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**Annuity Board trustees take step
toward mutual fund environment**

**Baptist Press
12/6/94**

By Thomas E. Miller Jr.

DALLAS (BP)--Trustees of the Annuity Board of the Southern Baptist Convention met in a called session Dec. 5 and took another step toward restructuring its investment program into registered mutual funds.

Chairman Richard C. Scott explained regular trustee meetings do not allow enough time to consider the complicated issues and processes necessary to move from the current offering of four investment funds to an environment regulated by both the federal Securities and Exchange Commission and securities laws of 50 states.

In 1992 trustees approved staff work to explore the registered mutual fund environment with the understanding that regular reports would be made and trustees would decide future actions at appropriate intervals.

The only action taken by the board Dec. 5 was adoption of resolutions that were prepared by Annuity Board and Southern Baptist Convention Executive Committee representatives Nov. 29 in Nashville, Tenn. The resolutions authorize continued work and ensure Executive Committee or Southern Baptist Convention involvement in the process.

Scott, accompanied by Annuity Board President Paul W. Powell, Chief Operating Officer W. Gordon Hobgood Jr., trustee Donald H. Wills and general counsel James T. Herod met in Nashville with several members of the Executive Committee staff and elected leadership and the Executive Committee's legal counsel to give advance briefing on what the trustees would be considering.

Powell then invited Executive Committee leadership to attend the trustee meeting. President Morris H. Chapman and Chairman Fred H. Wolfe were accompanied by attorney James P. Guenther and a member of his staff. None of the Executive Committee representatives spoke except Wolfe who confirmed the joint production of the resolutions.

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The Dallas meeting, held at the Hyatt Regency Hotel at D/FW International Airport, included a lengthy presentation by outside legal counsel, a question and answer period, and an audio-visual presentation by John R. Jones, senior vice president for fiduciary services at the Annuity Board. Jones presented a review of current investment structure, then contrasted the structure with a possible mutual fund environment.

Hobgood estimated implementation of a mutual fund structure could not be earlier than 1996.

Trustees adopted the following resolutions defining an understanding with Executive Committee leadership:

"That the Board of Trustees approves and directs the staff to continue developing a plan to use a mutual fund structure to conduct its investment activities which was presented to the board of trustees at its meeting on Dec. 5, 1994; and

"That the mutual fund structure shall take effect only after it has been approved by the Board of Trustees, the Executive Committee of the Southern Baptist Convention and, if the Executive Committee deems it appropriate, the Southern Baptist Convention; and

"That the Annuity Board staff report its progress at each of the forthcoming Board of Trustee meetings including a report of coordinating activities with the Executive Committee of the Southern Baptist Convention."

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Volunteer nurse describes joys,
challenges with Rwanda children By Brian Smith

Baptist Press
12/6/94

JEFFERSON CITY, Mo. (BP)--Betty Clark stood weeping in the shadow of a large green UNICEF tent in Goma, Zaire, as the man, with tears in his eyes, cradled the small Rwandan boy in his arms and left the confines of the refugee camp.

They were not tears of despair in reaction to yet another innocent death from Rwanda's civil war. They were tears of joy as the little two-year-old was reunited with his father and grandfather. "There were tears in every eye -- of the Rwandans, of the missionaries, of us volunteers," Clark recalled. "There wasn't a dry eye in the place."

For Clark, longtime organist for First Baptist Church, Mt. Vernon, Mo., and a retired registered nurse, the reunion was a highlight of her recent 20-day "life-changing experience" in the Baptist camp for unaccompanied minors in Goma. She was one of more than 100 Southern Baptist volunteers who answered the call for medical teams to assist in the humanitarian effort.

"Earlier in the summer the Word & Way (Missouri's state Baptist newsjournal) ran a photo of a boy that was found When I heard that this was going to be a medical team, I felt strongly impressed to offer my services," Clark said. "I had the medical qualifications, I had the time and I'm in good health, so I thought, 'That's for me.' "

When she arrived in Goma, the first thing Clark did was look for that boy, Zabi, who had been found naked, attempting to warm himself by huddling next to a mission van.

Missionary to Rwanda Marlene Lee, who along with her husband Stan also was displaced by the civil war, pointed out little 10-year-old Zabi, whom the missionaries call John.

"I just couldn't believe it was the same boy. Now he's well fed, clean and adjusting to life in the children's camp," Clark said. "He has gained weight and looks like a normal 10-year-old boy. It's just unbelievable what was able to be done with him."

