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Hanna Bites Tongue
For Indian Ministry

By Marv Knox

TUCSON, Ariz. (BP) — Ross Hanna bit his tongue for a whole year.

That's how long he worked among Yaqui Indians in one of Tucson's poorest ghettos before he could "offer anything religious."

Hanna came to Pascua Village—the Yaqui community—at the request of tribal leadership. They told him he could eventually teach anything he wanted if he would serve their people in a completely nonreligious capacity for 12 months.

"I told them I'd accept the challenge, because my product would sell itself," explains Hanna, a Christian social ministries missionary sent to Tucson by the Southern Baptist and Arizona Baptist Conventions.

He set up a medical clinic; citizenship, literacy, sewing and cooking classes; food and clothing distribution centers; and arts, crafts and recreation programs. And for a year, the only "religious" time he had with the Yaquis was when they asked him to pray.

An agreement forbidding evangelism for a year might seem to compromise Hanna's Christian ministry, but he thinks it actually worked to his advantage.

The early barrage of ministries "put us into their community on their cultural level," he claims. "It helped us concentrate on their physical needs, and it helped us earn the right to be heard when we were ready to begin working on their spiritual needs."

Hanna's current ministry in Pascua Village proves his point. In addition to the full slate of social ministries—all of which include Bible studies—he's formed a mission congregation in the community.

Hanna has reached the Yaquis for Christ because his programs meet their needs. But he's also reached them because they know he cares. He goes with his adopted friends to city council meetings and pleads for lighting and paved streets.

He lobbies on their behalf for better housing, brings them food and clothing, takes them to visit doctors. He cries with their widows, celebrates births of their children, prays for their sick.

"People here usually resent outsiders who come in, but nobody resents Rev. Hanna," reports Lupe Sinohui, director of the city-owned community center in the village.

"Many times I go to families whose loved ones have died, and Rev. Hanna has already been there," Sinohui says. "People feel comfortable with him and at the Baptist center here. They know he cares for them, and they like him."

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And folks like him in other parts of town, too. He still directs a full slate of ministries with blacks and Mexicans at Friendship Baptist Center downtown, where he started in Tucson more than 11 years ago, about two years before he began any ministry in Pascua Village. He's also leading bus ministries which reach into Manzo, a predominantly Mexican community, bringing people to the Pascua Village center for various programs and Bible studies.

The combined ministries reach about 600 people a week, Hanna says. Many of those who come—especially the Indians—have broken away from a religion that has blended Catholicism and paganism and dates back for generations.

"They're Christian in name, but they don't know who Jesus is," he claims. "They have to overcome a background of ritual and develop whole new lives when they become Christians."

"Every time I drive through a community, I think, 'Lord, what people here would respond to you if I came?'" Hanna explains. "I know that if He has people ready, and I don't go, that means they're going to hell."

Consequently, he maintains a constant corps of volunteers who minister in the communities. Many volunteers from out of state spend hours visiting residents door to door, not content with success nor hindered by failure.

"Jesus said to go out and keep moving," he says. "If the people don't seem interested, we'll leave the best of friends and move on. We'll let the Lord do some work on them. Then later, we'll follow up and build relationships with them, get to know them so we can be available when the Lord opens doors in their hearts."

"That means we'll have to keep our ears to the ground, being very sensitive to the Spirit of the Lord and the needs of the people. But when you think about it, that's a great job. We're getting to take the truth to their front doors."

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

Missionaries In Dacca
Following Attempted Coup

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DACCA, Bangladesh (BP)--All 17 Southern Baptist missionaries in Bangladesh were in their annual meeting in Dacca when President Ziaur Rahman was assassinated in an attempted coup May 30.

In a telephone report, Dan Johnson, missionary journeyman to Bangladesh, said there was no immediate danger to the missionaries and they planned to remain in Dacca for a few days until the situation calmed.

Johnson, who has completed his journeyman term, called from London, enroute to the United States. He left Bangladesh May 31.

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Baptists, Orthodox Discuss
Missions and Evangelism

By Jim Newton

BAGDAD, Ky. (BP)--Focusing on missions and evangelism and church-state separation, 30 Southern Baptists and Greek Orthodox leaders discussed their differences and similarities during the second national Orthodox-Southern Baptist dialogue at Cedarmore Baptist Assembly.

Prepared papers were presented by both groups, but the most intense questioning and probing of positions came during small group discussions and mealtime talk, according to Glenna Igleheart, director of the interfaith witness department for the SBC Home Mission Board.

