services and materials needed by churches.

Yessick said the team has begun work to explore and implement new ways to provide ongoing program ministry resources and events "in ways that will most effectively meet the needs of a wide range of volunteer and full-time church recreation ministry leaders."

Shared leadership in planning national, regional, state and local training events, as well as dated and undated program materials, is the overarching purpose for the team, Yessick continued. Meetings of the team are planned twice annually, with smaller work groups meeting as necessary on specific projects.

"These team members are the leaders who are in touch with the needs where ministry is implemented," he observed. "We believe their input will make resources and training we offer in the future more meaningful and effective in the lives of Southern Baptists and those they seek to reach through recreation ministry."

Among the first innovative steps the team is exploring is electronic delivery of recreation ministry ideas, along with possible interactive computer communication among volunteer and professional recreation leaders on SBCNet, the Southern Baptist data communications network. Yessick said he hopes plans for a bulletin board, a forum and electronic newsletter can be completed in early 1995.

"While the methods of delivering recreation ministry ideas, products and services are changing to meet the expectations and needs of leaders," Yessick said, "the practical and diverse input of these team members will provide focus and action for the future. Church recreation will continue to be a viable tool that supports and enhances worship, discipleship, evangelism, fellowship and ministry."

Included in the leadership/advisory team are Bobby Butler, recreation minister of Providence Baptist Church, Charlotte, N.C.; Dennis Rogers recreation consultant for the Georgia Baptist Convention; Myrna Gregory, part-time recreation minister, First Baptist Church, Carthage, Miss.; Johnny Neal, recreation minister, First Baptist Church, West Monroe, La.; Tommy Lunceford, recreation minister, Kirbywood Baptist Church, Memphis, Tenn.; Bob Farmer, recreation minister, First Baptist Church, Owensboro, Ky.; Sharon Baack, recreation faculty from Southwest Missouri State University, Springfield; Jim Stewart, recreation minister, First Baptist Church, Norman, Okla.; and David Lewis, director of the recreation and aerobics center at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Yessick said other people will be added to the team to complete geographic and program balance.

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Recreation minister says  
evangelism should be goal

By Charles Willis

Baptist Press  
9/21/94

NASHVILLE, Tenn. (BP)--Evangelism should be the goal of recreation activities and the facilities Southern Baptists build for those activities, a recreation minister told his peers Sept. 14 during a seminar at the Baptist Sunday School Board.

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Jerry Harris, minister of recreation at Shades Mountain Baptist Church, Birmingham, Ala., said he believes in using the term "'recreation ministry' because we reach out to touch lives. Many times we can use recreation to put the question in people's minds, 'What is different about this?'

"You have to be aware of people's needs," Harris told participants in the Recreation Facilities Seminar sponsored by the church recreation program. "You need to know who hurts and who has come to your facility to get away -- to play."

"If you and your congregation are not sensitive, not a lot of evangelism is going to occur. Buildings do not win people," Harris declared. "People do."

He said he believes church recreation ministers must provide witnessing training to people who bring non-Christians to recreation events.

"You have to train aerobics instructors, ceramics class teachers and coaches to care about more than the activity they lead," he observed. "They need to know how to look for people with whom to share Christ, and they have to develop their own method to do that."

He said Southern Baptists "look at our staff persons to set the example. We have to be the ones who set the example of evangelism."

In choosing leaders and coaches, Harris said he looks for someone who cares about people.

"They may not be the best coach," he admitted, "but they love the people. Think through the ways your recreation ministry can touch people. Recreation activities don't mean a thing if you have not taught the people leading them how to care."

"Recreation is a tool to help bring light into the darkness of people's lives," he said.

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Learning English opened door  
for Cuba native to hear gospel By Sarah Zimmerman

Baptist Press  
9/21/94

HENNESSEY, Okla. (BP)--For Cuba native Ramon Aleman, learning English was an economic decision with spiritual and professional results.

Aleman, who is now a home missionary, graduated from high school in 1959, the same year Fidel Castro gained power. He wanted to leave Cuba, but at the time only two flights left Havana daily. Since thousands of people wanted to leave the country, he had to wait a year before a seat on one of the planes was available.

Aleman arrived in south Florida with no money and only the clothes he was wearing. Although the U.S. government gave Cuban refugees \$60 a month, Aleman said, "I didn't want help from the government; I wanted to work."

Aleman decided he needed to learn English to find a job.

