
A S S O C I A T E D B A P T I S T P R E S S

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Longtime Southwestern donor
resigns from advisory council

By Greg Warner

DALLAS (ABP) -- Kenneth Cooper, the Dallas doctor who founded the aerobics movement, resigned his life membership on the advisory council of Southwestern Baptist Theological Seminary March 10 in protest of the "unwarranted, disrespectful and embarrassing" firing of President Russell Dilday by seminary trustees.

Cooper is not the only council member resigning, which raises the question of how the March 9 firing will affect the seminary's future finances.

Cooper, a longtime seminary donor, also resigned as chairman of the council's current fund-raising campaign and cancelled his \$30,000 pledge to the effort.

"After prayerful consideration, I have made these decisions due to the unwarranted, disrespectful and embarrassing manner in which you treated a dedicated Christian gentleman and outstanding leader, Dr. Russell Dilday," Cooper said in a telegram to trustees March 10.

"I will no longer offer my services in any capacity in support of Southwestern Baptist Theological Seminary," he wrote.

Trustees of the Fort Worth, Texas, school cited "irreconcilable differences" in firing Dilday after 15 years as president. Trustees who opposed the firing called it "un-Christian" and an abuse of power.

Cooper, a personal friend of Dilday's, is two-time chairman of the Southwestern Council, as the 114-member advisory group is called. Composed mostly of influential and affluent laypersons, the group is the "backbone" of Southwestern's fund-raising program, Cooper told Associated Baptist Press March 15.

The council was expected to raise up to \$10 million toward the seminary's \$36 million "Vision for Excellence" campaign, Cooper said. He and others said such efforts may be crippled by fallout from the firing.

"I'm afraid that it's going to have a very detrimental effect," said Cooper, a 20-year council member. An international expert on preventive medicine, Cooper is head of the Cooper Aerobic Center, a \$15 million-a-year medical and conditioning enterprise in Dallas.

Cooper sent copies of his telegram to all other members of the Southwestern Council informing them of his resignation. "I have been inundated with calls from people making the same decision," he said. Several other fund-raising chairpersons also have resigned, he said.

John McNaughton of Fort Worth, who succeeded Cooper as council chairman this year, said he too expects the firing to hurt the seminary's fund-raising. At this point, however, the impact is hard to gauge, he said.

McNaughton, a semi-retired petroleum engineer, said he did not know how many other council members have or will resign.

No count was available from the seminary either. The administrative offices were closed for spring break March 15. No comment was available from school officials.

Dilday agreed the turmoil at Southwestern is "going to have some serious impact" on private donors and foundations that support the seminary. Some have already indicated they will withdraw their contributions, the former president said.

Dilday said he is cautioning those who are threatening to withhold their gifts that students and faculty would suffer most.

The seminary, with an annual budget of \$23.5 million, receives about 9 percent of its revenue from gifts and another 16 percent from endowment and investments -- the areas where the Southwestern Council's influence is most keenly felt. About 26 percent of revenue comes from student fees and 35 percent from the Cooperative Program, the Southern Baptist Convention's central budget.

Talk among Texas Baptists after the firing suggested there might be some effort to withhold or escrow funds from Texas bound for Southwestern -- about \$1 million in Cooperative Program funds each year.

Such an action "would have an enormous impact" on Southwestern, Dilday said. But the chance that Texas Baptists will take such a drastic step is "pretty slim," he said, because of their history of support.

No effort to escrow funds has materialized yet, according to a Texas Baptist spokesman. However, an attempt to reduce the amount of Cooperative Program funds that leave the state could result from a study already underway.

McNaughton said the Southwestern Council likely will take some action as a result of the firing but he didn't know what.

"We as a group need to express ourselves to the trustees," he said, but most feel they are not getting enough information about the firing.

"Apparently the opinion from many people, and not just the advisory council, is that there was no published justification for the action," McNaughton said. "It's regrettable that more explanation was not given."

Cooper said he was deeply disappointed with the letter sent by trustees to the council announcing Dilday's "retirement." "That was totally lying," he said. "I just can't work in that type of environment."

"There was a lot of deceit and a lot of lying," he said. "This will be a very divisive thing."

McNaughton said seminary supporters are most upset about the manner in which the firing was handled, with Dilday being dismissed immediately and locked out of his office after a closed-door meeting of trustees.

"It's just not a Christian way to operate," McNaughton said.