Zabi was healthy when Clark arrived. Many children were not.

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A baby brought in by her Rwandan mother was so weak "she couldn't even cry," Clark recalled. "She would just open her mouth and just a little whisper of a cry would come out."

The baby, Abayo, would not have lived through the night unless the team watched her constantly, Clark said. "With two doctors and seven nurses, she got a lot of attention," Clark exclaimed. "Every hour someone was up giving her antibiotics or rehydration fluid, and by the morning we could tell she was much better."

Clark said Abayo's mother was thrilled, even though Rwandan women don't show emotion as Americans do. "She patted each of us on the arm or the back and gave us hugs. She was so pleased."

Such expressions of gratitude brought a sense of warmth to an inhumane setting. "It was just overwhelming to see so many refugees in such destitute circumstances. The term 'sea of humanity' really came home to us because that's what we felt like we were in. I have never seen as many people crowded in one place."

Clark said it was difficult to see "these thousands of people living in little tents or makeshift shelters made out of straw. And they're just wandering up and down the road, trying to get food and fuel to burn for their little cooking fires."

The cholera and typhoid epidemic that killed 2,000 people a day for weeks on end was largely under control by the time Clark's team arrived. Yet they still faced a steady stream of children coming through every day, hour after hour. "Most of the time we were emotionally and physically drained."

As exhausting as the work was, it had rewards. The change in one young boy brought to the camp by UNICEF workers showed Clark how effective a little caring could be.

When the 10-year-old boy was brought to the Baptist camp, she said, he was wild. "He was unruly and he was mean to the other children." She said the boy had been in another camp, but the people there couldn't handle him.

"He was so disruptive that the missionaries got one of the Rwandan men to just stay with him to keep him from hurting some of the other children. He was one child you couldn't hug -- you could not even touch him. He would not let you get close enough to even pat him on the head," Clark said.

One of the volunteers noticed the boy seemed to be fascinated by the trucks that brought food and water to the compound every day. "Even when our mission vans would come into the camp, this little boy would just run," Clark said. "He would rub his hands over the vehicle."

The volunteer, Ralph Jackson from Memphis, Tenn., arranged for one of the carpenters in the camp to make a small wooden toy truck out of lumber scraps, Clark related.

When he was given the toy, Clark said, "that little boy's face just fairly glowed. He began to pull that truck all over the camp."

The boy's whole demeanor changed, Clark noted. "He calmed down quite a bit, and by the end of our stay there, he would let us hug him -- we could pat him on the head and talk to him a little like we did the other children. We could tell that he really felt that someone cared about him."

That little boy is not alone in being cared for. The camp is arranged so 10 children live in each tent, with a "tent mother" -- a Rwandan Baptist woman in charge of each tent. "So it's a more home-like situation than the other camps have," Clark explained.

In the middle of the camp, a large tent houses a school. "They have enough Rwandan teachers that have come as refugees that they started a school," Clark said. Zabi-John is one of the students. "They say he just really gets into the school work and just enjoys it so much."

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And even though two little boys and a baby girl have made remarkable progress, Clark has no idea what the future holds. "I really don't know what the future is, because there are so many thousands of them. They can't live like they are indefinitely."

Whatever lies ahead, Clark said, Southern Baptists are working with Rwandan Baptists to make the present at least bearable.

She expressed admiration for the Baptist missionaries and volunteers who set up the camp. "It was really gratifying to see what the teams that went before us had done," Clark said. "And the missionaries that are working there, what they have done to establish this Baptist camp."

Clark noted she wasn't the only person impressed with the work of Southern Baptists. "United Nations officials sometimes send people out, telling them to see how the Baptists have done things. An official from the UN Refugee Commission told the director the camp was 'a bright jewel on a dark canvas.' That's a credit to our people who have set this camp up."

United Nations officials aren't alone in their admiration. Large trucks deliver safe drinking water to each camp on a daily basis, Clark said. "The drivers were so interested in our camp. One day they all brought their cameras when they came and took pictures of the tents and the children and the facilities.

"We as Southern Baptists can be proud of the way our mission money has been spent because we are doing a really good job with the children there in that camp," Clark said.

The children expressed their own thanks for the job Clark's team did by singing a song on the last day. "The missionaries told us that they were thanking the white people for coming such a long distance to help them," she said. "That made us feel like it was all worthwhile."

