



WESTERN RECORDER

April 25, 1995
Vol. 169, No. 17

FOR THE RECORD

Black and white

An unusual church in Hopkinsville has successfully crossed racial lines to create a cross-cultural congregation. See page 3.

Family Forum

How should I deal with sex as a single adult and Christian? See page 4.

Editorial

We need a new seminary "for such a time as this." See page 5.

College advisory

Colleges with a reputation for excessive student drinking pose a threat to incoming freshmen who don't intend to get drunk, a new study shows. See page 6.

SOUTHERN SEMINARY

Trustees of Southern Baptist Theological Seminary affirmed President Al Mohler last week and granted him new authority to hire faculty and discipline seminary employees. See pages 8, 9, 10 & 11.

Moving? See page 4 (0425)

Baptists offer help after Oklahoma City bombing

OKLAHOMA CITY—Southern Baptists sprang into action with helping ministries immediately after last week's bombing of a federal building in Oklahoma City, even as they mourned their own dead and nursed their wounded.

The powerful blast shattered the stained-glass windows of First Baptist Church seven blocks away, and the church opened its doors as well—to become a staging area for rescue workers.

Baptists immediately known to have been killed or still missing include four members of Nicoma Park Baptist Church and two grandchildren of a former staff evangelist at First Southern Baptist Church of Del City.

Because of the severity of the blast and the amount of rubble, though, it is expected to take days or weeks before a complete death count is known, and before churches know how many members are affected.

One person killed in the blast is Kenny McCullough, the stepson of Marjorie McCullough, immediate national past president of Woman's Missionary Union, and the brother of Southern Baptist Foreign Mission Board staff member Jimmy Maroney.

Kenny McCullough, a federal alcohol, tobacco and fire arms agent, was the son of the late Glendon McCullough, former president of the Southern Baptist Brotherhood Commission.

Baptist layman Mickey Maroney, 50, a Secret Service agent, also was killed in the blast. He was the brother of Jimmy Maroney, director of the global desk at the Southern Baptist Foreign Mission Board.

Immediately after news of the

April 19 blast was broadcast on radio and television, impromptu prayer groups sprung into action across Oklahoma. Those prayer sessions extended into Wednesday evening prayer meetings as well.

At the time of the explosion, workers at First Baptist Church already were gearing up for the Wednesday evening meal, so they decided to start making sandwiches for emergency crews. Meanwhile, a line of ambulances stretched two blocks beyond the church.

"Around 12:30 or 1, our staff just spontaneously began making sandwiches and handing them out," Pastor Gene Garrison said. "They made more than 1,000 sandwiches, and First Christian Church brought over 300. They started walking up the street, handing out sandwiches."

Later that evening, the Baptist

General Convention of Oklahoma's disaster-relief unit began serving meals out of the church parking lot.

"Our people are still in shock," Garrison said the day after the blast. "Last night in our prayer service, we had a lot of people there. More than half were rescue workers. Instead of me speaking, I let them talk about their feelings and concerns."

Ministers from across the metropolitan area helped counsel victims and families at another Oklahoma City church. Others offered counseling services at schools and other locations where relatives of the dead and injured received the shocking news.

"I immediately sent some staff to high schools in the area, because we got a call" about some high-school students whose parents were in the building, explained Ted Kersh, pastor. See Baptists help ..., page 7

Business ads with faith symbols draw mixed reviews

By David Shook
Religion News Service

JACKSON, Mich. (RNS)—On the door of his truck and on the fly swatters that advertise his construction business, Ron Wagner displays a verse from the biblical book of Joshua that he said guides his life: "As for me and my house, we will serve the Lord."

A flip through a stack of business card files or a browse through the Yellow Pages shows that Wagner is not the only one in this eastern Michigan town to use religion to enhance sales.

From biblical verses in fine print on a calling card to the fish that symbolizes Christianity on a bumper-sticker, religious messages have become popular in commercial circles.

The question, though, is whether mixing religion with advertising is a legitimate profession of faith or just an exploitation of religious symbols for commercial gain.

Wagner acknowledged that the scriptural passage he displays has attracted customers. But he insists he's not using his beliefs to make a buck.

"There is no question I have picked up jobs because of that verse," Wagner said. "But people say they are glad to see I am gutsy enough to make it a part of my work. I have had two complaints in 14 years."

Not everyone sees commercial use of religious messages that way.

"Some people, I think, are using them in the wrong way," said Dianna McCarthy, co-owner of a business that prints business cards for local companies. "They are portraying themselves in a way they are really not. I would call it more deceiving than anything."

See Business ads ..., page 7



MARTYRED MISSIONARIES BURIED A mourner places flowers on the caskets of Chu Hon and Kei Wol Yi, Southern Baptist missionaries who were murdered in their apartment in Khabarovsk, Russia, March 28. The Yis (left) are believed to be the first Korean Southern Baptist missionaries martyred for their faith while engaged in foreign service. Hundreds of mourners gathered at their graveside during services in Virginia Beach, Va., April 15. See story on page 12. (BP photo by Sandy King)

Campbellsville revival called 'a work of God'

By Joyce Sweeney Martin
Staff Writer

CAMPBELLSVILLE—It could have been just another series of meetings, but instead from the first moment of the first scheduled service, "God did something divine," according to Elk Horn Baptist Church Pastor Dan Hunt.

Although Hunt and his congregation had been praying for revival for some time, there "was no great indication God would move like he did" during the week of March 26, Hunt said.

But God worked in such a way that the meetings were extended

from six to 12 days, moved from Elk Horn Church to a civic auditorium then to South Campbellsville Baptist Church to accommodate the crowds, and spread to include other churches as well.

Public decisions in the hour-long invitation times included 41 professions of faith in Jesus Christ and hundreds of other decisions, Hunt said.

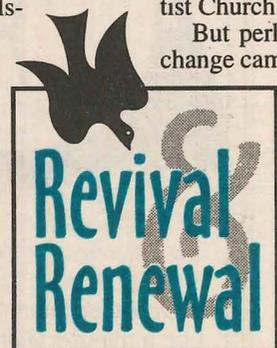
"Never in my 10 years in ministry have I had to step over people at the altar to get to

someone else," said Brian Fannin, pastor of South Campbellsville Baptist Church.

But perhaps the most significant change came as people were freed to praise and celebrate, and to confess sin and receive healing, according to a number of people interviewed.

The No. 1 realization was that "our God is a powerful God," said evangelist Steve Ayers of Hillvue Baptist Church in Bowling

Green. And Christians yearn to see See Revival in ..., page 13



BAPTISTS

BAPTIST BITS

■ **Five books** published by Broadman & Holman, a Southern Baptist Convention publisher, have been named finalists for the Evangelical Christian Press Association's Gold Medal Awards. The nominees include the Galatians volume in the New American Commentary series, written by Timothy George; "Experiencing God" by Henry Blackaby and Claude King; "Evangelism: A Concise History" by John Mark Terry; "The Empowered Communicator" by Calvin Miller; and "Worms in My Tea" by Becky Freeman and Ruthie Arnold.

■ **Release dates** for periodicals published by the Southern Baptist Theological School Board will change in June 1997, after the original 1995 date for the change was scrapped. The new release dates will match common season designations, such as June, July and August grouped together for summer. The change also will place September, the time most churches now promote classes, at the beginning of a quarter.

■ **Opposition** to the proposed elimination of the Southern Baptist Convention Historical Commission has been expressed by trustees of the Missouri Baptist Historical Commission. The Historical Commission is slated for closing as part of a denominational restructuring plan to be considered by messengers to this summer's SBC annual meeting.

Heartbeat of Southern Baptists is strong, Henry says

By Barbara Denman
Florida Baptist Convention

ORLANDO, Fla. (BP)—Jim Henry has traveled the globe this year, attending every meeting and gathering possible as he examined the threads in the weaving of a group called Southern Baptists.

"The great heartbeat of Southern Baptists is strong," said Henry, president of the 15.6-million-member Southern Baptist Convention. "They want to be Southern Baptists. They're grateful to be Southern Baptists and they feel like our best can be before us."

Henry, who was elected to the post during the 1994 SBC annual meeting in Orlando, Fla., called his year of service "absolutely incredible. It has been a very enriching experience—just to touch the warp and woof of this multifaceted people called Southern Baptists."

During the past year, Henry took time from his pastorate at First Baptist

Church of Orlando to attend meetings of state conventions, associations, almost every SBC agency, board and commission, the Woman's Missionary Union and the Baptist World Alliance. A self-proclaimed historian, Henry said he was thrilled to attend the signing of the Mideast peace agreement.

"As president, I thought one of the most important things I could do is represent Southern Baptists as many times as I could," he said. It became the "fastest year of my life—most demanding and most fulfilling."

He has liked what he has seen. "There has been the greatest spirit I have found across the board. It made me love being a Southern Baptist more to see that spirit. It's a can-do attitude that's good to taste and good to see."

To that end, Henry said he will allow his name to be placed in nomination for a second term as SBC president when the convention meets in Atlanta June 20-22. "More than like-

ly I will if I can find somebody to nominate me, if the Lord wants me to do it again and the people trust me and choose me. If they don't, it's been a great year," he said.

On numerous occasions, Henry has sounded a call for reconciliation between factions within the denomination. Although he said the past 15 years of controversy in the SBC were necessary, he likened it to a wound that now needs healing. His message has not always been well received.

Henry said he did not sense pastors in leadership positions "not wanting to be conciliatory, but at the same time there is the sense we should not compromise on the progress we've made to keep the Bible in its integrity as a facet of who we are and what we're about."