Trustee chairman Ralph Pulley of Dallas, who made the motion to fire Dilday, said the outcry against Dilday's firing "is a natural reaction, one of disagreement and concern and that type of thing. I certainly am not surprised by that."

Pulley said trustees had no particular reason for changing the locks on Dilday's office moments after the firing. "We just felt like that was something that ought to be done at the moment," he told ABP.

McNaughton and Cooper blamed the firing on trustee politics.

"There's nothing wrong with the seminary and there's nothing wrong with Russell Dilday or his leadership," McNaughton said. "So it just boils down to the trustees. . . . I think they are going to have some explaining to do to the public."

"They really have abused my brother," Cooper said of his longtime friend, Dilday. "The only thing he was guilty of was trying to make peace."

Cooper, who also is Dilday's personal physician, said the stress of working under trustee pressure has taken a toll on the former president's health.

Dilday underwent heart bypass surgery in 1990. Although he followed all of Cooper's instructions to reduce heart-disease risk factors, the doctor said, his health has worsened. The only explanation, he said, "was the stress he was living under from the powers that be."

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Baptist state paper editorials
criticize Dilday dismissal

(ABP) -- The firing of Southwestern Baptist Theological Seminary President Russell Dilday by seminary trustees brought a stern rebuke in the editorial pages of Southern Baptist state news journals.

Several state paper editors devoted their editorials in the first issue to go to press after the March 9 firing to criticism of both the rationale and methods employed by trustees to oust Dilday, president since 1978.

"If the world still pays attention to Southern Baptists, it must scratch its head in wonder about the shabby methods employed to dismiss Dilday," Michael Clingenpeel of Virginia's Religious Herald wrote in his editorial column.

Dilday's firing was carried out by "fundamentalists, not conservatives," Clingenpeel said, alluding to an old semantic debate in which SBC leaders resisted the "fundamentalist" designation because of pejorative connotations. "Never has the difference between the two been more obvious," he said.

But the impact of Dilday's firing transcends the moderate-conservative controversy, he said, by further undermining already-eroding denominational loyalty. "Will Dilday's firing do one thing to convince an increasingly local-loyal constituency to have confidence in denominational institutions? The real danger is not that more people will send their money to the Cooperative Baptist Fellowship or Truett Seminary at Baylor, but that they will send it nowhere at all," he said.

"The conservative political party has said theology has been the reason for taking over the SBC," wrote Marv Knox, editor of Kentucky's Western Recorder, "but it could not find a heretic in Dilday."

"On the night before he was fired, their formal inquiry found no fault in him. They lied to him, saying they knew nothing about plans to fire him. Meanwhile, letters to students and faculty had been prepared, a public relations consultant had been acquired and new locks on his office had been ordered."

"The conservative political party has claimed the SBC needed to be taken over, saved from liberals," Knox said. "Thousands of good, earnest, God-fearing, Bible-loving Southern Baptists contributed to this cause by voting the party ticket. Now that party is in such control of the SBC that its leaders 'don't need a reason' for firing a respected and faithful seminary president. They still don't have any heretics to show for all their hunting and numerous indicators of denominational health have declined.

"Is it because party bosses have been lying to Southern Baptists, just like they lied to Russell Dilday?"

An unsigned editorial in the Alabama Baptist said Dilday's dismissal "gives critics of Southern Baptists more ammunition to use against us."

Dilday's pledge of continuing support for Southwestern and the SBC after his firing was "practicing what he has preached, especially in the convention sermon he preached in Kansas City in 1984 when he urged Southern Baptists to take the 'high road' and warned against taking the road of 'forced uniformity'."

John Loudat, editor of the Baptist New Mexican, questioned the trustees' unwillingness to state their grievances with Dilday openly. A trustee spokesman's statement that Dilday was fired to make way for new leadership needed for the 21st century "was sadly inadequate," Loudat said.

Loudat urged his readers to pray not only for Southwestern, but for "the total ministry of the Southern Baptist Convention."

"Satan can use this event to cast a dark cloud on all the work of Southern Baptists around the world. You better believe he would love to use this to blow us out of the water," he said.

The North Carolina Biblical Recorder's editor, R. G. Puckett, wrote that the trustees' firing of Dilday was "reminiscent of an old-fashioned lynching party."

Puckett said "credibility gaps abound" because of "inconsistencies and politics before, during and after the session in which Dilday was fired."