A big part of Clark's heart remains in Goma, especially with the thousands of children who will never see their families again.

"Someone is going to have to take care of them," she said. "The big camps are no place for these unaccompanied children, so it's going to take some money to take care of them. The Baptist camp can continue only if we give funds to support it, so that means we need to support the Lottie Moon Christmas Offering this year as we never have before."

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Cultural situations sometimes mean
tough choices for missionaries By Tim Palmer

Baptist Press
12/6/94

JEFFERSON CITY, Mo. (BP)--Like all missionaries, Foreign Mission Board President Jerry Rankin has found himself in cultural situations that required a decision of whether to participate, when to do so or not do so could enhance or damage his Christian witness.

Rankin recalled from his long service in Indonesia a ritual called a "slamatan" takes place there for any significant occasion -- a new baby, the opening of a new business, planting or harvesting of crops and many others.

"A Muslim priest would chant the appropriate formula or blessing and all would eat a ritual rice meal," Rankin explained. Christians would be in a dilemma over whether to take part in something that, although perfunctory, was religious. To not participate was an insult to the family; to decline was to make a bold statement of one's convictions.

Typically a local pastor or local church would have a position on "slamatan," Rankin said, and it could go to either extreme. He pointed out national Christians rather than foreign missionaries often are the ones who must grapple with such choices. "There's not the same expectation and pressure as is on the national believers."

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Missionary Melissa Bird remarked that in Kenya, where she and her husband Craig are stationed, "Some of the last things to go are the sexual things." As a guest in a Maasai village, Bird has been offered the wife of his host.

"We have a lot of Christians who have more than one wife," Bird noted. She said her church has taken the position that once a man becomes a Christian, he should live with just one wife but he should continue to support any other wives he has, and any children.

Female circumcision is another cultural practice in Kenya. Bird said some missionaries who had begun to work with the previously unreached Pokot tribe attended a circumcision ceremony. Although they were opposed to the practice, she said, "You really couldn't just go in and protest it."

Sometimes matters of everyday life present choices for missionaries, as in examples cited by David and Cecilia Grossmann in Chile. Students in public and private schools are expected to join in activities such as selling raffle and bingo tickets as the school raises money for a big dance at the end of the year.

"If you don't participate, you're thought badly of," Cecilia Grossmann said. "They're very group-oriented here." The Grossmanns home-school their children.

David Grossmann, who is from Florissant, Mo., said it is not uncommon for a woman to show up at a Baptist church with a baby and ask to have the baby dedicated. Such a request comes from the Catholic mindset of wanting to have the child baptized.

He explains to the parent a dedication service actually means the parent is dedicated to the child's spiritual growth, with the support of the church. Before Grossmann will conduct such a service, he requires the parent to attend church services for a month. "Most of the time they don't come back."

Cecilia once went to a grand opening ceremony for a friend's hardware store in Chile. She took a Bible as a gift.

Another guest brought a bottle of champagne. The man broke the bottle and dribbled the champagne around the store premises while thanking "mother earth" for her blessings.

"And there I was," Grossmann recalled, voicing a sentiment all missionaries undoubtedly have felt.

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Case problem illustrates
missionary dilemma

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(EDITORS' NOTE: The Missionary Learning Center in Rockville, Va., uses case studies such as the following to help new missionaries develop cultural sensitivity. Each case study describes a situation that actually occurred; the names of the participants are changed. There is no actual closure to this story; it ends as a "what would you do.")

ROCKVILLE, Va. (BP)--Tom and Susan arrived on the field and immediately began studying French. Both learned French rapidly and after the first trimester, both were placed a class ahead.

During the first six months, Tom, Susan and their two children became friends with a French pastor and his family. Pastor Francois and Anne, his wife, had very much in common with Tom and Susan. Since they were so compatible as couples, they spent a lot of time together during the first year of study.

Tom and Pastor Francois were very evangelistic and had similar conservative theologies. Pastor Francois invited Tom to go on a church member visitation with him. It was a special time for Tom as he sought to "fit in" in the French community.

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After some time, Pastor Francois felt comfortable inviting Tom and Susan to accompany Anne and himself on an evangelistic visit to the home of the mayor of their town. Recently the mayor and his wife had shown some interest and openness to the gospel. Pastor Francois believed this visit would be pivotal in leading the mayor and his wife to faith in Christ. Tom and Susan realized this was a privilege and an honor to be asked to go.