And "there are some people who will not be reconciled back into mainstream Southern Baptists," Henry continued. "To me there is a different priority, a different sense of direction, a different philosophy."

However, he called for less rhetoric, less of an attack on these individuals. "In dealing with them, I think we should always do that in the spirit of Jesus Christ."

"Attacking, condemning individuals, that's out of order with the way I understand forgiveness, love and grace in the New Testament. Taking a stand on principles—yes, but always in the spirit of Christ. Conciliation should be in spirit and attitude but not in compromise in the basics in the faith."

Conservative Southern Baptists are "grateful for the fact that we have taken a stand on Scripture and that we've kept our focus on evangelism and missions," Henry said. "But they have felt that some people—and I don't think it's been among the leadership (of Southern Baptists and the conservative resurgence, but some people who have identified themselves with conservatives—have at times been unduly harsh in conversation and rhetoric."

Midwestern professor moves to other Kansas City seminary

KANSAS CITY, Mo. (ABP)—One of the two professors whom Midwestern Baptist Theological Seminary trustees refused to consider for tenure last fall is leaving his post at the seminary.

James Hines, associate professor of religious education and church administration, has announced his resignation, effective July 31. He has accepted a position as academic dean

and professor of religious education at Central Baptist Theological Seminary, an American Baptist seminary in Kansas City, Kan.

Last fall, after a two-hour executive session, Midwestern trustees postponed a vote on whether to grant tenure to Hines and another teacher, Larry McKinney, assistant professor of biblical studies. Trustee Chairman Lewis Adkinson of Colorado Springs,

Colo., said board members needed more information on the two professors, adding the trustees "didn't know the men well enough to vote on them" in October.

But Hines said in October "it was made very clear from the administration to me that my church membership and my support for women in ministry were key issues."

Hines belongs to a church that

sends the bulk of its missions gifts through the Southern Baptist Convention's Cooperative Program but also permits individual contributors to designate their offerings through the Cooperative Baptist Fellowship. The church also, he said, supports the ordination of women.

"I can put the two together," Hines said. "I don't have to have a picture drawn for me."

WMU annual meeting features missionaries, Lotz and Allen

ATLANTA (BP)—Missionary testimonies, addresses by Anne Graham Lotz and Jimmy Allen and a Home Mission Board commissioning service will highlight the annual meeting of Southern Baptist Woman's Missionary Union June 18-19 in Atlanta.

All sessions of the annual WMU gathering will be held in the Georgia World Congress Center Ballroom.

The meeting opens at 2:20 p.m. Sunday, June 18, and closes with the Monday evening session. The theme for the meeting is "A Place for You in God's World."

Lotz, a popular speaker from Raleigh, N.C., will be featured in the Sunday evening session. She is one of Billy and Ruth Graham's five children and founder of AnGeL Ministries.

Allen, former president of the Southern Baptist Radio and Television Commission, will speak Monday afternoon as part of the kick-off for WMU's 1996 social issue effort, Project Help: AIDS. Allen has become an advocate of AIDS ministry in recent years due to his own family's struggle with the HIV virus, encompassing battles with the disease by his daughter-in-law, two grand-

sons and a son.

HMB President Larry Lewis will bring the message during the commissioning service, which will begin at 6:50 p.m. June 19. The program also will feature testimonies from the new missionaries.

Theme interpretations throughout the meeting will be presented by Face to Face, a Christian drama group from Birmingham, Ala.

Pastors to hear Charles Colson

ATLANTA (BP)—"High and Lifted Up" is the theme of this year's Southern Baptist Pastors' Conference, which will meet June 18-19 in Atlanta's Georgia Dome.

"If there has ever been a day and an age in which we need the gospel and the glory of Jesus Christ high and lifted up, it's today," said James Merritt, pastor of First Baptist Church in Snellville, Ga., and Pastors' Conference president.

Each of the conference's five sessions will focus on a different aspect of the "High and Lifted Up" theme drawn from Isaiah 6:1 and from Jesus' words in John 12:32—lifting up Jesus in revelation, salvation, proclamation, exaltation and coronation, he said.

The conference, held just prior to the June 20-22 Southern Baptist Convention annual meeting, will include speakers continuously popular at the event, such as former SBC presidents Adrian Rogers, Jimmy Draper and

Jerry Vines.

Other first-time or less-frequently-used speakers this year include Charles Colson, Prison Fellowship founder and former Watergate figure; Danny Akin, dean of students at Southeastern Baptist Theological Seminary; Robert Reccord, pastor of First Baptist Church of Norfolk, Va.; Ken Whitten, senior pastor of Idlewild Baptist Church in Tampa, Fla.; Fred Luter Jr., pastor of Franklin Avenue Baptist Church in New Orleans; Paige Patterson, president of Southeastern Seminary; Evangelist Junior Hill; Ravi Zacharias of Atlanta; John Phillips of Memphis, Tenn.; John MacArthur, pastor of Grace Community Church in Sun Valley, Calif.; and Gene Getz, senior pastor of Fellowship Bible Church in Plano, Texas.

The Pastors' Conference begins at 2 p.m. on Sunday, June 18. Admission is free, but an offering is collected.



"Great sermon on churches needing to change with the times. For a minute there I thought you were talking about our church!"

Unusual interracial church thriving in Hopkinsville

By Melanie Childers
Staff Writer

HOPKINSVILLE—Ministry is more than a black-or-white issue for an interracial church in Hopkinsville.

Pennyrile Mission, an all-white congregation sponsored by Second Baptist Church in Hopkinsville, almost didn't survive changes in the racial composition of its neighborhood.

But since September, when Pastor Enoch Nyakoon was called to restart the congregation, more than 40 people have made professions of faith in Jesus Christ. Attendance in Sunday school has reached nearly 60.

With a multiethnic congregation of African-Americans, Caucasians and Africans, the church combines all three traditions to share the message of love and reconciliation, Nyakoon said.

However, such a rare beacon of interracial worship came with a price, the pastor was quick to add. "I have received telephone threats; people called me up when I baptized two whites and four blacks. They began to call me names."

Caucasians and African-Americans do not have a history of cooper-

ation in Hopkinsville, Nyakoon said. "They do not mix. The race gap between blacks and whites is one of the biggest in the United States."

The church's history affirms that change is rarely easy but often necessary.

Fifteen years ago, the new work started as a Sunday school class in a community building at a government-assisted housing complex in Hopkinsville.

The work—in a predominantly Caucasian neighborhood—grew to include worship and other activities.

Through the sponsorship of Second Baptist Church, Pennyrile Mission purchased its own building and hired its own pastor.

Soon, however, a reversal of housing trends in the area resulted in many whites moving out and African-Americans moving in, explained Kent Workman, pastor of the sponsoring church. The neighborhood surrounding Pennyrile became predominantly African-American.

As a result, the mission lost its effectiveness in the community, Workman added. "We were not reaching the project. We were busing in Caucasians from other parts of town."

Leaders considered shutting

down the mission after the pastor resigned and the ministry dropped to about 10 people. But consultation with Kentucky Baptist Convention and Southern Baptist Home Mission Board representatives led to the decision to bring in an African-American or African pastor to lead a new congregation.

"That's when I first met Enoch," Workman said.

A native of Liberia, West Africa, Enoch Nyakoon and his wife moved to Louisville to pursue theological education.

Since earning the master of divinity and master of theology degrees, Nyakoon has taught Greek and served in a number of ministerial and evangelism capacities in the United States.

Nyakoon credits missionaries in Liberia with helping him develop a relationship with Jesus Christ. Because of civil unrest there now, he cannot return home.

One of the first things Nyakoon did as pastor of the congregation was suggest changing the name from Pennyrile Mission to Means Avenue Baptist Church.

"Many black people don't understand the concept of 'mission,'" Ny-

akoon explained. "To them, it sounds like food giveaways" instead of a church.

Second Baptist Church agreed to the change, facilitating the leap over the first hurdle in altering the church's image in the community.

"We began with five people," Nyakoon said. Now the church averages 55-60 in worship. About 65 percent are black.

In addition, Impact Ministries, a service providing food and clothing each week through Christian County Baptist Association, distributes from Means Avenue's facilities.

The mission's growth has been beneficial for both congregations, Workman said. "It's been a big step for us. ... It's been a blessing as our people have grown through this experience."

Although great strides have been made, prejudice and misunderstanding still thwart the ministry, Nyakoon said.

"Some have a negative perspective of the church; they think it's a white church," he said. "But maybe one day they will realize we are not here to have a white church or a black church, but to have a church of Jesus Christ."

"Maybe one day they will realize we are not here to have a white church or a black church, but to have a church of Jesus Christ."

Pastor Enoch Nyakoon

College students lay aside books to lend helping hands

Baptist students from across Kentucky traded their books for tools during spring break this year, offering helping hands to strangers in need.

Two large student groups doing such projects came from Cumberland College and Campbellsville College.

Cumberland sent 32 students to Red Mesa, Ariz., where they helped build a house for a woman who had never had a home of her own.

Campbellsville sent 27 students to Newton, Ga., where they helped residents clean yards, hang drywall, paint and do other odd jobs related to recovery from earlier floods.

Cumberland's students have experience helping needy families in their own backyard through Mountain Outreach, a program to build homes in Appalachia. Though they traveled nearly 1,800 miles away, the need they found was the same, said Ric Rieffer, director of Mountain Outreach.

