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**BAPTIST PRESS**

News Service of the Southern Baptist Convention

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March 29, 1984

84-51

**SOUTHERN BAPTIST DIRECTORS OF MISSIONS CONFERENCE**

June 10-11, 1984

Inn at Executive Park  
Kansas City, Missouri

THEME: "Communicating the Association"

June 10, 1984

Sunday Afternoon

Presiding: Bill Moyle, president; director of missions, Tampa Bay Baptist Association, Tampa, Fla.

1:00--Registration

1:30--Welcome--Melvin Hill, executive director, Blue River-Kansas City Baptist Association, Lee's Summit, Mo.

--Announcements

--Hymn--"To God Be the Glory"

--Special Music--James George, minister of music, First Baptist Church, Blue Springs, Mo.

1:50--Communicating Associational Missions--James Lewis, director, associational missions division, Southern Baptist Home Mission Board, Atlanta

2:20--Hymn--"Tell the Good News"

2:30--Communicating the Association to the SBC--Wilmer C. Fields, director of public relations, Executive Committee of the SBC, Nashville, Tenn.

3:00--Break

3:25--Hymn--"Stand Up, Stand Up for Jesus"

3:30--Business Session

--Committee Reports

--Presentation of Certificates

--Old Business

--New Business

4:15--Paint Your Life's Rainbow--William H. Hinson, pastor, First Baptist Church, New Orleans

5:30--Benediction

--Departure to Dining Area

Sunday Evening

Presiding: Doyle Holmes, executive director of missions, Lubbock Baptist Association, Lubbock, Texas

6:00--Dinner

6:45--Invocation

--Introductions and Announcements

6:55--Special Music--Quartet, First Baptist Church, Blue Springs, Mo.

7:05--The Importance of Brotherhood in Associational Missions--James H. Smith, executive director, Brotherhood Commission, Memphis, Tenn.

7:45--Benediction

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**S. B. C. HISTORICAL COMMISSION**  
NASHVILLE, TENNESSEE

June 11, 1984  
Monday Morning

Presiding: Bob Lee Franklin, director of missions, Montgomery (Ala.) Baptist Association  
8:15--Registration  
8:25--Hymn--"Blessed Assurance", Rick Haynes, minister of music, Bales Baptist Church, Kansas City, Mo.  
8:30--Motivating Your Ministers--William H. Hinson  
9:45--Break  
10:00--Motivating Your Association--William H. Hinson  
11:15--Next Year, Dallas--Robert McGinnis, executive director, Dallas Baptist Association

Directors of Missions Conference Officers

President-Bill Moyle, Tampa, Fla.  
First Vice President-Bob Lee Franklin, Montgomery, Ala.  
Second Vice President-Doyle Holmes, Lubbock, Texas  
Secretary-Wayne Willcoxon, Chico, Calif.  
Treasurer-Hugh Durham, Conroe, Texas  
Editor-Dan Page, Greenville, N.C.  
Host Director-Melvin Hill Sr., Kansas City, Mo.

Communication, Motivation  
Featured At DOM Conference

Baptist Press  
3/29/84

KANSAS CITY, Mo. (BP)--Communication and motivation will be featured at the annual meeting of the Southern Baptist Directors of Missions Conference, June 10-11 at the Inn at Executive Park in Kansas City, Mo.

The Directors of Missions Conference is one of several meetings which meet prior to the annual meeting of the Southern Baptist Convention, June 12-14, at Roe H. Bartle Hall in the Kansas City Convention Center.

The opening session will feature two addresses on communicating the association, said Bill Moyle, director of Missions of the Tampa Bay (Fla.) Baptist Association, who is serving his second term as president of the group.

"The first message will be by James Lewis, director of the associational missions division at the Southern Baptist Home Mission Board, Atlanta," Moyle said. "His part will be to help us communicate associational missions to the denomination. We have asked him to speak not of the role and function of the director of missions, but of the role and function of the association in denominational life."

Moyle said the second address will be by Wilmer C. Fields, director of public relations and assistant to the executive secretary of the Southern Baptist Convention Executive Committee.

"We have asked him to help us communicate to the people of the convention that the association is a viable institution," Moyle said, adding while the church is a visible institution, "the association tends to be nebulous and people have difficulty relating to it."

