

March 28, 1995  
Vol. 169, No. 13**FOR THE RECORD****Gay pastor**

An Ohio Baptist pastor who says he is homosexual but celibate has resigned his church after being "outed" by fellow pastors. See page 2.

**Deaf ministry**

A couple has taken on the full-time task of ministering to the deaf in a five-county region of Eastern Kentucky. See page 3.

**Editorial**

Could Jesus teach social work at Southern Seminary? See page 5.

**Carver crisis**

The future of the Carver School of Church Social Work hangs in the balance as trustees of Southern Baptist Theological Seminary begin a study amid continuing protest of President Al Mohler's firing of the school's dean. See pages 6, 7, 8 & 9.

**School truce**

Prominent figures on both sides of the often nasty battles over religion in public schools have declared a truce and pledged to speak more constructively to each other. See page 10.

**High-tech but simple**

Billy Graham used the most high-tech means available to preach the gospel worldwide earlier this month, but his message was a simple as ever. See page 11.

**Ricky Skaggs wants to help you witness**

By Mark Wingfield  
News Director

Two new video projects could put words in the mouths of Christians who want to share their faith but fear they don't know what to say.

The projects, which come from different sources, both capitalize on the new American pastime of watching movies and concerts on video at home.

The first project, called "Silent Witness," is the brainchild of Kentucky-bred country music superstar Ricky Skaggs. "Silent Witness" is a 96-minute video in which Skaggs and other country musicians who are Christians perform and give their testimonies.

The idea is for Christians to pop a bag of popcorn and invite their non-Christian friends over to watch the video with them or to give the video to non-Christian friends as a gift, said Stan Strickland, president of Rainmaker Films, the video's distributor.

The second project is a new home video version of the "Jesus" film, which has been translated into 300 languages and has been instrumental in introducing millions of people to Christ overseas.

The "Jesus" film strategy for the United States, promoted by Campus Crusade for Christ, is for a church to buy several hundred copies of the "Jesus" film video and then offer free copies to people through a door-to-door canvass.

The video is a 77-minute version of the original film about the life of Christ, based on the gospel of Luke. It also includes specific information at the end about how to become a Christian.

The Southern Baptist Home Mission Board has been working with Campus Crusade in pilot projects on this concept in Florida, Kansas, Nebraska, Arkansas, Minnesota, Wisconsin and Mississippi.

□ See *Two new videos ...*, page 12



**UP IN FLAMES** Firefighters douse an 18-wheeler that slid off the highway and burst into flames in the parking lot of Allendale Missionary Baptist Church March 17. The church building, not visible behind the billowing smoke, burned to the ground. See story on page 3. (Photo courtesy Buddy Brown, Greensburg Record-Herald)

**Study sees parental expectations changing**

By Beht Frerking  
Religion News Service

ANN ARBOR, Mich. (RNS)—So your kids don't mind you? And you think you're alone? Welcome to America.

A University of Michigan researcher has found that of the five qualities parents value most in their children, "to obey" has taken a big tumble since the Beaver Cleaver years.

Parents always have ranked "to think for oneself" as the value or skill that will best prepare their children for life. But in the late 1950s, when most moms stayed home and fathers supposedly knew best, "to obey" was a close second, followed by "helping others" and "working hard." Meanwhile, that children "be well-liked or popular" consistently has ranked last.

Today's parents, however—who were weaned on social revolution and generated profound demographic shifts—rank "working hard" and "helping others" as more important than "obeying." The changes reflect a growing emphasis by parents on helping children to become independent and autonomous, said Duane Alwin, the Michigan professor of sociology who compiled the study results.

"People are willing to question authority, to not necessarily believe that the parental generation is right or the church is right or some institutional authority is right," said Alwin, who has studied changes in parental attitudes for more than a decade. "I think we're teaching our children that, and I think that's what these responses show."

Social researchers have traced parental values in the United States

since the 1920s, when sociologists Helen and Robert Lynd surveyed nearly 140 mothers in Muncie, Ind., about their child-rearing practices. Those mothers in the so-called "Middletown" study preferred traits such as "loyalty to the church" and "strict obedience."

As in the language of marriage vows, "to obey" held sway for several decades hence. But by the early 1970s, it had slipped to third behind "thinking for oneself" and "helping others," according to parents' responses in the Detroit Area Study, a regional survey first undertaken in 1958 and repeated in 1971 and 1988. By 1988, "to obey" had dropped to fourth.

By comparing the Detroit study with the national General Social Survey, conducted annually since 1972 □ See *Modern parental ...*, page 13

**'Offer singles relationships with Jesus and his friends'**

By Suzanne Darland  
State Correspondent

CAVE CITY—Loneliness is the single biggest issue facing single adults today, and Kentucky churches would do well to answer this need by offering singles relationships with Jesus Christ and other Christians.

That's the message delivered at a March 17-19 single adult retreat sponsored by the Kentucky Baptist Convention's family ministry department.

Speakers said for churches to offer single adults relationships might mean sponsoring a Christian, non-alcoholic version of a singles bar at church. Or it might mean offering

support groups for the newly divorced, blended families or never-married singles.

Many churches are missing a vital ministry to a growing segment of the population by neglecting singles, said Tim Cleary, single adult ministry specialist with the Southern Baptist Sunday School Board.

The singles population is growing because many people are putting off marriage, he said, and because divorce rates are rising.

The median age for a first marriage is now 27 for men and 28 for women, he noted. And only half of today's single adults are 25 or younger.

While churches ought to target the needs of different age groups among

singles, the need for a growing relationship with Jesus Christ applies to all ages, said Mike Thomason, pastor of Temple Hill Baptist Church in Glasgow.

"Jesus died to have a relationship with us," Thomason said. "If he had stayed in the grave, we'd have a religion. But because he's alive, we know him, he intrudes in our lives, he works on us in specific ways."

"The whole concept of the Christian life is a relationship with Jesus," he said.

This is good news for people facing divorce, single parenting and other issues common among single adults, Thomason said. He said a relationship with God helped heal the

bitterness and woundedness he felt after experiencing a divorce.

"Singles thirst for acceptance, and Jesus accepts us where we are," he continued.

Thomason talked more about relationships during a special "twenty-something" track at the retreat. About 40 younger singles attended this first-ever offering during the retreat.

When singles looking for mates "get so desperate anyone will do," the result often is dysfunctional relationships, he said.

"Relationships develop in God's time over time," Thomason explained. "Look for spiritual health, physical health and emotional health." □ See *Singles seeking ...*, page 13

# BAPTISTS

## Celibate gay pastor 'outed' in Dayton

Castle said he has been sexually active in the past but in 1990 made a decision to minister as a "single and celibate" pastor.

By Bob Allen  
Associated Baptist Press

DAYTON, Ohio (ABP)—A Baptist pastor in Dayton, Ohio, says he has resigned his church because fellow ministers threatened to reveal to his congregation that he is gay.

"I feel like I've been outed, if you want to put it that way," said Mike Castle, founding pastor of the 3-year-old Miami Valley Community Church.

Castle, 32, said he considers himself "a homosexual person" but he has chosen to lead a celibate lifestyle and never has made his sexuality an issue for the church.

But recently, Castle said he was confronted and informed that a number of Ohio Baptist ministers were aware of his sexual orientation. He was advised to resign, he said, or the church would be disfellowshipped for condoning homosexuality—a position at odds with stated positions of both the Southern Baptist Convention and the State Convention of Baptists in Ohio.

Castle resigned his pastorate March 12 because, he said, "I just don't want to drag our church through a mess."

Castle said he has been sexually active in the past. And he recently revealed he is HIV positive. But in 1990 he made a decision to minister as a "single and celibate" pastor, he said.

Castle said the fact he is gay is "not widely known" among parishioners. A local pastor found out two years ago through a family connection, he said. While counseling a woman and her husband about the woman's brother—who was dying of AIDS—Castle told the couple he is gay. They told the husband's father, a local pastor.

"I broke a No. 1 counseling rule and became too self-revealing. I did it for the right reasons but wish I'd never done it," Castle said. The couple, who were members of his church at the time, no longer attend, he said.

The revelation created something of a stir, but no action was taken against the church by its association at the time because information was

"inconclusive," said Don McMurry, director of missions for Greater Dayton Association of Baptists.

McMurry came to the missions director post in 1994 but said he agreed with his predecessor's assessment that unless homosexuality became an issue in the church or Castle began practicing homosexual acts, "there was nothing the association could or should do."

The issue resurfaced recently, Castle said, because of Baptist politics. His church had been in a process of studying its denominational affiliation and was prepared to cut ties with the conservative-dominated SBC and identify with the Cooperative Baptist Fellowship, an alternative moderate organization.

That, more than his sexuality, prompted the dispute, Castle alleged.

But McMurry said Castle's allegation is part of a "martyr complex."

"It is his perception and his perception only that this is about the Cooperative Baptist Fellowship," he said.

McMurry said he recently heard a report from a woman in the association that, in a teaching setting, Castle had discussed homosexuality as "an alternative lifestyle." Castle told the comment was made in a class on human sexuality he taught to about 15 single adults. "As a teacher I presented all the views," but did not advocate homosexuality, he said.

McMurry said at that point he determined to seek a meeting with Castle to discuss his views but did not manage to do so before the president of the Ohio state convention intervened. The president, John Hays, pastor of Jersey Baptist Church in Pataskala and Castle's former pastor, did not return phone calls requesting an interview.

Castle said Hays described himself as "torn" between their friendship and his convictions about homosexuality. Hays suggested that the only ways for the church to avoid reprisal would be for Castle to resign or lead the church to drop all affiliations with the SBC, state convention and the association.

If Castle were to talk with the church's leaders and they determined

to affirm his leadership, there would be an effort in the state convention to "take punitive action," Castle said Hays told him.

Later McMurry met with Castle and three leaders of the church. "We concluded we differed theologically," McMurry said, and that any action by the church to affirm Castle as a gay minister would likely result in censure by the association.

But Castle said his church has done nothing to violate denominational pronouncements against homosexuality. "The thing that disturbs me most is the church never took a stand on this issue," he said.

"I've never preached about this. We've simply had a different focus and a different purpose," he said. Castle said he started the church from scratch three years ago, using "seeker-oriented" methods targeted at baby boomers.

Castle said the dispute focused on his sexual orientation and not any allegation of immorality. "There was no conduct of immorality. There is nothing to accuse me of," he said.

It was suggested he get counseling, and there was even an offer to help pay the costs, Castle said. When he asked what the desired outcome of counseling should be, the response was "to say I had been healed of homosexuality."

"If I maintained that I understand this is the reality of who I am, they would not accept me," Castle said.

McMurry agreed with Castle's assessment at that point. "He did make the statement in my presence that people should accept him as he is, with which I disagree," McMurry said.

"I believe homosexuality is an abomination," McMurry continued. "I believe that someone who embraces the homosexual lifestyle has gone through the process of reprobation according to Romans 1 and therefore is in a state of sin outside the grace of God."

Castle would be welcomed as a minister in the association "with open arms if there was a genuine repentance and a change and renunciation of homosexuality as sin," McMurry said.

## FMB leaders support SBC restructuring

RICHMOND, Va. (BP)—Administrators of the Southern Baptist Convention's Foreign Mission Board have expressed support for a proposed restructuring of SBC agencies.

The restructuring proposal was unveiled by a special study committee in February and will be considered by messengers to the SBC annual meeting in June.

The most obvious recommendation affecting the FMB is a name change—to International Mission Board.

FMB President Jerry Rankin said administrator's affirm the proposal. "Foreign" has become somewhat of a patronizing and condescending term for relating to people groups and other nationalities," Rankin noted.

The most important change, in the view of FMB administrators, however, is the creation of a new Great Commission Council to link the International Mission Board and a new North American Mission Board.

Rankin said the Great Commission Council "would enable us to utilize and benefit from the electronic media and communication resources of the Radio & Television Commission, and the volunteer enlistment, disaster response and missions education ministry of the Brotherhood Commission. We would be able to offer cross-cultural resources to the tasks of evangelizing North America in closer coordination between the two mission boards."

The Radio & Television Commission and Brotherhood Commission would be merged with the Home Mission Board to form the new North American Mission Board.

The most controversial recommendation affecting foreign missions involves promotion of the Lottie Moon Christmas Offering, which funds almost half the FMB's work overseas.

"Although the FMB is delegated the responsibility of promoting the Lottie Moon Christmas Offering under the proposed changes, it does not imply a change in our partnership with Woman's Missionary Union as an auxiliary to the convention," Rankin said.

Rankin said he believes the restructuring—which assigns no role to WMU since it has refused to let the SBC elect its trustees—offers WMU unprecedented opportunities.

"I would see this as the greatest opportunity in years for WMU," he said. "The refocus on missions is compatible with the new objectives of WMU to be women on mission. Their auxiliary status has not changed. They're absolutely free to do whatever they determine to do."

## Association apologizes to Lewis

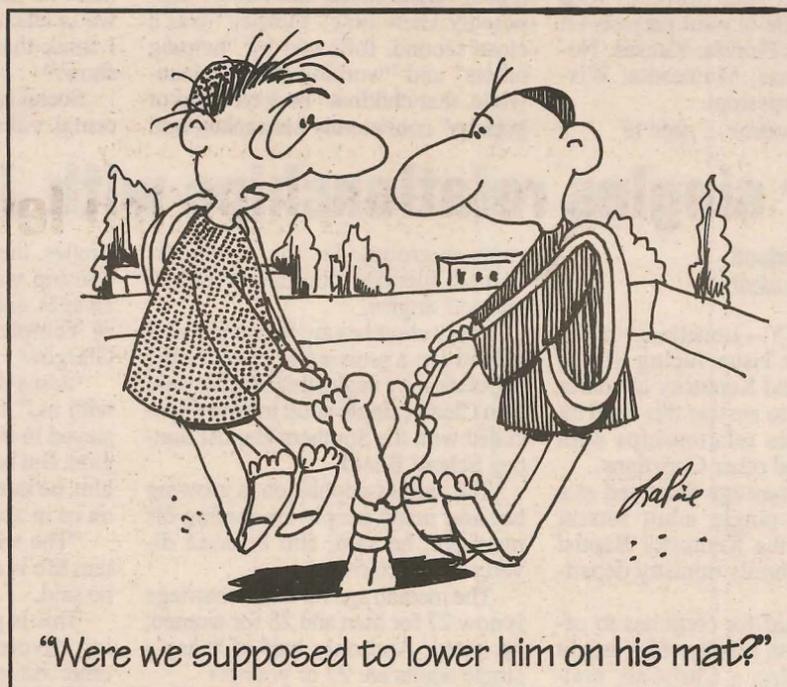
HOUMA, La. (ABP)—A Louisiana Baptist association has issued a formal apology to Larry Lewis because a missions rally it sponsored turned into a public rebuke of the Southern Baptist Home Mission Board president.