The dialogue was jointly sponsored by the Home Mission Board's interfaith witness department and the Greek Orthodox Archdiocese for North and South America. The first such dialogue was held in 1977 at an Orthodox academy near Garrison, N.Y.

In a paper on Orthodox Concepts of Evangelism and Missions, Alexander Veronis of Lancaster, Pa., traced Orthodox missionary activity historically to the fourth century, but acknowledged it was not until 1964 that the Greek Orthodox Archdiocese of North and South America presented its first official report on foreign missions and not until 1967 when it began a national foreign missions offering.

"When you look at the statistics, we really are a neophyte missionary movement in this country and in modern Greece," said Veronis, a Lancaster priest and acknowledged leader of the missionary movement among Orthodox in America.

Veronis said he became concerned about missions because of the influence of Inter-Varsity Christian Fellowship as a college student, but added Orthodox are offended when other Christian groups attempt to "proselytize Orthodox Christians" in Greece or the United States.

Veronis said Orthodox are offended by "sheep stealing" and by "an obnoxious, aggressive kind of evangelism that never stops until you become what that person is."

In his welcoming remarks, Bishop Maximos Aghlorgoussis of the Diocese of Pittsburgh acknowledged that plans for the dialogue were delayed and hampered by a controversy in 1978 when Orthodox officials charged the SBC Home Mission Board with "sheep stealing" after the board appointed a Greek-speaking language missionary couple to work with Greeks in Boston.

Stanley Harakas, professor at Holy Cross School of Theology in Brookline, Mass., suggested that the most significant kind of witness Baptists can make to Orthodox is to focus on the need for a personal experience with Christ.

In his presentation on Evangelism and Missions among Southern Baptists, Home Mission Board Evangelism Associate John Havlik told of his own conversion from Roman Catholicism, saying he wants everyone he meets—Baptist or Orthodox—to have a personal experience with Jesus Christ, "whether he joins my church or not."

Havlik suggested, however, that if God has given Southern Baptists any spiritual gift, it is the gift of organization rather than the gift of evangelism. "I don't believe Southern Baptists will ever begin a great spiritual awakening," he said. "We'd organize it to death. But if a great spiritual awakening does take place, Baptists will reap the greatest results, because we will conserve and organize programs to keep the converts in the local church."

In a presentation on Greek Orthodox views on church and state, Harakas said that Orthodox theology rejects church control of the state, state control of the church, and complete separation

of church and state in favor of the Orthodox principle of "symphonic harmony" between church and state.

Harakas acknowledged, however, that in no nation in the world does the principle of "symphonia" function to any degree of effectiveness, and that most Orthodox have fairly similar views to Baptists on the practical aspects of church-state separation.

It is the role of the church, Orthodox believe, for Christians to "whisper in the ear of the emperor" on such ethical issues as unemployment, immigration, secularism, civil rights, race relations, human rights, family life, crime, abortion, alcoholism and drug abuse, world peace, nuclear disarmament and other such issues, said Harakas.

He decried, however, the political involvement of such groups as Moral Majority, even though the positions held by Moral Majority on most issues are almost identical with those of the Orthodox Church.

Moral Majority has gone too far across the line marking the boundaries that prevent excessive entanglement between church and state by targeting candidates they oppose with a so-called "hit list" and by working to elect specific candidates who agree with them in blitz political campaigns, Harakas said.

In a major paper on the Baptist view of church-state separation, Baylor University Professor James Wood pointed out that no denomination has its roots more firmly planted in religious liberty and church-state separation than Baptists.

Wood, former executive director of the Baptist Joint Committee on Public Affairs, predicted the major church-state battle of the 1980s will focus on Internal Revenue Service's attempts to delete tax exemptions for religious organizations that seek to influence public policy, and to define "an integrated auxiliary of the church."

Wood declared that Baptists strongly believe churches, not any government agency, are the only ones qualified to define what is a church organization and to what extent any organization is crucial in carrying out the mission of that church.

Small group discussions during the dialogue dealt with a variety of concerns, including differences and similarities between Baptists and Orthodox on such questions as salvation, the nature of the church, apostolic succession, the sacraments and the eucharist, the scriptures, forms of worship, baptism, church history, ecumenical relations, the role of Mary and the use of icons in worship.

Plans were made for a third Baptist-Orthodox dialogue in about two years.