When the two families arrived at the mayor's home, the mayor's wife welcomed the guests with glasses of wine. Tom and Susan refused to drink the wine and stated, "As Christians we do not drink wine," and then politely asked for water. All except Tom and Susan were somewhat confused by this initial scene.

As the meal was served, each course was accompanied by a glass of the mayor's finest wine. Each time the wine was served, Tom and Susan refused while the rest courteously drank theirs.

When the meal was finished, all were directed to the sitting room for conversation and the final glass of wine. As the wine was being poured, the mayor turned to Tom and Susan, who again had refused the hospitality of the wine, and said, "How is it that Pastor Francois and Anne, who are dedicated Christians, drink my wine, but you and your wife have refused my special wine by stating as Christians you do not drink wine? Please explain the difference between your Christianity and that of Pastor Francois and Anne's."

Glancing at Susan, Tom caught the strained look on Pastor Francois and Anne's faces. Then Tom turned to the mayor and said

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**Baptism increase
expected in 1994**

By Sarah Zimmerman

**Baptist Press
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NASHVILLE, Tenn. (BP)--After two years of decline, Southern Baptists can expect a two percent increase in baptisms in 1994, according to an estimate by the Home Mission Board research division.

The estimate, based on information from state evangelism directors, indicates 356,000 baptisms in 1994, compared to 349,073 in 1993.

"This is a good turn, and I think 1995 will be up even more than that because of Her 's Hope," said Darrell Robinson, HMB vice president for evangelism.

"Here's Hope. Share Jesus Now" is the theme of a simultaneous witnessing effort scheduled for Jan. 9 to March 9. Southern Baptists are asked to share Christ once a day during those 60 days. Churches are asked to follow up with revivals in which new Christians are encouraged to make their decisions public.

Robinson attributed the 1994 projected increase in baptisms to preparation for Here's Hope. "When you make evangelism a priority, it happens," he said.

HMB President Larry Lewis said his dream is Southern Baptists will baptize 500,000 people next year as a result of the simultaneous witnessing effort.

"Anybody who seriously makes an attempt to share Christ every day for 60 days will want to do it the rest of their lives," Lewis said. "We're hoping to shape a new mindset in Southern Baptists."

Next year is the 150th birthday of the Southern Baptist Convention and Home and Foreign mission boards. "'Here's Hope. Share Jesus Now' is the greatest challenge we've ever had in our history," Lewis said. "I hope we enter a new era with the main thing as the main thing."

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HMB president says Bold Mission Thrust goal still attainable By Sarah Zimmerman

NASHVILLE, Tenn. (BP)--Nearly 20 years after Southern Baptists adopted the Bold Mission Thrust goal to share the gospel with every person in the world by the year 2000, Larry Lewis said that goal is still attainable.

"Some people say Bold Mission Thrust is a sweet dream and a commendable vision, but not realistic," the Home Mission Board president told state directors of evangelism in December. "But that was not somebody's hallucination. I believe the agency leaders (who helped formulate the goal) found a vision from God ... Bold Mission Thrust is an explicit command from the Lord."

After messengers to the 1976 annual meeting adopted Bold Mission Thrust, agencies set separate goals related to their plans to share the gospel with everyone. Some of those goals, such as the number of HMB volunteers, have been exceeded.

With five years left to achieve the ultimate goal of sharing Christ with the world, Lewis said Bold Mission Thrust needs to be the convention's top priority. "It has to be the obsession of Southern Baptists, of every agency and state convention."

Southern Baptists also need a clear, specific strategy that is workable and simple, Lewis said. The strategy should be modeled after the Great Commission where Jesus tells his followers to go to all the world, make disciples, baptize them and teach people to obey Christ's commands, he said.

If everyone in the United States and around the world hears the gospel by 2000, it will be a joint effort of several Christian groups, Lewis said.

"It would have to be a work of God, not a denomination," Lewis said as he challenged Southern Baptists to work with other evangelical organizations. "God is not going to let it happen through one group. If he did, that group would take credit for it."

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'Victim thinking:' today's great enemy, pastor says By Sarah Zimmerman

Baptist Press
12/6/94

NASHVILLE, Tenn. (BP)--"Victim thinking" is one of the greatest enemies facing Christians and society today, Frank Thomas told state directors of evangelism in December.

"Victim thinking" is when people blame others for their problems, said the African-American pastor of New Faith Baptist Church in Matteson, Ill. "Blaming others looks like hate, which yields to violence.

