

MARCH 15, 1994 VOL. 168, NO. 11

FOR THE RECORD

"Sin-free" fund?

The Annuity Board could create a "sin-free" investment fund to appease participants concerned about supporting abortion in any way, President Paul Powell suggested to trustees. See page 2.

Kentucky BJC fund

A group of Kentucky Baptists has begun a private endowment fund to benefit the Baptist Joint Committee. See page 3.

Family Forum

The realities of sex and marriage. See page 4.

Editorial

They lied to Dilday; have they been lying to you? See page 5.

Kentucky CP up

Gifts to the Kentucky Baptist Convention and Kentucky Cooperative Program show healthy marks at the mid-year point. See page 6.

Women's conference

Although Southern Baptist Theological Seminary pulled its co-sponsorship of a women's conference held this month in Louisville, Southern Baptists constituted a large percentage of the overflow crowd. See page 7.

Chaplain changes

The U.S. Army has redesigned its chaplain's crest, removing symbols of Christianity and Judaism, but Christian chaplains still will wear the cross on their lapels. See page 13.



RINGING A BELL More than 300 people representing 31 churches rang en masse at the 1994 Kentucky Baptist handbell festival at Louisville's Hurstbourne Conference Center March 4-5. Church handbell choirs from as far away as Paducah formed a record-high attendance during the weekend of worship, adjudicated performances, instructional classes and mass rehearsals and ringing. Guest clinician for the event was Norman Johnson of Birmingham, Ala. June Bailey, handbell consultant for the KBC church music department, said two festivals are planned for March 1994, in Madisonville and Lexington, to accommodate both large and small churches from a diverse geographical area.

Youth revival sweeps West Kentucky

By Mark Wingfield
News Director

CARLISLE COUNTY—A spontaneous youth revival swept Carlisle and Hickman counties in West Kentucky last month, resulting in at least 30 professions of faith in Jesus Christ and dozens of recommitments.

"Teen Quest '94" was scheduled to run only three days but stretched into seven.

Services rotated between six different Baptist churches, with attendance ranging from 250 to 400 people, mostly teens, said Dan Ratcliff, associate pastor at First Baptist Church of Bardwell.

The youth revival began Friday, Feb. 18, and was to end Sunday, Feb. 20. However, on that Sunday night, the Holy Spirit took over, Ratcliff said.

When one of the preachers opened

the floor for testimonies that night, one girl walked up to the microphone and said, "I want to know how to be saved," Ratcliff said.

"All the sudden things just erupted," he continued. "The Holy Spirit was moving. It started about 7:30 p.m. and exploded all the way until 10:30. The invitation began without an official invitation. It began with teen-agers flocking down the aisle."

Services were extended through the next four nights.

"Youth Quest" had been planned only weeks earlier by a coalition of Baptist pastors and youth ministers.

"In January, ministers from West Kentucky Baptist churches met, and we didn't really know why we were meeting except we wanted to do something for teen-agers," Ratcliff said.

Bill Lambert, a member of Beulah Baptist Church in Hickman County,

was influential in planning the youth revival. His son, Kevin, was killed in an automobile accident in December.

As a result of Kevin Lambert's Christian life and death, at least three other teens became Christians. That impetus led up to the planning of "Teen Quest."

"We wanted to organize in such a way to be boldly evangelistic but to involve as many teen-agers as possible in each service," Ratcliff said.

Area teens were involved in singing, giving testimonies and witnessing to their friends during the week. At least two area ministers preached most nights of the revival services.

The key to the sweeping revival was prayer, Ratcliff said.

"We have not stopped praying. That's what happened, the power of consistent unity in prayer," he explained. "We were all praying and we all were burdened in different ways."

State Senate passes parental-consent bill on abortion

FRANKFORT—The chances that Kentucky once again will have a parental-consent law governing abortions for minors increased significantly last week when the state Senate passed such a measure.

The parental-consent bill now goes to the House, where observers say it is likely to pass.

The House passed a similar bill in the last session, but the Senate never heard it because the Senate's Democratic leadership kept it bottled up in committee.

This year, Senate Bill 136 passed on a 32-3 vote, after being hustled out of the Judiciary Committee in an impromptu meeting on the Senate floor

three days earlier.

The bill would require girls under 18 to obtain the permission of a parent or judge before getting an abortion.

A parental-consent bill previously adopted in Kentucky was ruled unconstitutional by an appeals court in 1989.

That law required that minors seeking abortions get permission from both parents and that the permission be notarized.

This year's bill removes the objections of the appeals court and closely mirrors consent bills passed by other states and upheld by the U.S. Supreme Court.

The three senators voting against the bill were Mike Moloney of Lexington, Gerald Neal of Louisville and Kim Nelson of Madisonville.

Susan Johns of Louisville abstained on the vote, objecting that she was not allowed to offer an amendment that would have broadened the scope of those able to grant approval for minors' abortions to include ministers and psychologists.

Kelsey Friend, the Pikeville Democrat and Judiciary Committee chairman who finally allowed the bill to pass out of committee, did not vote. Friend was the person responsible for keeping this bill and two other abortion bills stuck in his committee in the

Seminary trustees fire Dilday

FORT WORTH, Texas (ABP)—Trustees of Southwestern Baptist Theological Seminary fired Russell Dilday as president March 9 without citing a reason, then immediately changed the locks on his office to keep him out.

Just the night before, trustee leaders had given Dilday a positive performance review and had said rumors that he was to be fired were not true, Dilday told reporters.

The abrupt firing evoked bitter reactions from students, faculty and seminary alumni.

Church history professor Leon McBeth said he and colleagues were "devastated" and "feel it's a very damaging thing to happen to Southwestern."

"Of all the tragic circumstances affecting Southern Baptists in the last decade, I think this is by far the worst," McBeth said. "On the Richter Scale, this earthquake is a big one. I think it is a killer."

Trustees fired Dilday in a 75-minute closed-door session, on a vote reported as either 27-8 or 26-7. The firing was effective immediately.

Ralph Pulley, newly elected trustee chairman and a longtime Dilday foe, brought the motion to dismiss Dilday. He later reported the action to a gathering of more than 1,000 students, who booed and jeered in response.

Pulley read students a letter from trustees which offered no explanation for the action. "Why?! Why?!" students yelled. He asked students to make suggestions for Dilday's successor, to which they chanted, "Dilday! Dilday! Dilday!"

Later Pulley told reporters: "We just felt like the institution needed new leadership to move into the 21st century."

Pulley declined to answer further questions, but trustees issued an unsigned news release March 11 citing "irreconcilable differences" between Dilday and trustees.

The firing "represents some years of frustration and gridlock with the existing administrator," added trustee □ See *Southwestern Seminary* ..., page 9

BAPTISTS

Annuity Board could offer 'sin-free' fund, Powell says

DALLAS (ABP)—Consideration has been given to establishing a "sin free" fund at the Southern Baptist Annuity Board, in which people could invest their retirement funds with the understanding they would earn considerably lower interest than other funds, Annuity Board President Paul Powell told trustees recently.

Some critics believe the Annuity Board's current policies do not go far enough to safeguard that none of the funds managed by the agency are invested in corporations which promote abortion.

That concern was voiced clearly in discussions at a February meeting of the SBC Executive Committee, Powell told Annuity Board trustees meeting in Dallas Feb. 28-March 1.

Both Powell and trustee Chairman William Willis spent much of their reporting time with trustees explain-

ing several concerns Executive Board members have about the Annuity Board.

Powell said those concerns included the board's position on abortion and how that affects its investment policy, about whether some of the services being offered by the agency violate its official program statement, and why the Annuity Board manages the retirement program for the Cooperative Baptist Fellowship.

The Annuity Board invests retirement funds in 750 to 1,000 companies, many with complex holdings. As a result, Powell said, it is almost impossible to determine if some are contributing to Planned Parenthood or other causes some might deem as supporting abortion.

The Annuity Board has a stated policy against investing funds in companies that are publicly perceived as

providing services or support for abortion, Powell noted. But, he added, the board "walks a fine line of Christian concern and fiduciary responsibility" to manage retirement funds in the best interest of its participants.

In other news, the Annuity Board is proposing changes to its basic retirement program for churches that officials say will make the plan easier to administer and understand.

"We are trying to make the Church Annuity Plan more understandable so the people can feel better about it and about us," said Gordon Hobgood, executive vice president and chief operating officer, told Annuity Board trustees meet. The proposed changes would bring the Church Annuity Plan into conformity with standard provisions of other plans, simplify and clarify it and conform to administrative

practice.

To encourage state conventions to allow the changes, the Annuity Board is offering to fund the states' entire protection section—which pays for supplemental disability protection and survivor benefits—for five years, at a cost of \$35 million.

Permit participants to borrow from their retirement accounts.

Allow participants in the old Plan A program to receive a reduced retirement benefit at age 55, regardless of whether they have terminated service with all churches and associations.

Allow state conventions to determine requirements for coverage of non-ministerial employees.

Provide for withdrawal of funds from the plan regardless of a participant's age.

Permit participants to borrow from their retirement accounts.

BAPTIST BITS

■ **Yemen hospital cleared.** A court in Yemen has cleared Southern Baptists' hospital in Jibla of charges that workers committed crimes against Islam. Southern Baptist representative Bill Koehn, hospital administrator, has received a copy of the newest verdict. The faction that brought the charges has 40 days to appeal.

Last August, after a highly publicized hearing by a judge running for the legislature, Koehn was ordered to close the hospital and leave the country. But the orders were never enforced. The hospital remained open while lawyers filed an appeal.

The case stems from accusations 15 months ago that two men tore up the Koran and threw it in a toilet because a doctor directed them to do so.

■ **Orthodox priest awarded.** Father Gleb Yakunin, an evangelical Russian Orthodox priest who was once imprisoned and exiled for his stand on religious liberty, has received the John Leland Religious Liberty Award from the Southern Baptist Christian Life Commission. Yakunin is noted for his stand for religious liberty for all Russian religious believers.

■ **Couple gives \$2.7 million.** The estate of the late Roy Cotulla of Cotulla, Texas, has established a \$2.7 million fund at the Southern Baptist Foreign Mission Board for ministries in China.

Cotulla, who died in July 1992 at age 86, asked the board in his will to use the money for work in China. The board has created a fund with proceeds from a liquidated stock portfolio that had grown from \$5,000 to more than \$3 million in the last 40 years.

The fund, named after Cotulla and his late wife, Lucille, should surpass \$3 million in the coming months, when a final settlement of the estate releases additional money, explained Carl Johnson, FMB vice president for finance.

■ **Pastors ask for time.** An informal survey of Baptist pastors in North Dakota and South Dakota finds pastors most common desire is additional time with their families.

The survey, conducted by Tammy Kraft of Burlington (N.D.) Baptist Church, also revealed pastors want their congregations to realize pastors are only human and that ministerial families need to be included in social activities

apart from church events.

■ **Partnership links blacks and whites.** South Carolina Baptists have completed the first year of a far-reaching partnership linking the state's black and white Baptists in volunteer missions. The three-year partnership is believed to mark the first time volunteers from a predominantly white Baptist state convention and a predominantly black Baptist convention have worked together in volunteer missions overseas through the Southern Baptist Foreign Mission Board. During the first year, the Carolinians completed 40 mission projects in Kenya.