Another feature of the program will be three addresses by William H. Hinson, pastor of First Baptist Church of New Orleans, and a noted motivational speaker. Hinson will speak on self motivation, motivating the ministers of the association and motivating the association.

James H. Smith, executive director of the Southern Baptist Convention Brotherhood Commission, will speak at the annual banquet. His topic will be "The Importance of the Brotherhood in Associational Missions."

Moyle said during the conference, directors of missions will be honored for their service. "We will give recognition for persons who have served five, ten, 15, 20, 25 and 30 years," he said. "The DOMs who have 30 years of service will be specially recognized during the Sunday night banquet," he said.

Refugee Needs Critical;  
Sponsors Sought By HMB

By Patti Stephenson

ATLANTA (BP)--Though other disasters have shoved the world's refugees out of the public spotlight in the past few years, the need for Southern Baptist sponsors has never abated, says Delbert Fann, interim director of the Southern Baptist Home Mission Board's refugee resettlement office.

Particularly pressing are cases involving European and Middle-Eastern refugees, Fann said. The HMB is now seeking sponsors for 25 European cases (mostly Romanian) and eight from the Middle East.

In each case, the individual or family has a "well-founded fear of persecution and cannot return to their country of origin," Fann explained. Some are European Christians who have refused to join the Communist Party and therefore are unable to get good jobs, he added.

In communist countries, when a person applies to immigrate, "the government often confiscates their belongings, they lose their job, and sometimes go to jail because they can no longer afford to pay their bills," he said. In Romania, those who apply for a visa to enter America are often refused a Romanian passport, blocking them from leaving the country.

In other cases, refugees who live in another country while they await permission to immigrate here may lose their visa if an American sponsor is not secured by a certain deadline. These may be sent to jail or deported, explained Fann.

Others flee their homeland without any documentation and make their way to refugee camps where they may wait years before an American sponsor is found.

Middle-Easterners are hardest to resettle, perhaps because Americans may harbor hard feelings toward Iran, Fann suggested. Yet many of those in need of sponsors are Iranians who opposed the current regime or are students who cannot go home because of war and political turmoil.

The refugee office could receive many more cases through Church World Service, "but since we can't assure sponsorship, we have to turn them down," he said. "It's really a lost opportunity."

Asian refugees still number in the thousands as well, Fann noted. "Right now Thailand has 40,000 refugees from Vietnam, Laos and Cambodia in its camps." If sponsors are not found, officials are threatening to close the camps and force the refugees to return to their homelands, he said.

Fann also cited reports of refugees being forced into boats and pushed out to sea to relieve overcrowding and of Thai pirates robbing, raping and murdering boatloads of such refugees.

Fann attributed lack of adequate numbers of American sponsors to several factors, including economic difficulties, lack of media attention to the problem and regional limitations discouraging any more refugees from being resettled in saturated areas such as California.

European and other ethnic Baptist churches have "done all they can" to help resettle as many refugees as possible, Fann said, "but most of their members are not that well-off financially and are concerned with trying to resettle their own relatives as well."

One solution is for stronger churches to act as cosponsors, contributing financial help to refugees' support, he suggested.

Beyond sponsorship, other critical needs include securing leaders within local churches to assist sponsorship efforts and to guide refugees' spiritual development, and language materials to relay information about resettlement and to introduce Christianity.

Southern Baptists' involvement in refugee resettlement has "reaped more than we've sown," Fann observed. From 1975 to 1983, Southern Baptists sponsored more than 13,647 of the 1,047,121 refugees admitted to the United States.

During the same period, 281 Cambodian, Caribbean, Hispanic, Laotian, Romanian and Vietnamese SBC congregations were begun. More than 36,000 refugees are estimated to be involved in Southern Baptist life--significantly more than were resettled by Southern Baptists, Fann pointed out.

"The millions awaiting to be processed in refugee camps around the world may solve their spiritual needs once they acquire sponsors," observed Oscar Romo, director of HMB language missions. "But we as Southern Baptists are called to go beyond those material needs to satiate their spiritual thirst and make disciples as we minister to the homeless."