"Everybody blames everybody else. The schools blame parents. Parents blame schools. Students blame society. Police blame the courts. The President blames Congress. Republicans blame Democrats. Pastors blame deacons."

Jeremiah 20 illustrates victim thinking when the prophet says God deceived him, overpowered him and prevailed, Thomas noted.

"Jeremiah slipped into victim thinking when he says, 'God, you over-promised and under-delivered.' Jeremiah had to learn the help that was promised was greater than the situation in which he found himself," Thomas said.

"We get so busy complaining that we forget his promises," Thomas said. "All the support you need is contained within your call."

Thomas offered three steps for Christians to overcome victim thinking:

1. Balance rights with responsibility. An over-emphasis on rights leads to excuses and an attitude that people are entitled to certain things.

2. Emphasize compassion over empathy. "Empathy is feeling the pain for others. When we do that, they don't have to feel the pain themselves and they take no responsibility for themselves.

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"Churches tend to rescue people from their pain too soon and find themselves in charge of others' lives. Compassion is helping people without taking over their lives."

3. Emphasize freedom instead of fear. "We fear giving people responsibility for their lives. We don't know how to let people be free," Thomas said.

"Freedom is a function of one's identity in Christ. Freedom is not given by courts or attorneys. It is bestowed by Jesus Christ."

But with that freedom, Thomas added, comes the responsibility for sharing the gospel.

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Christians can be optimistic
despite bleak predictions

By Sarah Zimmerman

Baptist Press
12/6/94

NASHVILLE, Tenn. (BP)--The future will offer a world of plagues, violence and cynicism, but Christians have reason to be optimistic, said Ted Ward.

"We are children of the most high God and he is the creator and controller," said the professor of Christian education and missions at Trinity Evangelical Divinity School in Deerfield, Ill. "We are optimistic because our father has it in his hands. But as his servant, in tough times we can expect tough assignments."

The next century will be marked by plagues and war, Ward told state directors of evangelism. New diseases will be rampant due to viruses becoming resistant to antibiotics.

Inner-ethnic strife will be a key problem in Ward's forecast. Among Anglos, tribalism will be based on economic standards dividing the rich from the poor, he said.

"The world is desperate for peace makers," Ward said. "The church should know how to deal with others who are different in a spirit of reconciliation that reflects the Prince of Peace."

Attitudes in the future will be more cynical and jaded, Ward predicted, because people will be convinced nothing will solve society's ills.

In such an environment, people will exist in survival mode. Rather than planning for the future, people will only think about making it from one day to the next.

To respond to people in the future, Southern Baptists must be willing to change their approach.

"One of the things that disturbs me most is that because we serve the unchanging God and work in the strength of the unchanging gospel, we have a once-for-all mentality. We use the same things in the same ways. But everything the unchanging God created has change built into it."

To reach people for Christ in such a bleak society, Ward said Christians need to:

1. Go where people are rather than merely inviting them to meetings. "Respect their turf. Deal with them on their terms and with their set of preoccupations," he said. "Pay attention to what non-Christians are into and trapped by. This requires a sensitive awareness that these things are real -- not disdain as if you're above it all."

2. Make repeated contacts. "Don't just dump a speech on them and leave. Not a lot of people are won to Christ by a one-shot exposure. We've got to win people to Christ by personal involvement in their lives. That requires an honest interest in their opinions and topics."

3. Accept Christians who do not yet share Christ. "Spiritual maturation is a life-long process," Ward said, and people who are not willing to share Christ should be nurtured rather than made to feel badly for not witnessing or pushed to the point that they witness with a poor spirit.

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4. Model the love of the gospel by how you treat people as well as words you say.
5. Wait on the truth of God to work in the lives of others. Don't rush things.
6. Allow God to teach your disciples. Don't call attention to yourself.

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Texas Baptist Men put out
Canadian 'help wanted' sign

By Toby Druin

Baptist Press
12/6/94

DALLAS (BP)--Texas Baptist Men, who have made a reputation of being a "can do" operation, whether it be providing thousands of blankets for freezing Kurds, outfitting hospitals in the Ukraine, rebuilding towns devastated by tornados or providing millions of meals for disaster victims, are putting out a "help wanted" sign for their latest project.

And the "help" can be in manpower (or womanpower), dollar bills and prayer.