■ **Chapman's mother dies.** Barbara Curtis Chapman, 82, died March 5 of respiratory failure at Manhattan Center in Jackson, Miss. She was the mother of Morris Chapman, president of the Southern Baptist Convention's Executive Committee. The funeral was March 7 in Jackson.

■ **ACTS marks 10 years.** The American Christian Television System operated by the Southern Baptist Radio & Television Commission, turns 10 years old this year. The cable television programming now reaches 20 million homes nationwide, including homes in every major U.S. city.

■ **Boyles resigns Okla. church.** Bobby Boyles, slated to preach the convention sermon at this summer's Southern Baptist Convention, has resigned as pastor of First Baptist Church of Moore, Okla., and started a new church in the same area. About 460 supporters attended a Feb. 20 meeting where Boyles announced plans for the new church. Earlier that day, he had given his resignation and walked out of morning worship at First Baptist.

More than 100 First Baptist members upset with the pastor reportedly had left the church in the weeks leading up to Boyles' resignation. The 37-year-old pastor resigned after both the personnel committee and deacons suggested he do so, citing concerns about several financial dealings and his leadership style. The pastor has denied any wrongdoing.

Boyles, who frequently preaches across the nation at gatherings of conservative Baptists, said he still plans to preach the SBC sermon this summer, despite the controversy.

Lottie gifts projected to be up

RICHMOND, Va. (BP)—Early forecasts show Southern Baptists gave 1.89 percent more to the Lottie Moon Christmas Offering for foreign missions in 1993 than they did the year before.

Projections released March 10 indicate Southern Baptists will have given \$82.5 million to the annual offering when the 1993 books close May 31. That's \$1.5 million more than they gave in 1992 and the most given ever.

The Foreign Mission Board's March projections normally differ no more than 1 percent from the offering's final figure.

The projected total would be 97 percent of the \$85 million goal set for the 1993 offering.

The forecast shows Southern Baptists—despite their diversity—are staying fixed on a unified missions effort, said FMB President Jerry Rankin. "I am elated ... and gratified for their support and generosity."

The FMB, which last year re-

ceived less income from Lottie Moon for the second time in three years and was forced to make some budget cuts, needs this increase to keep growing worldwide, Rankin said.

Buoyed by the projection, and by recently announced individual gifts of \$3 million for work in China and \$1 million for Europe, Rankin affirmed God as the supplier for the mission program.

"God is faithful to provide resources as we continue to expand and reach a lost world," Rankin said. "The fact that this will be the largest offering in history gives us encouragement as we plan for the future."

The projected total would exceed the 1991 offering, the largest to date, by about \$1.2 million. It also would provide about \$1.5 million for the FMB's planned \$8 million capital outlay overseas for things such as new construction, equipment and vehicles.

Still, it falls short of the \$83 million the board expected when it created the 1994 budget last October.



Bill Rogers to assist with KBC annuity work

The Kentucky Baptist Executive Board has expanded its ministry to retired ministers through the addition of a worker in its annuity department.

The Executive Board has hired Bill Rogers, retired director of the board's minister/church support division, as a part-time annuity department consultant.

"His focus will be on ministry to Kentucky Baptists' 1,050-plus retirees," said Don Spencer, director of the annuity department. "Special emphasis will be given to assisting associations in providing more pastoral care to its retired ministers."

Although many Kentucky Baptists attempt to reach out to retired ministers, they sometimes get overlooked, Spencer said.

"Several associations have fellowship times for their retired ministers. Others make a special effort to include retirees in their pastors' conferences or executive board meetings," he explained. But "when retirees become incapacitated, they too often are forgotten."

Rogers will work to prevent that from happening, particularly by training churches and associations in pastoral care for retirees, Spencer said.

"Bill Rogers' work with the annuity department should result in more pastoral care being provided for these retirees and for the surviving spouses of so many ministers."

For more information about the annuity programs offered by the KBC and the Southern Baptist Annuity Board, or to contact Rogers about ministry to retirees, contact the annuity department by calling (502) 245-4101 or writing to Box 43433, Louisville, Ky. 40243.

Kentucky friends of BJC start endowment

By Marv Knox
Editor

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 last week, 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 Baptist Joint Committee focuses on preserving the religious freedoms guaranteed by the First Amendment. Its recent history with the Southern Baptist Convention has been spotted by controversy.

Conservatives complained about the Baptist Joint Committee throughout most of the 1980s. They faulted the committee, which represented nine Baptist denominations in Washington, for failure to support a school prayer amendment and for refusing to fight abortion.

The committee's supporters countered that it upheld the SBC's historic principle of church-state separation, which would be violated by state-mandated school prayers. They also noted abortion and other ethical issues were not the committee's assignment, and it could address only religious liberty issues.

The SBC eventually defunded the Baptist Joint Committee and then severed all ties with the organization. In the wake of those actions, the Kentucky Baptist Convention voted in 1991 to "find a way" to support the committee through its own budget.

In 1992, the KBC Executive Board agreed to set aside a special fund, created with \$200,000 of unspent money from the KBC budget over two years, which would provide the Baptist Joint Committee with about \$17,000 annually.

Controversy immediately ensued. The day after the plan was approved, conservatives narrowly failed to get the KBC to rescind its 1991 action,

which authorized Kentucky's Baptist Joint Committee fund. A year later—at the 1993 KBC annual meeting in Elizabethtown—they prevailed, and the Kentucky convention also defunded the committee.

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.

"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.

Steering committee members are Brooks; Betty Cook, a layperson and member of Crescent Hill Baptist Church in Louisville; Bill Crosby, pastor of Erlanger Baptist Church in Erlanger; Bob DeFoor, pastor of Harrodsburg Baptist Church in Harrodsburg; and Frank Hatfield, a layperson and member of First Baptist Church of Shepherdsville.

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

"Charter documents ... have been structured to satisfy two primary concerns," the letter said. "First, the endowment is an 'irrevocable trust,' so gifts by individuals are tax-deductible. Second, adequate provisions have been made to safeguard the en-

dowment from persons who are not sympathetic to the aims, goals and work" of the Baptist Joint Committee.

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

"There was a close vote to defund the Baptist Joint Committee at Elizabethtown," Crosby 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."

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 already have committed \$90,000 toward the endowment's \$200,000 goal.

One of those churches is First Baptist Church of Ashland, where Pastor Bill Messer has made a verbal commitment to lead the church to contribute \$10,000 during the next two years. Messer was the person who made the original motion to find a way for the KBC to provide funds directly to the Baptist Joint Committee. And last year, he spoke in favor of rescinding that action, in the interest of peace in the convention.

The fund-raising letter noted some churches are making initial contributions to the endowment by reallocating portions of their gifts that normally would be designated toward the operating budget of the KBC. It also said Dunn encouraged churches that have the Baptist Joint Committee in their budgets to give those amounts to the endowment.

And the letter said contributions can be sent directly to the Kentucky Baptist Foundation, designated "BJC-PA Endowment."

BLUEGRASS BURGEOO

■ **Ricky Skaggs**, country music recording artist, will sing and speak during the Lay Bible Conference at Southern Baptist Theological Seminary May 12-14. Skaggs was raised in a Christian home in eastern Kentucky. Other speakers include Truett Cathy, founder of Chick-fil-A Inc., and Joe Rodgers, former ambassador to France. For registration information, call (502) 897-4142.

■ **Clear Creek Baptist Bible College** has announced plans to participate in the Kentucky Baptist Convention's partnership with Russian Baptists.

■ **Campbellsville College** has announced a record spring semester enrollment of 1,035 students, a 10 percent increase over last spring. Fall enrollment also set a new record, with 1,163 students.

■ **A \$1.5 million gift** to Southern Baptist Theological Seminary will benefit the Louisville campus and the seminary's Northeastern Baptist School of Ministry. The gift from Charlotte Hoover of Annandale, Va., will provide \$900,000 for the Northeastern School, as well as \$277,000 toward a chair of pastoral care at Southern and \$290,000 toward construction of the next phase of the seminary's Campus Center.

■ **Cumberland College** will be featured during two segments of "Kentucky Life with Bill Crawford," to be aired March 19 at 2 p.m. and April 23 at 2 p.m., both on WLEX-TV in Lexington.

Foundation: Beware of gifts

Some gifts of real estate may be more of a liability to churches than an asset, according to the Kentucky Baptist Foundation.

The Foundation recently approved documents outlining its policies about accepting gifts of real estate. And Foundation officials believe all churches should take a long look before accepting gifts of real estate, as well.

"The costs of complying with solid or hazardous waste regulations and the costs of cleaning contaminated property can potentially exceed the value of the donated property," the Foundation document explains.

As a result of these concerns, the Foundation will accept no gifts of real estate until a title search is done and a review of the property has been completed by an environmental committee.

Under current law, any owner of contaminated property can be held li-

able for cleanup costs, whether the current owner is responsible for the contamination or not.

The expense of such a cleanup could place a tremendous burden on a church and cripple future ministry, said Richard Carnes, Kentucky Baptist Foundation executive director. For this reason, he urges all churches to make a thorough investigation before accepting real estate gifts.

Copies of the Foundation's policies about real estate gifts were sent to all Kentucky Baptist Convention agencies and institutions. The Foundation also has prepared a series of environmental checklists and questionnaires to be used in evaluating all types of property for potential environmental liabilities.

Churches may obtain any of these documents by calling the Foundation at (502) 245-4101 or writing the Foundation at Box 43433, Louisville, Ky. 40243.



HABITAT PARTNERS Alan McLaughlin (right), a representative of Baptist Healthcare System, reviews plans for a Habitat for Humanity project in Shelbyville with Howard Griffith, senior pastor of First Christian Church of Shelbyville; Shelbyville Mayor Neil Hackworth; and Jim Smith, president of Habitat for Humanity. Baptist Healthcare System will work with the Shelby County Ministerial Alliance and the city of Shelbyville to build a one-story home for a needy family April 16-17. The city is donating the land; Baptist Healthcare System is paying for materials; and the Ministerial Alliance will provide volunteers from 20 churches. Ray Farrow, pastor of Waddy Baptist Church, is chairman of the task force that will coordinate the volunteer effort.

WESTERN RECORDER

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*Earnestly contend for the
faith which was once for
all delivered to the
saints.—Jude 3*

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Christ calls for a spirit of sacrifice

Sometimes, those of us with a Southern background are too polite, too nice to call fellow Christians to make sacrifices for our Lord. He himself showed no such timidity! This inclination of ours can even prove to be a liability to the Lord's work.

Gandhi described seven deadly things that can destroy a people. One of them was "religion without sacrifice." Any religious movement lacking self-sacrifice is facing imminent danger.

Without a spirit of sacrifice, one may be active in a church but inactive in its gospel. One may be a faithful attender of religious services, a par-

ticipant in the functions of a church, and even take a leadership role in its organization. But if a sacrificial spirit is missing, the truth is that individual is undermining his or her church.

Without sacrifice, there are no deeds of compassion for others, no going the second mile, no selfless sharing so others can come to know the truth. With no desire to give for others' sakes, the highest good becomes "what do I gain from this?" Others are driven away or neglected, since they may interfere with getting what I want.