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Former Customers Flock  
To Witch Doctor's Baptism

By Robert O'Brien

Baptist Press  
3/29/84

NYERI, Kenya (BP)--Scores of Samuel Kanyoni's former clients lined the banks of the muddy Kagumo River to watch the baptism of the 77-year-old witch doctor and his polio-stricken wife.

Shortly before the baptism began, they also watched Baptist pastor Moses Wahome burn the witchcraft paraphernalia Kanyoni used for 50 years in Kenya.

Kanyoni stood in the water, arms pointed heavenward, praying in both Kikuyu and Kiswahili, before Wahome immersed him.

He asked God again to forgive his evil deeds and to ban the power of "Shetani" (Satan) from his life.

Overcome with emotion, Kanyoni rose from the water, ripped off a burlap sack shirt and cast it into the river to be washed away as, he said, the blood of Jesus Christ had washed away his sins. He had worn the garment as a symbol of the biblical sackcloth of repentance.

Five of ten other persons baptized that hot Sunday afternoon had accepted Christ because of the witch doctor's testimony the previous Sunday at Mutathiini Baptist Church in Nyeri, Kenya.

The "mzee" (old man) had come forward in tears at the end of the service to renounce "Shetani." The women of the church, sad to see an "mzee" cry, had begun to cry also to show him their sympathy.

"I cannot sing; I cannot talk much because if a fire is extinguished can it be relit," the "mzee" had said in a time of greeting before the service began.

Wahome, Mutathiini's pastor, knew the old man and understood immediately what he meant. Kanyoni had claimed to be a Christian in about 1928. "But 'Shetani' broke me away," he said. He became a witch doctor in 1933.

The pastor dealt with Kanyoni's question in his sermon. Afterward he said the fire the old man spoke of wasn't relit--but lit for the first time.

"When I sat down to listen after my greeting, I heard inside my heart that I owed a debt," Kanyoni explained later through an interpreter. "I came forward to tell the congregation I am sorry for my evil deeds and that I must finally answer God's call to accept Jesus Christ."

God's call had pursued him for more than 10 years through a series of 10 dreams, visions and actual visitations by people urging him to repent, he said.

As early as the third call, he said, three elders, who had told him to read the Gospel of John, chapter 4, came again in a dream to tell him to burn his witchcraft tools and turn to God.

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"But 'Shetani' still blinded me," he said.

The ninth time God called, Kanyoni said he heard "a voice from God" in the afternoon instructing him to read four specific chapters from the Bible. He read them and started "feeling the fear of the Lord in my heart."

About a month later, he saw a man in a dream carrying two books. One was the Bible. The man gave the Bible to him to read. The next day, he said, the same person he saw in the dream actually came with the two books and gave him a Bible.

"The Lord was still following me, so I had to come to him," Kanyoni said.

Theresa Wambui, who sang a duet with a sister at the service before the baptism, said the power of prayer influenced her father's decision to turn from the black arts to God.

"I believed in 1965, along with my sister," said Theresa, also a Baptist. "I have prayed ever since that the Lord would make it possible for my father to know him."

Theresa had also prayed continually for her polio-stricken mother, who joined Kanyoni in baptism. Now all three of his wives have accepted Christ.

Wahome said the old man's decision, which attracted national media attention, will make a great impact in a culture which respects age and in which many Africans are awestruck by witchcraft.

Kanyoni had a large following as a witch doctor. Asked if his former clients would now hear from him how Jesus Christ had changed his life, the still-vigorous old man declared:

"They will have to hear, because I must preach about his power. I live under the flag of Jesus Christ now, no longer under the flag of 'Shetani.'"

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

Dunn Urges House Panel  
To Pass Equal Access Bill

By Larry Chesser

Baptist Press  
3/29/84

WASHINGTON (BP)--Baptist Joint Committee on Public Affairs Executive Director James M. Dunn urged a House of Representatives education panel to restore "basic fairness" to the nation's public schools by approving "equal access" legislation sponsored by Rep. Don Bonker, D-Wash.

Dunn told the Subcommittee on Elementary, Secondary and Vocational Education Bonker's proposal (H.R. 4996) would "provide evenhandedness and fairness for religious counterparts of non-school sponsored secular groups of students who meet on their own initiative on public school premises."