The executive committee of Adolph Stagg Baptist Association in Houma, La., apologized for any embarrassment or harm caused to Lewis at a missions rally Feb. 10.

At the missions rally, the pastor of the church at which the meeting was held took control of the meeting to discipline Lewis for endorsing the controversial "Evangelicals and Catholics Together" document, which he charged hurts mission efforts among Catholics.

The pastor, Jerry Moser of Bayou du Large Baptist Mission Church in Theriot, La., was fired for his conduct by the association of the mission's sponsor, Christ Baptist Church in Houma.

The executive committee's apology notes that the association opposes the evangelical/Catholic accord, but also opposes "the way our missions rally was used as a forum by some to publicly confront" Lewis.



## 'Here's Hope' still going, Jagers says

By Ken Walker  
State Correspondent

LOUISVILLE—"Here's Hope. Share Jesus Now" is still thriving, even though the suggested 60-day period of intensive personal witnessing has concluded, said Bill Jagers, evangelism director for the Kentucky Baptist Convention.

Many Kentucky churches now are holding revivals to follow up on the personal evangelism emphasis. But many other churches are either just beginning the emphasis on personal evangelism or still are in the middle of it, he said.

"A lot of people are still doing it at different times," said Jagers, who participated in a personal evangelism training session at one Kentucky church just last week.

"It's not like simultaneous revivals for six weeks like we had in 1990 and then we know the results," he added. "When you sow, you have to wait for the harvest. There's been an awful lot of good seed sown. Now we'll see what the Lord does."

"But my gut feeling is those who have done it are going to keep reaping a harvest," he said. "A lot of people have been trained and sown good seed."

In addition, "Here's Hope" reports from directors of missions have just begun filtering in to the state office, he said, so no numerical reports are available for statewide participation.

But Jagers said he has heard numerous positive reports about "Here's Hope" from across the state. Many of those stories have been featured in the Western Recorder over the last three months in a special "Here's Hope Today" section.

Because of the "Here's Hope" emphasis, many more Kentucky Baptists have established patterns of lifestyle evangelism, Jagers said.

He said his own experience in attempting to witness to at least one person every day for 60 days demonstrated there are more people willing to hear the good news than there are people willing to share it. Not a single person rejected his efforts to talk about Christ or share a tract, he said.

"Here's Hope. Share Jesus Now" is a nationwide, simultaneous evangelism emphasis coordinated by the Southern Baptist Home Mission Board. The first phase called for individual commitments to witness to one person every day for 60 days. The second phase calls for churches to hold revival meetings as a follow-up to the personal witnessing.



## Couple serving deaf in Eastern Kentucky

By Polly Ward  
Floyd County Times

BANNER—Meeting the spiritual needs of the deaf and hearing-impaired in a five-county area of Eastern Kentucky might seem daunting to any pastor.

But first-time pastor Kevin Hamilton willingly and enthusiastically accepted the call.

Last December, Hamilton and his wife, Robin, both 25, moved from Danville to Prater Creek at Banner, a small community in Floyd County, where he began his work as full-time minister to the deaf. The ministry is jointly sponsored by Enterprise Baptist Association, Pike Baptist Association, the Kentucky Baptist Convention and the Southern Baptist Home Mission Board.

Both Kevin and Robin Hamilton are deaf, as are their parents, siblings and other close relatives. So they grew up in a unique deaf culture, which has its own language, socialization and values.

Still, the couple have discovered the deaf culture in Eastern Kentucky is even more unique because deaf people in the region have been isolated and have had few educational opportunities.

An estimated 1,433 deaf people live in the region. Eastern Kentucky is reported to have the second-highest rate of congenital deafness in America.

"The deaf culture here is very isolated," Hamilton said in a recent in-

terview aided by interpreter Tina McFarland. "In Danville, Louisville and Lexington, the deaf have advantages the deaf here don't have.

"The deaf school in Danville has a deaf superintendent who is a role model. Other cities have deaf role models people can look up to. But who do the children see here?"

As much as the deaf residents of Eastern Kentucky have social needs, they also have spiritual needs, the couple said. "Most have never heard of Jesus Christ. They need teaching and preaching. In so many ways we are starting from scratch," Hamilton said.

Baptist ministry to the deaf in Eastern Kentucky began in Enterprise Association in 1990 with day camps. These day camps were conducted by KBC summer missionaries and deaf summer missionaries from Deaf Opportunity Outreach.

In 1991, twice-monthly Bible studies for the deaf began, with teaching by two deaf students from Danville Deaf Baptist Mission. The next year, a Bible study was established as Faith Baptist Mission in Myra.

Much of the couple's initial work has been visiting homes of the deaf or hearing-impaired. And so far, the reaction to a deaf minister has been varied, they said.

"Some are just so excited and want to help us with moving," Hamilton said. "Some are in the dark. They don't know what to think. The deaf aren't used to seeing another deaf person in a 'professional' activity."

Both Kevin and Robin Hamilton are college graduates, he with a degree in special education and she with a degree in elementary education.

Now they see many opportunities for educational advancement among the deaf of Eastern Kentucky.

"There are many hearing parents here who don't know Kentucky School for the Deaf exists," Hamilton said. "The deaf children who are mainstreamed here don't know deaf culture. Hearing parents try to learn signing, but it's very awkward, and children are missing out."

"Our goal is to educate the hearing people as well as be sensitive to the needs of the deaf and the deaf culture. This means confronting hearing people."

One way Hamilton has been doing that is by speaking at churches in the region about deaf ministry and the needs of the deaf. He also is conducting monthly Bible studies at three locations. Mrs. Hamilton is especially focusing on relationships with deaf women.

"We praise the Lord for the opportunity open here for us and the people of Eastern Kentucky," Hamilton said. "We would like for Christians to pray for us as we find deaf people and that God will go before us."

Interested individuals may be placed on the Hamiltons' mailing list by writing to Box 7, Banner, Ky. 41603. Their number for deaf relay service is TDD (800) 648-6056. Hearing people may call (800) 648-6057.

**TIGER IN THE TANK** The Georgetown College Tiger mascot is now roaming the streets of Louisville on the sides of a city bus. A donor provided a one-year lease for the college to have this rolling billboard, offered as a new form of larger-than-life advertising by the Transit Authority of River City. Georgetown College, located 12 miles from Lexington in the town of Georgetown, is one of three liberal arts colleges affiliated with the Kentucky Baptist Convention.

## Allendale Church's building leveled in blaze

By Mark Wingfield  
News Director

ALLENDALE—The building of Allendale Missionary Baptist Church was leveled March 17 in a fire ignited by the crash of an 18-wheel tanker truck.

Church members held services March 19 at the Summersville Fire Department, with about 50 people in attendance, said Wilburn Bonta, director of missions for East Lynn Baptist Association.

The church will continue to meet at the fire department until further

plans are made, Bonta said. The congregation plans to rebuild, he added.

The freak accident occurred about 10 a.m. when a truck hauling lacquer thinner skidded off State Highway 61 and tipped over in the church parking lot.

The tanker sprayed liquid across the parking lot and onto the church building. The liquid quickly ignited, creating an intense blaze that burned for five hours and melted nearby power lines.

The 53-year-old church building burned to the ground.

The truck's driver was killed in the

fire. Gene Kautzman, a church member who was waiting outside the church for a piano tuner to arrive, escaped unharmed after running across about 6 feet of burning ground.

Pastor Kenny Kerr, who also works at the General Electric plant in Louisville, was not at the church at the time of the accident.

Bonta said the congregation's spirits were good on the Sunday after the fire.

"They're sorry about loss but they're not going to sit down and cry over it," he said. "They're going to continue on."

## 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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## Thanks, Kentucky

We have just completed a projected estimate of the receipts for the 1994 Lottie Moon Christmas Offering for foreign missions. Although the books will not be closed until May 31, it appears we will receive well over \$85 million. We are most grateful to Southern Baptists for this support. The 3 percent increase over last year's totals will enable us to continue to make significant advances in reaching the world for Christ.

I want to thank Southern Baptists of Kentucky for their generous giving which reflects a high priority commitment to missions. I also want to encourage you to begin anticipating the 1995 offering, in which we hope to receive \$100 million.

We are very grateful for the outstanding efforts of the Woman's Missionary Union and the Brotherhood Commission in promoting the offering. Their partnership with us has generated this overwhelming response in missions support, coming within a breath of reaching the goal of \$86 million.

I also would like to encourage you to give generous support to the current home missions emphasis so that the \$50 million Annie Armstrong Offering will be met this year. Through that offering, advances can be made in the continuing efforts to evangelize our own country.

*Jerry Rankin, president  
SBC Foreign Mission Board  
Richmond, Va.*

## No apology needed

Racism will never be overcome among populations of this world—only in heaven. It will not be affected by any "resolution of repentance and reconciliation." Just as Jesus' other parables have been ignored en masse, so have those concerning inclusiveness (Good Samaritan, for instance).

## Just scratching the surface

I am grateful that many Kentucky Baptists understand that the Kentucky Baptist Convention is more than a single building located on the outskirts of Louisville.

But, quite frankly, lots of Kentucky Baptists, probably for many reasons, fail to grasp the size and complexity of our mission together in this state.

Lest we forget:

■ Kentucky Baptist Convention churches are by far the largest single Christian group in Kentucky (560,397 resident members; 774,082 total members, 1993 records).

■ We are roughly 2,300 churches, most of which are also affiliated with 78 Baptist associations.

■ Many of these churches have ministries which may vary from day care for children, to feeding programs, to elder care of some sort. Some have established Christian schools.

■ Most of the associations have special ministries which may vary

Southern Baptists don't need to repent because Northern Baptists in the 1800s would not appoint Southern slaveholders as missionaries. I was born into a Southern Baptist family, not because it was ostracized by the ancestors of Northern Baptists, but because of my parents' spiritual convictions.

Personal racism can be erased, or at least ameliorated, through prayer and conscious effort. When enough people overcome personal racism, the groups to which they belong will reflect their change.

But the very concept of "priesthood of the believer" militates against orchestrating a collective repentance and reconciliation.

It was noted by Pastor Gary Frost (WR, March 7) that Nehemiah and Ezra offered prayers of national repentance. Their prayers alluded to sins against God, not people, at a time when God dealt primarily with nations. Under grace, God deals with individuals who answer only for their own sins. Doctrinally, the proposed resolution would be in error for Baptists.

The makeup of the SBC, especially since World War II, has changed dramatically. It is no longer the extension of "Johnny Reb" Baptists, if it ever was. Celebrating year 150 should not include dredging up the most divisive issue in American history. Must the SBC genuflect before the altar of political correctness?

*James L. Clark  
Danville*

## Slippery slope

Dr. Al Mohler, president of Southern Baptist Theological Seminary, has stated that he is a Calvinist. Presumably he will advocate those views as seminary president. But where does Calvinism lead?

The largest body of Calvinists are called Presbyterians. There is even a Calvin Presbyterian Church in Louis-

ville. There is no Calvin Baptist Church.

Presbyterians are far more liberal than Baptists. History shows us that Calvinism leads to liberalism. Is this the direction we want our oldest seminary to take? It is this how we want our future ministers trained?

Let us stay off of the slippery slope of Calvinism, which leads to liberalism. We follow Jesus, not Calvin. We believe the God-inspired Bible, not the teachings of a mere man, John Calvin.

*Michael Barley  
Louisville*

## Write a note

In the past 10 weeks, I have talked with three pastors who were terminated from their churches since Christmas. We Southern Baptists are noted for shooting or scalping our wounded. Maybe those wounded ask to be shot by their actions because the pain of denial exceeds the pain of departure.

During this season of Lent, I would like to request each person reading this letter who thinks of a minister, staff person or fellow Christian who was terminated or left a congregation, rightfully or wrongfully, to drop that person a note. Such acts of agape replace the salt of silence with the salve of affirmation. If a name or family crosses your mind as you read this letter, you now have an obligation to contact that person with an affirmative action. The name that came to mind was the Holy Spirit nudging you. Please act now, even if it has been 20 years or 20 minutes. Read no further until you take action; God is the God of now.

Your act of love may mean the reassurance of God's call on their life. God affirms all actions of rightness beyond expectation. God even sneaks upon us in times of great turmoil, termination and anguish.

*Ray Hayes  
Shepherdsville*

much of its ministry beamed to the mountain region of our state.

■ A fast-growing Baptist agency committed to enlisting and managing the resources of Kentucky Baptists for Baptist ministries, both during and after the life of a donor.

■ A network of five Baptist hospitals spread across the state which not only means life and wellness for thousands, but whose presence generates considerable goodwill for the rest of the Baptist family.

■ A special mountain academy where hundreds of children are not only educated but introduced to faith in Christ.

■ An organization of Baptist women which, more than any other group of Kentucky Baptists, have kept the cause of missions prominent in the life of the church and the denomination, the leader in raising millions of dollars, praying for our missionaries and involving girls and boys in missions education.

And I haven't even mentioned what the Executive Board does in support of the mission of the churches!

*William W. Marshall is executive secretary-treasurer of the Kentucky Baptist Convention.*

## BAPTIST FORUM

### ON MISSION TOGETHER



William W. Marshall

laypersons, men and women, who will not only provide the necessary support of local churches, but who will bring "salt" and "light" to the world outside the organized church.

■ A weekly news journal which faithfully and courageously tells the "good" and "bad" about what is going on, particularly in the Baptist world.

■ A Baptist college committed particularly to the training of ministers,



## FAMILY FORUM: AGING

### Growth goals

By John Lepper

The caption of a cartoon in The New Yorker reads: "And they lived happily ever after—except for the age thing." The cartoon calls attention to the seeming difficulty of reaching happiness in old age. We may never live happily ever after in this life, but we can have deep inner peace and abiding joy through Jesus Christ our Lord.