Next summer TBM, whose retiree builders have built hundreds of churches across Texas, will take on their single most demanding construction project when they provide money and volunteer labor for an 18,100-square-foot multipurpose building for the Canadian Southern Baptist Seminary in Cochrane, near Calgary, Alberta in Western Canada.

The TBM executive board approved the project in its annual meeting in Amarillo, Oct. 31, and last week TBM President Wilton Davis started soliciting help to get it done -- \$1 million for construction materials and workers to fashion them into a building. The \$1 million will also provide furnishings for the two-story building, which will contain classrooms, faculty offices, a student lounge, cafeteria and kitchen and book store and a covered walkway to connect it with the school's first building.

"Once again Texas Baptist Men are taking a giant step of faith," said Davis, "trusting God to provide \$1 million and workers to do this project.

"But this is not an unusual step for Texas Baptist Men, as they make a step of faith every time they respond to a disaster. When people are hurt because of disasters, we never take time to inventory supplies or money. If we are invited to come and minister to a hurting people, we will respond affirmatively and simply trust God to supply all of our needs.

"God's people have always given generously, and we are trusting they will in this effort as well."

The seminary will have the foundation poured for the building in time for construction to begin in mid-May, said Davis, and work will continue through the summer until around Sept. 15.

"We anticipate we will need framers from May 15 to July 1; roofers from June 10 to July 1; electricians and plumbers in July; sheetrockers, trim carpenters and people who can tape, bed and float in August. From Aug. 20-Sept. 15 we will need painters and we can use handy men and gofers all the time," said Davis.

The seminary will provide space in a warehouse for some of the volunteers to stay at night and will provide parking areas for recreational vehicles. The Crow Child Inn will provide weekly rates for volunteers, said Davis. Noon meals, prepared by volunteers, will be provided for minimal cost.

Davis cautioned that financial gifts for the project should be sent to the Texas Baptist Men office in Dallas, 333 N. Washington, Dallas, TX 75246-1798, if they are to be tax-deductible. Additional information can be obtained by writing to that address or by telephoning the TBM office at (214) 828-5352. A video and pamphlets about the seminary are available.

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The Canadian seminary was begun in 1987 to train church leaders for a nation that is only seven percent evangelical Christian and where only 26 percent indicate religion is important to them and only 23 percent regularly attend church. The seminary currently has 39 students but expects an enrollment of 52 next year.

The seminary is affiliated with the Canadian Convention of Southern Baptists, which was organized in 1985 and now has 106 churches and about 7,000 members.

The convention offices and seminary are located on a hill overlooking Calgary on the eastern slopes of the Canadian Rocky Mountains.

Seminary President Richard Blackaby said the new building "will have a tremendous impact on our convention. We will be able to do the kinds of things, teaching-wise and in conferences, that we just have not been able to do."

The seminary has to raise \$120,000 a year above normal income to meet its budget of about \$400,000 and would be unable to have a building without help, Blackaby said.

He said the building will become a church growth center for Baptist work in Canada. "There is no way to measure how it will impact Canada for the future," he said. "It will take us well into the 21st century."

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Communicating emotional love
means learning other languages By Terri Lackey

Baptist Press
12/6/94

NASHVILLE, Tenn. (BP)--The word "love" is the most important, yet the most confusing term in the English language, Gary Chapman told state discipleship and family ministry leaders at the Sunday School Board for annual meetings Dec. 5-7.

"We use that one word a thousand different ways," said Chapman, associate pastor at Calvary Baptist Church, Winston-Salem, N.C. "We say we love hot dogs, and we say we love our mothers."

However, Chapman, author of the book, "The Five Love Languages" and a trustee of the board, said human beings have the most difficulty in communicating emotional love. Even in biblical times, love did not come naturally, he noted.

"In the book of Titus, we read that the older ladies of the church were instructed to teach the younger ladies how to love their husbands and their children.

"Now, I thought a mother's love for her children came naturally. But what has to be learned is how to express that love in a language the child or spouse can feel. That's the difference between giving a child a ball glove and playing ball with a child."

Babies through elderly adults have "love tanks" that must be filled by the adequate expression of emotional love, Chapman said.

"Love is an emotional need inside every child and every adult. When a child's love tank is full, he will develop normally. When his love tank is empty, he will grow up with many internal struggles and looking for love in all the wrong places.

"In marriage, if we really feel our spouse loves us, then the whole world is happy. But if we think 'All I am is a maid' or 'All I am is a paycheck,' then our world is dark," Chapman said.