"The success of the Cooperative Program has been based on trust," he said. "Trustees at SWBTS have removed the word 'trust' from their title."

John Roberts, editor of South Carolina's Baptist Courier, said trustees were "ruthless" in the handling of Dilday's dismissal. Having the locks on Dilday's office changed while they were voting him out of office "was a heartless act," he said. "The trustees showed their power, but they also showed a lack of class."

"Serious harm has been done to Southwestern Seminary," Roberts said. "The best students and prospective students are looking elsewhere. There will be a drain also of the most talented faculty. Wills are right now being changed, planned gifts being re-channeled."

Tennessee Baptist and Reflector editor Fletcher Allen wrote that while the board's authority to fire Dilday is unquestioned, "Christian actions are on trial."

"Trustees must remember that they are Christian stewards, keepers of a sacred trust. Their role is not to force out leaders whose politics may not be acceptable to them even though their leadership and integrity are beyond question."

"There must be a better way to settle differences," Allen said. Baptists, he said, "deserve answers, more facts. Until they get them, they have little reason to hope for the best."

Presnall Wood's editorial in the Texas Baptist Standard said the Dilday firing was of special concern to Texas Baptists, because both Dilday and the seminary are "native Texans. Both are popular in Texas. Both are conservative."

The issue in Dilday's firing "was not Dilday's belief in the Bible," Wood said, but: "It was power. It was control. It was denominational politics."

The action has "ushered the institution into a day of instability that could hurt the largest evangelical seminary in the world," Wood said. "If the firing and the way it was done is an example of the direction the Southwestern trustees are going, the seminary is in for even greater trouble."

Wood predicted the trustees' action and methodology "could potentially cost the Southern Baptist Convention millions of dollars. Baptists have a way of voting with their money."

He also said the firing "means there was already a gap between the

Baptist General Convention of Texas and the Southern Baptist Convention and this gap could be seriously widened because of this action."

Guy Henderson, editor of the Mississippi Baptist Record, described Dilday as "a conservative theologian" who "never bowed quite low enough to suit the fundamental-conservative trustees."

The SBC, now under complete control by fundamental-conservatives, operates in an "atmosphere that has been permeated with a rule-or-ruin philosophy that is doing great damage to kingdom causes," Henderson said. Trustees on the various board and agencies "move with impunity, fearing neither man nor shortfall in dollars."

Southern Baptists are "like a warring couple" showing "more animosity than love as we rush for the divorce court."

"Will we continue the demolition derby until every vehicle is rendered useless?" Henderson queried.

Louisiana Baptist Messenger editor Lynn Clayton predicted Dilday's firing "will prove to be a cataclysmic event of recent Southern Baptist Convention life."

"Whatever is going to happen in convention life, Russell Dilday's firing will hasten by 10 years," he said. "If, as most Southwestern trustees and others believe, the institution and the SBC will be better off in the future, that good will come 10 years sooner. If, as others believe, there will be a disintegration of interest in convention work, it will happen 10 years quicker than it would have."

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--By Bob Allen

Kentucky conference examines
issue of women and the church

By Melanie Childers

LOUISVILLE, Ky. (ABP) -- The emerging role of women in the church poses a dilemma for modern Christians, a feminist theologian said at a conference on women and the church in Louisville, Ky.

"What the church is going through now is what Joseph felt like when he discovered Mary was going to have a baby," Mercy Oduyoye, a Methodist leader from Ghana, said at the March 4-5 conference at Louisville Presbyterian Seminary.

Joseph lost sleep, doubted the world would believe Mary, then tried to figure out a way to end their engagement without causing her public disgrace. But, Oduyoye said, "God asked him to be in solidarity with Mary."

Modern churches, like Joseph, are asking, "This thing with which women are pregnant -- is it of God?" she declared.

Oduyoye was one of two keynote speakers at "Toward Solidarity: A Conference on Women and the Church." The conference was sponsored by a consortium of theological schools in Kentucky and Indiana.

Although a member of the consortium, Southern Baptist Theological Seminary did not help sponsor this conference. Southern Seminary President Al Mohler withdrew Southern Baptists' support, citing speakers and workshop topics "slanted in a very radical direction."

Nevertheless, of 250 total participants at the conference, at least 100 were affiliated with Southern, conference leaders estimated. Several Southern faculty members and graduate students were involved in leadership roles.