Each life stage has its challenges and goals. As each of these are successfully met, happiness can be achieved.

Consider the challenges and growth goals as we face "the age thing." The goal for this stage of life is to balance the tension between integrity and despair. We begin to accomplish this goal as we reflect on our life history. We may have the tendency to despair over life's losses and failures. On the other hand, integrity is achieved as we are able to hear the "well done" of our master.

We can achieve a sense of meaning today by claiming successes of the past. What have you achieved in the broad sweep of your life? You may remember a career filled with successes. You may recall positive experiences with family and friends. Claim the contributions you have made in the past.

You may have difficulty affirming your victories because they seem overshadowed by losses or failures. Take care to avoid denying past failures. The goal is to embrace the failures while claiming the successes. Come to terms with failures or losses and don't allow the negatives to overshadow the positives.

As we make sense of our history, we begin to balance the tension between despair and integrity. The result of this struggle is the achievement of wisdom. And having moved toward the achievement of wisdom, we are able to make an even greater contribution to family, friends and the world.

Through Christ, we face the challenges of old age with renewed strength and achieve a quality of peace, joy and wisdom not possible at any other age. Indeed, the best is yet to be.

*John Lepper is director of the Kentucky Baptist Convention's family ministry department.*

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

## Could Jesus teach social work at Southern Seminary?

"Christian" no longer stands as the dominant modifier for Southern Baptist Theological Seminary. As events of the past few weeks confirm, "orthodox" fits much better. President Al Mohler has coerced conformity to the expectations of the majority of seminary trustees—who supposedly reflect ultimate Southern Baptist orthodoxy.

The most recent crisis at the Louisville seminary has orbited around the Carver School of Church Social Work. Here's what has happened: A couple of months ago, Timothy Johnson, a contract professor at the Carver School, resigned, citing racism and broken promises that he would be offered a tenure-track professorship. Johnson's departure meant the school would not have enough full-time faculty to maintain accreditation. So, Mohler declared a faculty vacancy, and Carver School Dean Diana Garland directed the search for a professor.

That search led to David Sherwood, an eminently respected evangelical Christian social worker, active Baptist and head of the social work program at Gordon College in Wenham, Mass. Sherwood impressed faculty and student committees, and a top administrator said his face-to-face interview with Mohler went very well. But then Mohler asked Sherwood to provide written answers to questions regarding the seminary's Abstract of Principles, its "covenant renewal" document, key Baptist distinctives and four "specified issues" selected by Mohler—abortion, homosexuality, the uniqueness of the gospel in a pluralistic world, and the role of women in ministry. Regarding the latter, Sherwood wrote, "God's Spirit blows where it wills and certain (but not all) women may be called to any role in the ministry of the church. ..." Mohler determined Sherwood's personal belief—not his intention to teach this view, but his own private belief—to be outside the realm of Southern Baptist orthodoxy. So, he declared Sherwood unfit for the faculty.

Then Garland reported the results of the process to social work students, expressing her fear that the Carver School might die. Later that morning, Mohler fired her for "pre-emption of official administrative structures."

Now, the Carver School is without a dean and a professor. Its accreditation is imperiled. Students are worried their degrees—necessary for obtaining required licenses and getting social work jobs—will be worthless. Faculty and student morale throughout the seminary is shot. Candidates for vacancies in other seminary schools are having second thoughts, if not backing out altogether. Alumni are recoiling in horror. And agencies which accredit the entire seminary are likely to take a close look.

These sad developments prompt several observations:

### ■ Southern's accreditation is in jeopardy.

By implementing his own litmus test for faculty election, Mohler violates the basic operational integrity of the seminary. This is a major concern to all accrediting agencies. His questions regarding abortion, homosexuality, the uniqueness of the gospel and women in ministry are not part of any official seminary principles or policies. Implementation of unofficial criteria for faculty election violates due process and the moral guidelines of the institution. Accrediting agencies aren't so concerned about the specific criteria for election as they are the fair imple-

mentation of the election process. To a certain degree, this is what got Southeastern Seminary put on probation, and the same fate—or worse—could befall Southern.

By his treatment of Garland, Mohler ups the ante on his own adherence to due process. Ironically, he fired her for violating due process, while he systematically violates due process. His implementation of unofficial faculty-election criteria violates due process. His direct involvement with students in faculty discipline—bypassing the deans and academic vice president—violates due process. Accrediting agencies care about due process. They frown on presidents who violate due process.

(Don't chase a couple of red herrings here. First, don't buy the "accrediting agencies just don't understand the nature of a confessional institution" line. Most members of the Association of Theological Schools are confessional institutions. The association doesn't quibble with their doctrinal beliefs; it does care about due process, or the fair and ethical implementation of a school's guidelines. Second, don't get lost on the specifics of Mohler's questions. The fact they are unofficial and private means they could change; maybe next year they'll be the professor's views on gun control and political party affiliation. The fact they are applied to a professor's thoughts—not teaching positions or public stances—means they deny basic freedom.)

### ■ Mohler's own tenure is imperiled.

Even Mohler's critics agree the president is doing what he believes a majority of Southern Baptists and trustees want done. The trustee officers, who met last week, reportedly backed him up. But if, or when, accreditation is threatened, enrollment falls and contributions dry up, trustees will forget their endorsements of his ideology. The issues will be maturity and administration. And if trustees perceive the seminary to be in shambles, they'll point fingers at their young president. Doubters need look no further than Southeastern Seminary. That school went through similar transition, lost half its students, ran off many faculty, fell into financial distress and got put on probation. And new President Lewis Drummond—who so recently heard the applause of his trustees too—was out of there.

### ■ Jesus couldn't teach church social work at Southern Seminary.

Jesus Christ hung out with known sinners, worked on the Sabbath, threw a fit in church and generally offended the honchos of status quo religion. One day, while talking about the down-and-outers of his day, the hungry, the thirsty, the illegal immigrants, the naked, the sick and the prisoners, he told his followers, "To the extent that you served one of these brothers of mine, even the least of them, you did it to me."

That story, from Matthew 25, is the watchword of church social workers. It's their vision for ministry to a broken and hurting world. And yet Mohler told Southern Seminary's social work students that the social work ethic is "not congruent" with theological education.

No, Jesus couldn't teach church social work at Southern Seminary. He isn't orthodox enough.

Marv Knox

**Recent events at Southern Baptist Theological Seminary have demonstrated that the president—following the expectations of seminary trustees and his perception of the expectations of most Southern Baptists—has placed a higher value on rigid orthodoxy than on Christian grace.**

## Now that she really wants to go to the mall, I can't stand to think of the future

The next several years just flashed before my eyes.

Lindsay asked to go to the mall.

No, we're not planning to move into the housewares section of the new Dillard's. And we won't be taking three meals a day at the food court.

But when Lindsay asked to go to the mall, the future stretched out before me.

You see, Lindsay always has hated to go to the mall. When she was an infant, she screamed bloody murder every time she had to be cooped up in a stroller, which is about the only sane way to take a baby to a mall.

As a toddler, she always tried to run off and hide in those round things where they hang dresses and shirts. Did you know it's

almost impossible to find a kid inside one of those?

And for the last seven or eight years, she's just been content to make us miserable at the mall. "How much longer are we going to be here?" she asks. "My feet are tired. Can I have a cookie? This is so boring! How much longer are we going to be here?"

But now she actually wants to go to the mall. This is a major transition period in her life.

For now, it's OK. She wants to go with

us, her parents and little sister.

Before long, she'll want to go with her friends. Then her mom and I will be persona-non-grata. She'll want us to drop her off and pick her up, and—on the off chance that we should meet (horrors!)—act like we don't know her.

Later, we won't need to provide transportation, because she'll want to go with boys. That seems incomprehensible to her now, because she thinks they're yuk. But I've seen this happen before. Little slob's best known for how they sweat, push and talk

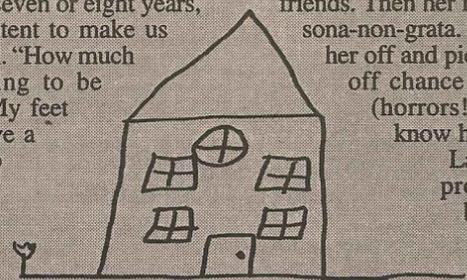
loud somehow become cute. And she'll want to go to the mall with them, not me.

Somewhere along the way, I'll know that I'm no longer the center of her world. Her mom and I won't be the gravity around which she orbits, just the weight that pulls her down.

But hopefully, by the time she goes to the mall to register all her bridal stuff, we'll be back in her good graces. She might not want us to take her to the mall, but she'll be glad for us to take her to the steak joint across the road. Along with what's-his-name.

Well, this is making me sort of depressed. I need to go to the mall and get a cookie.

Marv Knox



down home

## Trustee committee to study Carver School's future

By Mark Wingfield  
News Director

**"There's a pain and grief and sadness over this as great as any event that has hit our campus."**

David Dockery, vice president for academic administration at Southern Seminary

LOUISVILLE—A special trustee committee will be appointed next month to determine the future of the Carver School of Church Social Work at Southern Baptist Theological Seminary.

This study committee will report to the full trustee board next October with a recommendation either to keep the school in its current form, change the dockery or discontinue it, said David Dockery, seminary vice president for academic administration.

The future of the social work school came into question March 20 when seminary President Al Mohler fired Diana Garland as dean of the Carver School. Garland was removed after she told the school's 117 students Mohler had instituted restrictions which would make recruiting additional faculty impossible.

The school's future is in "serious jeopardy," she said.

Now the Carver School faces challenges on at least two fronts: accreditation and philosophy.

Accreditation is an issue because the Carver School soon will fall below the minimum number of full-time faculty members required by the Council on Social Work Education, an accrediting agency for social workers. The accreditation issue is further compounded by the turmoil created by Garland's firing.

Philosophy is an issue because Mohler has said he believes the predominant philosophy of social work is "not congruent" with his understanding of theological education.

Current students in Carver School degree programs are worried they may not be able to complete their degrees before the seminary's loses accreditation from the Council on Social Work Education—an action they perceive as inevitable. Representatives of their student organization already have consulted legal counsel about a possible lawsuit against the seminary for breach of contract.

Seminary officials, however, have

said they will make every effort to ensure that all current students are able to complete an accredited degree whether the Carver School remains open or not.

"In good faith we would find a way to help them finish their programs here at the seminary or to work out an agreement with other institutions so they would accept our students," Dockery explained.

Dockery said he can't predict what decision the trustee committee will make regarding the Carver School's future.

While Mohler has said it is not his goal to close the school, he has declared its future depends on finding a way to reconcile his understanding of the seminary's overall mission with the philosophy of church social work.

One area of particular contention is Mohler's strong condemnation of homosexuals. In a recent speech in North Carolina, he called homosexuality one of the greatest sins possible and said acceptance of homosexuality has led to the downfall of Western civilization.

This appears in conflict with the guidelines of the Council on Social Work Education, which state that all master's degree programs in social work must "prepare graduates to practice with diverse populations."

"Each program is required to include content about population groups that are particularly relevant to the program's mission," the guidelines say. "These include, but are not limited to, groups distinguished by race, ethnicity, class, gender, sexual orientation, religion, physical or mental ability, age and national origin."

Further, the National Association of Social Workers code of ethics requires social work professionals to "act to prevent and eliminate discrimination against any person or

group" on the basis of sexual orientation and other factors.

Regardless of the ultimate decision on the Carver School's future, Garland's firing cast a pall over the campus in the days immediately afterward. She has been a highly revered figure among both students and faculty and has not been perceived as promoting a political agenda of any kind as the seminary has moved in a more conservative direction.

"There's a pain and grief and sadness over this as great as any event that has hit our campus," Dockery said.

Dockery praised Garland as a "pioneering faculty member" who has served the seminary with "capable, creative and visionary leadership" and "level-headed administrative work."

"She has been a model of godly leadership, exercising her role with both conviction and discernment, offering challenge when needed and hope for the discouraged," Dockery said.

"It is impossible to calculate the impact of this decision on the life of the seminary and its future," he added.

Trustee Chairman Rick White expressed similar regrets.

"Diana is a very gifted faculty member and was very effective dean," said White, pastor of First Baptist Church of Franklin, Tenn. "It's very regrettable, but I feel the president had little choice after she released the information last Monday."

Predictions of the Carver School's demise are premature, White added.

"I don't want us to think in those directions," he said, noting he hopes the study committee can "bring a more focused mission" to the school.

"Some of those social workers get

in ministry we as pastors never get involved in," he said. "There's no question about the legitimacy of the ministry, but of bringing the Carver School into part of the bigger, broader picture of the seminary's mission."

Representatives of the Carver School's student body and alumni praised Garland and have begun a campaign to have her restored as dean.

Carver School students delivered a letter to Mohler March 22 in which they presented seven requests, including Garland's reinstatement as dean.

The other student requests include:

- Additional dialogue between Mohler and Carver students.

- Written statements how the seminary will provide for completion of social work degree programs.

- Public explanation of Mohler's positions on homosexuality, abortion and women in ministry.

- Formal approval by trustees of all processes for choosing seminary faculty and public notice of those criteria.

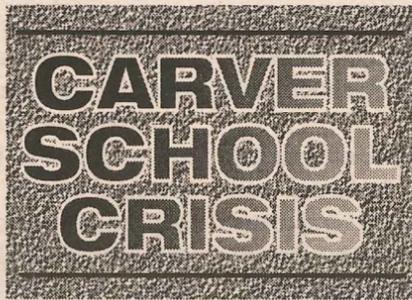
- An explanation from Mohler on why he believes the National Association of Social Workers code of ethics is "not congruent" with biblical and theological values.

- Adherence to established seminary procedures in recruiting and interviewing prospective faculty members.

Social work students, joined by other seminary students, faculty and staff, conducted a peaceful sit-in outside Mohler's office for several days after Garland was fired.

Andy Patterson, president of the Organization of Student Social Workers, said the student body already has asked three of the seminary's accrediting agencies to investigate recent events on campus.

Carver School alumni met March 21 and 23 to develop ways to support current students and campaign for continuation of the social work school. Alumnus Steve Williams of Louisville said Carver alumni across the nation are being enlisted to help.



Mohler



Garland

### CARVER SCHOOL HISTORY

LOUISVILLE—The Carver School of Church Social Work at Southern Baptist Theological Seminary is only 10 years old, but its history dates to the turn of the century.