He said if couples in the church could learn to speak their spouses' specific love languages, they could then take those skills into the world and "help non-Christians build better relationships."

In his book, Chapman lists five ways to express love emotionally. They are:

- 1) with words of affirmation ("Words that build the other person up.");
- 2) by giving gifts ("Gift giving is the universal language of love.");
- 3) through acts of service (Love is not in a word only, but is also a deed like cooking or washing dishes.);
- 4) by spending quality time together ("You must give your spouse individual attention. Turn the television off."); and

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5) through physical touch ("A hug is a known emotional communicator. In marriage, I'm talking about holding hands, kissing, sexual intercourse.")

"Out of every one of these five love languages," Chapman said, "every one of us has a primary one. One is more important than most of the others of them."

Chapman said in most marriages, spouses speak different love languages, and not knowing a spouse's love language can lead to estrangement.

"Couples can be sincere in their love, yet still miss each other emotionally. You can be like roommates living in the same house," he said. "When you're living with an empty love tank for a long time, you are much more vulnerable to a new love experience with someone else. Can emotional love be reborn in a marriage? You bet. And the key is learning the love language of your spouse."

Chapman said "so what" if a spouse's primary love language "doesn't come natural to you. When it doesn't come natural, then it's a greater expression of love.

"I'm not talking about comfort here. I'm talking about love being something you do for someone else. If you get your wife's love tank full, you will never want another woman," he said. "You will have another woman."

Chapman said he believes if couples in the church can learn and live by each other's love languages, "then what I have just told you can save thousands of marriages.

"My vision is that once our own people learn this, then they take it out to help non-Christian couples."

In June 1995, the Sunday School Board will release "The Five Love Languages" video pack, which features a videocassette with Chapman in two 30-minute segments. In the first session, he explains the five love languages, and in the second, he talks about the "in-love phenomenon." The Moody Press book, "The Five Love Languages," and two 16-page viewing guides will also be included in the packet.

The videocassettes are designed "so that people in the churches can lend them to their non-Christian friends," Chapman said. "We've got to get outside the walls of the church and into society. This can offer a practical help for marriages and offer an opportunity to bring people to Christ."

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CORRECTION: The following article replaces article of same name released in Baptist Press 12/1/94.

FamilyNet television station
promotes Christian values

By C.C. Risenhoover

Baptist Press
12/6/94

NASHVILLE, Ark. (BP)--When Glen Power decided television was one of the best ways of spreading the gospel, it didn't take him long to put together a group of like-minded people. That's how Nashville, Ark. -- population about 4,600 -- came to have its own Christian TV station.

Quick to downplay his role in putting together the FamilyNet affiliate, Power said the idea for the station was initiated by Ethylene Westbrook, a member of the town's First Assembly of God Church.

"She went to the trouble of getting a low power-construction permit," Power he said, "and discussed her vision of a Christian TV station for Nashville with me."

That first permit, unfortunately, was lost in 1991 before the project could be put together. By then, however, Power was hooked on the idea. And those who know him well say Power is tenacious when it comes to getting things done.

"It became a challenge," he admitted, "one that resulted in \$13,000 in legal fees. I looked around town and put together a committee of 10 people, all of whom shared the dream. We started meeting and waiting for the FCC (Federal Communications Commission) to open a window."

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The window of opportunity opened April 12, 1994, and the committee put together a package for two channels on a grant list. But Power and his cohorts had not been content to wait. They actually started telecasting on cable in 1991.

Those telecasts include the services of five local congregations -- First Baptist Church, First Assembly of God Church, Ridgeway Baptist Church, Free Christian Zion Church and Sunset Church of Christ. Since KNVLB-TV (Channel 16) is on 24 hours a day, each service is telecast more than once in various time slots throughout the week.

"Being a FamilyNet affiliate is a real asset," said Power, "because the network gives us access to 24 hours a day of family values programming. FamilyNet requires that we carry certain programs, but these are Christian family values programs that we would carry anyway. We can preempt other FamilyNet programs to carry our own local programs."

KNVLB-TV, he said, is committed to telecasting all sorts of local events, especially the activities of Nashville's public schools. These include Honor Society and Student Council meetings; football, basketball and baseball games; and track meets. In the summer the station even telecasts segments of Little League baseball games.

"We try to televise all of the big community events," said Power. "We do parades, banquets, festivals, runs. There's really not much in the way of community activities that we don't cover. We're sort of a television version of a weekly newspaper."