"While it was a Navajo Nation tribe and in the Southwest mountains, rather than the needy people of

the Appalachian mountains, we found many similarities," he explained. "The altitude, climate and race are different, but the poverty is the same."

The recipient of their efforts was Ruth Yellowhand Bainbridge, a grandmother who previously spent the summers in a tent and winters in a hogan of one of her children. Hogans are traditional Native American huts made of mud.

Bainbridge had been expecting to see a house for three years, since the American Indian Science and Engineering Society dug a foundation for her. However, the project never went any further due to lack of funds, materials and manpower.

The students' days began at 5:30 a.m., and they worked until sundown. They slept on the floor of a school gymnasium and cooked their meals in the school's home economics room.

"We were able to share their culture, eat their authentic Navajo meals and share our culture and Christian

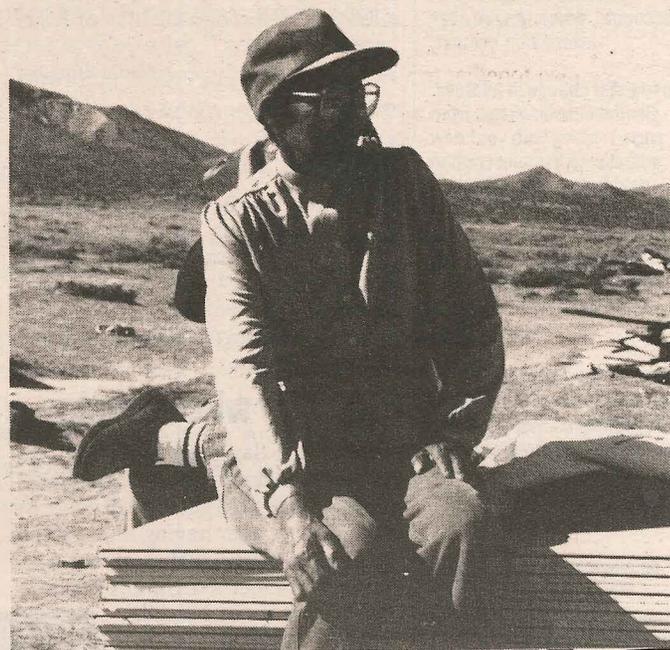
faith with them," said Chris King, a senior from Jellico, Tenn. "They had no running water, and one of our first duties was to build our own outside toilet."

"The people were very supportive, and the local community came out to help us when they saw what we were doing," he added. "Seeing the lady receive her new home was icing on the cake."

Meanwhile, back in the Southeast, Campbellsville students trekked to the small town of Newton, Ga., population 700. In addition to their clean-up work, the students held backyard Bible clubs for children and led three worship services at Newton Baptist Church.

Four students from Elizabethtown Community College joined the Campbellsville team.

All the students were "committed (and) willing to give so much of themselves and their time to accomplish whatever needed to be done," said Ed Pavy, campus minister at Campbellsville.



HAPPY HOMEOWNER Ruth Yellowhand Bainbridge takes a break during construction of her new home in Red Mesa, Ariz., to admire the work of Cumberland College students.

BLUEGRASS BURGEO

■ **Cumberland Singers concert.** The Cumberland College Singers will present their spring concert April 27 at 8 p.m. in the Mary McGaw Music Building on campus. The program includes a variety of styles, from Broadway tunes to spirituals. Admission is free.

■ **Urgent need.** Three more nurses are urgently needed for a medical mission team going to Russia June 14-28. Most of the other team members are from First Baptist

Church of Somerset. Call the Kentucky Baptist Convention partnership missions office at (502) 245-4101.

■ **Missionary visits.** The Royal Ambassadors of New Salem Baptist Church in Greensburg named their chapter after Southern Baptist home missionary Jimmy Anderson. Though they never had met him, they invited him to come preach at their church and used vacation Bible school offerings to help pay his

way. Anderson preached during revival services at the church April 7-9. He has worked among 35 tribes in Oklahoma until his recent appointment as national director of Native American ministries with the Home Mission Board.

■ **Students to China.** For the fifth summer, Cumberland College is sending students to China during the summer break. Sarah Smurr, Sonia McKiddy and Shelly Diane Nelson will travel to Beijing along

with Delanna Reed, communication professor. They will participate in classes in Chinese language and culture.

■ **Correction:** An article in the April 4 issue of the Recorder about Southern Baptists losing ground in the South contained an error. The last paragraph said Kentucky's ratio of churches to population was 1,656. The statement should have been the ratio of population to churches.

WESTERN RECORDER

P.O. Box 43969
Louisville, Ky. 40253
(ISSN 0043-4132)

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Second class postage paid at Louisville, Ky.

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Love reconciles

As a Southern Seminary Carver School student, I read with interest Phyllis Barnes' letter (WR, April 11).

Of particular concern was the statement, "I believe what Carver School students need to understand is to love everyone for Christ's sake, minister in Christ's name, but hate the sin." The truth of this seems self-evident. However, she implies we have missed the mark. Assuming she recognizes we came to seminary because Christ has called us to minister in his name, our fault must be that we either don't hate sin enough or don't comprehend what sin does to a person or group.

Do I understand sin and its effects? To an extent. Do I abhor sin? With all my being. Do I appoint myself judge over the ones Jesus sent me to minister to in love and mercy? I hope not.

I understand the ravaging effects sin can have on a life. I understand the sin perpetrated on individuals and groups by institutions, corporations and governments around the world—yes, even in our great country—which ensnares men, women and children in conditions I would not wish on a dog. I understand the churches which sit by quietly while persons unlike themselves are denigrated and oppressed, while children starve and families sleep in the streets.

Will I continue to minister to the "prostitute" and the "tax-gatherer"? More so everyday, grounded in the knowledge that anyone can be reconciled to God through the love of Jesus in me.

James Howard
Louisville

How to vote

I owe a word of thanks to Rodger Eakin (WR, April 4) for correcting my use of the word "delegate" in my letter of March 14. I should have used the word "messenger."

I would disagree with him, how-

ever, concerning the way a Southern Baptist messenger should vote. The word "messenger," according to "Merriam Webster's Collegiate Dictionary," is "one who bears a message or does an errand."

Mr. Eakin is right to say the messenger should listen to the issues and vote according to the leadership of the Holy Spirit. He is wrong, however, if he believes the messenger should not be informed by the convictions of the church that appointed him. That produces a freelance messenger who places his personal perception of the leadership of the Holy Spirit above the corporate understanding of the church from which he comes.

Michael G. Morrow
Paducah

BAPTIST FORUM

Cross-culture

Congratulations for the excellent coverage related to immigration issues in the United States (WR, April 4).

Your newspaper has rendered a significant service to Kentucky Baptists by highlighting an area in American life that is of great concern for mission endeavors.

I have ministered in Houston and New York for many years among persons of different ethnic backgrounds. I am extremely happy that our Kentucky Baptist Convention missions division is actively involved in evangelizing persons from other countries.

The attitude of inclusiveness and the spirit of mission ought to enlighten us in the United States to those foreign-born coming to our shores. You have informed Kentucky Baptists about the real issues related to immigrants.

It is my hope that Baptists in Kentucky will take a serious look at cross-cultural mission, including ministry to the migrant workers, the refugees and international students. Churches that minister effectively, reaching these people for Christ in their languages and assisting them to acculturate to

the American environment, are fulfilling the Great Commission.

David F. D'Amico
Billy Graham professor
Southern Seminary
Louisville

Thanks for help

International Friendship program, a mission action project of Long Run Baptist Association, started in March 1975. The purpose of the program was to show Christian love to internationals whose world while in Louisville might otherwise include no more than an apartment complex and a nearby grocery store. The purpose is not only to make easier the adjustment to America, but to make it one of the finest experiences of their lives.

Internationals who have lived in the United States a number of years find new fellowship opportunities in this group.

The program starts with a fellowship time, followed by English classes, Bible study, citizenship, cultural exchange, driver's education, piano, bowling, many types of crafts, skating and typing. Preschool care is provided.

Baptist women of Long Run Association WMU serve as teachers in all of the classes. About 150 Americans and internationals are present every Wednesday morning. Walnut Street Baptist Church has graciously provided facilities for this program.

On March 22, International Friendship program celebrated its 20th anniversary. During these 20 years, Friendship has reached out to internationals from 109 countries.

Friendship wants to thank Kentucky Baptist WMU and the Eliza Broadus Offering for state missions, Long Run Association and the Fred Tucker Offering for associational missions, Walnut Street Baptist Church, the churches in the association and the Baptist women who have so graciously given of their time, talents and monetary gifts.

Ruth Gillespie
Louisville

Without whose help

Hardly a day goes by when I am not made aware of how dependent I am upon others to get the job done. In recent years, after having reduced the staff in our office, that awareness has grown more focused. Simply but honestly put, it is not possible for me to fulfill my primary responsibilities without secretarial support. There are too many important functions for which technology cannot substitute in this kind of work.

On an average day in 1994, 397 calls were received in this building, not including an average of 350 calls going out, or the host of internal calls. Electronic mail has reduced the paper flow and greatly reduced interruptions, but in our work, folks out there want, ultimately, to hear a real-live voice with a real-live person on the other end.

Most often, that "real-live person" is a secretary. And Kentucky Baptists are fortunate to have a group of such people in this building who see their

responsibilities not just as a job, but as a ministry.

Their ministry is not "on the road," but many of them make ministry possible for those whose assignments are fulfilled "on the road."