The Carver School as it is known today was established by action of Southern Seminary's trustees in August 1984. It is the nation's only accredited social work program operated by a theological seminary.

Graduates of the Carver School work in a variety of roles, including service through Baptist children's homes and church-based relief ministries, as missionaries, family counselors, chaplains and employees of Baptist hospitals and through denominational social ministry programs.

The Carver School got all the way back to formation of the Woman's

Missionary Union Training School adjacent to Southern Seminary in 1907. At that time, the seminary enrolled only men.

Baptist women of the Louisville area were instrumental in raising money for this initial effort.

In the early days, students in the WMU Training School obtained field ministry experience through the Baptist Training School Settlement, the Southern Baptist Convention's first settlement house, which served immigrants and others.

From 1921 to 1941, the Training School and Southern Seminary existed in separate locations, with the seminary moving to its current location in eastern Louisville and the Training School remaining in downtown Louisville. The two reunited in 1941 when a new facility for the Training School

was built adjacent to the seminary campus.

By this time, the Training School served more than 100 women, who also took some classes with men.

But by 1952, a new religious education school was being planned by the seminary, and more women were transferring to seminary programs.

The Training School was renamed Carver School of Missions and Social Work, and a revised curriculum was developed for both men and women.

In 1957, WMU transferred control and management of the Carver School to the SBC due to a funding crisis.

The Carver School and Southern Seminary fully merged programs in 1962, and the new school of religious education. At

this time, social work was offered as a major within the master of religious education degree.

Southern Seminary began offering a master of divinity in social work degree in 1969.

In 1984, the Carver School of Church Social Work was formed as a distinct school within the seminary, and the master of social work degree was offered, with accreditation by the Council on Social Work Education.

Anne Davis, who still teaches on the seminary faculty, served as the school's first dean until the retirement of seminary President Roy Honeycutt in 1993. At that time, Diana Garland was promoted to serve as dean.

## Sherwood says he was rejected over interpretation

By Marv Knox  
Editor

LOUISVILLE—Interpretation of Scripture, not the authority of it, cost David Sherwood a job at Southern Baptist Theological Seminary.

For most of the past two decades, the Southern Baptist Convention has been engulfed in theological/political controversy, ostensibly over the truthfulness and authority of the Bible.

But Sherwood, one of the controversy's latest victims, is a conservative scholar who affirms biblical inerrancy, the watchword of conservatives who gained control of the convention.

Sherwood, director of the social work program at Gordon College in Wenham, Mass., was recommended to join the faculty of the Carver School of Church Social Work at Southern Seminary. But seminary President Al Mohler nixed the nomination because Sherwood believes God might call some women to be pastors.

Sherwood was the top choice to fill a new Carver School vacancy, reported Diana Garland, the school's former dean. Garland was fired by Mohler March 20 for telling students about how Mohler vetoed the proposal and how, she believed, that action imperiled the school.

Sherwood "was more qualified for the position than any other possible candidate," Garland said. She cited "his extensive experience and reputation as a social work educator and his clear, uncompromised voice of leadership for evangelical Christianity within the social work profession as editor of the journal 'Social Work and Christianity.'"

By all accounts, Sherwood was on track to fill the vacancy. He got ringing endorsements from faculty and students alike, gained the endorsement of David Dockery, the semi-

nary's academic vice president, and had a positive face-to-face interview with Mohler, Garland said.

Sherwood also affirmed the seminary's Abstract of Principles and "covenant renewal," the documents which guide faculty selection and teaching.

But then Mohler required Sherwood to provide a written explanation of his perspectives on abortion, homosexuality, "the uniqueness of the gospel in a pluralistic world" and women in ministry—four issues on which the president says Southern Baptists want absolute conformity.

The next day, Mohler announced he would not approve Sherwood's candidacy for the faculty position, Garland reported. Mohler later disclosed he based his decision on "the candidate's views on the service of women in the pastorate."

After the announcement, Sherwood said he was surprised the process went so well for so far, only to end so abruptly. "I felt God's leadership when I was asked to consider it. Step by step, wherever God was leading, I felt like God was in it."

But the imposition of strict adherence to specific views on such sensitive social issues makes meeting the new requirements for a Southern Seminary professorship quite difficult, he said.

"It's a major impediment to being able to join the faculty. It's one thing to be able to accept and affirm an evangelical statement of faith and the Abstract of Principles. But when there are very specific interpretations of Scripture on certain social issues,

those do make it difficult."

Sherwood said he feels good about his view on women in ministry, even if it did stand in the way of a new job.

"I'm not ashamed of what I said," he noted. He shared a four-page copy of his entire written response to Mohler's questions.

It includes an eight-part affirmation of the Abstract of Principles, an affirmation of the "covenant renewal," a listing of seven "key Baptist distinctives" and his views on the four additional issues Mohler specified.

His explanation of the "role of women in the ministry of the church" states in part, "In my understanding of Scripture, God's Spirit blows where it wills and certain (but not all) women may be called to any role in the ministry of the church. ..."

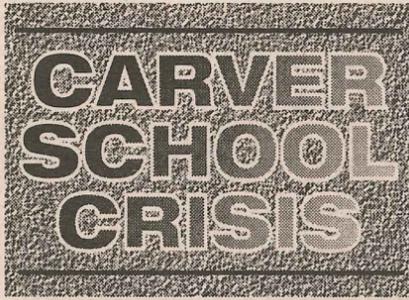
He acknowledges that Christians hold differing perspectives on the issue and appeals for respect and recognition among all parties.

"In all these things, we must see to preserve the unity of the Spirit in the bond of peace, ..." he notes.

In an interview, he said the role of women in ministry is an issue on which conservative evangelical scholars disagree. But that doesn't mean some don't believe the Bible, he added. "I'm not talking about the authority of Scripture. That's absolutely not in question. We're not talking about wild-eyed liberalism here."

Sherwood is an elder in a nearby church affiliated with the Baptist General Conference.

His faith and participation in his church are vital parts of his life, he said, adding, "I hope people will see



### Sherwood's statement

*This is the statement by David Sherwood which President Al Mohler found unacceptable:*

"Women and men are uniquely created by God and may be called to different places in the body of Christ. There is no androgynous ideal articulated in Scripture. However, men and women are of equal value in the eyes of God, and God's calling and gifts are sovereign, transcending human customs and culture, particularly when they become distorted by our sinfulness (Galatians 3:28; Colossians 3:10-21).

"In no case are we to take advantage of or exploit one another, but 'be subject to one another in the fear of Christ,' whether as wives being 'subject to your own husbands, as to the Lord' or husbands loving our wives 'just as Christ also loved the church and gave himself up for her ... because we are members of his body' (Ephesians 5:21-22, 25, 30).

"In my understanding of Scripture, God's Spirit blows where it wills and certain (but not all) women may be called to any role in the ministry of the church, just as certain (but not all) men may be. Evangelical scholars committed to the full authority of Scripture differ over this issue. I am sensitive to those differences, and I can respect and work with those whose understanding is different from my own, recognizing that I might be wrong. I would expect the same respect and recognition from them.

"In all these things, we must seek to 'preserve the unity of the Spirit in the bond of peace. ... But to each one of us grace was given according to the measure of Christ's gift. ... And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and the knowledge of the Son' (Ephesians 4:3, 11-13).

I'm not a distracter."

Sherwood affirmed the heritage of the Carver School. "I have had tremendous respect for the school and for Diana Garland," he said. "It's not only the only accredited master of social work school in a seminary, but it's also the only one with a distinctively Christian emphasis.

"I hope through God's spirit folks will be able to find a way out of this impasse."

## Faculty warns of hiring restrictions' 'chilling effect'

By Marv Knox  
Editor

LOUISVILLE—New requirements for hiring professors at Southern Baptist Theological Seminary may have a chilling effect on faculty recruitment and dash the dreams of its new conservative leaders, members of the seminary community believe.

President Al Mohler has added a four-part litmus test to the seminary's other faculty-selection criteria. And that will thwart the Louisville school's efforts to recruit "first-rate evangelical Christian scholars," warned several professors familiar with the seminary's procedure for selecting faculty.

However, faculty and seminary administrators said Mohler believes he is faithful to the desires of Southern Baptists.

"I think the president is seeking to be faithful to carry out the responsibilities of his office as he understands his relationship to the trustees and the larger Southern Baptist Convention," said David Dockery, vice president for academic administration. Mohler

senses "a stewardship of his office to do what he believes the SBC wants," he added.

The faculty-selection crisis surfaced in mid-March, when Mohler vetoed a search committee recommendation to elect David Sherwood to the faculty of the Carver School of Church Social Work.

Mohler turned thumbs down on Sherwood because Sherwood said he could see how God might call some women to be pastors.

That incident led to a standoff between Mohler and Carver School Dean Diana Garland, who told the president she could not find potential faculty who were competent to teach and also could meet his new requirements. Mohler subsequently fired Garland for telling students about the problem, and that left the seminary community wondering whether the Carver School could survive.

A faculty meeting two days later left professors despairing as to whether the seminary's other schools might face the same faculty-recruitment predicament as the Carver School. Mohler said he understands the will

of the SBC and Southern Seminary trustees, and he will not approve prospects who do not measure up.

In addition to affirming the Abstract of Principles, the seminary's founding theological guidelines, potential faculty must affirm the 1991 "covenant renewal" agreement between faculty and trustees, and they must take correct positions on four contemporary issues Mohler believes are central to trustees' aspirations for the seminary.

In an interview, Dockery spelled out those new requirements, noting they are matters on which there is clear consensus on the trustee board. Potential faculty must:

- "Restrict the role of women in the church from the senior pastor/overseer—the senior office of the church."

- "Affirm the exclusiveness of salvation in Jesus Christ alone."

- "Be clear that the Bible teaches all homosexual behavior is sinful."

- "With clarity acknowledge 'the sanctity of life' to be pro-life, anti-abortion, except in the most extreme circumstances."

The new requirements apply not only to faculty members who might come to Southern from other schools, but also to current contract faculty who might seek tenure-track positions, Dockery noted.

Mohler's critics claim his new restrictions—especially regarding views on women in ministry—will imperil faculty recruitment and the health of the seminary.

In her statement to social work students March 20, Garland said Mohler's requirements would make it impossible to find qualified faculty for the Carver School of Church Social Work.

Faculty sources said this especially is true for the social work program because the pool of faculty candidates is so small. Finding a Baptist with a doctorate and a master's degree in social work who also fits Mohler's criteria is like looking for "the needle in the haystack," one professor said.

This is not true for the larger faculty, Dockery replied. But he admitted Mohler's restrictions will "narrow the prospect list" and exclude some "very

□ See Faculty warns ..., page 9

## Accrediting agencies likely to investigate seminary

By Mark Wingfield  
News Director

LOUISVILLE—The accreditation of all degree programs at Southern Baptist Theological Seminary could be jeopardized by restrictions on faculty hiring instituted by President Al Mohler, according to sources familiar with the accrediting process.

However, the most likely result of recent turmoil on Southern Seminary's campus could be loss of accreditation from the Council on Social Work Education. This agency accredits the seminary's Carver School of Church Social Work.

Mohler fired Diana Garland as dean of the Carver School March 20, after she told the school's 117 students accreditation was seriously threatened by Mohler's policies on faculty hiring.

Garland told students Mohler had developed a narrow set of interpretations on current social issues that all faculty candidates must approve before being hired. This restriction made it virtually impossible to recruit qualified faculty members, she said.

That becomes an accreditation issue because the Council on Social Work Education requires schools to keep a minimum of five full-time faculty members. With the previously announced departure of professor Timothy Johnson, the Carver School

faculty will number only four at the end of this semester. And other faculty resignations are possible, Garland said.

Garland's firing further threatens accreditation because of the instability it portends, according to a number of sources familiar with accreditation procedures. Most sources interviewed for this article asked not to be identified because of their current positions or because of not wanting their names to potentially influence the delicate nature of accreditation proceedings.

Nancy Randolph, director of the Council on Social Work Education, said March 22 the agency had not yet determined whether to take action against Southern Seminary. The agency is still gathering information about recent events, she said.

"Our stance is usually to try to work with institutions and programs to help them overcome any possible noncompliance issues if we can," she said. "I don't know what we might be able to do in this situation."

Ordinarily, if a program appears to be out of compliance with accrediting standards, the agency contacts the program's director for comment. That is complicated in this case since the program's director has been fired, she said.

Programs found to be out of compliance may be investigated by the agency's full commission, Randolph said. That body does not meet again until June, although interim steps could be taken before then.

If deficiencies are cited in a school's program, the school could be given nine months to a year to

correct the problems, she said. However, in cases where correction of deficiencies does not appear likely within one year, "we move to withdraw their accredited status."

David Dockery, seminary vice president for academic administration, said it is likely the Council on Social Work Education will at least investigate the seminary simply because a dean was fired.

However, other academic sources both inside and outside the seminary community said much stronger action is likely.

"I would think probation at a minimum and probably a suspension or removal of accreditation," said one academic administrator familiar with the issue.

The larger issue, however, is whether the seminary's lead accrediting agency will take a closer look. The Association of Theological Schools accredits the seminary's overall program.

Southern Seminary already has been investigated by ATS once before due to tensions between faculty and trustees. Southwestern Baptist Theological Seminary in Fort Worth, Texas, currently is on probation by ATS because of the way trustees fired President Russell Dilday. And Southeastern Baptist Theological Seminary in Wake Forest, N.C., was put on probation by ATS in the late 1980s because trustees attempted to change the way faculty members were hired without changing the seminary's governing documents. Southeastern has corrected its problems and regained full accreditation.

Many observers see a parallel between recent events at Southern Seminary and what happened at Southeastern. Other knowledgeable sources say the situations are entirely different, however.

Sources familiar with accrediting issues said ATS might investigate Southern Seminary now for three possible reasons:

- The turmoil caused by the firing of a dean.
- The use of "shadow criteria" in faculty hiring, requiring things of candidates that are not publicly adopted as official criteria.
- Accusations that Mohler and trustees have violated the "covenant renewal" document, which was brokered between trustees and faculty in 1991 as a means to begin hiring more conservative faculty members.

ATS is notoriously silent on its investigations of member schools. Nancy Merrell, an ATS spokesperson, said she could not comment on possible concerns with Southern Seminary.