"Basically," Dunn said, "the bill provides that if a public secondary school establishes a limited open forum by allowing student-initiated, student-controlled, non-school sponsored groups to meet on public premises it may not deny groups the right to participate in that forum solely on the basis of the religious content of the speech to be used within the group."

Dunn also told the panel, chaired by Rep. Carl D. Perkins, D-Ky., the proposal would aid school officials "in making difficult decisions about the proper role of religion in the public school classroom" and would relieve some of the pressure on Congress to pass a constitutional amendment on school prayer.

Citing a recently-passed statement by the Baptist Joint Committee, Dunn said the agency's support for equal access legislation is "narrowly targeted," and it would "resolutely oppose anything less than the carefully-crafted wording" of the proposals by Bonker and Sen. Mark O. Hatfield, R-Ore. (S. 815).

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Hatfield, appearing in support of Bonker's bill, said the proposal was not "a backdoor approach to get government and school officials into the business of sponsoring, promoting and influencing religious activities."

Instead, Hatfield said, the measure "simply ensures that religious speech should not be singled out for exclusion once a forum for student discussion and interaction is created."

Bonker told Perkins' panel his bill "provides a constitutionally sound means of protecting religious speech in public high schools without running afoul of the First Amendment's establishment clause."

The Washington lawmaker added, "It is clearly inequitable to prevent high school students from meeting voluntarily for religious purposes when the school permits student meetings for virtually every other legitimate purpose."

Not all congressional witnesses favored the proposal. Rep. Don Edwards, D-Calif., called the Bonker bill "unnecessary and unwise."

"Make no mistake," Edwards said, "this is not an equal access bill. If it were, I would not hesitate to support it." He charged the bill "sets religious activity above other forms of First Amendment activity."

In addition to Dunn and congressional witnesses, Perkins' committee heard testimony from legal, education, and civil liberties representatives on both sides of the issue.

Perkins announced he hoped to move the bill out of committee within a few days, although no date was set for marking up the measure.

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CLC Participants Told  
Christian Citizens  
Urgently Needed Now

By Craig Bird

Baptist Press  
3/29/84

WASHINGTON (BP)--A world suffering from widespread hunger and terrorized by the threat of nuclear war not only needs Christians as active citizens; its very survival may depend on it.

That theme ran throughout the Christian Citizenship 1984 seminar March 26-28 sponsored by the Christian Life Commission of the Southern Baptist Convention, as some 600 registrants from across the nation heard ethicists, theologians, politicians and preachers point out biblical injunctions and concrete actions for responding.

James Flaming, pastor of First Baptist Church, Richmond, Va., summed up the seminar by referring to the biblical story of the poor man named Lazarus who died hungry and sick outside the gate of a rich man. Flaming charged the group to realize "everyone in this room is inside the gate, but we are responsible for those outside the gate."

"Inside we ask, 'What shall I wear?' Outside the question is, 'Do I have anything to wear?' Inside we ask, 'What shall I have for dinner?' Outside, 'Will there be any dinner?'"

Under the citizenship banner, speakers focused on a variety of issues. Two controversial political issues with major human implications were addressed by nuclear freeze activist Helen Caldicott and Latin American theologian Pablo Deiros. Pollster George Gallup reported on the religious mood of America today. Sen. Robert Dole, R-Kan., and Congressman Jim Wright, D-Texas, interpreted Christian citizenship from their respective political parties.

Harvard theologian Harvey Cox and Gardner C. Taylor, pastor of Concord Baptist Church of Christ, Brooklyn, N.Y., considered how and why Christians should relate moral concerns with the public discourse on politics.

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Hunger activist Jack Nelson spoke of Christians' responsibilities beyond their own nationalism; Congressman Claude Pepper, D-Fla., outlined a program for the elderly; William Hendricks, professor at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., explored biblical bases for deciding how to vote; and Grady Cothen, recently retired president of the Baptist Sunday School Board, Nashville, Tenn., talked about how the church maintains moral influence on public policy without assuming coercive power over the state.

Sen. Mark O. Hatfield, R-Ore., was presented the agency's Distinguished Service Award.