They are here when the building opens and when the switchboard closes down each day, Monday through Friday.

Most of us have at one time or another speculated what a church would do if all of the women refused to accept any leadership roles in the church.

I don't need to speculate what would happen here if all of the secretaries walked out and said to the rest of us—mostly men—"It's all yours, fellas!"

Hoping that won't happen here (or in your church), I share with the reader a writing that Barry Allen shared with me. I dedicate it to secretaries here and everywhere as they are honored across the nation.

"During a recent ecumenical gathering, a secretary rushed in shouting, 'The building is on fire.'

ON MISSION TOGETHER



William W. Marshall



FAMILY FORUM: SINGLES

The battleground

By Harry Rowland

Q I thought I had recovered from my last relationship. I sought forgiveness, and I forgave my ex-spouse. Now I've encountered another battleground—sex!

A Being single and dealing with sex is never easy. Here are a few thoughts concerning sex.

Sexuality received the divine OK: God said, "It is good." But sex doesn't exist as an end in itself. The Bible views sex as a part of the process toward intimacy. Remember, God desires what is best for you. God wants you healthy, fully alive and whole. Outside of marriage, sex leads to emotional, physical and spiritual problems.

In order to handle sex:
■ Don't assume you are exempt from a rebound relationship. This keeps defenses down, and before you know it, you are physically involved.

■ Don't focus on your sexual needs. What we focus on tends to consume us.

■ Don't delegate sexual decisions to others. "Let happen, what happens" shifts the responsibility for a vital area of your life to another.

■ Don't believe that thoughts of marriage justify sexual involvement. You are using people for your own gain, and the thought of marriage as a ticket for your own "moral protection."

A healthy perspective on sex begins when you decide who will control your mind. The decisions we make about sex come back to this one foundational question: "Who, or what, owns me?" Also, talk directly with God about your struggles. Make choices based upon a desire to be healthy and fully alive in Christ.

And realize failure is not the final word. The Bible never makes the absence of failure a criterion for the Christian; but neither is failure ignored. Failure is redeemed, but don't play games with forgiveness.

Having made these commitments, you need to believe that Jesus is on your side. God doesn't desire you to repress or ignore your sexual needs. But God doesn't desire you to become a slave to them either. God wants to redeem you and your sexuality. In essence, God wants to make you whole!

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

EDITORIALS

We need a new seminary 'for such a time as this'

Al Mohler, the president of Southern Baptist Theological Seminary, hit the mark when he said the seminary's April 17-19 trustee meeting marked a "defining moment" in the history of the school. Last week ranks with Southern Seminary's 1859 founding, its post-Civil War near-death experience, its 1877 move to Louisville and its 1958 faculty-firing crisis. Each of those occasions pruned and shaped the seminary. But last week, the president and trustees chopped at its roots.

By now, you're familiar with the recent history of Southern Seminary. In 1993, the trustee board—stacked with political partisans after years of victory within the Southern Baptist Convention—elected Mohler as the seminary's ninth president. Mohler immediately vowed to return the school to its historic roots. Problem is, Mohler has treated the seminary like a weed with a single taproot, rather than a towering beech tree with a variegated system of roots.

Mohler's "root" is the seminary founders' 19th century version of one type of 16th century Reformation theology developed by John Calvin. To his credit, Mohler quotes the seminary founders quoting Calvin. To his discredit, he ignores the multi-faceted trunk onto which the seminary seedling was grafted. By the time the seminary began growing, Baptists had melded together two strains of Reformation theology. Calvinism, with its emphasis on the sovereignty of God, was there. But so was Arminianism, with its emphasis on individual responsibility before God. Together, both strains enabled Baptists to tend the fertile fields of the American frontier and grow a strong and vibrant seminary in that good soil.

This is more than a dusty history lesson. Mohler's search for the roots has severed the trunk of Southern Seminary. His quest for a single taproot that burrows all the way into the grave of Calvin has chopped through many other roots that have given the seminary life. In the case of Southern Seminary, history and theology provide progressive clues that explain what is wrong today:

1. Seeking to be true to Calvin, Mohler has revised Baptist history and violated Baptist principles.

Mohler's brand of hyper-Calvinism is common to the extreme segments of the Presbyterian and Reformed traditions, but not traditional Baptist life. To be sure, some fairly early Baptists appreciated Calvin's high view of the sovereignty of God. But just as surely, early Calvinists persecuted Baptists' true spiritual forebears, the Anabaptists and Mennonites.

Baptists who survived synthesized some of Calvin's teachings with the views of another reformer, Jacobus Arminius. So, most of us came to believe that all humans are spiritually depraved, but that those whom God saves will remain saved (which Calvin would approve). But we also came to believe that God wants "whosoever will"—every person who will accept Christ—to be saved (which Arminius would approve). Baptists reflect both strains of thought, not purely Calvinism.

2. The complete revocation of all Arminian thought severs Baptists from their most distinctive doctrine.

The "whosoever will" concept of Baptist theology shapes a very im-

portant aspect of our thought and practice. Because of this belief, we affirm the doctrine of the priesthood of the believer. That's the notion that every person has the opportunity to reach out directly to God and the responsibility to respond to God. This thought shapes not only how we relate to God, but how we relate to each other. True Baptists respect the "priestly" aspect of every other believer. We affirm the right of each believer to seek God's will and God's truth in light of Holy Scripture and in companionship with the Holy Spirit.

Consequently, we affirm each believer's right to interpret the Bible and to live life by God's standards. We honor individual freedom, not as individual anarchy, but as personal responsibility before God. That's also why we honor the autonomy of each local church, because each church is a congregation of believers, who collectively have the same rights and responsibilities as the individual members.

Unfortunately, the extreme form of Calvinism now rampant among some Southern Baptists ultimately denies this right and responsibility. As such, it revokes the right to pursue truth and divine will. It assumes a self-appointed higher authority knows all truth and divine will. It imposes that version of truth and divine will on all others. And it is not Baptist.

3. Severed from the doctrine of the priesthood of the believer, an institution no longer remains Baptist.

The individual physical sign of being a Baptist is believer's baptism by immersion. The corporate practice that sets a Baptist institution apart from other faith groups is how it honors the Baptist doctrine of the priesthood of the believer. When individuals within the institution no longer enjoy individual freedom and responsibility before God, the institution no longer is Baptist.

4. Southern Seminary no longer is Baptist.

Southern Seminary trustees severed the school from its historic roots with two blows last week. By prohibiting faculty and staff from publicly disagreeing with the president on any seminary issue, trustees denied them freedom and responsibility before God. Some may argue, "They can go elsewhere and interpret the Bible as they wish," but that still denies any and all freedom within the institution. And by giving the president ultimate control over faculty selection, trustees ensured even more rigid control over the beliefs of future faculty and students. By forsaking the priesthood of the believer, Southern Seminary has committed denominational apostasy. The seminary paint crew ought to white-out "Baptist" on the sign out front. Southern Seminary no longer is Baptist.

That leaves Kentucky Baptists facing dire consequences. Southern Seminary has been our "feeder school" for ministers since 1877. Most of our churches have accepted a Southern Seminary degree as a primary credential for faithful and effective service. But how can a non-Baptist seminary prepare fully-trained Baptist ministers? As we look to the future, we will need a theological school or seminary for preparing our ministers. Some will come from other free and faithful schools, but they will not produce enough. Will Kentucky Baptists step forward?

Who will lead, for such a time as this?

Marv Knox

By forsaking the priesthood of the believer, Southern Seminary has committed denominational apostasy. The seminary paint crew ought to white-out "Baptist" on the sign out front. Southern Seminary no longer is Baptist.

A prayer for redemption from the carnage of the Oklahoma City bombing

Dear God,

You are the Creator, who brought order out of chaos and made life out of nothing, and we praise you.

You are the Liberator, who redeemed and freed us from lives of darkness and disorder, and we praise you.

You are the Forgiver, who took upon yourself the weight of our sinful and evil attitudes, so that we might be restored, and we ask your forgiveness.

Forgive us for waiting until a bomb scarred our own heartland before we allowed ourselves to feel the pain of terrorism and political anarchy.

Forgive us for jumping to wrong conclusions, for condemning people whose skin color, language and religion are differ-

ent from ours, even before we had a clue who might blow up children in the name of "justice."

Forgive us for failing to share your love with the Timothy McVeighs of this world—angry young skinheads, shrouded Klansmen, venom-spewing militiamen, confused conspiracy theorists. Forgive us for failing to touch their lives with the balm of your love, which can soften even the hardest of hearts.

Looking back, we realize we have much

for which to be thankful.

Thank you for the safety and security we take for granted.

Thank you that scores of people escaped from that blown-up building.

Thank you for citizens who race with death to save lives.

Thank you for communities of care, who stop to pray, give of their blood and share of their means to help people recover from the unrecoverable.

Thank you for vigilant peace-keepers who swiftly bring the evil to justice.

Thank you for the presence of your Spir-

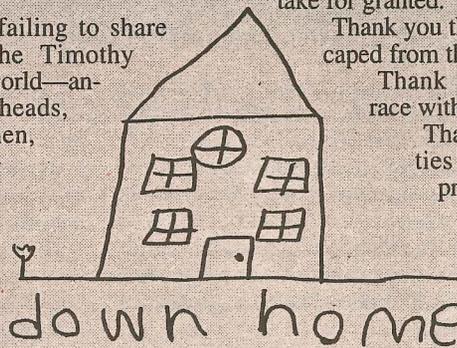
it, which brings us hope in despair and light in darkness.