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

Southwest Baptist College
Receives Largest Grant

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6/2/81

BOLIVAR, Mo. (BP)--Southwest Baptist College has been given a challenge grant of \$860,000 from the Mabee Foundation of Tulsa, Okla., for a dormitory-residence center on the new campus.

Enrollment at the college reached a record 1,607 last fall and will exceed 1,700 next semester.

Baptist Student Breaks
Cross Land Cycle Mark

DALLAS (BP)--Don Newman, son of pastor and Mrs. James Newman of Indian Hills Baptist Church, Grand Prairie, Texas, has set a new cross country cycling record of 10 days and 20 hours between Santa Monica, Calif., and New York City.

The old record was 12 days, three hours and 41 minutes.

Newman, a junior geology major at Arizona State University, set the new record under sanction of the United States Cycling Federation.

The Baptist student credited "a tremendous wind advantage" with helping him to break the cross country cycling record by more than a day. There were storms pushing at his back all across the country, he said, but amazingly he only had a total of about 1 1/2 hours of rain.

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May Cooperative Program
Continues Strong Showing

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6/2/81

NASHVILLE, Tenn. (BP)--May's undesignated contributions through Southern Baptists' national Cooperative Program increased 12.6 percent over May 1980, putting gifts for the first eight months of the fiscal year 13.6 percent ahead of last year.

May's gifts of \$7,015,955 boost the total to date to \$54,380,651, up from last year's \$47,867,714.

Designated contributions rose just .42 percent in May, to \$8,873,705. For the year, designated gifts are \$59,996,091, or 11.2 percent ahead of 1980's pace.

May's designated and undesignated gifts totaled \$15,889,659, up 5.5 percent. For the year, all gifts are \$114,376,742, up 12.3 percent.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, which disburses the funds to Southern Baptist agencies and institutions, said: "I am gratified at the continued strong support for world missions through the Cooperative Program. A portion of the increase reflects the mission commitment of state conventions. Over 20 state conventions increased their Cooperative Program percentages to the Southern Baptist Convention this year which shows in a major shift upward in receipts by the SBC since Jan. 1. This strong support assures a positive step forward in our Bold Mission Thrust budget. I express appreciation to Southern Baptists."

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Walker Accepts, Rejects
Indiana Baptist Editorship

Baptist Press
6/2/81

INDIANAPOLIS (BP)--James A. Walker, announced as new editor of the Indiana Baptist in the newspaper's June 2 edition, has retracted his acceptance of the position.

Citing only "personal reasons," Walker, stewardship director for the Arkansas Baptist State Convention, notified Indiana officials too late to pull the story from the newspaper that he no longer "felt comfortable in the situation."

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R.V. Haygood, executive secretary for the State Convention of Baptists in Indiana, accepted Walker's retraction with "deep regret," and said the convention's committee will continue its search for an editor.

Indiana has been without an editor for its 9,600 circulation weekly since the sudden resignation of Gene Medaris Feb. 2.

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Supreme Court Faces New
Church Solicitation Case

By Stan Haste

Baptist Press
6/2/81

WASHINGTON (BP)--The U.S. Supreme Court will decide whether religious groups receiving more than half their income from public solicitation should be exempt from state registration and reporting requirements.

At stake is the constitutionality of the Minnesota Charitable Solicitations Act, a law which state officials say protects the public "from fraudulent and deceptive practices" and allows the public "to become aware of the manner in which various organizations expend the contributed monies."

The Minnesota law requires charitable organizations, including church-related groups, to register with the state before soliciting funds from the general public and to comply with certain reporting requirements.

Three years ago, four members of Sun Myung Moon's Unification Church challenged the law as unconstitutional under the First Amendment's ban on an establishment of religion.

A U.S. district court last year agreed with Moon's followers. It struck down provisions that applied to churches and church-related groups and left the law in effect for nonreligious charitable organizations.

Earlier this year, the Eighth Circuit Court of Appeals agreed that the portion of the law exempting only those churches and church-related groups raising more than half their funds from members violates the Constitution. At the same time, the Court of Appeals rejected the lower court's finding that the law as a whole as applied to religious organizations violates the First Amendment.

Supreme Court justices now must untangle the web of conflicting views from those two lower courts and decide the basic question of whether the Minnesota exemption unconstitutionally favors some religions over others. The case will be held over for full argument in the high court's new term beginning in October.