However, she did confirm that ATS has a strongly enforced policy that schools should "conduct affairs

consistent with their developed policies."

Dockery said he feels certain ATS will want to ask questions about Garland's firing, but he wouldn't speculate about other possible actions by ATS.

"We don't need to jump to any assumption that it will mean a notation or probation or anything," he said. "I don't think that will necessarily happen."

But another source familiar with theological education issues said he believes Mohler's actions constitute "a direct violation of ATS standards."

There are ways of adding the requirements Mohler wants to the seminary's governing documents, but that has not been done, said the well-placed source. That part of the accrediting problem could be solved if trustees would simply amend the publicly stated guidelines for faculty hiring, he said.

Another academic administrator familiar with Southern's case said he sees a different picture.

The seminary's policies grant the president the right to recommend or not recommend anyone he chooses, this person noted. Instead, a violation would occur if the president recommended someone for election without following due process and gaining endorsement by the faculty first, he said.

If the president and faculty continue to be at odds, gridlock on faculty elections could result, he said. "The faculty could reject everybody acceptable to the president and the president could reject everybody acceptable to the faculty."

Another potential cause for ATS to investigate Southern is faculty concerns that the "covenant renewal" document has been violated. Former President Roy Honeycutt brokered this agreement between faculty and trustees as a way for the seminary faculty to become more balanced through a period of conservative appointments.

The last time ATS investigated problems at Southern Seminary, adoption of the "covenant renewal" was the basis of their approval that problems had been resolved.

Gerald Keown, a member of the faculty/trustee committee that drew up the "covenant renewal," said Mohler's efforts to link new faculty requirements to the covenant involve a "revisionist reading" of the document.

"In the very difficult process of that dialogue, never were any of the social-issue agendas that have been introduced recently a part of our discussion," said Keown, a professor of Old Testament. "They never were even mentioned. The emphasis was entirely upon the nature of Scripture and how one would incorporate trustees' concerns in that area into the hiring of faculty."

"In fact, the gymnastics which we did and they did to avoid the word 'inerrancy' now seem almost laughable in light of these developments. Now, we have persons who are avowed inerrantists who are judged too liberal for our faculty."

Marv Knox contributed to this story

**"The gymnastics which we did and they did to avoid the word 'inerrancy' now seem almost laughable in light of these developments. Now, we have persons who are avowed inerrantists who are judged too liberal for our faculty."**

*Professor Gerald Keown, on the 1991 faculty-trustee dialogue that led to Southern Seminary's "covenant renewal" document*

**STUDENT SIT-IN** Student from the Carver School of Church Social Work hold a peaceful sit-in outside Southern Seminary President Al Mohler's office. The protest began the day Diana Garland was fired as dean of the Carver School and continued through the rest of the week.



# EDUCATION

## Southwestern dean moves to Truett

FORT WORTH, Texas (ABP)—Bruce Corley, dean of the school of theology at Southwestern Baptist Theological Seminary, resigned March 21 to join the faculty of Baylor University's new seminary.

Corley, a Southwestern professor since 1976 and dean since 1990, will become professor of Christian Scriptures at George W. Truett Theological Seminary in Waco, Texas. Corley, a New Testament scholar, is expected to play a role in Truett's plans to open a second campus in Dallas, 30 miles from Southwestern.

Corley's resignation was the first by a top Southwestern administrator since the March 1994 firing of President Russell Dilday. That firing, instigated by conservative seminary trustees, prompted Southwestern's lead accrediting agency to place the 3,200-student school on a two-year probation in February.

But Corley, 52, said his decision to leave Southwestern was not prima-

rily a reaction to Dilday's firing or subsequent events. "If that were the case, I would have made the decision a long time ago," he said.

Instead, Corley said, the February election of his longtime friend and Truett dean, Robert Sloan, as Baylor president was at least as influential on his decision to leave Southwestern. Sloan's election indicates that Baylor will remain committed to its Baptist heritage and that theological education will gain a "higher profile" at the university and in Texas, Corley predicted.

Corley follows Dilday to Baylor. After his firing at Southwestern, Dilday became professor of preaching at Truett and special assistant to retiring Baylor President Herbert Reynolds. He was named interim dean of Truett March 17.

The addition of Corley to the Truett faculty, effective June 1, positions the upstart seminary to benefit from turmoil at Southwestern, the world's

largest theological school and one of six Southern Baptist seminaries. A Dallas satellite campus, which could open as early as this fall, is expected to attract many disgruntled Southwestern students.

"It's not our intent to cannibalize another institution, and we are not trying to be retributive," said Dilday. But the need for "traditional Baptist training and authentic preparation for ministry" is increasing, he said, and Dallas is "a key location."

Although Corley's appointment is not tied to the Dallas center, Corley said, "My going is a clear commitment to the expansion of Truett. ... There's no doubt that Truett has an open-ended future."

Dilday, who said he is willing to remain interim dean for up to a year, acknowledged Corley is likely to become the top candidate when a permanent dean is picked. "There would certainly be no one better qualified for that than Bruce," he said.

## Southeastern's land sale nixed

WAKE FOREST, N.C. (ABP)—An opportunity for Southeastern Baptist Theological Seminary to sell 45 acres of wooded property contiguous to the Wake Forest, N.C., campus to a shopping center developer hit a snag March 21, when a town board denied a rezoning request by a vote of 4-1.

Board members who voted against the rezoning claimed seminary President Paige Patterson tried to strong-arm them by threatening to work in the seminary community against their reelection. Patterson responded that board members were playing politics by going public with his efforts.

"If by political strong-arming they mean telling the truth to the people, then I'm guilty," Patterson said.

Patterson urged the town board to clear the way for the construction of a shopping center he said would bring \$2 million a year in tax revenue and hundreds of new jobs.

Downtown merchants opposed the rezoning, saying the competition would put them out of business.

Seminary trustees voted to sell about 45 acres of more than 300 acres of undeveloped property owned by the school. Seminary officials would not disclose the sale price, but the Raleigh News & Observer reported it would total about \$7 million.

## Southern gets bomb threats

LOUISVILLE—Southern Baptist Theological Seminary received four bomb threats last week, causing faculty, staff and students to evacuate certain buildings.

No bombs were reported to have been found, and seminary officials said they were not certain what motivated the threats.

The threats came amid a week of turmoil on campus with President Al Mohler firing Diana Garland as dean of the Carver School of Church Social Work. However, leaders of the social work students, who held a peaceful sit-in outside Mohler's office most of the week, denounced the bomb threats and said they were not responsible for the calls.

Another potential reason for the threats could have been Mohler's recent public comments on the sinfulness of homosexuality. Before the bomb threats, Mohler and his family reportedly had secured around-the-clock security coverage after receiving threats related to his comments.

## Richmond seminary to purchase property

RICHMOND, Va. (ABP)—Trustees of Baptist Theological Seminary at Richmond voted to purchase a permanent building and approved the hiring of two faculty members March 20-21.

Currently the seminary leases two buildings from the Richmond-based Presbyterian School of Christian Education. The trustees named a team to negotiate the purchase of Watts Hall, the largest building on the campus.

The 40,000 square-foot building is a dormitory. It would be renovated to house the seminary's offices, all classrooms and a chapel.

The purchase would "catapult BTSR to a new level," seminary President Tom Graves told trustees. "Investment in a permanent facility demonstrates our firm commitment to continue to provide quality theological education for the next generation of Baptist leaders," he said.

In other business, the board approved the faculty hirings.

Bill Rogers, a professor and former dean at Southern Baptist Theological Seminary, has been offered a position as the Richmond seminary's first professor of Christian education. Rogers, 56, has taught at the

Louisville seminary since 1984.

Sandra Hack Polaski, 30, will join the Richmond seminary faculty in the fall of 1996 as assistant professor of New Testament. A graduate of Furman University and Vanderbilt Divinity School, she is a candidate for a doctor of philosophy degree at Duke University.

During the 1995-96 academic year, she will teach at Furman in Greenville, S.C.

Trustees adopted a \$1.8 million budget for 1995-96 and voted to launch a doctor of ministry degree program in 1996 or 1997.

## Faculty warns of 'chilling effect' of hiring restrictions

Continued from page 7  
fine if not outstanding evangelical/Baptist scholars."

"However, I don't think it means we cannot find good and capable prospects to come and join our faculty," he said. Sherwood is the only faculty candidate who has been rejected after proceeding so far through the selection process, he added.

But, three other candidates withdrew at the point of answering Mohler's questionnaire on new requirements, he said.

Other faculty sources familiar with the process said these candidates withdrew rather than face the prospect of jumping through an additional—and controversial—hoop.

Dockery wouldn't go that far, but he said in each case the candidate recognized "that if they did have an interview with the president or trustees that it wouldn't work."

Dennis Williams, the new dean of the School of Christian Education, insisted he doesn't feel the new requirements have hurt his area.

Williams acknowledged his school recently considered four candidates for a vacancy and put the process on hold. But new requirements weren't the problem, he said.

"Some were eliminated for other reasons, such as 'fit' with our seminary and competency, but nothing

heretical," he reported. The search has stalled because it could not be completed before the trustees' April meeting, he added.

But professors familiar with search processes are concerned about the ability to attract qualified, not to mention gifted, faculty.

"The faculty-selection process is sort of dead in the water," said Anne Davis, a social work professor and former dean of the Carver School, who now is president of the Faculty Association.

A couple of other professors echoed her sentiments.

"When the seminary leadership professes its desire to become a 'flagship evangelical seminary' but sets such narrow parameters, it limits the faculty it can pursue," said Timothy Weber, professor of church history and one of the newer avowedly inerrantist evangelical faculty members.

"The great middle space occupied by most evangelical seminaries today allows flex on this issue of women in ministry," Weber said. "Trinity Evangelical, Gordon-Conwell, Bethel and Denver (seminaries) all have faculties that have agreed to disagree. ... But the current criteria push Southern Seminary toward the far right. We're not even in the mainstream (of evangelical seminaries) anymore."

"That means our attempt to find

first-class evangelical scholars is very narrowed," he added. "We've seen some very fine professors—the kind the trustees would fawn over. But they never will see them" because the new process won't allow them to get that far.

And that is damaging to the seminary, Weber stressed. "We have lost people this semester who have pulled out of the process over this issue (of women in the pastorate) who would bring glory to this seminary. We will lose their friends and other scholars in this evangelical orbit. So, we cannot become the evangelical school we're longing to become."

Gerald Keown, an Old Testament professor, points to his colleague Weber as the epitome of "the profile of a conservative evangelical scholar" who would be lost to the seminary now that the new criteria are in place.

"The reality is the kind of gifted professors you would want to attract are never the kind of persons who would fit neatly into pigeonholes," Keown said.

"That should be seen as a positive and not a negative. Yet you have a set of criteria in which you could have a premier scholar, premier churchman and a committed believer who could be disqualified because he fails one litmus test."

It's a litmus test non-scholars also

would fail, he predicted. "I would submit that if such a standard were held up for the most conservative pastors in the Southern Baptist Convention—if they were held up to such a narrow standard in order to serve their churches—they too would fail."

The faculty have tried to accommodate the trustees' desires, Keown and Weber agreed, noting faculty search committees have done their best to produce candidates the president and trustees could approve. But the rigidity of the new requirements stymies that process, they said.

Weber expressed a hope that trustees will let Mohler know they don't want the selection process to be so rigid that it excludes the brightest, most devout conservative evangelical scholars.

"I can't imagine the trustees really want this," he said.

"The president has made it clear he's operating on board policy, but my hope is that once some of the board see the difficulty we have in adding evangelical faculty, they could allow a little flex."

"I just don't think they understand the situation. But once they do, ... I'm hoping they will give us a little room when we have to have it. That's all we're asking."

Mark Wingfield also contributed to this story

## Groups sign truce in public school wars

By David Anderson  
Religion News Service

ARLINGTON, Va. (RNS)—Call it a truce in the culture wars.

Despite their differences over the propriety of prayer and religious activity in the public schools, some of the nation's most bitter ideological enemies vowed March 21 to conduct their fight in a more civil and constructive manner.

In what Education Secretary Richard Riley hailed as "good news for public education," 17 religious, civil liberties and education groups issued a six-point statement of principles affirming religious liberty and promising to end the "personal attacks, name-calling, ridicule, and similar tactics" that in recent years have characterized debate over public schools.

Signers of the statement range from the conservative Christian Coalition and National Association of Evangelicals to the liberal People for the American Way and the National Council of Churches.

Education groups signing the statement include the American Federation of Teachers, the National Ed-

ucation Association, the Association for Supervision and Curriculum Development, the National Association of Secondary School Principals and the National School Boards Association.

"In recent years, the public space where religion and public education meet has become an area of increasing concern for many Americans," Riley told a news conference at the Freedom Forum World Center, an Arlington, Va.-based non-profit foundation that seeks to advance First Amendment rights.

"There is an intensity surrounding this debate about religion and public education and, at times, this intensity has become corrosive and harmful," Riley said.

On the local level, many communities find themselves embroiled in religious controversy on a daily basis over such issues as what books a school library may stock, the wearing of religious garb and symbols, the role of religious clubs and the proper methods to teach religion in the schools.

While the agreement will not end those struggles, it could change the

tone of the debate, said Charles Haynes, visiting professional scholar at the Freedom Forum First Amendment Center at Vanderbilt University and a prime mover behind the statement.

"When we differ, and we will, we recognize our civic responsibility to debate with civility and respect, and to engage in constructive dialogue," Haynes said.

Steve McFarland, director of the Center for Law and Religious Freedom, a legal advocacy group on behalf of religious rights, said his group signed the statement "because emphasizing fundamental common ground is more constructive than issuing militant, divisive rhetoric."

Elliot Minberg, executive vice president of People for the American Way, a civil-liberties advocacy group, also said there were "deep and abiding differences of opinion on many important issues."

But, he added, "it is good to remind each other—and to remind ourselves—that the way we talk about fundamental American values like religious liberty, citizenship and education is important."

## Can atheists be virtuous?

PRINCETON, N.J.—Can a person be good and ethical without believing in God?

Yes, according to three-fourths of American adults recently surveyed by the Gallup Poll.

Those most likely to believe this are people who do not consider religion important in their own lives, the young and the college-educated, according to a report of the poll in *Emerging Trends*, the newsletter of the Princeton Religion Research Center.