Please make your comforting presence known to every person whose heart was shattered by that Oklahoma bomb—victims who bear the wounds of atrocity; families, friends and loved ones of those who perished; a city, state and nation wrecked by havoc; children and others who fear closing their eyes because carnage haunts their sleep; the families of the bombers, whose shame we cannot imagine.

And please soften our hearts in the presence of evil, not that we might embrace it, but that we might be your agents of loving redemption, before it blows apart.

In the name of Christ, our Savior, Amen.

Marv Knox



Drinking schools threaten freshmen, study finds

By Bob Allen
Associated Baptist Press

BOSTON (ABP)—Freshmen entering colleges and universities with high rates of binge drinking among students quickly adopt the drinking habits of their peers, according to a recent study.

The study, released by the Harvard School of Public Health in Boston, surveyed 720 freshmen entering 13 colleges across the U.S. The colleges studied had been identified as having high rates of binge drinking.

Students were interviewed within a few weeks of arriving on campus and again after 12 weeks. The schools were not identified.

The study defined binge drinking as consuming at least five drinks in a row by men or four by women. Students were asked about their behavior in the two weeks before the survey.

In the survey, 41 percent of entering freshmen who said they did not binge drink in high school began bingeing shortly after arriving at col-

lege. Only 6 percent of the students said they anticipated they would get drunk at a party during their freshman year, but 50 percent reported weeks later they had gotten drunk one or more times in the previous month.

Four out of five freshmen at the schools said they had at least one drink of alcohol and 68 percent binged before the end of the first semester. Half (54 percent) of those did so within one week of arriving on campus and 45 percent binged as part of a drinking game.

The study linked binge drinking with other problems freshmen face. Of frequent binge drinkers—those who had binged three or more times in the past two weeks—82 percent reported having a hangover, 60 percent doing something they regret, 57 percent forgetting where they were or what they did, 55 percent missing a class and 38 percent engaging in unplanned sexual activity.

The study also identified "second-hand" effects on non-bingers who attend the schools. Of freshmen living

in dormitories, fraternities or sororities at high-binge-rate campuses, 87 percent said they had experienced at least one effect of another student's bingeing. Those effects included having study or sleep interrupted (67 percent), having to take care of a drunken student (57 percent), being insulted or humiliated (34 percent) and, among women, experiencing an unwanted sexual advance (29 percent).

The study said underage drinking laws are no deterrent to drinking on campuses. All the respondents (100 percent) said it was very easy for freshmen to get alcohol on campus, while only 12 percent have fake IDs that can be used to buy alcohol.

Most students choose a college based on its academic reputation, but more than half consider an active social life important to their decision, the study said. "It's time to apply a higher standard in accepting a college's invitation to attend their school," said Henry Wechsler, director of College Alcohol Studies at the Harvard School of Public Health,

who performed the study.

"Students want to have a good time but don't need their quality of life or education jeopardized by drunken classmates," Wechsler said. "We must pay more attention to the students who no longer think that repeatedly getting drunk should be a college rite of passage."

Wechsler recommended that parents and students examine a school's alcohol record before saying "yes" to the college of their choice. Among questions he said parents should ask:

- Are there alcohol-free dorms on campus?
- How well attended are Friday classes?
- How easy is it for a freshman to get a new roommate if the one assigned is abusing alcohol?
- How much is the library used on weekends?
- What is there to do on weekends besides drinking?
- Can students who are 21 drink in the dorm?
- Are kegs allowed in fraternities?

Brewers can advertise alcohol content

WASHINGTON (ABP)—

A unanimous U.S. Supreme Court ruled April 19 that a 1935 federal law cannot be used to stop brewers from disclosing alcohol content on beer labels. The high court said the restriction violated the brewers' commercial speech rights.

Lower courts had sided with Coors Brewing Co.'s challenge to the labeling restriction in decisions now upheld by the Supreme Court.

The government argued that the labeling ban was necessary to prevent "strength wars" among brewers. The court acknowledged that the government had a substantial interest in curbing "strength wars" among brewers, but ruled the law was unconstitutional because it failed to directly advance the government's stated interest.

Robertson's group sues IRS for revoking church's status

By David Anderson
Religion News Service

WASHINGTON (RNS)—A conservative legal group filed suit April 17 against the Internal Revenue Service, claiming the tax agency violated the Constitution in taking away a church's tax-exempt status because of the church's political activity.

"Our challenge (to the IRS) is based on what we perceive to be the most obnoxious form of censorship—the state telling the church what it can say," said Jay Sekulow, chief counsel for the American Center for Law and Justice, the Virginia Beach, Va., legal group founded by religious broadcaster Pat Robertson.

Sekulow told a news conference outside the courthouse the case marked the first time the IRS had revoked a church's tax-exempt status on the basis of its political activity.

He also said the suit was timed to coincide with "tax day"—the dead-

line for most Americans to file their federal tax returns—as a way "of calling attention to the discriminatory and heavy-handed practices of the IRS."

The suit, filed in U.S. District Court for the District of Columbia, asks the court to declare that the tax code's ban on partisan political campaigning by charitable groups does not apply to churches and that the ban itself is unconstitutional.

The suit grew out of the 1992 presidential campaign and involves the Church at Pierce Creek in Vestal, N.Y., an independent, non-denominational evangelical congregation best known as the home congregation of Randall Terry, the head of the anti-abortion group Operation Rescue.

On Oct. 30, 1992, the church took out advertisements in two newspapers, USA Today and the Washington Times, attacking Democratic presidential nominee Bill Clinton.

The ads said Clinton "supports abortion on demand ... the homosex-

ual lifestyle ... and promotes giving condoms to teenagers in public schools.

"The Bible warns us not to follow another man in his sin, nor help him promote sin—lest God chasten us," the advertisement said, adding: "How then can we vote for Bill Clinton?"

Americans United for Separation of Church and State, a Washington-based advocacy group, complained to the IRS that the ads violated government provisions barring churches from participating in campaigns for political office.

On Nov. 20, 1992, the IRS sent a notice to the church and its pastor, Daniel Little, announcing the start of an investigation. The IRS sought from the church its membership and donors list—information the church refused to provide.

On Jan. 19, 1995, the IRS revoked the congregation's tax-exempt status, saying: "We have determined that your involvement in and expenditure

of funds for the creation, placement and sponsorship of the ... advertisements constitutes prohibited participation or intervention in a political campaign on behalf of or in opposition to a candidate for public office."

"We felt we had a right to address the Christian community in a scriptural way," Little said in a statement issued as the suit against the IRS was filed. "We wanted to issue a warning to the Christian community to let them know where Clinton stood on these very important moral issues. This was not a political matter but a matter of moral judgment."

But Barry Lynn, executive director of Americans United, said the IRS was right to revoke the church's tax-exempt status.

"There's no gray area here," Lynn said. "This church was delivering a partisan political speech, not a sermon. When pastors turn their churches into smoke-filled rooms, the IRS is right to blow the whistle."

Mississippi school ordered to stop prayers over intercom

PONTOTOC, Miss. (BP)—A federal judge ruled April 18 that a north Mississippi school must stop its practice of offering prayers and morning devotionals over its intercom system.

In a 25-page preliminary injunction, U.S. District Judge Neal Biggers Jr. ruled the Pontotoc County school district wrongly advanced religion by permitting prayers and Scripture reading at North Pontotoc Attendance Center.

"It has the effect of endorsing or placing the governmental institution's seal of approval on these religious practices," Biggers wrote, according to an April 19 news story in the Clarion-Ledger of Jackson, Miss.

The rural district "has excessively involved itself with religion and crossed the line drawn between church and state," according to Biggers, addressing a school prayer fight that has gained attention on CBS' "60

Minutes," NBC's "Today Show" and other national news programs.

"We may not like the court decision but we will obey it," Pontotoc County School Superintendent Jerry Horton was quoted by the Clarion-Ledger as saying. School prayers on the intercom would cease April 19, Horton said.

Biggers sided with plaintiff Lisa Herdahl, 34, of Ecu, whose lawsuit in December contended the constitutional rights of her five children at the school were violated by the practice. She argued that her children, who were baptized as Lutherans, suffer undue embarrassment for not participating in Bible classes or prayers at school.

The ruling "states what I've stated all along—that prayer in the intercom and the classroom is not legal and not right," Herdahl, a convenience store employee, told the Clarion-Ledger.

"They can go to church if they want to. They can pray in their homes. They don't need to bring it into the school," she was quoted as saying.

"It is clearly a victory for us," David Ingebretsen, executive director of the Mississippi chapter of the American Civil Liberties Union in Jackson, told the newspaper. Lawyers with the ACLU and Washington-based People for the American Way joined Herdahl in the lawsuit. "I hope the school board and attorneys read the decision and realize they have no chance to prevail," Ingebretsen said.

In the ruling, Biggers wrote: "Invoking the name of Jesus Christ and broadcasting it throughout the school at times when attendance is mandatory necessarily chooses religion over nonreligion. And, moreover, Christian beliefs over other religious beliefs."

School officials had turned over

the loudspeaker to the students' Aletheia Club for morning prayers. It "is pressuring, if not mandating students to attend and participate in prayer," Biggers wrote.

However, the judge refused to end all prayer at the school. Students in grades seven through 12 may have voluntary devotionals before school hours each morning in the gymnasium, with younger children also able to attend, Biggers ruled. Students remain free to exercise their rights before and after school hours, he wrote.