"I went to a Cuban refugee center and was assigned to a place where Christian ladies were teaching English," Aleman said. "That's where I was introduced to the gospel."

In Cuba, Aleman attended a Catholic school. "I had religious training but not the gospel," Aleman said.

"My English teacher invited me to spend Christmas with her family. She gave me a bilingual New Testament for Christmas. It was the first time I had a Bible."

The English teacher demonstrated Christianity in other ways. She helped Aleman find a job sorting returned soft drink bottles for a grocery store. With the help of a translator, she wrote Aleman's mother in Cuba to tell her that Aleman was fine.

In Miami, Aleman met another Christian who explained more of the gospel. Aleman became a Christian and joined Miami's First Hispanic Baptist Church and later West Flager Park Baptist Church.

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Aleman became a grocery store manager, but the pastor at W st Flager encouraged Aleman to go to college. While working toward his bachelor's degree at Florida International University, Aleman felt God calling him to be a minister. After graduation he attended New Orleans Baptist Theological Seminary where he earned a master of divinity degree.

In 1980, when Aleman moved to Oklahoma to pastor First Mexican Baptist Church in Guymon, the state had one Hispanic church and two Hispanic missions. Now Oklahoma has 85 Hispanic congregations and a goal of 100 by the year 2000.

In 1983, Aleman became a catalytic missionary for the Home Mission Board. "My job is to make things happen," said Aleman, one of four catalytic missionaries in Oklahoma. "I spot places where we need churches and then put the resources together."

The ministry which impacted Aleman -- literacy missions -- is still a part of the HMB's strategy for reaching America.

More than 1,000 Southern Baptist churches are involved in literacy missions, said Gayle Leininger, home missionary who helps churches develop literacy programs. Twelve churches were started as a result of literacy programs in 1993, she said.

In addition to teaching internationals to speak English, literacy missions includes tutoring school students and teaching English-speaking adults to read and write.

For information on starting literacy missions, write the Home Mission Board's church and community ministries department at 1350 Spring Street NW, Atlanta, GA 30367-5601 or call (404) 898-7438.

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(BP) photo (horizontal) mailed to state Baptist newspapers by Atlanta bureau of Baptist Press. Cutline on SBCNet News Room.

**Being best friends with spouse takes special knowledge, care** By Terri Lackey

Baptist Press  
9/21/94

NEW ORLEANS (BP)--Husbands and wives have similar, but not identical, needs when it comes to being each others' own best friends. Learning to understand the male-female distinctions and put them to good use can make the difference between a great marriage and a so-so one, two workshop leaders said.

Leading two separate seminars -- one for men only and one for women only -- Pat and Monte Clendenning outlined what husbands and wives need in a friendship. They led the seminar during a Fall Festival of Marriage at New Orleans Baptist Theological Seminary, Sept. 16-18. The theme of 33 Fall Festivals being held this year is "Husbands and Wives: the Best of Friends."

"God created males and females. He was the one who thought this up," Monte Clendenning, conference coordinator of the World Missions Center at Southwestern Baptist Theological Seminary, Fort Worth, Texas, told the women's group. "He has made us different in our thought processes, our emotions, our ways of thinking and in our needs and drives."

Pat Clendenning, professor of psychology and counseling at Southwestern, said both men and women look for acceptance, understanding, trust, mutual interests and dependability in their friendships.

Friendship between married partners is a relatively new phenomenon, he said. When he and Monte were married 37 years ago, "nobody talked about husbands and wives being friends. That's a new thing."

"When I look back on it, I thought I would have to give up my friends when I got married, but it never dawned on me that I was gaining a friend in my wife," he said.

Pat Clendenning said he knew he and his wife were supposed to be partners, but it was not until well into the marriage that he discovered they could also be best friends.

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Both Clendennings said the characteristics men and women seek out with their same-sex friends are basically the ones they want in their mates.

Trust, sharing, appreciation, listening, companionship, respect, communication, encouraging, consistency, humor and flexibility are some of the characteristics needed to form a long-lasting friendships, they said.

Sexual and romantic dimensions are included in that list when the friendship is between husband and wife, Pat Clendenning said.

"What is really special about a friendship between a husband and wife is the intimacy factor -- the closeness you feel as you both work toward the same things while being aware of your differences."

It is true that differences between men and women sometimes make it more difficult to relate to each other, Monte Clendenning said.

For example, she said women use both sides of their brain, the creative and the logical, when thinking. Yet men usually think out of the left side or the logical side.