We must search our hearts to see if

we are living out sacrificial service. Christ still calls us today to take up the servant's towel, to take up our own crosses and follow him. Some questions worthy of thoughtful reflection are:

■ Are there certain things I do only begrudgingly for Christ, his church or others?

■ Have I been refusing God's call to perform a ministry of sacrificial love or to do some kindness for someone else?

■ Have I become too self-centered in my lifestyle? Is it truly marked by sacrifice for others to God's glory?

Let's each ask God to grant us a humble, loving, sacrificial heart—and actions to match it.

*Rick Lucas, director of missions
Sulphur Fork Baptist Association
Westport*

MINISTERIALLY SPEAKING

Finances healthy

Kentucky Baptists' agencies, institutions, auxiliary, commission and state mission board are financially healthy and worthy of continued and increased support.

This was the opinion of the Kentucky Baptist Convention's audit workgroup, which met Jan. 31. The workgroup expressed commendation and appreciation to the boards and administrations of all KBC entities for the positive ways in which they were providing sound leadership.

An audit workgroup from the KBC Executive Board meets annually to review the audited financial statements of all KBC entities. These financial statements reflect their financial conditions and the results of their operations. This annual process is another way the KBC and its affiliated entities provide accountability for the millions of dollars given each year to workgroup causes.

The workgroup reviewed audits for Campbellsville College, Georgetown College, Cumberland College, Clear Creek Baptist Bible College, Oneida Baptist Institute, Kentucky Baptist Homes for Children, Baptist

Healthcare System, the Western Recorder, Kentucky Baptist Foundation and the KBC mission program funds. Each audit was reviewed according to adopted procedure.

Members of the audit workgroup present were Joe Bagwell, Eddie Brown, Jerry Dooley, James Hales, Jackie Perkins, Everett Priddy, Roy Ricketts, Harlan Williams and Thomas Williams.

*Jerry Dooley, chairman
KBC audit workgroup
Louisville*

BAPTIST FORUM

3 C's

It was with a great deal of sensitivity that you addressed the issue of clergy sexual misconduct (WR, Jan. 4). This is an issue that cannot be ignored, because of the damage to the congregation and to individuals.

The "three C's" to which ministers need to attend are community, collaboration and consultation. Without these three elements, the clergy person is much more vulnerable to inappropriate acting-out.

Unfortunately, in the business of church life, many ministers do not attend to these needs. The connectivity

of community in which one is not the person responsible for the caring is crucial, as is the opportunity to "bounce ideas" in collaboration, and the accountability of consultation.

One may wonder where these elements are available. While I know that in Jefferson County the Kilgore Samaritan Counseling Center provides a ministry support group. It is a group where I have discovered community, collaboration and consultation for well over a year.

Those who recognize a need in their lives for these elements may want to avail themselves of the opportunity.

*Lee H. Baucom
Louisville*

Commendable job

Thank you for your coverage of home schooling as a viable option for educating children (WR, Feb. 1). You did a commendable job in researching the facts and interviewing home-schooling parents.

As a home-schooling parent of five years, I was encouraged to read such well-written articles.

*Lilybeth Parrent
Bowling Green*

Awesome repercussions

What happened last week at Southwestern Seminary did not affect me personally. For I am neither a graduate of that institution nor was I present. Russell Dilday was a personal friend. But he was a friend who, with his wife, Betty, provided Alice and me pleasant companionship from time to time.

I had only moments before heard of his firing when I took a call from a respected layman in our state, asking for the names of the Kentucky trustees for that institution. He has a child at Southwestern and from her had just heard what had happened on Wednesday morning, March 9.

Calls and conversations since have become intense and frequent. Southwestern Seminary graduates represent the second-largest number of church ministers in our state, second only to Southern. Southwestern is well-repre-

sented on our staff.

The chairman of the trustees, attorney Ralph Pulley, is a multi-term member of the board of trustees at Southwestern and was, according to all reports, the prime mover in the firing.

Since no public charges have been made as to why Dilday was fired, and the trustees have refused to be specific, the trustees have left themselves open to a Southern Baptist "public" outrage which cannot but negatively impact their role and the role of trustees elected as "stewards" of other Southern Baptist institutions.

The trustees of Southwestern Seminary have, perhaps unwittingly, set a torch to the fabric of trust surrounding the largest seminary in the world.

The furor already rising in Texas over this event will further sweep many other Southern Baptists into an

ON MISSION TOGETHER



William W. Marshall



FAMILY FORUM: MARRIAGE

Pianos & partners

By Diana Garland

We have this peculiar notion that sex is an individual skill, like playing the piano. Similarly, we hear individuals described in movies or television as being "good in bed." Nothing could be further from the truth of God's creation. One can no more be an individually skilled sex partner than one can be a lover without a beloved. Sexual skill belongs to a relationship.

Movies depict sexual encounters erotically, as though they are the height of pleasure, though risky and "sinful." But the sin is the treatment of people like objects—instruments on which others can demonstrate their skill, rather than as an other whom one cherishes and covenants with for life-long intimacy. Married couples often are sex partners for 20 or 30 years before they totally experience the intense intimacy and eroticism that comes with the abandonment of pretense in the safety of the trusted partner's presence.

Think of sexual eroticism as a skill that couples develop together, over a lifetime. Here are ideas for developing sexual intimacy:

■ Recognize vulnerability and greet it in one another with maximum tenderness and honor.

■ Laugh at yourself as often as you can, but never at the partner.

■ Be lovingly honest about what you want and do not want.

■ Give yourself permission to try new experiences. If it is disappointing, there will be another time.

■ Stretch to meet your partner's desires; your marriage will grow.

■ Emotional intimacy sometimes comes with a simple look across the room; other times it is a talk long into the night. Recognize that sexual intimacy likewise can be expressed in brief moments of need meeting in the midst of hectic schedules and the fading demands of the day. It can be expressed in a long romantic evening of music and candlelight. One is not more important than the other.

Above all, remember that sex is an ever-deepening sign of God's intimate love for us, not a piano recital.

Diana Garland is dean of the Carver School of Church Social Work and director of the Gheens Center for Christian Family Ministry at Southern Baptist Seminary.

■ Send your questions about children, teens, marriage, singles or aging to "Family Forum," Western Recorder, Box 43969, Louisville, Ky. 40253.

EDITORIALS

They lied to Dilday; have they been lying to you?

Prayers for peace in the Southern Baptist Convention suffered a severe blow at the hands of Southwestern Baptist Theological Seminary trustees last week.

They fired President Russell Dilday, a respected conservative scholar, minister and administrator who led the Fort Worth, Texas, school since 1978. The firing came less than a day after they gave him high marks on his annual performance review and assured him they knew nothing about a rumored plan to kick him out. It came moments before they changed the locks on his office door to keep him out.

Dilday became the first president of any of the SBC's six seminaries to be fired during the so-called theological battle that has engulfed the convention for 15 years. Ironically, Dilday's ouster apparently had nothing to do with theology—the motor that has driven the convention's victorious conservative party's cause.

Truth is, we don't know what charges trustees believed warranted Dilday's surprise termination. They operated behind closed doors. Afterward, trustee Chairman Ralph Pulley, who made the motion to fire Dilday, refused to talk about it. Later, Dilday reported that he had asked why he was being forced to retire or get fired and that Pulley told him: "We don't need a reason; we can do it. We have the votes, and we will."

For a decade and a half, the conservative political party has told Southern Baptists it needed their votes to root out liberalism in the seminaries and other agencies so it could set the convention on a more conservative course. But liberalism never was Dilday's problem, nor Southwestern's. Dilday never has been accused of theological error or deviation. And even the SBC Peace Committee, which studied the orthodoxy of all six seminaries, found not a whiff of heresy at Southwestern.

Sometimes administrators get fired for incompetence, but such charges couldn't stick against Dilday. The 4,000-student seminary is the

world's largest. Enrollment has held strong, despite the uncertainty of convention controversy and a shrinking base of students as the "baby bust" generation has reached adulthood. The faculty has remained large, conservative and strong. Endowment has skyrocketed to \$74 million. Finances are stable.

Through the years, Dilday has stood as a stalwart bridge and peacemaker within the convention. Yes, he did criticize the conservative party's "crass, secular political methodology," but he never deviated from his own conservatism. He was a leader among denominational agency heads in seeking reconciliation between both groups in the SBC battle, especially attempting to find ways the seminaries could appease conservative critics and continue to provide outstanding ministry preparation.

The conservative political party has said theology has been the reason for taking over the SBC, 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 for his office had been ordered.

The conservative political party has claimed the SBC needed to be taken over, saved from liberals. Thousands of good, earnest, God-fearing, Bible-loving Southern Baptists contributed to the 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?

Marv Knox

When Southwestern Seminary President Russell Dilday asked trustee Chairman Ralph Pulley why he was being fired, Pulley told him: "We don't need a reason; we can do it. We have the votes, and we will."

No matter what the ads say, alcohol poses spiritual danger

An alcohol-related traffic death occurs every 20 minutes. Alcohol causes almost 100,000 deaths per year. About 90 percent of unwanted pregnancies occur as a result of the influence of alcohol.

Up to 36 percent of suicide victims have a history of alcohol abuse or were drinking shortly before their suicide. One snort of cocaine can kill a person. The World Health Organization predicts that in the next three decades the number of women who die of smoking will more than double to over 1 million per year. And we could go on and on.

But that's not the half of it. Alcohol and other drugs are spiritually dangerous!

In Galatians 5:19-26, the Apostle

Paul contrasts the "works of the flesh" with the "fruit of the Spirit." The works of the flesh—sin—express cravings of an unregenerate heart. He describes three classes of activities of the flesh: impurity, "sexual immorality, impurity, debauchery"; paganism, "idolatry, witchcraft"; and intemperance, "hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy, drunkenness, orgies and the like."

Alcohol and other drugs are mentioned twice. First, in verse 20, the word for "witchcraft" is the word from which we get the word "pharmacy." Drug use and the occult also have been friends to each other. Second, in verse 21, drunkenness or in-

toxication is associated with the use of alcohol or other drugs.

Frighteningly, Paul declares that those people whose lives are characterized by these practices "shall not inherit the kingdom of God." A lifestyle of intoxication is evidence that a person is not a child of God! Paul echoes this important warning in 1 Corinthians 6:9-10 and Ephesians 5:5. Alcohol and other drugs are both physically and spiritually deadly.

But the fruit of the Holy Spirit is, among other characteristics, "self-control." Attempting to master our sinful appetites is a mark of a person who is a Christian and who is indwelt by the Holy Spirit. Christians possess the power of the Spirit to resist the use of intoxicating and disease-causing substances.

Likewise, those who belong to Jesus Christ should resist the "media-hype" that alcohol and other drugs need to prosper in our society. We should also:

■ Support federal, state and local legislation aimed at restricting ads for alcohol and cigarettes.

■ Support school groups that emphasize and reinforce abstinence.

■ Call on legislators, athletes and others not to accept money from death-producing substances.

On Alcohol and Drug Abuse Prevention Sunday, March 20, and every other day of the year, walk in the Spirit and do not manifest the works of the flesh.

Ben Mitchell, associate director
SBC Christian Life Commission
Nashville

In addition to the physical harm they present, alcohol and other drugs are spiritually dangerous.