Biggers also set a March 4, 1996, trial for the lawsuit.

Horton said he and school board members will study a possible appeal. "This is only the first battle in a long fight," Horton told The Clarion-Ledger. "It is not over by any means. But we know it is an uphill battle based on the experience of the last 30 to 40 years."

Chaplains face the horror and offer support

By Sarah Zimmerman
SBC Home Mission Board

OKLAHOMA CITY (BP)—Closing his eyes brings images of horror rather than much-needed rest to chaplain Joe Williams.

"I've been at plane crash sites, but I've never seen body parts scattered like this before," said Williams, who is working in the aftermath of the April 19 car bombing of the federal building in Oklahoma City. "We'll never get over the impact of seeing these things."

Williams is chaplaincy director for the Baptist General Convention of Oklahoma and a volunteer FBI and law enforcement chaplain. He and Jack Poe, Oklahoma City Police Department chaplain, coordinated efforts of more than 100 chaplains during the crisis. Poe, senior chaplain for the Oklahoma Army National Guard, also is a Southern Baptist.

The trauma took its toll on survivors and rescue workers alike, Williams said.

"When you asked (the rescue workers) what bothers them the most, they all said the same thing—the children," Williams said. The bombed building housed a day care for employees' children.

Chaplains were assigned around the clock, Williams said.

Some were stationed where victims' families gathered to wait for news. The day after the explosion, chaplains began making death notification visits to families.

A temporary morgue was set up near the site of the explosion, and chaplains worked there in two-hour shifts, Williams said. Chaplains also worked in two-hour shifts at a rest area for rescue workers bringing bodies out of the building.

Rescue workers either talk a lot or don't say anything, Williams said.

As chaplains, "We're just there. Sometimes they want to talk to us, sometimes we cry with them."

Baptists help after Oklahoma bombing

Continued from page 1
of Village Baptist Church.

Kersh said only one member of his church was injured in the blast, but many members were affected emotionally, like Police Chief Sam Gonzalez, an active layman.

Baptist volunteers came from well beyond the Oklahoma City area.

As soon as Juanita Johnson, nursing professor at Oklahoma Baptist University, heard of the explosion, she knew what she needed to do. She began the 37 mile trip from Shawnee to Oklahoma City.

A former nurse at St. Anthony's Hospital in Oklahoma City, Johnson called the hospital from her car and was guided to the hospital through a maze of emergency vehicles. Within another hour, five OBU nursing students also arrived at St. Anthony's and linked up with Johnson to help.

Later, about 18 more OBU students left a campus prayer vigil to lend a hand in the rescue operation. Some packed and distributed meals for Feed the Children, an Oklahoma City-based international ministry led by Baptist

minister Larry Jones. Others were given badges at the emergency scene and asked to counsel and comfort the people there, mostly firemen and policemen who were dealing with the carnage.

Back at St. Anthony's Hospital, the nursing students assisted families of victims who sought word on the status of loved ones. Hundreds of family members were directed to a gymnasium inside the hospital.

"There were at least 200 family members in that gymnasium," Johnson said. "You could walk over to anybody and experience an outpouring of anguish, misery and fear. ... For most of the families, we didn't have any information to give them. It was chaotic."

Therese Miner, a senior from Seminole, Okla., said the students' emotions were pulled the hardest as they stood by parents who learned their children had died in the building's day-care center. "I think it was all really tragic, but the babies are the ones that really stick out in our minds," she said.

That sentiment was echoed by ministers who became impromptu chaplains at the disaster site.

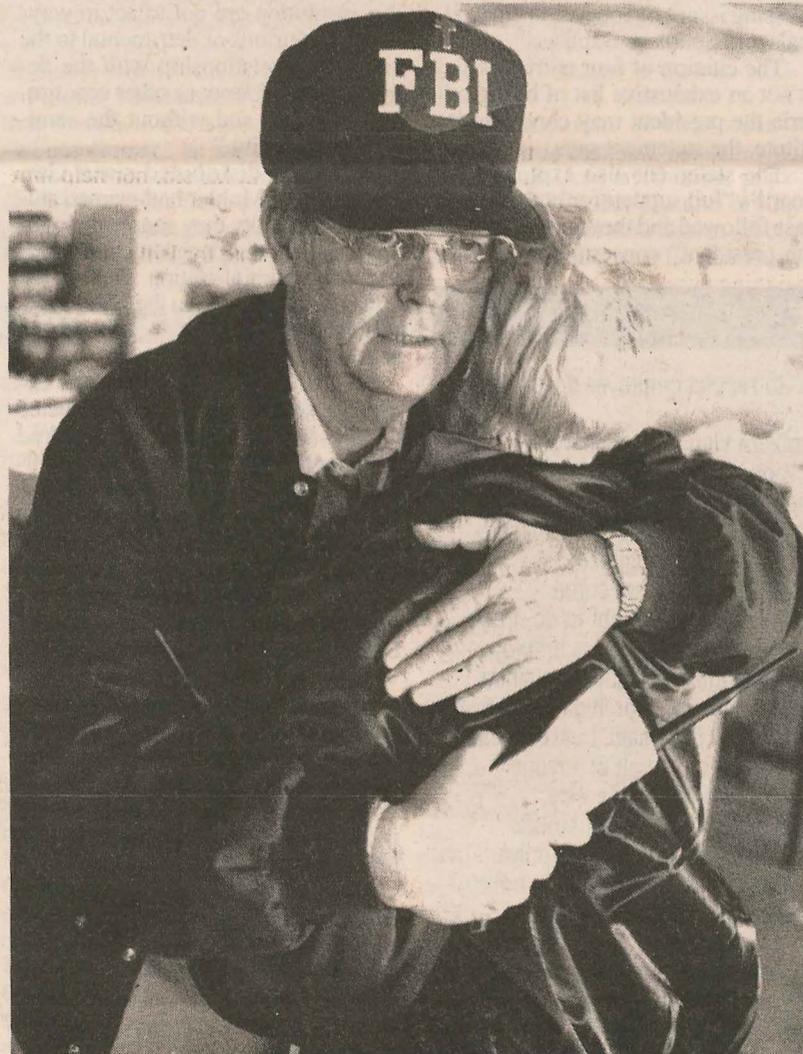
Bill Spain, administrator at First Southern Baptist Church of Del City, counseled a Baptist nurse who watched a 3-year-old child die in her arms.

The ministers were given chaplain identification badges and sent to walk among the rescue workers and grieving bystanders. Spain described the workers as "emotionally distraught ... totally distressed ... in a state of shock ... in disbelief" at the tragedy.

Many Baptist churches have begun offering additional counseling services for anyone in the community impacted by the terrorist bombing.

Charles Graves, pastor of Quail Springs Baptist Church in Oklahoma City and president of the Baptist General Convention of Oklahoma, said churches would be asked to collect special offerings April 23 and April 30 to help those in need with hospital bills.

Compiled from Baptist Press and Associated Baptist Press reports



HELPING HANDS & HUGS
Baptist chaplain Joe Williams (far left) hugs Phyllis Poe, Oklahoma City police chaplain, after a long day of comforting others. Below, secretaries Linda Hicks and Lisa Todd of First Baptist Church distribute sandwiches and drinks to emergency medical workers. At left, a worker sweeps up shattered stained glass from the sanctuary of First Baptist Church, located seven blocks from the bomb site. (BP and ABP photos)

Business ads with Christian symbols get mixed reviews

Continued from page 1

The disagreement over whether religious slogans are appropriate for advertising extends from the business world to the clergy.

Alvin Elliott, minister at the First Baptist Church of Jackson, said businesses put a tremendous burden on themselves when they incorporate Christian messages in their advertising.

"It's like following a car down the

street with a sticker saying, 'Honk if you like Jesus.' Then the car goes and does something illegal," Elliott said.

"It bothers me because it's a judgment upon those who don't put that in their advertisement. I might purposely not select a business that does it," he explained.

But for every minister like Elliott who's turned off by the idea, there's someone like Samuel Morrison of St. Aidan's Episcopal Church.

He sees religious advertising in the secular world as "a tool for evangelism."

"We live in an age where symbols are important," Morrison said. "I would lean toward an advertisement that had a symbol for Christianity or Judaism. Really, any kind of faith symbol exhibits a higher character to stand behind one's work."

The advertisements Strouss Construction displays on its trucks and in

the Jackson Yellow Pages carry the statement "Jesus is the chief cornerstone. We are the builders."

Wanda Strouss said the statement of faith attracts attention and business. But she sees no contradiction.

"I would say probably 50 percent of the calls we take are (from) people who say they have called because of the ad," Strouss said. "We put that on there because we believe it and that is our life."

EDUCATION

Seminary trustees praise Mohler, restrict faculty

By Mark Wingfield
News Director

LOUISVILLE—In a six-hour closed-door session April 18, trustees of Southern Baptist Theological Seminary affirmed President Al Mohler's leadership and adopted a policy that essentially says faculty and staff should not publicly disagree with the president.

Also during the closed-door session, trustees adopted a statement opposing women serving as pastors and changed the faculty hiring process to give more authority to the president and less to the faculty.

Trustee leaders declined to release the vote tally on any of their four actions but characterized the vote as "overwhelmingly positive." Trustee sources said no more than five negative votes were cast on any issue.

Trustees went into the protracted executive session to hear Mohler's report on the recent crisis related to the Carver School of Church Social Work and his firing of Dean Diana Garland.