Oduyoye, who is active with the World Council of Churches, said the church's acceptance of male domination obscures the gospel message. "There is

definitely a captivity of the human mind to the present patriarchal system," she said.

"The church speaks of hope, but it is unable to cope with its own complicity in the domination order," she explained.

Despite the difficulties and seeming hopelessness women face at times, Oduyoye said, "there are churches working toward solidarity" by acting intentionally with women concerning women's issues.

Solidarity with women requires equal participation in church leadership for women and men and greater visibility and respect for women in theological and spiritual circles, along with emphasis on peace through justice issues, she said.

Oduyoye called women and the church to "enter into a non-violent revolution to end domination and get away from patriarchal structures."

The other keynote speaker, Letty Russell, professor of theology at Yale Divinity School in New Haven, Conn., said women and men truly become partners in the church when church is envisioned "in the round."

She used the metaphor of a round table to describe her vision of a church as a "community of faith and struggle."

Church in the round presupposes equality and non-hierarchical leadership and emphasizes advocacy with various types of marginalized people, including women, she said.

Three types of liberation communities serve as models of church in the round, Russell said:

-- Renewed churches retain traditional buildings and denominational structures but develop a new style of partnership in ministry.

-- Basic Christian communities -- small grassroots groups -- seek to unite biblical reflection and worship with social analysis and action.

-- Feminist Christian communities are formed by women and men who have felt alienated from traditional church structures. They seek to bring feminist perspectives to mainline churches.

The most frequent result of these communities is to strengthen the church, Russell added.

"They are seeking ways to be fully Christian, connected to traditions (within the church) and also to the marginalized" of society, she said.

The overarching goal of these groups is Galatians 3:28, Russell said -- "a church and society where there are no longer divisions between class, race or gender."

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Workshops explore biblical texts,
Jesus' attitudes toward women

By Melanie Childers

LOUISVILLE, Ky. (ABP) -- Achieving solidarity among men and women in the church requires a careful re-examination of Scripture and Christian doctrines, according to an ecumenical group of scholars.

In a range of workshops during a March 4-5 conference on women and the church, faculty and staff members from five seminaries -- including Southern Baptist Theological Seminary -- addressed gender equality in the church.

One such workshop explored the apparent conflict between biblical texts that acknowledge women's respected place of authority in the church but also command women to be silent.

To reconcile such texts, Christians must recognize that the apostle Paul wrote about women from two different frames of reference, said Robert Mulholland, a New Testament instructor from Asbury Theological Seminary, a Wesleyan school in Wilmore, Ky.

By using different Greek words -- both translated "man" in most English Bibles -- Paul distinguished the roles of men and women from the roles of husbands and wives, Mulholland said.

The apostle almost always used the Greek term "anthropos" as a generic reference to man, while designating the Greek term "aner" for the more specific role of a husband, he said.

Based on that distinction, Mulholland concluded that passages dealing with family relationships do not apply to the role of women in the church.

But such teachings on familial relationships have led many Christians to advocate male domination -- both in the church and in the family, said Sharyn Dowd, who teaches New Testament at Lexington Theological Seminary, a Disciples of Christ school located in Lexington, Ky.

One of the biggest obstacles to interpreting texts about women is the assumption that the "household codes" are for the modern church the "biblical mandate for the Christian home," Dowd said.

"Household codes" refers to passages in the New Testament -- adapted from classical Greek and Roman culture -- that give behavioral and relational instructions for family members. They focus on relationships between husbands and wives, masters and slaves, and parents and children.

"The household codes are hierarchical in structure," Dowd said. "The male is ranked superior to the wife, children and slaves."

Opposing such standards in New Testament times would have been considered by the government a subversive act, Dowd continued.

But early Christian leaders added a new, egalitarian twist when they included the codes in their writings, she said. Almost without exception, the passages include reciprocal behavioral requirements for the dominant partner.

Mulholland agreed that "familial relationships in Paul's passages have been radically tempered by the call of Christ."

In fact, the text in Ephesians 5 calls husbands to carry the major role of submission in the marriage relationship, Mulholland suggested. Ephesians 5:25 exhorts husbands to love their wives "just as Christ loved the church and gave himself up for her."

In a related workshop on "Jesus, Women and Theology," Carmel McEnroy of St. Meinrad School of Theology, a Catholic school in Indiana, said, "Jesus defied taboos of the day by lifting up women," McEnroy said.