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Landers Prints
Hastings' Essay

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6/2/81

SPRINGFIELD, Ill. (BP)--Robert J. Hastings, editor of the Illinois Baptist, began the 75th anniversary year of his newspaper last year with an essay detailing a subconscious reach for the milestones of life.

Syndicated columnist Ann Landers has reprinted Hastings' "The Station" in her column that appears in over 1,000 newspapers. "If ever I printed something that has the possibility of changing a few lives--that essay is it," she wrote.

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Hastings wrote that the struggle to reach life's goals—reaching age 18, buying a Mercedes, putting the last kid through college, paying off the mortgage—often deprive people of the joy in the journey to their final destination. When they think they have arrived, the station is always one more stop down the track.

Hastings was "pleased she reprinted it exactly the way I wrote it, including a verse from Psalm 118:24, 'This is the day which the Lord hath made; we will rejoice and be glad in it.'"

"So stop pacing the aisles and counting the miles," Hastings' essay said. "Instead, climb more mountains, eat more ice cream, go barefooted oftener, swim more rivers, watch more sunsets, laugh more and cry less. Life must be lived as we go along. The station will come soon enough."

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Lottie Totals \$44.7 Million,
99.3 Percent of 1980 Goal

Baptist Press
6/2/81

RICHMOND, Va. (BP)--Receipts for the 1980 Lottie Moon Christmas Offering for foreign missions totaled \$44,700,339, or 99.3 percent of the \$45 million goal.

When the books closed on the 1980 offering May 31, the total was \$4.1 million above the previous year's contributions. Additional funds received after the official closing count toward the 1981 goal of \$50 million.

"We continue to be grateful to Southern Baptists for this extremely large missions offering," said R. Keith Parks, Foreign Mission Board president. "But although we missed the goal by less than one percent, the dollars involved are extremely crucial."

The Lottie Moon offering provides one-half of the board's budget. This was the first year the Foreign Mission Board included the entire Lottie Moon goal in the budget. Missing the goal by approximately \$300,000 will require adjustments.

"Since we have budgeted the entire amount, we will have to either cut back on the budget or seek other sources of income to provide the amount that didn't come in," Parks said.

"Our denominational program is described by many as not being a faith operation," he continued. "Yet, to base one-half of your budget on one offering does involve a considerable amount of faith."

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Jordan President
At North Greenville

Baptist Press
6/2/81

GREENVILLE, S.C. (BP)--James Daniel Jordan Jr., head of the history department at Georgia Southern College, will become president of North Greenville College, effective Aug. 15.

Jordan, 48, succeeds George Silver who resigned a year ago. He is a graduate of Furman University, Southeastern Baptist Theological Seminary and Duke University. He was a Fulbright Fellow at the University of Strasbourg, France.

Before going to Georgia Southern in 1969, Jordan taught at Mars Hill College for five years. He was pastor of Calvary Baptist Church, Newton, N.C., before he began teaching.

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Journal Godless Claim
Distortion Says McCall

LOUISVILLE, Ky. (BP)--Duke K. McCall, president of Southern Baptist Theological Seminary, has challenged a report in the April-May issue of the Southern Baptist Journal that only 63 percent of the seminary's graduate students believe in God, 63 percent believe in the divinity of Jesus, 32 percent believe in the virgin birth of Jesus, 53 percent believe in life beyond death, and 37 percent believe in the existence of the devil.

The Southern Baptist Journal implied that these were "yes" or "no" questions, when this was actually not the case, McCall told the Baptist and Reflector, newspaper of Tennessee Baptists.

Southern Baptist Journal, published by the Baptist Faith and Message Fellowship, reported its conclusions were based on a 1976 master of divinity thesis by Noel Wesley Hollyfield Jr., entitled "A Sociological Analysis of the Degrees of 'Christian Orthodoxy' Among Selected Students at Southern Baptist Theological Seminary."

Hollyfield's study used the method of a survey conducted in the mid-1960s by two California non-Baptist sociologists, Charles Y. Glock and Rodney Stark. Their study of Christian orthodoxy concluded that the "conservatives" were groups like American Baptists and the "fundamentalists" included Southern Baptists and Missouri Synod Lutherans.

Instead of asking specific questions, the Glock and Stark study had used six statements in each category--ranging from that they considered to be "most conservative" to "atheistic." Respondents were asked to choose the statements which most nearly reflected their views.