Mohler fired Garland as dean of the Carver School March 20 after she told social work students the Carver school's future was in "serious jeopardy" due to a restrictive litmus test imposed by Mohler on prospective faculty members.

The impetus behind Garland's statement was Mohler's rejection of David Sherwood to a position on the

Carver School faculty. Sherwood, a respected conservative evangelical scholar from Gordon College, was rejected because he said it might be possible for God to call a woman to be a pastor.

After Sherwood's rejection, Mohler publicly acknowledged he had established a four-part litmus test on current issues which prospective faculty members must pass to get his approval. That test requires opposition to women serving as pastors, belief that homosexuality is a sin, opposition to abortion and affirmation of the uniqueness of the Christian gospel.

In a "Statement on the Resignation of Dean Diana Garland," trustees explicitly affirmed Mohler's authority to ask these questions—and more—of prospective faculty members. Faculty candidates will be evaluated based on their views of the Abstract of Principles, the seminary's Covenant Renewal document and "the current pressing issues of concern to evangelicals and Southern Baptists."

The citation of four current issues is not an exhaustive list of hiring criteria the president may choose to institute, the statement says.

The statement also expresses the board's "full support for both the process followed and the actions taken by the president" concerning Garland's

firing.

During the six-hour session, trustees apparently heard from Mohler at length but did not hear from Garland or any other faculty member or student. In a news conference after the meeting, trustee Chairman Rick White defended the lack of any other witnesses, saying the board's job was to review the president's actions, which they had done thoroughly.

The statement on faculty loyalty to the administration is a not-so-subtle response to Garland's actions and the support she received from other faculty members.

It declares that anyone employed by the seminary must "support and relate constructively to the institution, its policies and administration. Faculty members may not use class time (or any forum designated for instructional purposes) for the purpose of undermining or obstructing the policies of this institution. Faculty members and staff of this institution are not to act in ways that are injurious or detrimental to the seminary's relationship with the denomination, donors or other constituencies within and without the seminary community."

In letters distributed since Garland's firing, Mohler had warned students and faculty they should not publicly oppose the decisions and opinions of his administration. That decree will now be codified in the seminary's Faculty/Staff Manual by this trustee action.

In a news conference after the executive session, Mohler and trustee Chairman Rick White were asked whether this statement meant if seminary employees hold any opinion different from the president's they must not voice those differences publicly.

Trustee parliamentarian Skip Stam prevented the two from answering the question, citing the privacy of the trustees' executive session. "It says what it says," he asserted.

Over Stam's objection, White did add, however, that "any time there's a disagreement, it should be done in the context of those parties which it involved." White reiterated that same thought in another news conference the next day.

Both White and Mohler said this new policy would not be used to discipline faculty for actions taken prior to April 18. However, they declined to say whether any faculty discipline was likely as a result of recent events on campus.

A question about whether discipline of any faculty member would result from the executive session sent Stam and Mohler out of the room to confer before answering. Upon returning, Mohler replied, "No such action was discussed."

In a private meeting with faculty April 19, White and Mohler reportedly addressed specific scenarios in which this new "gag order"—as faculty members called it—would be applied. Sources present at the meeting said faculty members were warned the restriction could be applied broadly, to comments or actions

taken both inside and outside the classroom.

Also during the executive session, trustees revised the seminary's process for faculty hiring.

Although effective immediately, the new policy will be sent to the faculty for "review and input," White said. "The board may choose to revise or revisit this in October."

Major changes in the process include involving the president at an earlier stage and removing the step of a faculty vote on the candidate.

Under the new policy, after two to four top candidates for the position have been identified by a faculty search committee, the president will choose a finalist to present to the trustees. Or, if the president desires, he may reject all the nominees and bring his own candidate to the board. The president will be required only to seek the "advice" of the search committee.

After the candidate is chosen, the full faculty will be allowed to interview the candidate and then give an evaluation to the president, which he may consider or not. Under previous policy, candidates had to be approved by a faculty vote before being presented to trustees.

This change in policy prevents possible gridlock in faculty hiring, as the president and faculty have grown further apart in recent months. Under the old policy, faculty could have blocked any nominee the president brought and the president could have blocked any nominee the faculty brought. Now the president has ultimate authority to hire whomever he desires, with trustee approval.

The trustee-adopted statement on "Women in the Pastorate" codifies trustee support for Mohler's position that the Bible prohibits women from serving as pastors. As evidence, the statement cites 1 Timothy 2:11-15, which says in part, "I do not permit a woman to teach or have authority over a man." Other Scripture cited includes 1 Thessalonians 5:12, 1 Timothy 5:17, Hebrews 13:17 and 24, and 1 Peter 5:2.

The statement says the seminary "exists to serve the autonomous churches of the Southern Baptist Convention, which overwhelmingly reflect this view individually and have expressed this collectively in annual convention by adopted resolutions."

It adds, "The expectation of the board of trustees has been and continues to be that the president will recommend and the board will elect to the faculty only those candidates who reflect the biblical position and the convictional consensus of the churches of the Southern Baptist Convention."

White said this statement does not mean the trustees oppose women serving in ministry roles other than the pastorate. "We do affirm the call of God to women for ministry."

Mohler said the seminary will continue to accept women into all degree programs and all classes. However, he and White said any woman who believes she has been called by God to be a pastor should seriously consider the fact that few Southern Baptist churches are willing to hire a female pastor.

**SOUTHERN
SEMINARY**
Redefining

Faculty restrictions called 'legally suspect'

By Mark Wingfield
News Director

LOUISVILLE—Restrictions on faculty and staff speech adopted by trustees of Southern Baptist Theological Seminary are "legally suspect," according to a Baptist attorney who normally defends businesses in lawsuits filed by employees.

Lee Cave, a partner in the Louisville law firm Clark, Ward and Cave, analyzed the new seminary policy at the request of the Western Recorder. Cave is a Baptist layman.

The seminary statement, adopted by trustees April 18 in a closed-door meeting, is an addition to the Faculty/Staff Manual.

The new statement says: "The board of trustees of the Southern Baptist Theological Seminary understands the terms and conditions of employment by the seminary to include an obligation on the part of all faculty and staff to support and relate constructively to the institution, its policies and administration. Faculty members may not use class time (or any forum designated for instructional purposes) for the purpose of undermining or obstructing the policies of this institution. Faculty members and staff of this institution are not to act in ways that are injurious or detrimental to the seminary's relationship with the denomination, donors or other constituencies within and without the seminary community."

Employees may not lose their legal rights to free speech by the terms of their employment, Cave said.

And even though the seminary is a private religious institution, the administration does not

have "free reign" to restrict employee actions, he added.

A primary problem with the seminary document is its vagueness, Cave said. "There is no doubt that the documents as apparently incorporated within the Faculty/Staff Manual are so vague that they are legally suspect.

"If the employer is going to set some guidelines, which they have the right to do, they have to be at least clear enough so the employee can know what their rights are," Cave explained.

Not only is there a potential for litigation out of such a vague regulation, Cave said, but he would recommend legal action on behalf of anyone disciplined based on the seminary policy.

Legal action by a faculty or staff member against the seminary would not become a live option until the seminary actually used the policy as the basis for discipline, he said.

However, the policy is further suspect because it clearly appears to address after the fact the firing of Diana Garland as dean of the seminary's Carver School of Church Social Work, he continued. "It's very basic law that you can't do something one day, think up something to justify it the next day and then justify your actions."

Seminary President Al Mohler fired Garland March 20 after she made a report to social work students which Mohler deemed to be against the best interests of the seminary and in opposition to his leadership. The situation was further aggravated when other faculty members and students began contacting donors, trustees and alumni with complaints about Mohler's handling of the case.

The kind of restriction adopted by seminary trustees is "very uncommon," Cave reported.

EDUCATION

Faced with crisis, trustees stand by their man

By Mark Wingfield
News Director

LOUISVILLE—Trustees of Southern Baptist Theological Seminary buttressed the position of President Al Mohler April 18, despite concerns expressed by faculty, students and alumni about his leadership.

Mohler has come under increasing criticism in recent weeks, primarily for the way he has related to faculty and students and for his firing of Diana Garland as dean of the Carver School of Church Social Work.

Students have held a sit-in outside his office for days, and the seminary's most conservative faculty members have accused the president of taking too hard a stance in opposition to women serving as pastors. They also have criticized him for not building relational bridges to the faculty and for exercising poor administrative leadership.

In a six-hour closed-door meeting April 18, trustees not only affirmed Mohler's leadership but strengthened his authority in hiring faculty and demanding allegiance from both faculty and staff.

Mohler described the session as "one of the most historic meetings of the board."

"The support for the president is overwhelmingly positive," trustee Chairman Rick White said. "The action of the board ... states very clearly the posture of the board and the way

they feel about the leadership he is giving this institution."

While the trustees "deeply regret" the current crisis on campus related to the Carver School and Mohler's leadership, they support his actions and will stand by him, White said.

Mohler conceded that against the noise of his critics, the trustees' affirmation "is very helpful, and I believe it will speak loudly to this institution and its constituencies."

The board's affirmation of Mohler, without a hint of visible concern about his leadership, is likely to speak loudly to some faculty and students in a negative way. In private conversations, influential trustees conceded they expect the school to lose both students and faculty over the issue but expressed trustees' resolve to move the seminary toward the right, no matter what the short-term consequences.

Mohler conceded that faithfulness to the doctrinal positions held by himself and the trustees takes precedence over how many students or donors choose to support the school. "There are higher standards of commitment than statistical measures of finances and enrollment," he said.