For example, Jesus helped the bent-over woman stand up straight, and at the empty tomb he commissioned Mary Magdalene to tell the good news of his resurrection to the disciples.

Traditional theological studies about Jesus have tended to accent Jesus' sacrificial death over emphasis on his life and ministry, added Molly Marshall, associate professor of Christian theology at Southern Seminary.

Christian feminists desire to emphasize Jesus' life for several reasons, she said:

-- Preoccupation with Jesus' suffering and death tends to project onto God the role of the ultimate patriarch punishing a child rather than a paradigm of divine love.

-- A theology that identifies love primarily as suffering offers no resources for people in abusive situations.

-- Understanding Jesus as a "male Savior who does it all" can encourage passivity, rather than participation, in working toward God's kingdom.

"Images (of atonement) must transform patriarchal structures," Marshall concluded.

Amy Pauw of Louisville Presbyterian Seminary echoed Marshall's concerns.

"There is nothing uniquely redemptive about the maleness of Jesus," Pauw said, noting the significance was Jesus' humanity, not his maleness.

Furthermore, Christians tend to project the human maleness of Jesus onto God," she continued.

Pauw suggested that using the title "Sophia" -- a Greek word for

"wisdom" -- for Jesus offers a more comprehensive understanding of the deity.

"Language matters," Pauw said, noting other biblical names -- like "shepherd," "lamb," "mother hen" and "word of God" -- are used as titles for Jesus.

Various Old Testament passages such as Proverbs 8 exemplify the Jewish understanding of "sophia" as the personification of divine wisdom, she said.

"Jesus is the embodiment of wisdom," Pauw declared. "Jesus is the human being 'sophia' became."

The concept of Jesus as "sophia" wisdom has sparked recent controversy in a number of circles. A conference in Minneapolis last November, sponsored by the Presbyterian Church U.S.A., drew intense criticism for promoting the use of the term "sophia."

Jesus may be regarded as the incarnation of "sophia" in much the same way he is considered the incarnation of "logos" -- "the word," Pauw said.

Although early Christian leaders readily accepted such feminine aspects of God, 20th century Christians have had more difficulty accepting them, Pauw said.

Other workshop topics at the Louisville conference included educating children for equality; dynamics and challenges of the clergy couple; perspectives of women's concerns from other cultures; domestic violence within the congregation; and contributions and challenges of women across denominational lines.

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Kentucky group begins endowment
for Baptist Joint Committee

By Marv Knox

LOUISVILLE, Ky. (ABP) -- A Kentucky group has established an endowment to support the Baptist Joint Committee on Public Affairs, a religious liberty watchdog spurned by the Southern and Kentucky Baptist conventions.

Friends of the Baptist Joint Committee made the announcement the first week of March, in a fund-raising letter mailed across the state. The endowment also was endorsed in the latest newsletter of the moderate Kentucky Baptist Fellowship.

The BJC, a coalition of nine Baptist groups that for decades represented the Southern Baptist Convention on church-state concerns, fell from favor in the 1980s with conservatives rising to power in the Southern Baptist Convention over its opposition to school prayer and refusal to be saddled with the abortion issue.

In 1991, the convention severed ties with the Baptist Joint Committee and transferred the religious liberty assignment to the SBC Christian Life Commission.

Kentucky Baptists responded by voting to fund the BJC directly. With authorization of the state convention, the Kentucky Baptist executive board set aside unspent funds in 1992 to provide about \$17,000 annually to the BJC.

BJC opponents, however, persuaded the convention in 1993 to reverse the action and stop sending Kentucky Baptist funds to the BJC.

That's when the Baptist Joint Committee's friends decided to start their own fund, said Greg Brooks, pastor of Immanuel Baptist Church in Frankfort and one of the leaders of the effort.

"Two or three of us talked after the (KBC) vote and ... started thinking about raising money and creating a fund similar to the one that had been set up" by the Executive Board, Brooks said.

They convened a December meeting, at which Baptist Joint Committee Executive Director James Dunn described the committee's work to 25 people

from 18 Kentucky Baptist churches. That group, which became Friends of the Baptist Joint Committee, set up a five-member steering committee to plan the endowment.

Their letter -- sent to members of the Kentucky Baptist Fellowship and Kentucky subscribers to Baptists Today newspaper -- detailed plans for the new Baptist Joint Committee fund.