Hollyfield's study used the same statements as the sociologists. The percentages used in the Southern Baptist Journal actually mean that 63 percent of the students surveyed chose Glock and Stark's interpretation of the "most conservative" statement on belief in God, McCall said. No student chose the statement which Glock and Stark interpreted as expressing no belief in God.

The Southern Baptist Journal, however, interpreted that the 37 percent who did not choose the "most conservative" statement did not believe in God.

When Bill Powell, editor of the Southern Baptist Journal, learned of McCall's efforts to discredit the Journal's analysis of the thesis, he quoted former SBC president Adrian Rogers' remarks in a letter by evangelist Freddie Gage that "the most vicious animal in the world is a liberal in a corner."

"I believe McCall is in a corner," Powell said.

The actual question and responses in the survey concerning belief in God were: "Which of the following statements comes closest to expressing what you believe about God?"

1. I know God really exists and I have no doubts about it. 63 percent of Southern's respondents checked this item.

2. While I have doubts, I feel that I do believe in God. 26 percent

3. I find myself believing in God some of the time, but not at other times. 5 percent

4. I don't believe in a personal God, but I do believe in higher power of some kind.
0 percent

5. I don't know whether there is a god and I don't believe there is any way to find out.
0 percent

6. None of the above represents what I believe. What I believe about God is _____
(fill in) _____. 5 percent

McCall questioned the competency of the statements in Glock and Stark's survey to determine what a Baptist believes. "They were applying sociological measures to theology, which means they could measure sociological opinions, not theological beliefs," he observed. Sociological terminology rather than Baptist terminology was used in the statements.

The SBTS president also clarified the charge in the Southern Baptist Journal that Hollyfield's thesis "was read and approved" by seminary faculty members, who were "satisfied that the contents were accurate and conclusions validated."

"The thesis was not 'approved,'" McCall said. "The professors concluded that he (Hollyfield) had done enough study to have the paper accepted. It did not mean that the professors approved his conclusions."

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Texas Volunteers
To Rebuild Church

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6/2/81

PARIS, Texas (BP)--Texas Baptist Men retirees and volunteers from the Paris area will rebuild the Emberson Baptist Church that was destroyed by a tornado May 13.

When the tornado roared through the community, 19 members were in the church for dinner and prayer meeting. They took cover in a ditch moments before the twister demolished the building.

Fortunately, a few weeks before the tornado, church officials had doubled the amount of insurance to \$40,000. Construction is expected to begin about mid-June.

Churches of the Red River Valley Baptist Association scheduled a special offering May 31 to help rebuild the Emberson Baptist Church.

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Carpenter Teaches
English for Supper

By Barbara Little

KANSAS CITY, Mo. (BP)—Little Tommy Tucker may sing for his supper, but Midwestern Seminary student Geneva Carpenter teaches for hers.

Three times a week, Carpenter, from Elkins, Ark., teaches conversational English to four Chinese children in an extra room in the family's Chinese restaurant. In return for her services, they provide her a meal.

Carpenter patronized the restaurant with Jaxie Short, missionary emeritus to Hong Kong, and missionary-in-residence at Midwestern. Short conversed with the owners in their natural language. She learned the children had recently arrived in the states from China and were having difficulty in the public schools because they could not speak English.

Carpenter had taught conversational English at the BSU at the University of Arkansas, and volunteered to teach the children, ages 8, 10, 13 and 15.

"I had just been telling Jaxie that I wished I was doing something besides just going to church," Carpenter explained. "I had always been extremely active at my church, involved in teaching, and found that to be missing since I came to seminary."

The lessons began weekly but quickly tripled. And many times the grandmother, uncle and parents will slip into the makeshift classroom.

Recently Carpenter visited with the children's schoolteachers. They were unaware of the seriousness of the problem, but after Carpenter's initiative, they began to provide some assistance.

With the teachers' help, she is narrowing her focus: "I am concentrating on the two older children. They are not getting much individual attention because they are in junior and high school."

The children's cousin, Roger, 26, is the only member of the family who can speak English.

One day Roger shared with Carpenter his frustrations and feelings of loneliness, "I had the chance to say, 'Sometimes I feel that way, too,'" she says. "'But I have a friend named Jesus who helps me. Have you ever heard of him?'"

Carpenter's teaching complements her overall view of ministry. "I see my call as one of meeting people's needs," she says. "I don't see myself as an evangelist, knocking on doors, but as someone behind the scenes, helping people where they hurt."