Among people who do not consider religion important in their own lives, 90 percent believe a person can be good and ethical without believing in God. That contrasts with a 66 percent approval rating by people who do consider religion important.

Among adults younger than 35, 81 percent said atheists can be good and ethical, compared to 70 percent of adults 65 and up.

## 'Tolerance isn't condoning'

ATLANTA (BP)—As America becomes more religiously pluralistic, Christians should demonstrate tolerance and knowledge of different philosophies about God, said an Atlanta researcher, author and professor. Tolerance, however, does not mean Christians must accept other religious claims as true, Bill Craig told Southern Baptist interfaith witness leaders March 20.

"The concept of tolerance implies that you disagree," Craig said. "You can't tolerate something you agree with."

"Toleration is treating those with whom you disagree with respect and charity. The correct basis of tolerance is the inherent worth of the individual, who has rights to free speech." Free speech includes sharing the gospel, but Christians should be prepared to encounter people with radically different views of God, Craig said.

To know what others believe, "do a lot of listening," Craig recommended. They may not have the principles of their beliefs logically formulated, and by listening Christians can find opportunities to witness, he suggested.

## Religious groups take opposing sides on welfare reform

WASHINGTON (RNS)—The Republican plan to overhaul the nation's welfare system hit the House floor last week, and religious groups lined up on opposing sides of the initiative.

Many religious groups, including the nation's Roman Catholic bishops, fear the proposed reforms will punish poor women and children and encourage abortions. But the Christian Coalition, the 1.5 million-member political movement founded by evangelist Pat Robertson, and the conservative Family Research Council take a different stand: Limiting benefits to teen mothers will encourage "good" behavior and break the cycle of teen pregnancy without increasing abortion, they argue.

The GOP welfare reform package, known as the Personal Responsibility Act, is the moral centerpiece of the Republican "Contract with America." It includes provisions to deny cash payments to children of unwed moth-

ers under age 18 and to eliminate cash assistance for a second child born to a welfare mother. The plan also would limit a family's welfare eligibility to two years.

Fifty Roman Catholic bishops issued a statement denouncing sections of the GOP plan that would end cash payments for many children born out of wedlock.

The bishops "strongly support genuine welfare reform which strengthens families, encourages productive work and protects vulnerable children," the statement said. "However, we oppose abandonment of the federal government's necessary role in helping families overcome poverty and meet their children's needs."

The bishops, who oppose abortion, drew support from two other religious groups that support abortion rights. The National Council of Churches, which represents 32 mainline Protestant and Orthodox denominations, and the Religious Action

Center of Reform Judaism both said they support the Catholic statement.

"The clear biblical test of any economic or political policy is what it does to protect any of God's children," said Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism.

"On that basis, most Catholics, Jews and Protestants feel that the 'Contract' really fails to embody that mandate. The entire religious community has a great deal of respect and appreciation for the Catholic Church. In this case, it's being an effective moral goad to the conscience of society."

Conservative groups, however, said they oppose the bishops' argument, claiming instead that cuts in welfare spending would promote sexual abstinence and fight teen pregnancy. They contend teen abortions would not rise as a result of welfare cuts—contrary to the claim of the Catholic bishops.

"We don't agree with the bishop's argument about abortion," said Mike Russell, a spokesman for the Christian Coalition.

"Promotion of abstinence and marriage is the message we want to send. If you focus on a program that promotes intact, two-parent families and de-emphasizes illegitimacy, we think you will have a tremendous reduction in the abortion rate," he said. "It's a simple fact if you subsidize illegitimacy, illegitimacy will skyrocket."

Both sides do agree on one thing: The current system doesn't work.

But the bishops believe welfare reform must preserve a safety net for the poor. "Society has a responsibility to help meet the needs of those who cannot care for themselves, especially young children," the bishops said.

The Christian Coalition believes churches, local community groups and families should provide the "safety net"—not the federal government.

## Evangelicals stepping up actions for racial reconciliation

By Adelle Banks  
Religion News Service

WASHINGTON (RNS)—Jack Hayford, a prominent Pentecostal pastor, stood before hundreds of evangelicals this month and declared he once was racist.

"I realized that whenever I shook hands with a person who was black that I was conscious that I had a feeling of my hand not being clean afterward," Hayford acknowledged at a session of the National Association of Evangelicals convention in Louisville.

Since that time, in the 1950s, Hayford said, he has repented and now leads the "trans-ethnic" Church on the Way in Van Nuys, Calif.

The admission by Hayford was

perhaps the boldest statement made by a white person about relations with blacks during the NAE's annual meeting March 5-7.

But the racial make-up of the audience who heard him—several hundred whites and only a few blacks—was a sign of the long process the NAE faces as it pursues racial reconciliation among white and African-American evangelicals.

Although the NAE has issued proclamations and statements opposing racism for years, it is only just beginning to put its words into action. In January, about 180 leaders of the NAE and the National Black Evangelical Association met in Chicago and talked heart-to-heart.

At the NAE convention, Hayford's speech was just one example of

efforts to improve race relations. Blacks were called on to speak and lead prayers. The song leader even pointed out which hymns were of African-American origin.

And perhaps most important, Joseph Jackson, executive director of black ministries for the Church of God in Cleveland, Tenn., is the NAE's new treasurer and will coordinate the convention's program next year. He is the NAE's first African-American officer.

"I think the future is bright in the sense that the organization is open to the inclusion of individuals from various racial and ethnic backgrounds," Jackson said.

For decades, black evangelicals viewed the NAE as an organization where racial issues were not a high

priority. During the Civil Rights movement, their white brethren often did not join them in marches and were silent about their cause. In 1963, a group of black evangelicals decided to form the National Black Evangelical Association.

Don Argue, a white who assumes the presidency of NAE on April 1, calls the need for better relations between blacks and whites a "long overdue task." He says he looks forward to the day when an African-American can serve as chairman of the organization's board.

But despite these outward changes, both blacks and whites affiliated with the NAE acknowledge it will take a while for the organization's members—especially those in the pews—to take the message to heart.

## Graham's message was high-tech but still simple

SAN JUAN, P.R. (BP)—After a half century in the pulpit, it may seem as if Christendom's most famous evangelist goes into auto-pilot mode as he ends a sermon—reciting familiar phrases urging people to bow their heads, close their eyes and pray for sinners to get up out of their seats and come forward.

However, Billy Graham often makes subtle changes, depending on the culture in which he is preaching. On March 14, he made a change of historic proportions.

"No matter what language you speak, no matter what culture you are from, no matter what situation you find yourself in—all around the world—come and give your heart to Christ," Graham said during a San Juan, Puerto Rico, crusade that was the launching pad for his largest multimedia project.

This was, literally, an international altar call. Two nights later, this sermon was included in a three-day "Global Mission" that used 30 satellite links to reach more than 10 million people gathered at 40-foot screens at 3,000 locations, in 29 time zones, in 185 nations, in 116 languages.

By the time follow-up broadcasts are completed, Graham's team hopes the project will have reached 1 billion people. By comparison, the 1995 Super Bowl was beamed to 750 million people in 13 languages.

Graham's flock ranged from British college students to Rwandan refugees, from prisoners in what was Yugoslavia to earthquake survivors in Kobe, Japan. Satellite services were fine-tuned so the music and special guests would appeal to participants in eight cultural regions—Western Europe, Eastern Europe, the former Soviet Union, Latin America, Oceania, Southeast Asia, Central Asia and Africa and the Caribbean.

The project's most true legacy may have been its efforts in religious

education. Before the crusade, the satellite system was used to offer classes to 1.5 million clergy, missionaries and volunteers, including 500,000 who served as counselors for those making spiritual decisions during the crusade.

"This was an example of using some very advanced technology and doing a lot of very complex work in order to deliver a very simple message," said Larry Ross, Graham's media liaison.

While circling the globe, Graham has become a master of simplifying his biblical images and homespun stories into punchy phrases that can be handled—in a kind of musical call-and-response fashion—by a translator. Texts of his "Global Mission" sermons show that he responded to this new multicultural challenge by sticking to the basics.

"When he speaks through a translator, you end up with classic, vintage Billy Graham," said Rice University sociologist William Martin, author of the 717-page "A Prophet With Honor: The Billy Graham Story."

"His sermons are always simple, especially his best ones. He gets up there and says that God loves you so much that he sent his Son to die for you, so that you can have eternal life. That's good news. Now you can say that this is pure Billy Graham; Billy would just say that it's the pure and simple essence of Christianity."

Thus, the Global Mission sermons focused on stories about love, anger, joy, shame, forgiveness, life and death. Graham talked about the lessons parents learn while raising children. He dug into his farm-boy past for agrarian images: He offered hope to alcoholics, drug addicts, prostitutes, thieves and murderers. He talked about the despair that can haunt the lives of rulers, millionaires and bishops.

And as people walked the aisles,



worldwide, Graham said, once again: "I want to say a word to all of you that are coming. ... You did not come to Billy Graham; I have no supernatural power to do anything. You've come to Christ. You've come by faith to the cross and he's the one that will come into your heart and forgive your sin and change your way of life. You've come by faith. ... It's so simple. It's not complicated."

No report is yet available on

worldwide results of the crusade. However, individual reports from some areas showed widescale response to Graham's message.

Nearly 100,000 people watched the crusade across the Commonwealth of Independent States, with more than 8,500 registering commitments to Jesus Christ. The Baptist church in Alma-Ata, Kazakhstan, with a seating capacity of 900, crowded 1,500 people into the facility.

**SATELLITE SERMONS**  
Evangelist Billy Graham stands near satellite equipment outside Hiram Bithorn Stadium in San Juan, Puerto Rico, where he originated a worldwide crusade March 16-18. Through satellite and video technology, Graham's messages will be heard by 1 billion people. (Photo by Russ Busby)

## German clergy worry about trend toward unmarked graves

BERLIN (RNS)—German church leaders are concerned about a trend sweeping Germany, birthplace of Martin Luther and a land steeped in religious and cultural tradition: A growing number of people are choosing to be buried anonymously, without religious ritual or even a parting farewell from relatives.

"The attitude toward dying and death has undergone remarkable changes during the last decades, which simultaneously affects the culture of burial and mourning," Germany's Catholic Bishops Conference wrote in a recent pastoral statement.

Time-honored traditions of funeral rites and assistance for mourners are vanishing, the bishops said. In the Catholic Church, the most alarming example of this ongoing cultural shift is the enormous increase in anonymous burials, where the ashes of the deceased are placed underground in nondescript grass-covered areas. Most German cemeteries now have these kinds of burial grounds, collection spots for nameless urns.

Many of those seeking anonymous burials are Germans who are forgot-

ten, lonely, suffering from AIDS, or are addicted to drugs or alcohol. In some regions of Germany up to half the population claims to prefer nameless burial to traditional funeral rites.

"This lonely type of funeral often marks the end of a life that, for many years, the deceased themselves have regarded as burdensome and needless," said Karl Lehmann, head of the bishops' conference.

In Lehmann's view, anonymous graves are an expression of the lack of relationships among the living as well as a lack of solidarity between the living and the dead.

"People who never felt valued and loved during their lifetime have no interest in being remembered after death and no interest in possessing an individual memorial place," he said.

From the Catholic Church's perspective, he added, the trend also suggests "the Christian belief in eternal life is dwindling."

In their statement, titled "Our Concern About the Dead and the Bereaved," the bishops stressed that religious burial rites and the existence of named grave sites are an integral

part of human culture.

"The grave as a location keeps the memory of the individual person alive," the bishops said.

Every society needs definite places to mourn for the deceased, they added. "Otherwise, a dead person would be no more than a waste product that has to be removed as fast as possible."

In northern German cities such as Flensburg, Luebeck, Hamburg and Kiel, which are predominantly Protestant, 30 percent to 50 percent of all people prefer to be buried in unmarked graves, according to official statistics. In more Catholic regions to the south, the figure lies between 2 percent and 5 percent.

In the former East Germany, which experienced 40 years of atheist ideology and state-imposed secularization, one-third of all people prefer this kind of funeral.

"In general, the number of anonymous burials is rapidly increasing, and the trend seems unstoppable," said Barbara Happe, a scholar in the department of cultural science at the University of Tuebingen.

She said the north-south gradient in Germany fits perfectly into the broader European picture.

In some Scandinavian cities such as Copenhagen, 90 percent of citizens prefer anonymous graves. In Italy, only 2 percent of the population prefers them.

The trend is likely to boomerang on relatives and friends, Happe said.

"In the first moment it seems to facilitate the confrontation with the death," she said. But after it is too late, the bereaved often miss having experienced a funeral ceremony, and they feel empty at having no appropriate place to mourn, Happe added.

"Burial rites that could help to overcome their suffering and pain are no longer available," she said.

Happe's view is supported by cemetery workers who have observed the large grass-covered urn groves.

Visitors who cannot cope with their grief wander around aimlessly, searching for the place where the ashes of their relative or friend might be buried. In the end, the bereaved randomly lay down some flowers on the ground and walk away.

# EVANGELISM

## Two new videos present gospel for in-home viewing

**"Nationally, we're seeing 16 percent of all people who accept the video saying that someone in their home has prayed to receive Christ."**

*Toby Frost, Home Mission Board*

*Continued from page 1*

Overseas, just the technology of showing a film in remote villages attracts people to watch the film, said Toby Frost, associate director of the HMB's mass evangelism department. But the film, while critically acclaimed for its quality and witness, has not been seen as widely in the United States, he said.

"In the U.S., we're kind of technology hardened," he said. "But the attraction here is offering a free video to every home."

As church surveyors go door-to-door offering free copies of the video, from 60 percent to 90 percent of all people contacted accept the video, he said. Nationwide, Campus Crusade reports an average acceptance rate of 40 percent.

As part of the Campus Crusade strategy for this project, the same volunteers who offer the free video return to the home two weeks later to complete an opinion survey about the video. The survey asks questions such as "How many people in your home watched the video?" and "Do you have any questions about the video?" and "Did anyone in your home pray to receive Christ after watching the video?"

"Nationally, we're seeing 16 percent of all people who accept the video saying that someone in their home has prayed to receive Christ," Frost

explained.

Based on Campus Crusade's estimate of 40 percent of all homes accepting the free video, the cost for a church to canvass 1,000 homes would be about \$3,000. Campus Crusade offers churches a complete packet of instructions, literature and training materials for the project, as well as copies of the video for \$7.50 each.

