



BAPTIST PRESS

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October 26, 1984

84-155

Cauthen To Receive Rehabilitation Therapy

MILL VALLEY, Calif. (BP)--Baker James Cauthen, who suffered a mild stroke Oct. 22, was scheduled to be moved to a rehabilitation hospital Oct. 26 for several weeks of therapy.

The executive director emeritus of the Southern Baptist Foreign Mission Board reportedly has weakness on his left side and requires assistance in walking. His speech is slurred, but Mrs. Cauthen reports other brain functions appear to be normal.

Cauthen, 74, has cancelled his speaking engagements for November and December. Other professors are covering the two classes he was teaching as visiting professor of missions at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

He will undergo rehabilitation at Kentfield Medical Hospital, Kentfield, Calif.

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Texans Support Baptist Education

Baptist Press
10/26/84

DALLAS (BP)--Texas Baptists overwhelmingly expressed confidence in their eight universities and colleges in a statewide survey conducted by the public relations department of the Baptist General Convention of Texas.

Almost 99 percent of the 1,554 participants surveyed said Christian education should remain a high priority in Texas Baptist life. More than 90 percent would strongly recommend or encourage a child or grandchild to attend a Texas Baptist school.

The study was done at the request of the presidents of the Texas Baptist schools to formulate a comprehensive public relations program for Christian education.

The 18 questions asked on the survey covered concerns such as the future of Christian education, success of graduates, strengths and weaknesses of Christian education, stewardship of Cooperative Program funds and channels for distributing information about the schools.

Other results of the survey indicated more than 90 percent of the respondents believe the quality of education at a Texas Baptist university or college is equal or superior to an education at a state school. More than 75 percent rated the overall program of Texas Baptist schools as outstanding or good.

When asked to rate the success of graduates from a Texas Baptist school, more than 80 percent of the respondents believe they do "well" or "very well" in their chosen profession.

The three main strengths of Baptist schools, according to the respondents, are the spiritual emphasis on the campuses, the quality of education offered and the Christian commitment of the faculty. The overwhelming weakness cited is the cost of education.

When asked where Texas Baptists obtain their information about the schools, the top vote-getter with almost 27 percent was by reading the Baptist Standard, the weekly Texas Baptist news magazine. However 81 percent of the respondents said potential students were not receiving sufficient information about the schools through the local church.

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Hunger Experts Urge
Response To Africa Crisis

By David Wilkinson

WASHINGTON (BP)--The striking contrast between African hunger and American apathy was underscored as church leaders from across the nation met to discuss ways to respond to the worsening famine crisis in Africa.

The Oct. 22 meeting was convened by Bread for the World, a national Christian citizen's movement against hunger. More than 60 persons representing a broad spectrum of church bodies, private Christian voluntary organizations and hunger relief and mission agencies attended the one-day meeting.

Two of Southern Baptists' leading hunger experts who participated in the meeting urged the U.S. government to respond quickly with increased aid to Africa and challenged Southern Baptists to redouble their support of hunger education and relief.

"The contrast between U.S. military aid and aid toward human hurt is appalling," said John Cheyne, human needs ministries consultant for the Southern Baptist Foreign Mission Board. "Yes, Africa needs to be strengthened but in most areas it is the malnourished child, the milkless mother and the desperate father who are in need of this strengthening."

Approximately 150 million people in sub-Saharan Africa are suffering from severe food shortages created by the worst drought in a century. At least five million persons are expected to starve to death by the end of the year, and many observers believe the famine will worsen in 1985 without massive increases in foreign aid.

David Lockard, director of organization for the Southern Baptist Christian Life Commission, said the need for greater public awareness of the Africa crisis was illustrated in the recent presidential debate on foreign policy.

"I think it was deplorable that issues related to U.S. aid to Africa were not even mentioned in the debate," he said. "The situation in Central America, which was discussed, proves graphically that the chronic and structural problems of these African nations cannot be answered solely through military aid."

Lockard urged the president and Congress to respond with a "far-sighted, comprehensive program of hunger relief and economic development" for Africa. Such action, he said, "is not only humanitarian, it is in America's own best interests."

Other Southern Baptists who attended were Larry Braidfoot of the Christian Life Commission and Gary Gunderson of SEEDS, an Atlanta-based hunger education organization.

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Historians Debate
Church-State Separation

Baptist Press
10/26/84

FORT WORTH, Texas (BP)--Clashing church-state separation views were aired during the 14th biennial meeting of the Conference on Faith and History.