Whether telecasting a piano recital, the 4-H Club in an orchard learning about growing peaches, or an outdoor gospel songfest, the underlying reason for KNVLB-TV's existence, Power said, is Christian ministry.

One of the more amazing aspects of the station is that it operates with 27 volunteers and no paid staff member. All 27 do something for the station each week.

"We're not a commercial operation," said Power, "which is one of the reasons we have such tremendous support from our local paper and radio stations. Louie Graves, editor of The Nashville News is one of our staunchest supporters. So is Rick Castleberry, operations manager of KNAS-FM and KBHC-AM. He is the host for some of our programs."

"The TV station is not a revenue producer because that's not our focus. We're not in this for money. For us, it's strictly a ministry."

In addition to Power, the television station board includes Jerry Jacobs, president of First National Bank and a deacon at First Baptist Church; David Blase, pastor of First Baptist Church, and his wife, Anna; S.A. Westbrook, a lumberman and member of First Assembly of God Church; Nobie Williams, a Methodist who is manager of the Chamber of Commerce; nursing home owner Willie Benson, who is also general pastor of the Free Christian Zion Church of Christ; First Baptist Church member Kim Millwood, a homemaker with a masters in education; First Assembly of God Church member Tony Busby, owner of Nashville Funeral Home; Sunset Church of Christ member Danny Howard, superintendent of schools; and Ronny Woods, a deacon in Immanuel Baptist Church and partner in an accounting firm.

"Glen (Power) is the center of the whole thing," said Woods. "Without him our TV station wouldn't exist. He's a tremendous sales person and a tremendous Christian. He knows everyone around here and has great organizational ability."

Power lives only three blocks from where he was born in 1934. He has a degree in psychology from the University of Hawaii, but also attended Texarkana College, the University of Arkansas and Ouachita Baptist University. Early on, he aspired to be a physician.

"There's been a Power at Ouachita Baptist every year since 1928," he said.

The oldest of five children, Power served with the 101st Airborne in Korea. He later managed a Woolworth store in Tulsa, Okla., before returning to his native Nashville.

The challenge of starting and operating a Christian TV station probably doesn't seem as great as some of the others Power has faced in his life. When his wife died at 35, he was left with four young children to raise. Two years later he married a widow with two children, the daughter of the Baptist pastor who baptized him when he was 16. Interestingly, Power had been baptized at the church her father had built.

A workaholic, Power was employed by the U.S. Postal Service for 32 years. He sold insurance at night and became a member of the "million dollar club" in 1971, selling \$5,000 and \$10,000 policies. Power said the father of Jerry Jones, owner of the Dallas Cowboys, got him into the insurance business.

He is an active member of First Baptist Church, is a former national officer of the Jaycees and is a Rotarian. In 1994 he rotated off the executive board of the Arkansas Baptist Convention, where he served as chairman of the finance committee.

Power said, "We don't ask anyone to help who doesn't look at KNVLB-TV as a ministry. Ronny (Woods) for example, is a serious Christian and he takes everything the station does seriously. He has an accounting mind and a spiritual background. But everyone on our board is a serious Christian. And when our board says, 'Let's go,' we don't look back. We all take an aggressive, positive approach to spreading the gospel."

Power said his vision is to use community events to enhance the spread of the gospel.

Woods said KNVLB-TV is proving daily life is newsworthy.

"The interest level in the programs we broadcast is fantastic," he said, "whether we're promoting an organization like Alcoholics Anonymous or showing a church service at three o'clock in the morning."

A well-equipped studio is in KNVLB's future. John and Ruth Wilson, members of First Baptist Church, have provided 200-feet of highway frontage on which to build it.

"It's going to be first-class," said Power. "We're acquiring the best equipment available."

Currently local "talk show" type programs are videotaped in an office with no special lighting, but Power said only a trained eye could tell the difference between KNVLB-TV produced programs and those shown on the network.

"That's because of the content," he said. "Sometimes people get so enamored with the technology that they forget about content. Though we want to provide the best quality possible for our viewers, our primary focus is on content. It always will be."

Power's advice to churches or groups who want to set up a low power TV station: Don't buy used equipment.

"You can probably get set up for \$12,000 to \$30,000," he said. "Probably some companies can get a station up and going much cheaper. But it's not cheap if it's done right."

Neither is operating the station a major burden. "Contrary to what some people might tell you, doing TV doesn't require a degree in rocket science."

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