"Silent Witness" draws on a similar idea, but without the strategic support offered by Campus Crusade for the "Jesus" film.

"Silent Witness" could be used as a church-wide project but is being marketed specifically to individuals for one-on-one contact with friends and neighbors.

The country music video has drawn praise from Christians of all backgrounds and religious affiliations, Strickland said.

"The viewers are drawn by the stars and the quality, but they are held by the truth of Christ's life-changing power in these entertainers' lives," he said. "From the most conservative pulpit to the most charismatic, people have found common ground with this project—well-known celebrities, whose theology may vary but they all love the Lord."

The video features eight country musicians talking about special memories of church or emotional moments when they felt God's presence. Each

segment was filmed at the location of the musician's choosing.

Glen Campbell, filmed at his theater in Branson, Mo., talks about turning from a life of alcohol abuse to Christ and sings "No More Night."

Marty Stuart sings a song he wrote specifically for this project, "Let Me Be a Witness," with support from Southern Gospel legends Jerry and Tammy Sullivan, whom Stuart says prayed him back to God.

Other artists featured on the video include Tammy Wynette singing "Precious Memories," Marty Rabon singing "Beulah Land," Sawyer Brown singing "A Carpenter's Son," the Gatlin Brothers singing "Help Me," Skaggs singing "The Mind of Christ" and Johnny Cash singing "Were You There When They Crucified My Lord?"

Strickland said the idea for "Silent Witness" came out of a Christian leadership conference two years ago where Skaggs pointed out that many people are turned off by "pushy religious types." These people are more

likely to be reached with the gospel by more indirect methods, such as a song or the example of someone's lifestyle—a "silent witness," Skaggs said.

"We have already seen evidence of people who would never darken the door of a church opening their hearts and minds to this project," Strickland said.

Individual copies of "Silent Witness" may be ordered from Rainmaker Films for \$29.95 by calling (800) 669-3398. Information on the "Jesus" film video project may be obtained from Campus Crusade for Christ by calling (800) 295-3787.

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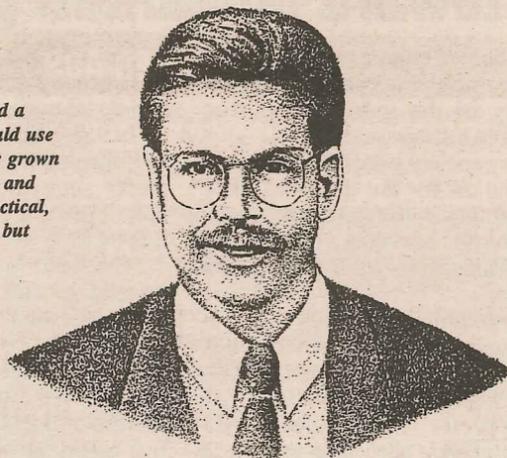


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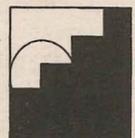
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## Modern parental expectations changing

Continued from page 1

to monitor social trends, Alwin saw those same attitudes reflected on a national scale. The General Social Survey posed the same child-rearing question from 1986 through 1991, and each year, "to obey" ranked fourth, as it had in Detroit.

The changing preference for children's autonomy is consistent, Alwin believes, with major economic and demographic shifts over the last 40 years: smaller families, higher divorce rates, more women working outside the home and declines in church attendance.

The shorthand? Today's kids grow up faster.

Other professionals who study and work with families said they were not surprised by Alwin's findings, particularly in the context of accelerated technological and social change.

"The whole society is moving so fast, and I think technology has a lot to do with the pace at which people have to live now. Being able to master (the changes) is uppermost in parents' minds, rather than (children) being obedient," said Bernice Weissbourd, founder and president of Family Focus Inc., a Chicago-based organization of family-support programs. But Weissbourd believes casual

readers of the surveys should not assume that a declining preference for obedience means that parents don't want their children to behave—or, to use politically correct language—to "cooperate."

"A child can be encouraged to be an independent thinker and at the same time know there are rules to follow," she said. "A child who doesn't have that balance, for whom anything goes, is really in trouble."

Kristi Hamrick, a spokeswoman for the Family Research Council, a conservative "pro-family" organization based in Washington, D.C., said it is understandable that younger parents are more skeptical of authority, especially considering well-publicized cases of child molestations among teachers, priests and other authority figures whom they were taught to trust blindly.

"As a straight-up statement—to obey—we don't trust people like we used to," Hamrick said.

She also found it heartening that parents emphasized "hard work" as a way to success. They do so, she insists, against prevailing norms.

"In so many ways, the messages of our culture have diminished the value of hard work," she said. "This is the culture where some slovenly rock star

who can barely put two notes together makes millions of dollars by writing a song calling for the murder of a particular group of people that he or she hates."

Still, some child development experts wonder if the current emphasis on self-reliance and independence goes too far, if children are expected to be adults before they're ready.

Children are incredibly stressed, said Eugene Roehlkepartain, director of communication and education for the Search Institute in Minneapolis, a non-profit research organization specializing in children and youth. Pushing them too far too early can sometimes result in a litany of troubles in adolescence: drug or alcohol abuse, declining performance, teen pregnancy and other forms of juvenile delinquency.

"Are we turning kids into the workaholics that we've become?" he asked.

"I think there's a lot of ambivalence about children in our culture," he added. "Kids, they're priceless, but we as parents and a society are not necessarily prepared to meet that price, we're not as committed to children. We take care of children when it's convenient, and I think we're paying the price of that."



**GROUNDBREAKING** Campbellsville College held groundbreaking ceremonies March 20 for a new 104-bed men's residence hall. Due to inclement weather, the ceremonies were moved indoors and officials turned symbolic shovels of dirt. Shown here are Paul Conco, Campbellsville executive vice president; Shirley Winters, wife of Campbellsville President Ken Winters; and Bill Marshall, executive secretary-treasurer of the Kentucky Baptist Convention. The new three-story dorm will include 26 suites, each with private bedrooms and shared living space for four students. The residence hall will feature rooms wired for computer networking and a lobby with a computer lab. Construction is scheduled to be complete by Aug. 19. (Photo by Kelly McWilliams)

## Singles seeking relationships

Continued from page 1

Don't marry anyone you've got to fix."

Another way to ensure a dysfunctional relationship is to be in a hurry to experience "the emotional rush of being in love," he continued.

It's a mistake for dating couples to spend too much time together early in the relationship or to tell every embarrassing detail about oneself early on, he suggested. Such actions can create a false sense of intimacy that should be developed over time, he said.

Couples who become physically intimate quickly cloud other aspects of their relationship, he warned.

"It's not so important to be married by 30, but to be on God's timing and marry," added James Stillwell, minister to single adults at Immanuel Baptist Church in Lexington.

Stillwell encouraged the twenty-somethings to envision where they would like to be later in life and set goals. Some ways to foster this kind of reflection include keeping a journal, planning intentional quiet time and developing a personal mission statement, he said.

About 300 people attended the weekend retreat, held at Cave City Convention Center and Cave City Baptist Church.

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**WANTED:** Used pews, 10 feet long; must be in good condition at reasonable price. Leave message on machine at (502) 737-3952.

**SEEKING:** Resumes to fill the vacancy of pastor are being accepted and may be sent to Pastor Search Committee, First Baptist Church, c/o Vester Lewis, P.O. Box 57, Stearns, KY 42647.

**WANTED:** Part-time minister of youth. Send resumé to Middle Creek Baptist Church, 3595 Carter Bros. Rd., Hodgenville, KY 42748.

**SEEKING:** Corinth Baptist Church, a modern church in a rural setting, is seeking a full-time pastor. Please send resumé to: Eva G. Harris, secretary of Pulpit Committee, 9sylvania Ave., Winchester, KY 40391.

**WANTED:** Church bus; minimum 25-passenger. Phone (502) 828-3143.

**SEEKING:** Full-time associate pastor with primary responsibilities in youth/children and Christian education. Send resumé to Staff Search Committee, Second Baptist Church, P.O. Box 390, Greenville, KY 42345.

**WANTED:** Mother's Day Out coordinator. Mondays, 10 a.m.-2 p.m. \$5 per hour. If interested, please call Southside Baptist Church, (502) 363-3915.

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# PEOPLE

## PRAYER PARTNERS

Please pray this week for these specific needs related to the Kentucky Baptist Convention's partnership missions projects:

- Frankin Skaggs of Calhoun, Tom Stokes of Whitesburg and Scott Kilgore of Bowling Green who will be teaching in the pastors' schools in St. Petersburg and Ufa this spring.
- Russian Baptists who are preparing for the 320 Kentucky volunteers who plan to go to Russia during 1995.
- Larry and Joy Lindsey in Moscow and Lee and Sarah Bivins in St. Petersburg who serve as KBC field coordinators.
- VBS, backyard Bible clubs and construction projects in Eastern Kentucky.
- Someone to continue the campus ministry at the College of Southern Idaho begun by Kentucky semester missionary Scott Norris.

## Mountains to the Mississippi

Compiled by Ann Tatum

- **FINLEY**—Mount Gilboa Church called **David Walters** of Goshen, Ohio, as pastor.
- **JAMESTOWN**—**Will Sipes** resigned as pastor of Welfare Church. He is a senior at Campbellsville College.
- **LOUISVILLE**—The senior high choir of Crescent Hill Church will present the Broadway musical "Godspell" April 7 at 7:30, April 8 at 2 p.m., April 9 at 7:30 p.m. Admission is free, but tickets are required. Call (502) 896-4425.
- Louisville Christian Deaf Church SBC ordained **Wayne Caldwell** as deacon Jan. 29. Caldwell is a student in the deaf program at Boyce Bible School. **Tim Bender** is pastor.
- **OAK GROVE**—First Church ordained **Jeff Suter** as deacon March 19. Ron Wells is pastor.
- **OWENSBORO**—Bellevue Church called **Morgan Owen** of Lewisport as associate pastor/minister with youth. He also will serve part-time as BSU director at Brescia, Owensboro Community and Kentucky Wesleyan colleges. He will begin his new ministry April 1.
- **RUSSELL SPRINGS**—**Larry King** resigned as pastor of New Victory Church. He plans to enter Midwestern Baptist Theological Seminary this fall.
- **SCIENCE HILL**—McKinney Church called **Bill Meece** as pastor. He previously was interim pastor at

- Slate Branch Church in Somerset.
- **SOMERSET**—Malvin Hill Church ordained **Bobby and Clinton Richardson** as deacons March 5.
- **SUMMERSVILLE**—**Robert Golden** resigned as pastor of Summersville Church to become pastor at Greenview Church in Florence.
- **UPTON**—Upton Church called **John Smith** of Springfield, Tenn., as pastor. He will begin his new ministry April 1.

■ **CORRECTION**—The correct dates for the musical drama "Joy Comes in the Morning" at Valley View Church of Vine Grove are April 9, 12, 14 at 7 p.m.



**ALEXANDER HONORED** *Tim Alexander (right), pastor of Florence Baptist Church in Florence, receives an Alumnus of the Year award from Thomas Kinchen, president of Florida Baptist Theological College in Graceville, Fla. Alexander was one of two alumni honored this year by the college's alumni association.*

## BLUEGRASS BURGEOO

■ **Children's summit.** Hundreds of Kentuckians interested in improving the quality of life for children will meet in Louisville April 4-6 for the first Children's Leadership and Training Summit. The event is sponsored by Children's Alliance, a coalition headed by Curtis Mooney, president of Kentucky Baptist Homes for Children. A highlight of the event will be a gubernatorial candidates' forum on children's issues moderated by Linda Werthheimer of National Public Radio's "All Things Considered." For registration information, call (502) 875-3399.

■ **Holocaust survivor to speak.** Mel Mermelstein, a survivor of two German concentration camps during World War II, will speak at Georgetown College March 30 at 4 p.m. Part of Mermelstein's life was the basis for the television movie "Never Forget" in which Leonard Nimoy played Mermelstein.

■ **Staley lectures set.** Daniel Bagby, professor of pastoral care at Baptist Theological Seminary at Richmond, Va., will deliver the

annual Staley Distinguished Christian Scholar Lecture at Georgetown College April 11 at 11 a.m. He will speak about Christ and relationships.

■ **Organization raps McConnell.** Bread for the World and other like-minded organizations have announced a protest in front of United States Sen. Mitch McConnell's Louisville office April 7 from noon to 1 p.m. The protest is to show opposition to McConnell's legislative proposal to cut foreign development aid to Africa, a step justified in his words because "there is no Kentucky constituency for Africa."

■ **Nelson fund-raiser set.** Georgetown College, along with First Baptist Church and Third Baptist Church of Owensboro, plans a fund-raising banquet April 4 at First Baptist Church to benefit the college's David Nelson Scholarship Fund. The fund is named for the longtime pastor of First Baptist Church in Owensboro. Reservations should be made by March 30 by calling (502) 683-3505.

■ **Swim coach honored.** Dean Richard Brownley, swim coach at Campbellsville College, has been named Appalachian Conference Coach of the Year.



## Good ground: Part five

The story this week is about a young person who came to Oneida at the beginning of the 9th grade.

The first contact with Oneida was made by the mother. This mother asked many questions about Oneida, trying to decide if our school would be the right place for this student.

A common request made by many parents is for the parent to come and see Oneida before the student is brought to us. Most of the time this request is made because the parent is concerned the student will not want to come. We have always required the parents to bring the prospective student with them. We will spend four or five hours that day giving detailed information about life at Oneida. After the orientation, we take the parent and student on a tour of our campus. When the tour is over, we return to the office and have a personal interview with each student and then the parents.

The parent of this student told us in the phone interview that this youth had "low self-esteem," was a "big liar" and had a "bad attitude." We were also advised that this child was "out of control" and would "not accept responsibility."

When we asked how the child was doing academically we were told "low, but very capable." We were told about some family history which included the parents' recent divorced.

There was no history of drug or alcohol abuse, no behavior problems at school and no problems with the law or running away from home.

Like many of the young people who come to Oneida, this youth had some real reservations. Making the trip to our campus gave this young person some time to reflect on home and the rea-

sons for coming to Oneida. This student also discovered by the end of the tour that Oneida had a lot to offer, even though he/she still had some anxiety and fear.