The interdenominational, international conference, in which 30 scholars presented papers, was held this year on Southwestern Baptist Theological Seminary's Fort Worth, Texas, campus.

James Dunn, executive director-treasurer of the Baptist Joint Committee on Public Affairs, Washington, warned conference participants of "a deliberate attempt to collapse the distinction between mixing politics and religion (which is inevitable) and merging church and state (which is inexcusable)."

Dunn said "hard evidence of a willfull contempt for the First Amendment" includes efforts for a constitutional amendment "allowing government-prescribed prayer in public schools" and for private and parochial school tuition tax credits and the appointment of an ambassador "to the Roman Catholic Church."

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Dunn criticized "an unprecedented revisionism regarding the American tradition of church-state separation" during the past four years, adding, "This trend threatens religious liberty."

However, Norman DeJong, professor of education at Trinity Christian College, Palos Heights, Ill., described the contemporary view of church-state separation as "a myth (that) was substituted for reality and was blessed by the judiciary."

The myth in church-state relations, according to DeJong, is contained in the words coined by Thomas Jefferson, "a wall of separation between church and state," in a letter to "a minority of religious dissenters" at the time.

The reality, said DeJong, a Christian Reformed churchman, is found in early governmental documents such as the Northwest Ordinance of 1787 and its third article: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

In a 1947 Supreme Court decision, *Everson v. Board of Education*, one DeJong described as deficient in research, the judiciary began to move heartily toward Jefferson's words and away from tradition, said DeJong.

But Dunn also looked to the past to make his case.

"If American history makes any eloquent appeal, it is for the separation of church and state." He quoted John Leland (1754-1841), noted Virginia Baptist and religious liberty advocate: "Experience has informed us that the fondness of magistrates to foster Christianity has done it more harm than all the persecutions ever did." And, Dunn said, James Madison joined Jefferson as an early voice for church-state separation.

Other scholars explored other facets of the conference's theme: "The Christian and the Political Process."

James A. Patterson, associate professor of history at Toccoa Falls College in Georgia and a Southern Baptist layman, said evangelicals who supported Democrat George McGovern in 1972 and Republican Ronald Reagan in 1980 "implied that support for their candidates and programs was incumbent on all Christians, resulting in irritating airs of self-righteousness."

There is an "all too common tendency of some 'true believers' to wrap political ideology in holy garb," Patterson told the group of professional historians.

Pro-life and pro-choice advocates should admit "all abortion views reflect religious views, in that they reflect decisions about the ultimate nature of the human reality and fundamental principles of morality," said Keith Cassidy, a Catholic layman and associate professor of history at the University of Guelph in Ontario, Canada.

"To speak of a state policy on abortion which reflects no 'religious' views is not tenable. The law necessarily reflects some general moral principles, however derived," Cassidy said.

Evangelicals may express concern about social problems, but "they seem to be fumbling the ball," said Volie E. Pyles, a Champaign, Ill., author and former 25-year Conservative Baptist pastor. Evangelicals have not "demonstrated, on a broad basis, a sincere unselfish commitment to energetically work for social justice through political involvement in the here and now," Pyles said.

"The promise of eternal salvation through evangelism--the ultimate social justice--still coddles their souls and, in many ways, hinders their progress in social action. Evangelicals still face a crucial paradox--the promise of eternal justice verses temporal social justice, he said.

Resort Settings Provide
Ministry Home For Clayton

By Leisa A. Hammett

MONTROSE, Colo. (BP)—Forty-eight year old Chuck Clayton loves to hunt, backpack, ski and mountain climb—and gets paid for doing it.

Clayton's job as the national resort consultant for the Southern Baptist Home Mission Board's special mission ministries department would appear most people's play. Clayton even noted some of his friends in the pastorate wonder why he has left the ministry.

But in 1971 Clayton discovered he could use his love for resort activities as "tools" for ministry. During his pastorate at Highland Baptist Church, Cody, Wyo., 1967-71, Clayton "sort of stumbled" into resort missions when the "small, struggling mission congregation" near Yellowstone National Park began experimenting with various methods to minister to the area's yearly deluge of two million visitors.

In 1971 Clayton was appointed a home missionary and the first full-time director of the Lake Tahoe Ministries, Lake Tahoe, Calif. Resort missions initiated there included coffee houses, ski slope worship services, concerts and beach, street, campground, condominium and vacation home ministries.