GUEST EDITORIAL

We've got a great deal in common with Moses and his children

Sometimes I know what Moses must've felt like, what with the Children of Israel following him around the wilderness all those years.

Parenting is a lot like that, at least while the kids are young.

You'd think with an upstairs, downstairs and part of a basement we'd have family members scattered all over the place. You'd be wrong.

We're usually all in the same room or adjoining rooms. If Joanna and I are in the kitchen, the kids are in the kitchen or the den next door. If we head up to the bedrooms, here they come. And if we have to go down to the basement, we soon hear the thump-thump-thumping of their little feet on the stairs.

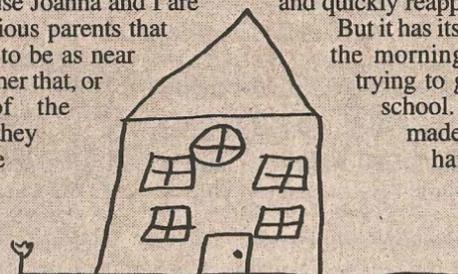
All this family togetherness can be interpreted by two plausible explanations.

Maybe it's because Joanna and I are such radiant, melodious parents that our daughters want to be as near to us as possible. Either that, or they're scared of the Boogeyman, who (they believe) lurks in the basement most of the time and in their bedrooms the rest.

This parent-shadowing behavior has its advantages, though. If the girls dilly-dally at mealtime and can't seem to finish eating,

all we've got to do is go upstairs for a few minutes. They'll gobble down their food and quickly reappear, hot on our trail.

But it has its drawbacks too. Like in the mornings, when everybody's trying to get ready for work and school. Bathrooms just aren't made to be tooth-brushing, hair-coiffing, face-shaving, eye-make-upping, clothes-dressing arenas for a family of four, plus a dog. (And believe me, if all the human beings in the family are in one place, Betsy's going to be in on the action.)



down home

KENTUCKY

Kentucky CP above budget at mid-year

By Marv Knox
Editor

Contributions to Kentucky Baptist Convention causes remained ahead of both budget and last year's pace halfway through the fiscal year.

At the end of February, contributions to the KBC's Cooperative Program budget totalled almost \$8.8 million.

That amount is \$128,020 (1.5 percent) ahead of the pace needed to reach the Kentucky Cooperative Program's \$17.3 million operating goal. It is \$170,648 (2 percent) ahead of last year's six-month receipt total.

The Kentucky Cooperative Program is divided into two parts, with about 63 percent remaining in the state to support KBC causes and 37 percent forwarded to support Southern Baptist Convention causes.

The Kentucky portion of the budget has been bolstered by an increase in contributions designated to stay in Kentucky. Primarily contributed by KBC churches dissatisfied with the national convention, this fund has received \$191,146 during the current fiscal year, an increase of \$23,971 (14.3 percent) over contributions for the same period last year.

When that fund is combined with

Kentucky's portion of the Cooperative Program, receipts total slightly more than \$157,703 (2.8 percent) over last year.

In addition, contributions to all five of the KBC's special offerings—for foreign, home and state missions, as well as the Kentucky Baptist Healthcare System's charity fund—remain ahead of last year's pace.

"The consistency of mission support by Kentucky Baptist churches continues to provide me with encouragement and, sometimes, surprise," said KBC Executive Secretary-Treasurer Bill Marshall. "Frankly, to do as well as we are doing in times like these deserves the attention of all Kentucky Baptists."

The current contribution level marks a positive turn for Kentucky Baptists, Marshall said: "It has been seven years since we were actually ahead of budget after six months. Washington should do so well!"

"This consistency also sends a positive message to all our KBC institutions and agencies. They join me in gratitude to the churches."

The positive six-month report will have an impact beyond the current budget year, reported KBC Business

Manager Barry Allen.

"The six-month report becomes an important number for us in projecting the future," he said, reinforcing the importance of being ahead of budget halfway through the year for the first time in seven years.

"It seems the economic reports continue to reflect Kentucky's economy is doing OK," Allen said.

He cited expansion of the auto industry, particularly Toyota's new plant in Georgetown and Ford's truck-plant expansion in Louisville, as indicators of Kentucky economic growth.

"Those are positives for our economy," he said. "Apparently the churches feel good about the convention and what they are able to do through the convention."

Summary of six-month giving:

- Total Kentucky CP: \$8,796,974
- Sent to SBC: \$3,254,880
- Kept in Kentucky: \$5,542,094
- Designated to KBC: \$191,146
- Total available to KBC: \$5,733,240
- KBC budget: \$3,752,961
- Amount over budget: \$1,980,279



WILLING HANDS Pearl Wingler (left), head resident of Cumberland College Johnson Hall, and Anita Jordan, a student resident assistant, accept quilts donated by Willing Hands Quilters Ruth Pittman, Violet Hampton, Theesa Ritchie, Pearl Conley, Phyllis Gay, Rosa Poynter and Ruth Burke. Also shown is the group's bus driver, Richard Gay.

Paris group donates quilts

WILLIAMSBURG—The Willing Hands Quilters, members of Central Baptist Church in Paris, recently presented more than 20 hand-made quilts to Cumberland College students who reside in the college's residence halls.

After reading about the need for quilts in the Western Recorder last fall, Willing Hands members who gather every Monday night to work on their quilts decided to donate some of their work to Cumberland students.

Members of the group range in age from 65 to 90.

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Conference addresses struggle on women's issues

By Melanie Childers
Staff Writer

LOUISVILLE—Today's church and the Joseph of the New Testament may have had similar experiences with women, a noted Christian feminist speaker said in Louisville March 5.

"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 a conference on women and the church held at Louisville Presbyterian Seminary.

Joseph was plagued by sleeplessness, wondering how he ever would get the world to believe Mary was right, then trying to figure out how he could end the engagement without making a public disgrace of Mary, Oduyoye related. "But 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 two-day conference was sponsored by a consortium of theological schools in the Kentucky region.

The other keynote speaker was

Letty Russell, professor of theology at Yale Divinity School in New Haven, Conn. In addition to the plenary sessions, the conference offered worship and workshops focusing on theological, educational and social justice issues related to women's roles in the church.

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, more than 100 were affiliated with Southern, conference leaders estimated. Several Southern faculty members and graduate students were involved in leadership roles.

"There is definitely a captivity of the human mind to the present patriarchal system," said Oduyoye, who is active with the World Council of Churches.

"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."

Oduyoye defined solidarity as a church's intentionality in acting with women concerning women's issues.

She said that requires working for peace through justice; working for participation—equal partnership in church leadership; and working for greater visibility and respect for women in theological and spiritual circles.

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

Moving toward solidarity with women, she said, requires:

- Breaking the silence.
- Recovering and retelling women's stories of the past and present.
- Seeking global coalitions against the abuse of women.
- Working together—women and men—to enable, empower, share with and heal wounds of women.
- Dropping all language that excludes or belittles women.

Russell, the other keynote speaker, 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."

Modern churches, like Joseph, are asking, "This thing with which women are pregnant—is it of God?"

Mercy Oduyoye, Methodist leader from Ghana

Workshops explore biblical texts, Jesus & women

By Melanie Childers
Staff Writer

LOUISVILLE—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 the search for gender equality in the church.

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

Such texts can be reconciled if Christians 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.

By using different Greek words for the English word "man," 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. These distinctions illustrate that passages dealing with family relationships do not refer to the role of women in the church, Mulholland concluded.

But such family relationships have become the basis for 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.

One of the biggest problems in interpreting texts about women is that Christians claim the household codes are 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.

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

Opposing such standards would have been considered a subversive act by the government in New Testament times, 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 requirements for the dominant partner.

"Familial relationships in Paul's passages have been radically tempered by the call of Christ," echoed Mulholland.

In fact, the text in Ephesians 5 indicates husbands have been called 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, addressed Jesus' behavior toward women.

"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 to the exclusion of his life and ministry, added Molly Marshall, associate professor of Christian theology at Southern Seminary.

She presented several reasons for Christian feminists' desire to emphasize Jesus' life:

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

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

■ Understanding Jesus as a "male Savior who does it all" can lead to 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, where the conference was held, 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"—used as similes or metaphors 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.

"Jesus defied taboos of the day by lifting up women."

Carmel McEnroy, St. Meinrad School of Theology

BAPTISTS

Dilday & trustees had their ups & downs in past

"There is emerging in this denomination ... an incipient Orwellian mentality. It threatens to drag us down from the high ground to the low lands of suspicion, rumor, criticism, innuendoes, guilt by association and the rest of that demonic family of forced uniformity."

From Russell Dilday's 1984 address to the Southern Baptist Convention

FORT WORTH, Texas (ABP)—A sometimes stormy 16-year relationship between President Russell Dilday and trustees of Southwestern Baptist Theological Seminary has recently, by all accounts, been relatively quiet.

The March 9 firing of Dilday by trustees at the Fort Worth, Texas, school caught most observers by surprise. Recent trustee meetings, however, offered some indications that a truce achieved in 1990 between the president and his critics was starting to crack.

In their 1993 spring meeting, trustees praised Dilday for 15 years of "able leadership and administration," but also, in their annual performance review, challenged him to lead the seminary to be on "the cutting edge" of change in the SBC.

Trustee Chairman Damon Shook said while faculty hired recently at Southwestern were conservative theologically, the school should follow the lead of its sister institution, Southern Baptist Theological Seminary in Louisville, in employing teachers who are conservative both theologically and politically.

For his part, last fall, Dilday urged trustees to moderate their response to an SBC motion urging seminaries not to be represented at meetings of the Cooperative Baptist Fellowship. And at the March 1994 meeting at which he was later dismissed, he announced to trustees that Keith Parks would deliver the address at the seminary's spring commencement.

Some trustees expressed shock that Dilday would honor the invitation to Parks, who at the time he was invited was president of the Southern Baptist Foreign Mission Board but since retired to lead missions efforts of the rival Fellowship. The board overruled him by a voice vote with no apparent opposition.

Dilday's latest troubles were reminiscent of 1989-90, when he spent much of his time on the defense against charges by trustees of too much involvement on the wrong side of SBC politics.

In 1989, trustee officers held a private meeting to discuss with Dilday alleged political activities. Dilday had spoken to a symposium sponsored by Baptist Convention, the Southern Baptist Seminary, a moderate group.

After the private meeting, the then-trustee chairman, Arkansas physician Ken Lilly, sent an 85-page memo detailing what he called "political activity" by Dilday and asking for an executive session to discuss his concerns with the full board.

In response, an Atlanta attorney threatened to sue trustees if they fired Dilday.

At their October meeting, trustees and the president emerged from a five-hour executive session with a joint statement agreeing to "cease and desist from making any statements, or writings, or engaging in any activities that could be reasonably be interpreted as being intentionally political in nature ..."



FIRED PRESIDENT Russell Dilday, shown here in an earlier photo on campus, was fired as president of Southwestern Baptist Theological Seminary last week.

The respite was brief, however. In March 1990, trustees received a letter from a member of the SBC Executive Committee, describing a discussion overheard between Dilday and then-SBC President Jerry Vines. Dilday was said to have told Vines the "conservative" movement had done more damage to the SBC than had been done in the heyday of fundamentalist J. Frank Norris and to have alleged that trustees elected during the previous 10 years were incompetent.