The group hopes to raise \$200,000 to endow the fund, which will be managed by the Kentucky Baptist Foundation, the letter said. Interest off that endowment will provide the Baptist Joint Committee with operating funds similar to what the KBC would have provided, an estimated \$17,000 annually.

The endowment is intended to provide support for the Baptist Joint Committee and peace within the KBC, said Crosby, who is a member of the Baptist Joint Committee board of directors.

"There was a close vote to defund the Baptist Joint Committee at (the KBC annual meeting in) Elizabethtown," Bill Crosby of Erlanger said. "So it's obvious many Kentucky Baptists are supportive.

"The endowment is not intended to be a problem for or harm to those who oppose the Baptist Joint Committee. It doesn't require them to provide any financial support. It's intended as a vehicle for people who want to support the Baptist Joint Committee; this is their opportunity to show that support."

And if the endowment is successful, it will benefit all Kentucky Baptists, he predicted. "Hopefully, we can put this issue to rest, and we won't even have another fight about it."

The Friends' fund-raising letter and Kentucky Fellowship newsletter reported five churches have committed \$90,000 toward the endowment's \$200,000 goal.

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Army redesigns chaplain's crest;
cross remains elsewhere on uniform.

By Mark Wingfield

WASHINGTON (ABP) -- The United States Army has removed traditional symbols of the Christian and Jewish faiths from the regimental crest its chaplains wear on their dress uniforms.

However, chaplains will continue to display appropriate faith symbols on the lapels of all their uniforms. For example, Christian chaplains will continue to wear crosses on their lapels and Jewish chaplains will wear Moses' tablets.

News of the crest's design change first was reported in the Army Times Jan. 17. From that report, influential Christian radio host James Dobson sounded an alarm to the 1.8 million evangelical Christians who receive his monthly fund-raising letter.

Dobson's six-page February letter was devoted to describing the struggle Christian parents face in protecting their children from America's secular "counter-culture."

In a P.S., Dobson wrote: "I just learned that the U.S. Army has redesigned its chaplain's crest. The cross has been removed as the symbol of Christianity. Gone, also, are the tablets and star of David that represented the Jewish faith. In their place are a depiction of the sun with its rays, which refers to the presence of God in nature, and other symbolic drawings that skirt our Judeo-Christian heritage. Does anyone object to these changes, I wonder?"

A footnote cited the Army Times article as Dobson's source.

Neither the Army Times article nor Dobson's letter explained that

Christian chaplains would continue to wear other symbols of their faith.

"To say only that (that the crest has been redesigned) is misleading," explained Lew Dawson, associate director of military chaplaincy with the Southern Baptist Home Mission Board. "The Christian chaplain will still be well recognized."

Dawson said the crest is not the primary symbol that identifies a Christian chaplain in the Army.

Col. Wayne Kuehne, director of plans and policies with the chief of chaplains office in Washington, concurred.

Kuehne said he had fielded several inquiries about the changes every day since Dobson's letter went out.

"One of the difficulties I've had in talking with people is explaining that we in the Army wear more things on our uniforms than people in the Air Force and Navy do," he said.

The crest is worn only on dress green uniforms above one of the pockets, Kuehne said. "It does not replace what you would see on the lapels, which for most of us would be the cross or the tablets."

The crest is "optional wear on my green sweater or on my green shirt," he said. "The thing that's not optional for me is the fact that I will wear my cross and my nametag."

Further, Kuehne explained, there is no "wear-out" date for the redesigned crest, which means many chaplains will continue to wear the old crest for now.

The crest revision was approved in December 1992 but is just now coming out. The reason cited for the change was to accommodate an expanding array of religions being represented among Army chaplains.

"The reason was simply to make the thing wearable by all who are part of it," Kuehne said. "Our folks simply took a look at creating a crest that would accommodate all religions that we have."

Kuehne said assertions he has heard that the cross, tablets and star of David have been replaced by some type of New Age sun and rays also are misleading. Everything on the new crest was on the old crest, he said. "We added nothing; we only took."

Those charged with the redesign considered adding symbols of all possible faiths that should be represented, he said, but decided that was not possible. However, they determined that most of the elements of the crest easily apply to all religions.

Paul Hetrick, a spokesman for Dobson's Focus on the Family ministry, said he sees no need for clarifying the brief mention in the February letter because he doesn't think it was misleading.

"It was not our intention to confuse anyone on this," he said. "There is no difference in what we said and what the Army Times article said."

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