After three years in Lake Tahoe, Clayton was appointed western field representative for the Home Mission Board's special mission ministries department. He assumed his current post as national resort consultant in 1980.

He spends half of his time traveling to resort settings throughout the nation and acting as a "resource person" to resort missionaries. "It's a dull and mundane life," Clayton joked.

Even when he's not traveling, Clayton is active in missions. Clayton, his wife, Margaret, and their two junior-high age children live on a 20-acre ranch in Montrose, Colo. Four to six summer missionaries are also a yearly addition to the Clayton family.

The missionaries assist with Christian High Adventure, an advanced camping ministry and leadership training program for older youth and young adults, and a "challenge program" for troubled kids headquartered on the ranch.

"Our home has always been a place used for ministry," said Clayton. "It's our lifestyle. I'm concerned about sharing Christ with people that aren't ordinarily reached. The gospel of Christ is for all people."

By the year 2000, said Clayton, tourism is predicted to be the largest industry in the world, boasting two billion tourists annually.

"Resort areas," Clayton explained, have "all the trappings of urban culture—crowding, noise, technology amid a pastoral setting. Folks bring their problems with them. (Resort ministers) are looking for hurting people we can minister to. They are all over the place in resort settings. (They are experiencing) alienation, loneliness and abuse.

"(Resort ministers) try to be there with loving concern which provides opportunity to do aggressive evangelism," he said, noting, the "leisure revolution" of the late seventies ushered in the challenge of effectively communicating Christ to people who live that lifestyle.

"Southern Baptists historically operate from the strong work ethic and the traditional values stance. Out of that we try to communicate the Christian faith to people who are of a totally different mindset, particularly the leisure mindset," he said.

Southern Baptists, he said, first need to capture the attention of the three types of people who make up resort areas: permanent residents, seasonal workers and the tourists.

"The average person thinks the transient group (tourists)—those visiting a resort for two hours to two weeks—is all we minister to," he said.

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"Resort missions works from a church stance versus the lone ranger (approach)," he said. Clayton explained resort ministers establish relationships with permanent and seasonal resort residents. Congregations are then planted and used as a base for outreach to transients.

Drama, mime, puppetry, clubs and recreation are attention getters for resort areas, said Clayton. He also emphasized the need for resort missionaries to relate to the same kinds of activities resort people participate in.

"A Christian resort minister has to be able to talk that (particular) sport," he said. "A resort minister is an authentic, redemptive minister in the midst of an artificial world—a playful, secular, hedonistic, urban environment.

"The only distinctive about resort missions is the setting. People (in resort settings) will never be reached for Christ if we don't go where they are," he said.

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Postmaster's Death Brings
Life In South West Africa

Baptist Press
10/26/84

KATIMA MULILO, South West Africa (BP)—Linus Matongo's life brought Baptists to the attention of people in Katima Mulilo, South West Africa, but his death resulted in many—including his wife—taking Baptists and Christianity seriously.

Matongo, postmaster in the small town on the Caprivi Strip in northern South West Africa (also called Namibia), ran across a book about Baptist beliefs, read it avidly and decided to become a Baptist.

He made contact with Baptists he found living about 800 miles away. Charles Whitson, then the only Southern Baptist missionary in the country, visited him, led him to Jesus Christ and encouraged him to begin leading Bible studies with others.

He did so, beginning worship services in his home and in a nearby village called "The Piggery."

Then, less than a year after he became a Christian, he was killed in an automobile accident. Carlos Owens, now overseeing Southern Baptist mission work in north South West Africa, conducted his funeral.

More than 800 people, including prominent government officials and community leaders, attended. They represented every nationality in the community.

"We didn't know about Baptists, but our friend Linus was always sharing with us about his Lord and his church," many said. "He lived what he believed."

Owens met with a small group in "The Piggery," leading teaching sessions for several days. The first Sunday after Matongo's death, eight persons were baptized in the great Zambezi River. The six Baptist churches in other parts of South West Africa joined together to support a lay preacher, Eriku Aurelius, to continue in that area.

A few weeks later, Owens returned to teach and baptized another 14 believers. He also found that Katima Mulilo Baptist Church was organized and going strong.

"It was a dream come true that had been in Linus' mind and heart," said missionary Myrtice Owens.

Matongo's wife came to Carlos Owens and said, "I was very uncertain about Linus' Baptist church, but now I, too, want to follow the Lord in baptism and share this faith with others. His witness was true. He lived his beliefs. I want to follow in the way he was going."

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