Dilday said the report of his remarks were "not altogether accurate" and were similar to comments made by conservative leaders. Trustees

called it a "satisfactory response."

The dispute re-emerged at the 1990 SBC annual meeting, when Dilday told a reporter that "crass, secular political methodology used in the takeover of the convention these last 12 years has satanic and evil policies to which I am desperately opposed."

Rumors preceding the board's fall meeting were that Dilday would be fired, censured or embarrassed. However, a calm mood attributed to a retreat-style setting away from the campus and the leadership of the new trustee chairman, Jimmy Draper, prevailed.

Dilday first came into the spotlight of the denominational controversy when he delivered the convention sermon at the 1984 SBC annual meeting in Kansas City.

The message, titled "On Higher Ground," called on Southern Baptists to avoid the political and theological controversy that then had been brewing for five years.

"Incredible as it sounds, there is emerging in this denomination, built on the principle of rugged individualism, an incipient Orwellian mentality," he said. "It threatens to drag us down from the high ground to the low lands of suspicion, rumor, criticism, innuendoes, guilt by association and the rest of that demonic family of forced uniformity."

That comment stirred the ire of conservative forces who, at the time, had not publicly admitted they were operating with an overarching plan to capture control of the denomination.

Rally calls for Dilday's return; some donors to stop giving

FORT WORTH, Texas—A group of 300 Texas pastors, students and seminary faculty members called March 11 for trustees of Southwestern Baptist Theological Seminary to rescind the firing of President Russell Dilday.

At least 50 Texas Baptist pastors were among the group, which gathered at Gambrell Street Baptist Church in Fort Worth, across the street from the seminary campus.

However, Jerold McBride, president of the Baptist General Convention of Texas and a participant in the rally, said he realizes chances of a reversal are "nil."

Other participants in the rally included Leroy Fenton, chairman of the Texas convention's executive board, and prominent Texas convention leaders Phil Lineberger of Tyler and George Gaston of Abilene.

McBride and others predicted people will begin to designate their missions gifts to voice their outrage over the dismissal.

Rumors circulated last week that the Texas convention's executive board would move to escrow funds away from Southwestern. But several convention leaders said they doubted that would happen.

Meanwhile, some of the seminary's major donors reportedly have notified the seminary they will give no more.

Ophelia Humphrey, a longtime

donor from Amarillo, said of Dilday's firing: "Personally, for me, it will end any further financial involvement with the seminary."

Kenneth Cooper, founder of the Cooper Clinic in Dallas and a prominent seminary backer, sent a telegram to the school March 10 resigning from the Southwestern Seminary Council, a select group of top donors. Cooper further said he was resigning as chairman of the seminary's current fund-raising campaign and cancelling his personal pledge to the campaign.

Cooper said he would not support or promote the seminary in any way in the future because of the way trustees acted with Dilday.

Dilday met with a group of three Dallas-area donors March 11, at their request, he said, to discuss their feelings about the firing.

Although Dilday has been encouraging donors not to hurt the faculty and students who remain at Southwestern, his firing will have "some serious impact" on donations, he predicted.

And although the chances are "pretty slim" that the Texas Baptist convention will withhold its funds, national leaders of the Southern Baptist Convention have consistently underestimated the "staunch independence" of Texas Baptists, Dilday said.

Based on reports from the Texas Baptist Standard and Associated Baptist Press

Six new reasons to print your church newsletter with the Western Recorder

The Western Recorder now offers six contemporary "ready-made" designs that we can easily customize for your church newsletter. We'll add your church name and pertinent information to the permanent format, and you just plug in the appropriate articles each week. Each design is complemented by a matching set of standard column headings you can use as needed. Whether you already publish your newsletter on our back page or you are interested in starting, call Mauri Smith at (502) 244-6473 for details about our new design packages.

BAPTISTS

Southwestern Seminary trustees dismiss Dilday

Continued from page 1

T. Bob Davis, a Dallas dentist and concert pianist who has been critical of the formal approach of the seminary's music school. "They (trustees) felt like a breath of fresh air was needed."

But William Hightower of Charleston, S.C., a trustee who voted against firing, called the event "a black day in the life of the school and the life of Southern Baptists."

Hightower said the firing came as a surprise even to some trustees. He attributed the move to "politics in the convention."

Dilday is the first Southern Baptist Convention seminary president to be fired since conservatives gained control of the SBC, in part by charging the seminaries with liberalism.

However, no serious charges of "liberal" teaching at Southwestern ever have been made public in the last 15 years of denominational strife.

Dilday's frequent criticism of the political tactics used by conservatives has brought him into conflict with his trustees for the past decade. Two earlier attempts to force him out failed.

Dilday's firing capped a contentious three-day trustee meeting March 7-9 on the seminary campus in Fort Worth, Texas.

During last week's meeting, trustees blocked all but routine recommendations offered by Dilday, including faculty elections. They rescinded his 1991 invitation to missions leader Keith Parks, then president of the Southern Baptist Foreign Mission Board, to deliver a commencement address this May.

Rumors that trustees would move against Dilday himself circulated for more than a week before the meeting, most suggesting the 63-year-old president would be forced to retire earlier than planned. But, Dilday said, the issue did not surface in a job-performance review Tuesday night, March 8, in which trustees gave him a favorable evaluation.

Dilday said he had asked the trustee executive committee members—including Pulley, Davis and Chairman Damon Shook of Houston—about the rumors that he would be dismissed. They said they knew nothing about such a plan, Dilday reported.

But the next morning, as trustees gathered for their 11 a.m. session, Shook and trustee Secretary Lee Weaver of Fort Worth asked to meet with Dilday privately in the president's office, Dilday said. Waiting for them were Pulley, Davis and Gerald Dacus, a trustee from Walnut, Calif.

Pulley said they wanted to offer him an early retirement plan, Dilday recalled. "I said I had no plans to retire and didn't need to see the plan because I wasn't ready for retirement. I said if they wanted me to announce my retirement plans, I would be glad to do that, but that they were for when I am 67 or 68. ... It was not my intention to retire immediately. God led me here and I had no leadership from the Lord that this was the time to retire."

Dilday said Pulley replied that the alternative then was that he be fired.

"I asked under what charges, what rationale, would they dismiss me," Dilday said. "His response was, 'We

don't need a reason. We can do it. We have the votes and we will, and it will be with no provision for anything if you don't accept the early retirement plan.'"

Dilday said he told them, "You have to do your business as a board. My business is to determine my calling in life, and I am not planning retirement. So let's go. You do what you have to do."

The group then joined the other trustees, who immediately called for an executive session and excused press, faculty and students. Only Dilday remained with the trustees.

When they emerged, Dilday told the 500-plus students gathered outside the meeting room that the seminary no longer had a president.

Several events suggested trustees had laid plans for the dismissal well in advance:

■ Within minutes of the firing, trustees changed the locks on the president's office and denied him access.

■ Letters from trustees to students and faculty were distributed immediately. Two versions had been prepared—one if Dilday accepted forced retirement and the other if he were fired.

■ Trustees voted on printed ballots prepared ahead of time.

■ John Earl Seelig, a longtime seminary vice president fired by Dilday in 1989, was appointed by trustees to take charge of public relations.

Seminary spokespersons were instructed not to talk to the press. Seelig, who was on the seminary campus March 9, said trustees asked him to take the position before the firing.

"They had done their work," Dilday said afterward. "I am very confident they had it all worked out before they came to the meeting."

Trustees came to the brink of firing Dilday in 1989 but backed away. The officers held a closed-door meeting with the president to discuss his alleged political involvement with SBC moderates, after which Chairman Ken Lilly of Fort Smith, Ark., issued an 85-page memo detailing Dilday's alleged political offenses. A five-hour private session between trustees and Dilday followed, which resulted in an agreement that both the president and trustees would avoid denominational politics.

Seelig, then vice president for public affairs, was dismissed for passing information to trustees that was used in the failed attempt to fire Dilday, according to Dilday and former seminary employees. Seelig, however, denied he was fired. "That's false," he said.

Dilday said trustees had promised to make Seelig chief operating officer if Dilday were fired then.

Seelig's departure angered trustees, but they were unable to block it. Instead, they gave Seelig continued use of his seminary-owned home and named a banquet room in the student center for him, "in honor of his disloyalty," Dilday said.

The controversy erupted again a year later, however, after Dilday accused SBC conservatives of "crass, secular political methodology" in their rise to power. Calls for trustees

to fire or censure him at their next meeting were smoothed over by then-Chairman Jimmy Draper.

Dilday appeared to have worked out his conflicts with trustees. However, Pulley—a trustee from 1975 to 1987—was re-elected to the board in 1992, raising fears that the president again might be targeted.

Pulley, former deacon chairman at First Baptist Church of Dallas, has opposed Dilday since the president's election in 1978.

When the recommendation to elect Dilday was brought by a trustee search committee, Pulley presented an alternative candidate—his brother-in-law, Huber Drumwright. At the time, Drumwright was dean of Southwestern's theology school.

Trustees defeated Pulley's motion and elected Dilday president.

Later, Pulley lobbied Dilday to name Drumwright vice president for academic affairs at the seminary, but Dilday chose John Newport instead. Longtime observers close to the seminary said that rejection solidified Pulley's opposition to Dilday.

Drumwright left the seminary soon afterward to become executive director of the Arkansas Baptist Convention. He died in 1981.

During the trustees' March 9 deliberations, one trustee accused Pulley of carrying out a personal vendetta against the president, a charge Pulley later denied.

Other trustees objected to the manner of the firing. Larry Brown of Convent Station, N.J., said he had served on boards of major secular corporations and had never seen such a "mean spirit" as that demonstrated by the seminary trustees.

Afterward many trustees declined to comment on the firing.

However, Kentucky trustee Lynn Cooper of Madisonville said he believes trustees made the right decision. Cooper, president of People's Bank in Madisonville and a member of First Baptist Church there, left the meeting the night before Dilday was fired.

Cooper declined to discuss reasons for the firing, but said charges that trustees treated Dilday badly are unfounded.

"I would take exception to that," he said. "There were some difficulties several years ago that, if the trustees had desired to treat Dr. Dilday in an unprofessional manner, that would have happened. The trustees as a whole have been very supportive of Dr. Dilday."

Cooper also predicted the seminary would hold a steady course through the transition. "I don't think this will have a drastic influence on any one group's decisions," he said.

Cooper has been named to the presidential search committee to recommend Dilday's successor. That committee will be chaired by Miles Seaborn, a Fort Worth pastor.

Trustee leaders plan to name an interim president soon, Cooper said.

Although the original motion to fire Dilday included no severance benefits, trustees amended the recommendation to pay him his base salary—about \$85,000 annually—until he turns 65 in September 1995. He

also will receive a housing allowance, medical and annuity benefits, and a \$3,000-a-month allowance for an off-campus office. He and his wife, Betty, must vacate the seminary-owned president's home by June 7.

The provisions of Dilday's severance package require him to take no other employment for 60 days, not join a competitive venture, and do "only those things that are supportive of the seminary and the Southern Baptist Convention."