Caldicott, a pediatrician who has interrupted her practice to spend full time in "political medicine," told registrants the time remaining before the U.S. elections is crucial if the world is to be spared a nuclear holocaust.

She cited computer errors in monitoring enemy attacks, drug and alcohol abuse among both American and Russian troops who control nuclear weapons, the development of new weapons which place both countries on a "fire on warning" response basis, and the environmental aftermath of a nuclear war which would kill any who survived the war itself as reasons for urgency.

"In order to save God's creation, we have to act now and elect congressmen and senators who will refuse to fund more weapons. The Russian people can't influence their government, so Americans are twice as responsible to stop it (nuclear war)."

Deiros, a professor at the International Baptist Theological Seminary in Buenos Aires, Argentina, reminded the group "Christ cares for Latin America and so must you if you want to be his faithful servants."

Gallup said rising interest in religious matters means churches should move "urgently" to help people change from being "interested" to being "deeply committed." It is the "deeply committed," he pointed out, who reflect moral values that contrast with the non-churched and the occasional attenders.

He suggested increased emphasis on religious education, small support groups for Bible study and prayer and structured programs to help individuals learn how to study the Bible and how to maintain a regular prayer life. Failure to take such actions, he said, could allow cults to attract the increasing number of those interested in religion.

Both Dole and Wright called for the federal government to reduce growing budget deficits. Dole, who referred to budget deficits as "the most single important domestic problem" facing the country, said the current national debt of \$1.4 trillion will reach \$2.5 trillion by 1990 if Congress fails to reduce the annual flow of red ink.

Wright said attention needs to be given to reducing increases in military spending, pointing out that further cuts in social programs are unreasonable.

Cox underscored the increased, worldwide influence of religion on political institutions, demonstrated not only by the New Religious Right in the United States but also by religious movements in Iran, Poland and Latin America.

He pointed to the Catholic church in Latin America and Poland as examples of how Christians can become moral leaders in political situations. He praised American Catholic bishops for their letter supporting a freeze on nuclear weapons, "not just because of the position it took but because it built a framework which allowed moral discussion of the issue-- something that is not often allowed in public policy debates today."

He also noted the Baptist doctrine of the priesthood of the believer strongly resists any temptation to turn decision making over to an elite group, either clerical or political. Baptists, he said, should "yell long and loud" when politicians imply that issues such as defense policy and foreign affairs are too complicated for average citizens to comprehend.

Taylor addressed the difference between the church having moral influence and joining political coalitions. Official church-state coalitions led to the slaughter of infants in Bethlehem in an attempt to kill the newborn Messiah and to the crucifixion of Jesus, he said. And in the American South, he added, scripture was "twisted violently" to defend slavery.

Today's coalition between "religious phrases" and political motives also will fail, "because God is still on his throne," Taylor said.

Nelson, a consultant on hunger for the American Lutheran Church, urged Southern Baptists to become prophets. "Amos saw the reasons for hunger and named them," he said. "A world in which one out of every four people is hungry is a world in which God is calling us to take a journey of faith and action."

Pepper, an 84-year-old national spokesman for the elderly, said he is working to pass legislation to reduce the cost of Medicare while also expanding needed services and another bill to remove the mandatory retirement age of 70.

Hendricks examined three motivations for voting, each based on a Hebrew concept of justice. He urged Christians to go beyond retributive and distributive forms of justice to "vote for grace and mercy" on behalf of others.

"The vote for grace and mercy is closer to the activity of God than the vote for retributive justice," he said. A follower of Christ, he added, should "dare to be a person for others at the ballot box," even when it means sacrificing one's own privileges and prerogatives.

Cothen shared his uneasiness as the nation "continues to drift from its Judaeo-Christian value system" and government continues its advances into religious affairs. "Government policy follows government money--and well it ought to," he said. "But government has no inherent right or competence to define the boundaries of religious expression when it doesn't threaten the public welfare.

"Flawed man must be limited by law for the common good, but flawed man is not healed by the law. Spiritual renewal never came out of Congress."

Cothen said the free state and free religion should never be merged in the U.S. since the church must be the conscience of the nation but must never have political power to coerce government. The church's weapon, he said, "must be truth; its power, moral persuasion; its platform, the gospel."

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