During the interview, we shared with this young person that we were not going to make this youth do anything. We also said that we were going to make many opportunities available. We shared that it was our desire for this youth to become involved in some of the many activities that were available.

We know that if a young person will find at least one area of special interest, success at Oneida will usually be found. For this youth, choir was that special interest. Over the past four years, this student has traveled many thousands of miles with the other boys and girls who sing in our choir.

This young person has never been a problem for us. Behavior in school has always been fine. When I see this youth on campus and on school trips, I always see a smiling and happy person.

Oh! About those "low, but capable, grades" ... I cannot say that there have been low grades because there have been some. In spite of some low grades, this youth has been on the honor roll most of the past four years.

As I have stated before, Oneida is not always successful with every student. We make an honest effort to encourage, discipline, love, support and pray for all of our students. We often grieve when a student comes and will not accept what we have to offer. We also rejoice when we see the fruits of our efforts ... and yours.

*W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972*

### THIS IS ONEIDA



**W.F. Underwood**

## Honor thy parents

"If you need to hear some good preaching, then I'm ready," said a smiling Graden Sears. The 78-year-old preacher recently resigned as pastor of Indian Creek Baptist Church near London. "I miss pastoring. If a little church close by called me, I'd be available."

Sears started his ministry in Level Green Baptist Church in Keavy, where he was ordained Jan. 15, 1939. The church recently honored him on the anniversary of his ordination. A display featured photos and items that reflected 56 years of preaching.

Early on, Sears realized the need for a deeper understanding of God's word, so he went to "Clear Creek Mountain Preachers School."

Without money for tuition, he and other students brought vegetables and other food in exchange for instruction.

During the following five decades, he and Catherine led more than a dozen churches in Eastern Kentucky and two in Indiana. He is most grateful for the opportunity to baptize those closest to him. His first baptism was his wife. He later baptized all of his children and many of his grandchildren.

Sears' renowned humor is reflected in his description of ministry changes.

"In my early ministry, people would invite you over for a meal, go out to the smoke house and cut down a ham. Nowadays, they reach under a sink and bring out a can of spam."

He is concerned about growing materialism in today's church.

"I can name more beautiful churches than powerful ones."

To celebrate their parents' 50th wedding anniversary, the children honored them by establishing the Graden Sears endowment at Clear Creek. Interest from the fund helps support students called out by churches.

The Searses are thankful for this scholarship because it will enable future generations to have what he had—practical training and hands-on experience.

Our 75th anniversary celebration, 1996-2001, will focus on student scholarship endowment.

Other families could honor godly parents and strengthen our work.

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

### CLEAR CREEK CHRONICLE



**Bill Whittaker**

# CHURCHES

## A new breed of churches keeps worship simple

By Sarah Zimmerman  
SBC Home Mission Board

ATLANTA (BP)—Most new churches look forward to the day when they have at least 100 people in worship. They anticipate hiring a full-time pastor and building a facility.

But a new breed of Southern Baptist church desires none of that. They are intentionally small, lay-led and without property.

They are called house churches or relational churches, and their leaders say the concept is as old as the New Testament.

"For 120 years, Christians met exclusively in houses, and this was a great advantage to the church," said Jonathan Campbell, home missionary and church starter strategist for Calvary Arrowhead Baptist Association in Southern California.

"The church met in many different circumstances. It wasn't burdened with the need to build churches. It gave a large number of people the opportunity to lead."

Campbell works with five relational churches and three "life groups" that are primarily Christians meeting for Bible study. The life groups may or may not become churches.

Campbell avoids the term "house church" because "I don't want to qualify a church based on its meeting place." He also wants to avoid the stereotype of isolated, counter-culture churches meeting in houses.

Larry Black, director of missions for Clarkston Baptist Church in suburban Atlanta and organizer of a church meeting in his home, said the

growth of missions often is limited by the size of a building and funds to pay professionally trained clergy.

With neither buildings nor paid staffs, home-based churches free their financial resources for missions and benevolence. Members share leadership. When the group grows, another church is started.

The size of these churches, ranging from six to 25, means they cannot offer age-graded Sunday school, a variety of choirs, the member's choice of mission groups or any of the other programs typical of larger Southern Baptist churches.

Consequently, people starting house churches wonder how their small, relationship-based groups will fit in the program-driven Southern Baptist Convention. However, Doc Lindsey, director of missions for the Minnesota/Wisconsin Southern Baptist Convention, said denominational leaders should be asking: "What can we do to authenticate them? How can we service them?"

Lindsey said he hopes the small-church movement will help his two-state convention plant 260 new congregations in the next 15 years. With 140 congregations, Minnesota/Wisconsin has reported a net increase of one church per year for the past 10 years, he said.

"We will have to work like crazy, ask questions, be servants, be flexible, be genuine risk-takers, be willing to experiment and willing sometimes to fail," Lindsey said. "We will not be able to simply plan, strategize and publish from the top down."

In California, Campbell finds the best way for these churches to relate



**HOUSE CHURCH** Larry Black (right), director of missions for Clarkston Baptist Church in suburban Atlanta, teaches a Bible lesson for a new church that meets in his home. At left, Doug Baer reads the Scriptural basis for a song before he leads the small congregation in singing it. (BP photo by Sarah Zimmerman)

to the local association and state convention is through a fellowship of smaller churches. The churches he works with form the "Life Community" fellowship that is involved in ministry projects and church starting efforts.

Charles Chaney, HMB vice president for church extension, said he encourages the development of churches which associate with other house churches for fellowship, training and support. Associated house churches are healthier than independent house churches with no ties to a larger church or other house churches, he said.

Independent house churches are in danger of developing a cult-like mentality focused on one leader, said Patsy Frost, who works with a fellowship

of house churches in Rhode Island.

Frost and her husband, Jim, both schoolteachers, have been instrumental in starting about 20 house churches, each with eight to 20 people who attend. Ideally, each house church has at least three couples with a maximum attendance of 25, she said.

"House churches will reach some people not reached by a programmatic approach," said John McBride, director of missions for Shelby Baptist Association in Memphis, Tenn.

A Memphis house church was admitted to that association under watchcare, McBride said. Although the church disbanded, McBride still favors the concept. "I'm for diversity. No one way is 'the' way to do church. We're trying to plant churches everywhere for all people."

## Church starters look to New Testament

By Sarah Zimmerman  
SBC Home Mission Board

ATLANTA (BP)—One proven method for starting churches is for established churches to commission several members to birth an infant congregation.

That works well in places with established churches, but David Palmer asks, "How do you start without people who know how to teach Sunday school or tithe? How do you start churches in a pagan, gentile culture?"

"Lucky for us, we have a manual for that: the New Testament," said Palmer, associate director of new church extension with the Southern Baptist Home Mission Board.

Last year Palmer moved his family to Minnesota, where he is developing a network of small churches meeting in homes. The general strategy involves three phases: gather, covenant and reproduce.

"Start with people where they are," Palmer said. "Ask if they have friends or relatives who might be interested. I already have more leads than I can follow up on."

While cultivating those relationships, Palmer looks for the "person of peace," the respected leader among that group. His next step is to start a Bible study in that person's home.

House churches flourish where people feel isolated, said Charles

Chaney, HMB vice president for church extension. Isolation dominates both the rural West, where people are separated by miles, and cities, where people are separated by lack of community.

By being small and intimate, house churches can be very effective evangelistically, Chaney said. "They touch people who are in pain, minister to them and lead them to faith."

A potential danger is that the group becomes so tight-knit outsiders do not feel welcome, Chaney said. Also, some groups refuse to multiply because they will not give up members to start another group.

One hallmark of these churches is accountability. Each group writes a covenant to outline ideals for missions and evangelism as well as standards for relating to each other.

In January, Larry Black was about to enter the covenant process with a group meeting in his home on Tuesday nights. Black, director of missions for Clarkston Baptist Church in suburban Atlanta, has been meeting with the group since late September. The first few months involved Bible study and learning to love each other and be committed to each other, Black said. Then the group was ready to write a covenant and become a church, he said.

Praying for one another, serving one another and practicing forgive-

ness are included in the covenant of Living Hope Baptist Church in Woonsocket, R.I. The church was started by Larry Ballew, who went to the area as an HMB church planter and is now bivocational.

Among other things in the Living Hope covenant are regular worship participation; giving of time, talents and possessions; exercise of spiritual gifts; seeking the kingdom of God in all earthly affairs; and carrying out the Great Commission.

Black said he hopes the church meeting at his house will include starting other churches in its covenant. Black has looked for people who could start another Bible study that would become a church. He already is leading the group to pray about who God wants to use to gather people for another church.

Palmer said reproduction has to be in the church's "genetic code"—something it understands is part of its purpose from the beginning. When a group gets too big, he said, members recognize they are losing the intimacy they had with a smaller group and they are more willing to create another group.

People who start house churches need to "get in and get out," Palmer said. He describes his position as mentor: help gather people, then let the church develop its own leadership and direction.

## 'Preaching may inspire but won't work without Holy Spirit'

LOUISVILLE (BP)—Preaching without the Holy Spirit "can excite the mind and pass the hour, but it cannot change lives and transform society," according to a prominent British Baptist preacher.

"It can arouse gratitude from a listener, and it can answer questions from an inquirer, but it cannot give life," said Michael Quicke, principal of Spurgeon's College in London. "It can attract a crowd and build a church and develop a TV ministry, but it will not have lasting fruit."

Quicke delivered the E.Y. Mullins Lectures on Preaching at SBTS in March.

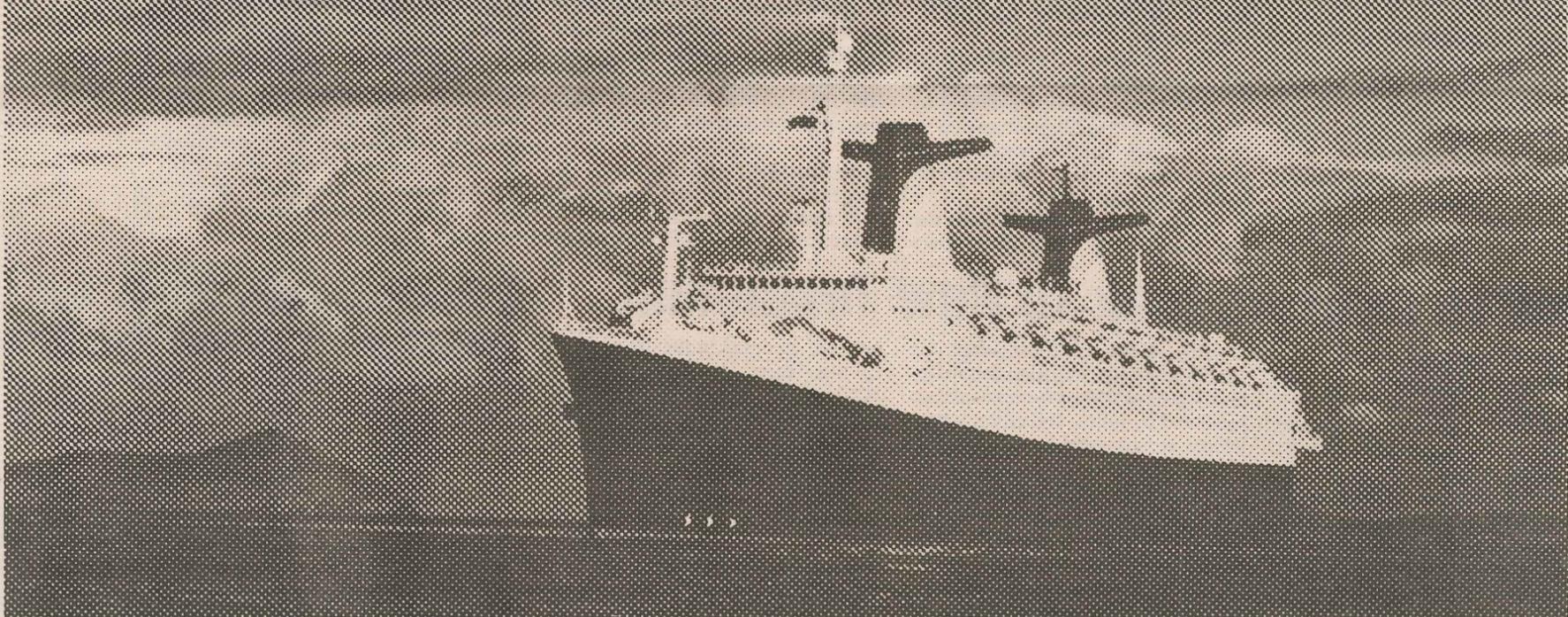
"There's more to preaching than speaking," he noted. "There's more to God's word than words. If we do not grasp this, we will be homiletical functionaries grounded in the basement when all the time the Lord wants us to take the elevator and rise up into his air and into his light."

Yet Quicke stressed reliance on the Holy Spirit is no reason for preachers to neglect preparation. "Preachers must always be willing to learn and learn more. The Holy Spirit does not object to hard work."

The Holy Spirit's role in preaching begins in the preparation stage, Quicke emphasized. "In the very first conscious moment of preparation, there must be this act of collaboration, and if you leave it too late, it is too late."

God's call to preach the gospel is not based on "self-selection" or "natural gifting," Quicke said. Rather, God is responsible for the choosing and anointing of God's messengers, he said. "Many who are good with words are not called to preach, and so many who can occupy the pulpit with apparent flair are never attended by the power of the Holy Spirit's deep conviction."

# Some People Circle The World Looking For Personal Peace. You Don't Have To Go That Far.

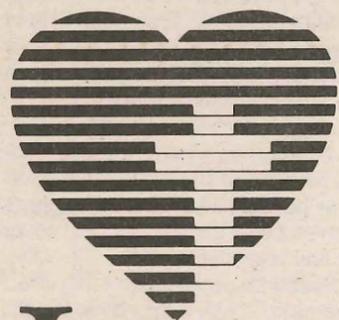


For some people, inner peace is the most elusive thing on earth. But for millions of others, it comes naturally from knowing God.

The God we worship never promised to make life a bed of roses. He doesn't deliver us from the struggles we all have to face. But He gives us the inner peace and strength to endure them. And eventually triumph over them.

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Wherever your search for peace has taken you in the past, there's hope for the future, because Jesus cares for you.



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