Written by Greg Warner and Toby Druin, with additional reporting by Mark Wingfield, Bob Allen and Jim Jones

Reactions to firing

"They took the position that it was their right. And to be perfectly fair, it is true that the board can vote to change presidents at any time. The president serves at the pleasure of the board. I respect their authority to do that. But I think they should have good reasons."

Fired President Russell Dilday

"I would hope this wouldn't explode into more political activity, because there's no Machiavellian plan that's involved in this."

SBC President Ed Young

"This is a tragedy and loss to all Southern Baptists. ... His abrupt firing and the action of locking him out of the office and the treatment he is receiving is unprecedented among Southern Baptists. We've entered a new phase of the so-called resurgence among Southern Baptists, and no one knows when it will end."

Roy Honeycutt, retired president of Southern Baptist Theological Seminary in Louisville

"I look forward to assisting in the effort to find a new president."

Lynn Cooper, Kentucky trustee

"This makes it very clear that the problems we have had in Southern Baptist life are political and not theological. ... This violates everything it means to be a Baptist Christian. ... I hope at some point Baptist people will wake up and say 'We do not want to be controlled by a group of people who are politically motivated.'"

Hardy Clemons, moderator of the Cooperative Baptist Fellowship

"It would be inappropriate for me to comment on the actions of a sister institution."

Former trustee Chairman Jimmy Draper, now president of the Southern Baptist Sunday School Board in Nashville

"All firing of Russell Dilday does is make it clear for people who are slow learners what kind of people are in charge of theological education for Southern Baptists. If they don't get the message, they deserve the kind of leaders that are going to be coming out of our seminaries."

Ken Chafin, former pastor of Walnut Street Baptist Church in Louisville, a Southwestern alumnus, former seminary professor and one-time trustee chairman at Southwestern

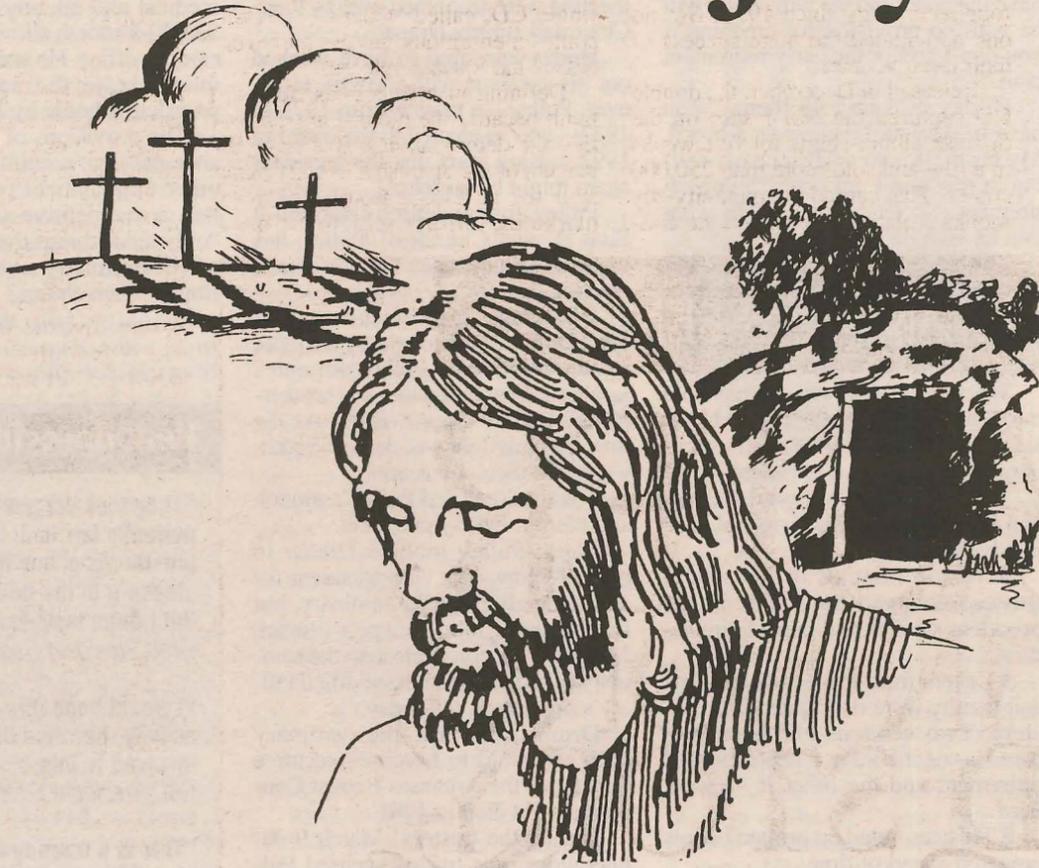
"We take no joy in Southwestern's pain."

Robert Sloan, dean of Baylor University's George W. Truett Theological Seminary in Waco, Texas, where phones have been busy with inquiries from Southwestern students

"The faculty is not going to react or overreact. I think people are going to be very prayerful and intentional. We love Russell, but we feel a sense of calling here too."

Doug Dickens, tenured professor of pastoral care

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MUSIC

Coming soon to a CD player near you: Gregorian Chant

NEW YORK (RNS)—America's hottest music sensation this spring could be a Spanish order of Benedictine monks.

After their astonishing climb to the top of Spain's pop charts this winter, the monks of Santo Domingo De Silos are set to release a repackaged version of their CD in the United States this month with Angel Records.

The monks' forte: Gregorian Chant, of course—the traditional mu-

sic of Roman Catholic liturgy sung in Latin.

The 20-monk choir has released four recordings since 1972. But no one anticipated the huge success of their latest venture.

Released in December, the double CD captured the No. 1 spot on the Spanish album charts for five weeks in a row and sold more than 250,000 copies. That earned the publicity-shy monks a platinum record in the clas-

sical category.

Steve Murphy, president of Angel Records, predicts the repackaged U.S. single CD, called "Chant," will become an enormous success and even outsell the Spanish release.

Defining an audience has been difficult because the monks' appeal defies age demographics. But since 60 percent of the Spanish CD sales came from the 16-25 age group, American marketing efforts will focus on a

young crowd.

A massive national advertising campaign is slated to begin in April, perhaps on cable networks such as VH-1.

Murphy suggests the monks' chanting taps into young people's spiritual need, something he says currently isn't met anywhere else in contemporary music.

"I think that with most people, especially young people, there has always been an interest in and a need for uplifting music—religious in source and ethereal in presentation," he explains. "Happenstance has provided us with this record, and the youth are just waiting for it."

The president of Angel Records suggests the monks' chanting taps into young people's spiritual need, something he says currently isn't met anywhere else in contemporary music.

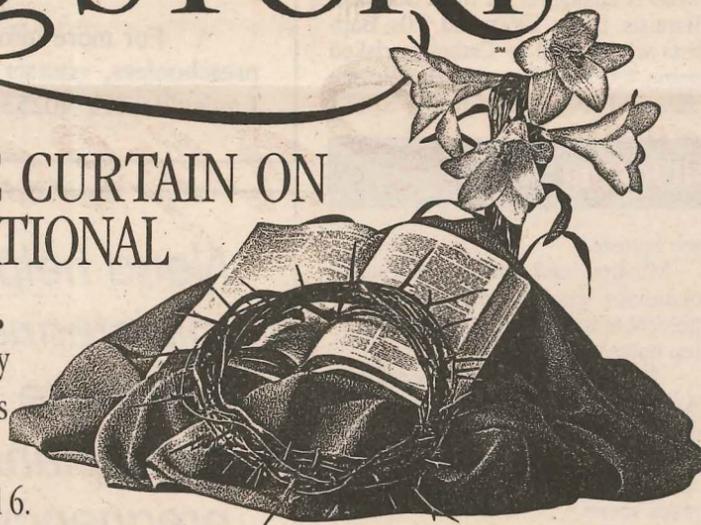
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CLASSIFIED ADS

SEEKING: Part-time music director, also pianist for The Grand Rivers Baptist Church. Contact: J. Webb, 1286 J.H. O'Bryan Ave., Grand Rivers, KY 42045, or call (502) 362-4519.

WANTED: Pastor, Locust Grove Baptist Church. Contact Mike Williams, chairman, Pastor Search Committee, 1510 Middle Creek Rd., Elizabethtown, KY 42701.

SEEKING: Full-time minister of music and education. Send resumé to: Search Committee, Springfield Baptist Church, P.O. Box 286, Springfield, KY 40069. (606) 336-3544.

POSITION: The Southern Baptist Theological Seminary will make a faculty appointment in the School of Church Music for the academic year 1994-95. Nominations and applications are invited by March 15, 1994. The candidate must have strengths in musicology and worship or related church music area. Supervision of doctoral students. Local church experience would be an asset. PhD, DMA or similar degree in church music required. Tenured or tenurable position. All candidates must be members of a Baptist congregation and emphasize conservative-evangelical theology. Send biographical information to: Search Committee Dean, Office of Vice President for Academic Administration, 2825 Lexington Rd., Louisville, KY 40280-0319.

SEEKING: Cloverport Baptist Church, Breckinridge Association, is looking for a minister of youth and music, 25-30 hours per week. Apartment available. Send resumé, 314 W. Main St., Cloverport, KY 40111, or call (502) 788-6650.

SBC TOUR: Orlando, Fla., June 12-16, 1994. Airfare, room and shuttle as low as \$449/person. Extensions available. Ray Hayes (502) 477-2379.

SEEKING: Casas Adobes Baptist Church announces search for a principal/minister for our day school of grades K-8. Our school is 23 years old with 320 children. Call Pat Thompson at (602) 297-7238 or write 2131 W. Ina Rd., Tucson, AZ 85741-2699 for additional information. Starting date will be July 1, 1994.

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Catholic liaison sees warming relations with Baptists

By Terry Mattingly
Scripps Howard News Service

"A major convergence is taking place between us on social issue after social issue—such as abortion, pornography, education and many other things."

Roman Catholic representative Frank Ruff, on relations with Southern Baptists

NASHVILLE (BP)—Frank Ruff took his usual back-street shortcuts as he drove into the heart of the massive complex some call "the Baptist Vatican."

"Good morning, Father Frank," called out security guard Richard Bennett, himself a Catholic, as Ruff entered the Southern Baptist Convention's executive offices. Upstairs, Ruff mingled with members of the SBC elite, many of whom simply called him "Frank."

But the priest's black clerical suit and Roman collar still stand out in a Southern Baptist crowd.

Still, no one does a double-take as Ruff goes about his work as the National Conference of Catholic Bishops' representative in the halls of Southern Baptist power. The big news, these days, is that cooperation between some leaders of America's 59 million Roman Catholics and 15 million Southern Baptists is becoming old news.

"A major convergence is taking place between us on social issue after social issue—such as abortion, pornography, education and many other things," said Ruff, who works in Tennessee but lives across the state line in Franklin. "Obviously, we still have differences. ... But the channels of communication are wide open right now. We're working together in ways

that we have never worked together before."

Ruff demonstrated this newfound openness last November in comments to the Kentucky Baptist Convention annual meeting. In brief greetings to KBC messengers, Ruff apologized for any wrongs Roman Catholics had inflicted on Baptists in years past and called for more cooperation for the cause of Jesus Christ.