Women are emotional and feeling, and "men are taught they aren't supposed to cry."

"Men are goal-oriented and women are more relational. Men want to get somewhere, women want to stop and smell the roses."

Women talk much more than men, Monte Clendenning said. "We have a lot more words in our vocabulary.

"And our sex drives are entirely different. Women need a great deal of affection. That doesn't mean men don't need affection; they just don't need as much. They just need to feel secure they are loved.

"For men, a high priority is to be accepted as a sexual partner -- a satisfying lover," she said.

"It is important for us to understand these are the ways God made us. One of the basic things about marriage is that we meet each others' needs."

Husbands and wives can use their difference to complement each other, she said.

Gentle and strict parenting styles provided by mother and father can provide for balanced discipline, she said as illustration. Or, if the wife is a spendthrift and the husband is tight, they can work to meet in the middle.

Monte Clendenning said Otis and Deigie Andrews, authors of the 94 Fall Festival theme book, "Husbands and Wives: The Best of Friends," listed 10 characteristics of friendship in their book.

They are:

-- positive personal regard or seeing and relating to another person that reflects a high opinion.

-- trustworthiness

-- commitment

-- acceptance

-- genuineness or being real

-- intimacy

-- sense of "we-ness" (focusing on what is shared between people and the awareness that other people are not sharing the experience with them.)

-- encouragement

-- joy

-- transcendence or awareness that what a couple shares as friends, especially during intimacy, becomes more than the two of them. It expands to create a presence bigger than the couple.

"How do you know when you have achieved being very best friends with your husband or wife?" Pat Clendenning asked.

"When you would rather be with them than with anyone else."

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New Mexico editor emeritus  
Whitlow dies in Las Cruces

LAS CRUCES, N.M. (BP)--C. Eugene Whitlow, 82, editor emeritus of the Baptist New Mexican, died Sept. 18 at Memorial Medical Center in Las Cruces. He was editor of the Baptist New Mexican from 1967-81.

Services were scheduled for Wednesday, Sept. 21, at First Baptist Church, Las Cruces, with his pastor, Frank Zamora, officiating.

Whitlow's death was due to complications from knee surgery three days earlier. According to his wife, Gretchen, Whitlow was hopeful the operation would improve his mobility. Knowing of the risks, however, he told her before the surgery, "If I don't make it, I'll be with the Lord."

Whitlow has had several health problems since suffering a stroke during a partnership mission project to London 10 years ago.

Whitlow was named editor emeritus of New Mexico Baptists' newsjournal by messengers of the Baptist Convention of New Mexico in 1986. Born in Jamestown, Ark., Whitlow grew up in Bradford, Ark., and received his education at Capital City College, Little Rock, the University of Tulsa and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

When he surrendered to preach at the age of 27, Whitlow was an executive with American Airlines and was responsible for more than 800 employees. At 35 he resigned his position and entered Southwestern to prepare for the ministry.

He was pastor of churches in Oklahoma, Arkansas and Texas before moving to First Baptist Church, Alamogordo, as pastor in 1955. He served the Alamogordo congregation until 1967 when he was named editor of the Baptist New Mexican.

Active in the denominational life all his ministry, Whitlow was president of the Southern Baptist Press Association while he was the state newspaper editor.

Current Editor John Loudat said Whitlow had kept in touch with the Baptist New Mexican since his retirement. "It has been apparent to me that he continued to care very deeply about the important ministry of the paper. As men who came out of the pastorate into this position, we had something in common. He knew how much I have had to learn -- and he cared, not hesitating to offer his assistance. I truly appreciate Dr. Whitlow and all the help he has been to me in learning the editorial ropes these past several months. It has been an honor and privilege to learn from such a distinguished editor."

J.B. Fowler, who succeeded Whitlow as editor of the Baptist New Mexican, said, "When I became editor in 1981, it was my privilege to work with Dr. Whitlow on a daily basis for the first month. I knew absolutely nothing about editing a Baptist paper, although I had written for various publications. Dr. Whitlow took me under his wing, worked patiently and kindly with me and shared his enormous wisdom with me. Through the 13 years I was editor, I shared concerns that arose from time to time with him and profited immensely from his counsel. He was a dear friend to me and I shall miss him greatly. I owe to him a great debt that I shall never be able to repay."

Whitlow is survived by his wife; a son, Eugene, of Las Cruces; a daughter, Ceci Ingram, of Trumbull, Conn.; a granddaughter and grandson.

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