Major signs of change in Baptist-Catholic relations nationwide include:

■ The National Federation of Catholic Youth Ministry recently joined the Southern Baptist "True Love Waits" campaign against premarital sex.

■ For decades, Catholics and Baptists clashed over government support for parochial schools. But the current generation of Southern Baptist leaders is becoming more and more critical of public education trends.

■ The results of several dialogues will be aired in pamphlets co-published by Our Sunday Visitor Inc., and the Southern Baptist Home Mission Board.

Formal contacts between Southern Baptist and Catholic leaders began in the 1960s after the Second Vatican Council. Hardly anyone calls these efforts "ecumenism," because that word is anathema for most Southern Baptists. In the 1960s and '70s, Baptists who talked to Catholics risked being labeled "liberals." But in the '80s and '90s, many in the SBC's

right-wing leadership see contacts with Rome as a way to push moral conservatism in public life.

Some Southern Baptists are passing around John Paul II's recent encyclical "The Splendor of Truth" and see the pope as a friend in an age of relativism.

Others still describe the pope as a member of hell's hierarchy.

Ruff has seen the changes firsthand. He moved to Georgia in 1964 to represent the Glenmary Home Mission Society, which works in the rural South. He found seven Catholics in all of White County, Ga., and 30 Southern Baptist churches.

It's important for Southern Bap-

tists and Catholics to discuss ways to use their clout in public debates, Ruff said. But politics will only go so far. At some point, America's two largest religious groups must face critical issues such as biblical authority and the role of the church, he said.

"I don't want to see us try to ride this social-issues horse too much, because that horse could jump out from under us," Ruff said. "Social issues change from year to year.

"My prayer is that Southern Baptists and Catholics will see that we have so much in common when it comes to faith. I see so much unity, even though the words we use often sound so different."

Judeo-Christian roots still strong

PRINCETON, N.J. (RNS)—The United States may be a melting pot of religions, but most of the ingredients are of Judeo-Christian origin, according to pollster George Gallup Jr.

Gallup polls on religious preference taken over the past two years show the great majority of Americans claim to be Christian, mainly Protestants (56 percent) and Roman Catholics (26 percent). One percent each say they are members of an Orthodox church or are Mormons. Another 2 percent say they

are Jewish.

Muslims and Hindus each account for less than one-half of 1 percent of the U.S. population, Gallup notes.

"Muslims and followers of Asian faiths may be more in evidence than ever before. But statistically speaking, they have hardly made a dent in the American religious scene."

Other faith groups account for 4 percent of the population, and 9 percent of American adults say they have no religious preference.



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GRAND PRIZE: \$100 and publication of winning essays in the Western Recorder

**CATEGORIES: A—9th-12th graders
B—College students and other singles above age 18**

DEADLINE: All entries must be postmarked no later than May 1, 1994

THE FINE PRINT: This contest is sponsored by the Western Recorder. Entrants must be members of Kentucky Baptist churches who have signed "True Love Waits" commitment cards to abstain from sex until marriage. Entries will not be returned. Winners will be selected by a panel of judges named by the Western Recorder staff. Essays must be 500 words or less in length. Mail entries to Western Recorder, Box 43969, Louisville, Ky. 40253. Include church name.

Army redesigns chaplain's crest; crosses still on lapels

By Mark Wingfield
News Director

WASHINGTON—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 (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."

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."

In addition to Christian and Jewish chaplains, who have served in the Army for years, the Army in April will place its first Muslim chaplain at Fort Bragg, N.C. And chaplain assistants, who represent a wide variety of faiths, also wear the crest.

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.

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.

Elements remaining on the crest include an unspecified holy book; a shepherd's crook; "1775," representing the year the first chaplains were appointed; "pro deo et patre," which means "for God and country;" a dove; the partial sun and its rays.

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."

The possibility that Dobson's readers might have inferred that Christian Army chaplains would no longer wear crosses is far-fetched, he said. "Citing this article from the Army Times does not necessarily mean we were inferring anything."

"Our folks simply took a look at creating a crest that would accommodate all religions that we have."

Col. Wayne Kuehne,
Army chief of chaplains
office

1994 Spring Gathering and Annual Meeting Kentucky Baptist Fellowship

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Dr. Molly Marshall, Southern Seminary

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1160 Questions? Call 502-863-2329.

Please send current Kentucky Baptist Fellowship News with
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Notice of Position Available

The First Baptist Church of Fort Myers, Florida, is receiving recommendations and applications up to May 15, 1994, for a pastor to lead the church into the twenty-first century.

This 102 year old historic church located in downtown Fort Myers, has a congregation of 700 members, and an annual budget of \$825,000.00. The church supports the Cooperative Baptist Fellowship. Sunday morning services are broadcast live on the local NBC affiliate. A new 33,500 square foot Family Life Center is under construction.

Interested individuals should submit a letter application to:

Pastor Search Committee
First Baptist Church of Fort Myers
Post Office Box 204
Fort Myers, Florida 33902

Applications should include a personal resumé, including at least the following:

1. A personal history.
2. Academic history, including special achievements.
3. Work history, with emphasis on responsibility and compensation received.
4. Professional certifications and affiliations.
5. Experience and affiliations with church related organizations.
6. Civic and community involvements.
7. Date you would be available.

In general, full information is preferred. Detailed responses will assist the Search Committee in evaluating candidates. If out-of-area applicants are accepted for interview by the Committee, appropriate travel allowances will be available.

Questions regarding this position may be directed to:

T. Wainwright Miller, Jr., Chairman
Pastor Search Committee
First Baptist Church of Fort Myers
Telephone: 813/656-0196
Facsimile: 813/656-4621

KENTUCKY KERNELS

One out of 10 American adults report they teach a Sunday school or Christian education class.

Source: Barna Research Group

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD, Va.**—**Abner Donald Anthony**, 90, former director of missions for Daviess-McLean Baptist Association in Owensboro, died Feb. 6 in Bedford, Va. He had been minister of education at First Baptist Church of Frankfort and at churches in Tennessee and Louisiana, and in retirement he was interim pastor of 19 churches. He is survived by two daughters, Ann Anthony Jones of Jefferson City, Tenn., and Betsy Anthony of Charlottesville, Va.; a son, John Mark Anthony of Bedford; a sister; a brother; and three grandchildren.

■ **CAMPBELLSVILLE**—Pleasant Hill Church called **Chris Mueller** as interim minister of youth.

■ **CLINTON**—**B.J. Bennett** resigned as pastor of First Church to become pastor at Clarkston Church in Clarkston, Ga.

■ **COVINGTON**—Oak Ridge Church called **Kevin Smith** as director of youth, education and administration. He will begin his ministry March 20.

■ **FAIRDALE**—First Church surpassed their foreign missions goal, and will send a gift of \$244 to **Brad and Lori Stamey** in Mosaic, Russia, to use in their missionary work.

■ **GEORGETOWN**—**Chris Schimmoeller**, Georgetown College graduate, has been named Rotary Foundation Academic-Year Ambassadorial Scholar. She will study the Hindi language at the University of Banaras in

Utter Pradesh, India. Schimmoeller is one of four Fulbright Scholars chosen from Georgetown College from 1991-'93.

■ **GHENT**—Ghent Church called **Joseph Jeffries** as pastor March 6. He is a native of Salem, Ohio, and a recent graduate of Southern Seminary.

■ **HARRODSBURG**—Benton Church called **Jerel Coffey** as pastor. He previously was pastor at Germantown Church.

■ **JEFFERSON CITY, Tenn.**—**Donald Hustad**, senior professor of music at Southern Baptist Theological Seminary, recently was inducted as a national patron of Carson-Newman's Alpha Gamma chapter of Delta Omicron international music fraternity.

■ **LOUISVILLE**—Jeffersontown Church called **Sanford Hill** of Henryville, Ind., as pastor. He will begin his ministry April 3.

■ **MAYFIELD**—Pryorsburg Church called **William Mason** as pastor.

■ **SANDERS**—**Cass Farrior** resigned as pastor of Sanders Church March 6 to become minister of music and discipleship at Holland Avenue Church in Cayce, S.C.

■ **SOMERSET**—Community Mission ordained **William Sharp** as deacon Jan. 16.

■ **WILLIAMSBURG**—Cumberland College appointed **Mrs. Garnet Chrisman** as college coordinator of

student teachers.

MISSIONARY UPDATE

■ **David and Cathy Brandon**, missionaries to Burundi, are on the field at BP 2640, Bujumbura, Burundi. He was born in Greenville. She considers Glendale her hometown.

■ **Leslie Durham**, Baptist representative to Yemen, has arrived on the field at Box 70080, Ibb, Yemen. She is a native of Owensboro.

■ **Jerry and Carol Robertson**, missionaries to Ivory Coast, are on the field at 01 BP 3722, Abidjan 01, Ivory Coast. He was born in Owensboro.

Fredonia First celebrates centennial

FREDONIA—First Baptist Church of Fredonia is celebrating 100 years of worship, evangelism, missions, growth and fellowship with special events throughout the year.

First Baptist Church was organized Feb. 23, 1894, and the church held its centennial anniversary celebration Feb. 27, 1994, reported Pastor **Jerrell White**.

"A re-enactment of the church organization was presented by 45 members and guests," White said. "Church members and ministers of 1894 were represented by present-day members and area ministers."

The first act of the re-enactment featured "The Way We Were, 1894," with scenes from Howerton's store in Kelsey/Fredonia and Threlkeld's blacksmith shop. The second act de-

picted the organizational service and interviews from members and ministers of the era.

Several other features accentuated the 100th birthday party, White noted. They included an anniversary quilt made by church members, a poster contest, a Heritage Room display and a high-attendance emphasis.

J.T. Spurlin of Hopkinsville was recognized as the oldest-living former pastor. Other ministers who participated in the anniversary celebration were Jerry Thomason, Kinnith Morris, Terry Sills, Charles Driggers, Terry Fortner and Harold Greenfield.

The church will hold a 100th anniversary revival April 10-14. Former pastors Glenn Smith, David Fambrough, Bill Gross, Terry Sills and Kinnith Morris will be the evangelists.

Memories of Barkley Moore solicited

SPRINGFIELD—A collection of reflections upon the life of Barkley Moore, president of Oneida Baptist Institute until his death in January, is being compiled by his former pastor.

Faculty and staff of the school, Oneida alumni and other Kentuckians who appreciated Moore's ministry

are urged to contribute to the collection, said Joel Rackley, former pastor at Oneida Baptist Church.

Comments about Moore should be mailed by March 30. They can be sent to Rackley at Bethlehem Baptist Church, 7138 Perryville Rd., Springfield, Ky. 40069.

It's your school; come and see

One of Barkley Moore's favorite things to do was to give visitors a tour of our campus. Even if they had visited a mere two months earlier, a full tour was in order.

Moore would point out a new building just under construction, a classroom that had been added or a flower bed they had not seen. Even if there were no new facilities, he could at least introduce the guests to some new students.

In October 1992, Moore hired Billie Faye Hoover as our guest relations director. She came to us from Shepherdsville. Her daughter, Sarah, was already a junior here.

Hoover's main responsibility was to greet our visitors and give them the campus tour.

That fall was one of the busiest guest seasons ever. On two different days over 150 visitors arrived on campus for a tour. They came in tour buses, vans and cars. Some folk were here for their second or third visit, but many were here for the first time. Of that group, some had given money to Oneida for years and had never visited us. The number of guests on both days was considerably more than he had expected, but we were thrilled.

If weekday visitors arrive by 11 a.m., they join us for our daily worship. Many guests remember chapel as the high point of their visits. The afternoons consist of viewing a brief video about our school, lunch in the cafeteria, then a campus tour, which concludes at our 137-year-old log cabin Craft House. Tours also may include:

- A glance at our library.
- A peek at our three dormitories.
- A trek up Cemetery Hill.

■ A chance to see teachers and students at work.

■ A visit to historic Anderson Hall, our guest house.

■ A chance to hear our elementary students at Double Creek, our one-room school, "sing the presidents."

■ A stop by our prayer chapel.

■ A tour of our farm and athletic facilities.

Hoover tailors the tours to suit the physical abilities and time constraints of the guests.

The reasons people visit Oneida are as varied as the individuals themselves. Some bring clothing or craft supplies. Some tell of wanting to visit the campus for years but just now having the opportunity. Pastors bring groups from their churches, often as part of their senior adult ministries. Some come to do a few days—or even a week—of volunteer work. There are always jobs for them to do. We provide meals and a place to sleep. We sometimes have student groups such as BSU teams from colleges or universities.

We welcome visitors any time of the year, as each season has its own special beauty in our eastern Kentucky mountains. God is so good!

We are especially excited about our new visitors' center. Still under construction, it will seat 125 people.

If you plan to visit Oneida, call ahead at (606) 847-4111 and let us know your schedule; Hoover will be expecting you. We hope to see you soon!

Written by Billie Faye Hoover with Denise Spencer

A.B. Colvin is administrator of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



A.B. Colvin

God's people can't walk away

Melting snow and heavy rains brought flash flooding to our area in January. After the clean up, I received the following letter from David Moore, owner of Moore Photo.

"Flood waters turned Cumberland Avenue in Middlesboro into 'Lake Cumberland.' Around 4 a.m. the waters started to rise around my store. With the help of several people, we started building a barrier of sandbags to block the water.

"Around 9 or 10 a.m. I noticed a strange man helping us. He introduced himself as 'Chuck Gray, a student at Clear Creek.' We were all working very hard and having trouble remembering names, but we nicknamed him 'Preacher' and this seemed to stick with him. Later in the day Chuck called Clear Creek and asked to borrow your big sump pump. He and I went to Clear Creek to get it and during the trip we had a chance to talk. Chuck had heard that Middlesboro was flooding and came over to take pictures, including some of us trying to sandbag our store. God told him he needed to help us.

"Preacher" worked with us until about nine that night. He pumped water, shoveled water, swept water, vacuumed water, cleaned carpet,

moved counters and much more. He was an inspiration to all of us. He wouldn't give up. He even dropped in Saturday to see if we needed anything. Without him we would have missed a hard worker. Without 'Preacher' we would have missed Clear Creek's big sump pump which really saved us."

When asked what motivated his involvement, Chuck said, "It looked like he was about to lose all he had. I couldn't call myself a man of God and walk away without helping."

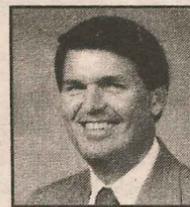
Neither could Chuck walk away and leave his family without Christ.

"Dad ran me off for eight years after I got saved. He was furious with a letter I wrote which included the plan of salvation. The next week he had a massive heart attack and was soon diagnosed with cancer. He had never said to me 'I love you' until one night in the hospital. It was the open door for which I had prayed. That night Mom and Dad trusted Jesus. Dad and I became best friends in those last seven months."

God's people can't walk away when others need help.

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

CLEAR CREEK CHRONICLE



Bill Whittaker

MISSIONS

Baptists fish for souls on Caribbean island



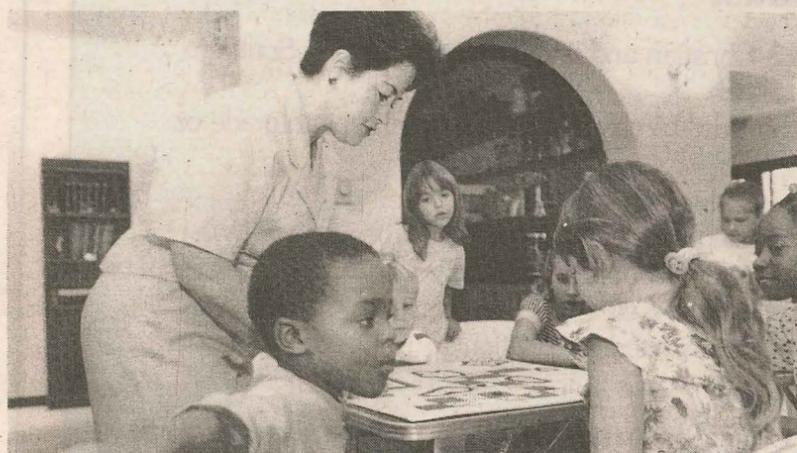
CHRISTIAN COACH Southern Baptist missionary Bob Harper prays before game time with a soccer team he coaches on St. Martin, a 37-square-mile island in the Caribbean. The international players attend an American school. Harper and his wife, Becky, minister to the island's French residents. He grew up playing soccer in Paraguay as the son of missionaries. "I'm trying to use my coaching as an opportunity to touch the kids with the gospel," he said.

MUSIC TO THEIR EARS Southern Baptist missionary James Wang (right) gives tapes of Christian music to Chinese fishermen aboard a tuna boat docked at Philipsburg, on the Netherlands side of St. Martin, a small Caribbean island. Wang, originally from Shanghai, China, and his wife, Sheila, discovered the needs of seamen in 1991 while surveying Chinese communities on the island. For several years, the Wangs have prayed God would call new missionaries to replace them in their work among the Dominican Republic's 10,000 Chinese.

Photo essay by Charles Ledford of the Southern Baptist Foreign Mission Board

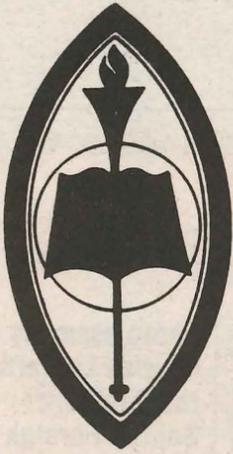


MAKING ROUNDS Aboard an outboard motor boat called "Commission," Southern Baptist missionary Tom Higginbotham makes rounds among sailboats docked in Simpson Bay Lagoon. Several hundred pleasure boats dock there during the peak tourist season for the Caribbean island of St. Martin's. Higginbotham has made friends with boaters through a radio network he started after he and his wife, Patti, moved to the island in 1991. He also welcomes new arrivals with a packet containing tourist information, a New Testament, evangelistic tract and information on the local Baptist church.



FROM EVERY CORNER Children from every continent except Antarctica learn about missions during a Bible club led by Patti Higginbotham (left) and her husband, Tom, both Southern Baptist missionaries on the Caribbean island of St. Martin. Many of these children attend the island's American school, where Mrs. Higginbotham volunteers. Her contacts have opened doors for reaching internationals on the 37-square-mile island. The Higginbothams have started a Baptist church in their home.

MAKING DISCIPLES Southern Baptist missionary Sheila Wang (right) helps Chinese tuna fishermen during a Bible study on the Netherlands side of St. Martin. She and her husband, James, travel to the Caribbean island to share the gospel with seamen who dock there twice a year.



1993-94 KENTUCKY ACTEENS ADVISORY PANEL

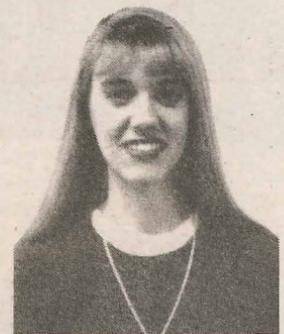


Six young women have been named Acteens Advisory Panelists by Kentucky Woman's Missionary Union. During their October meeting at Cedarmore Baptist Assembly, the state WMU executive board selected the six panelists from applicants statewide. This year's panelists are:



Carrie Bell is a junior at Calloway County High School. She is involved in Beta Club, Co-ed Y Club, Foreign Language Club, and is a member of the Varsity soccer and tennis teams. As an Acteen at Murray First Baptist Church, she is working on the StudiAct level of Service Aide. She is also involved in youth choir, youth council, and has been on two Acteens Activator teams. She enjoys reading, watching movies, and being with her friends.

Kara Bevil is a senior at Ohio County High School. She is involved in Student Council, Natural Helpers, Team Esteem, Future Farmers of America, and vice president of Fellowship of Christian Athletes. As an Acteen at Hartford Baptist Church, she is working on the StudiAct level of Queen with Scepter. She is also involved in the youth group, has been on an Acteen Activator team and the church mission team. She enjoys spending time with friends and family.



Sybil Dawahare is a sophomore at Dunbar High School. She is involved in the Drama Club, Student Advisory Council, Musical Ensemble Group, and the Spanish Club. As an Acteen at South Elkhorn Baptist Church, she is working on the StudiAct level of Queen Regent. She is also involved in youth leadership council, Disciple Youth, and Prayer and Praise Children's Ministries. She enjoys piano and voice lessons and working with children.



Carrie Chiles is a junior at Pendleton High School. She is involved in track, Chorus, Fellowship of Christian Athletes, Swing group, All-State Chorus, and Students Against Drunk Driving. As an Acteen at Short Creek Baptist Church, she is working on the StudiAct level of Service Aide. She is also involved in the church choir, youth group, and church volleyball league. She enjoys singing, reading, and collecting thimbles.



Melissa Bryant is a junior at Ohio County High School. She is a regional and chapter officer of Future Homemakers of America, a member of the Distributive Education Clubs of America, Team Esteem, and Fellowship of Christian Athletes. As an Acteen at Calvary Baptist Church, she is working on the StudiAct level of Service Aide. She is also involved in the youth group and serves as the Acteens Mission Action Leader. She enjoys spending time with her friends and watching UK basketball.

Lee Anne Gregory is a junior at Monticello High School. She is involved in Student Council, Beta Club, Fellowship of Christian Athletes, Pep Club, Spanish Club, Science Club and is a Varsity cheerleader. As an Acteen at Elk Spring Valley Baptist Church, she is working on the StudiAct level of Service Aide. She is also involved in the youth group, speaker's tournament, and youth Bible drills. She enjoys reading, shopping, and being with her friends.



Applicants:

- Must be a Christian and an active member of a Southern Baptist church.
- Must be at least 14 years of age and in the ninth grade or above.
- Must be working on StudiAct.
- Must be willing to attend the following meetings: Panelist Retreat, State Acteens Conference, WMU Annual Meeting, and Acteens Camp at Cedar Crest or Jonathan Creek.
- Must have completed application to the state WMU office by Aug. 1.

To obtain a Kentucky Acteens Advisory Panel application, contact Kentucky Acteens Advisory Panel, Kentucky WMU Office, P.O. Box 43433, Louisville, KY 40253-0433 (502) 245-4101.