Some conservative students and faculty members have expressed disappointment that the seminary under Mohler's leadership has not become

what they thought it would. They say they came expecting to be part of a "conservative evangelical" movement but have found instead a "fundamentalist" movement.

Steve Hills came to Southern from Abingdon, Ill., two years ago primarily because he liked the direction the seminary was said to be heading under Mohler's leadership as a religious conservative.

"There are a lot of us who came in like that and are now discouraged," he said.

He drew a distinction between mainstream conservative evangelicalism and Mohler's administration, which he said is not willing to tolerate debate on issues many evangelical conservatives do not agree on, such as the role of women in ministry.

Conservative faculty members brought in to balance the more moderate-thinking faculty of the previous administration have expressed similar concerns, both in conversations with Mohler and with trustees.

But Mohler also has supporters among the student body and elsewhere.

In anticipation of this week's meeting, two prominent pastors wrote letters to all seminary trustees praising Mohler's leadership and urging the board to stand behind him. Those letters came from Bill Hancock,

Mohler's pastor at Highview Baptist Church in Louisville and former chairman of the Southern Baptist Foreign Mission Board, and James Merritt, pastor of First Baptist Church of Snellville, Ga., and a member of the Southern Baptist Convention Executive Committee.

White said trustees had received letters of support for Mohler from "all walks of Baptist life."

One of Mohler's student supporters, Ron Cooper, stood outside the April 18 trustee meeting wearing a homemade badge that said "I support Pres. Mohler."

"I believe the overwhelming majority of Baptist churches support Dr. Mohler's views, and since the seminary is accountable to the churches I will stand in support of Al Mohler," said Cooper, of Marion, Ohio.

Cooper admitted "a majority of students do not hold my view, but it's catching up."

Despite appearances to the contrary, the seminary "is not falling apart," he said. "We will survive."

And even though students have been forced into opposing camps over Mohler's leadership, "we don't hate one another," he declared.

As a gesture of goodwill during the trustees' closed meeting, he made a run to McDonald's and brought back food and drinks for a group of students who oppose Mohler who also were waiting outside the meeting room.

"The support for the president is overwhelmingly positive."

Trustee Chairman Rick White

SOUTHERN
Redefining
SEMINARY

Poll data opposes trustee view on women

By Mark Wingfield
News Director

Southern Baptists "overwhelmingly" reject the idea that God might call a woman to be a pastor, trustees of Southern Baptist Theological Seminary said April 18.

But a nationwide poll of "evangelical" Christians—of which Southern Baptists are a part—shows surprising support for women serving as pastor. Pollster George Barna said millions of Christians reject the doctrinal basis usually cited as a prohibition against women pastors.

No national polls of Southern Baptist opinion alone have been taken on this issue, but a few non-binding resolutions opposing the ordination of women have been passed at Southern Baptist Convention annual meetings.

In adopting their statement on "women in the pastorate," the seminary trustees cited the support of those SBC resolutions, their perception of the view of SBC churches and Scripture, which they understand to prohibit female pastors.

The seminary "exists to serve the autonomous churches of the Southern Baptist Convention, which overwhelmingly reflect this view individually and have expressed this collectively in annual convention by adopted resolutions," the trustees said.

But a significant number of conservative evangelical scholars disagree with that blanket assessment. People in the pew—as well as conservative scholars—are more open to debate on this idea than the trustee

statement would indicate, these conservatives argue.

Seminary trustees got a shocking introduction to this reality in April 1992 when they elected the first six faculty members under new guidelines designed to ensure election of biblical inerrantists only. All six of the candidates—each of whom held conservative theological beliefs and affirmed the inerrancy of Scripture—expressed some degree of support for the ordination of women either as deacons or pastors.

It is not fair to describe all conservative evangelical Christians as opposed to women serving as pastors, these professors explained at the time.

Polling by the Barna Research Group, a conservative Christian agency based in Glendale, Calif., bears this out. In a nationwide poll conducted in 1993, nearly half of all "evangelical" Christians interviewed agreed with the statement, "It is perfectly acceptable for a woman to be the pastor or head minister of a church."

This view was acceptable to 45 percent of all "evangelicals." The Barna Group defines as "evangelicals" anyone who meets all the following criteria:

- They have made a commitment to Jesus Christ that is still important.
- They believe when they die they will go to heaven because they have confessed their sins and have accepted Jesus Christ as Savior.
- They believe God is the "all-powerful, all-knowing Creator of the universe who rules the world today."
- They believe the Bible is accu-

rate in all its teachings and read it regularly.

When the group is broadened to include all "born-again" Christians and not just "evangelicals," 67 percent affirm the possibility of a woman serving as pastor. For Barna's purposes, the difference is that a "born-again" person affirms at least the first two criteria listed above, while "evangelicals" affirm all four.

"The acceptability of female pastors pervades even the Catholic Church and has made major inroads in conservative Protestant Christianity," said George Barna, president of the Barna Research Group. "It is difficult to see a future America where there will cease to be pressure for women to be a major force in most professional circles of the Protestant church."

"Though many conservative churches and denominations will hold out, they are already in the minority," he continued. "A major reason for precluding women from the pastorate is doctrinal—an argument few Christians understand and which millions reject."

John Wallace, a retired pastor from Lexington, said he was among a handful of seminary trustees who voted against the statement on women in the pastorate. Wallace said he opposes the mandate against women in the pulpit, even though he would not feel comfortable with a woman as his pastor.

Of the trustee-adopted statement, Wallace said he "could not defend it scripturally."

Carver committee appointed

LOUISVILLE—A trustee committee has been appointed to study the future of the Carver School of Church Social Work at Southern Baptist Theological Seminary.

Trustee Chairman Rick White appointed the five-member committee April 18, with instructions they should present at least a preliminary report to the board by October.

Carver School students have said that time period will leave their future in limbo too long. The seminary has announced it will accept no new students in the master of social work degree program while the study is underway. Some students already in the program lack as much as two years of study before graduation.

Skip Stam, an attorney from Apex, N.C., will chair the committee.

Other members will be Dorothy Barker, a homemaker from Morton, Texas; Jerry Rexroat, an educational consultant from Louisville; John Pennington, pastor of First Baptist Church of Douglassville, Ga.; and Morris Denman, pastor of Cook Memorial Baptist Church in Lynn Haven, Fla.

Trustees met in a six-hour executive session April 18 precipitated by the Carver School crisis. The crisis erupted March 20 after President Al Mohler fired Diana Garland as dean of the Carver School.

No other mention of the Carver School crisis was made in sessions open to the public April 18 and 19. However, in an April 18 news conference, Mohler said the seminary has been contacted by the Council on Social Work Education, the Carver School's primary accrediting agency. But that contact does not amount to an official investigation at this time, he said.

White said the study committee will look at every aspect of the Carver School, including its history and mission, and receive input from all who have something to say.

EDUCATION

STUDENT RESPONSE

"I've been here since 1989, and I've gone through a lot of crises, but this one is the worst. There really is the sense that something that we love has truly died. Before, there was always the hope we could administer CPR; but it's very hard to believe in the resurrection right now. We're all stuck in the Garden of Gethsemane...."

"A male dressed all in black, with sickle in hand, walked out in the Josephus Bowl, walked the range of campus, then turned and walked back. That illustrates the feeling on campus."

Joni Paterson
Doctoral student since 1992
Windsor, Conn.

"I support President (Al) Mohler.... When I got here, I was kind of surprised at how liberal the school was, and I think he's trying to bring it back in line with where the convention is."

"When I see him on campus and in the news, he seems to be genuinely heartbroken about everything that has happened. He seems to feel like God has

called him to do this, but he's not taking the scorched-earth approach; he's genuinely concerned about students.... He tried to do things as slowly and non-confrontationally as possible."

Hunter Crowder
Master's student since 1994
Roanoke, Va.

"Every turn has been a blocking of communication with the president and the trustees. There has been little opportunity for communication of our concerns."

"Students who have more than a year left are likely to go elsewhere and look for another program."

Jane Moir
Master's student since 1992
Dartmouth, Nova Scotia

"I've seen (President Al Mohler) throughout the Carver School crisis as a hard person, not willing to dialogue—adamantly holding to conviction at the risk of compassion...."

"I don't feel like the rug has been pulled out from under me, but that the rug has been burned with me standing on it."

Tony Morgan
Master's student since 1994
Jefferson City, Tenn.

SOUTHERN
Redefining
SEMINARY

"The most pitiful thing about all this is that the fundamentalist mindset doesn't care what happens to

people. The trustees and president view us as a cancer that needs to be cut off to save its little fundamentalist body."

Lou Rich
Master's student since 1992
Jefferson City, Mo.

"You (trustees) have followed the desires of men. I don't believe you have followed the example of Christ."

Dixie Petrey, president
Student Government Association
Master's student since 1992
Knoxville, Tenn.

Three named to seminary faculty posts

LOUISVILLE—Three new faculty members were elected at Southern Baptist Theological Seminary April 18.

Trustees elected Daniel Block as professor of Old Testament, Craig Blaising as professor of Christian theology and Mark Terry as professor of Christian missions. All three positions were granted with tenure.

Block, 49, currently is professor of Hebrew and Old Testament at Bethel Theological Seminary in St. Paul, Minn., where he has taught since 1983. He holds the bachelor of arts degree from the University of Saskatchewan, Canada, the master of arts degree in Old Testament from Trinity Evangelical Divinity School in Deerfield, Ill., and the doctor of philosophy degree in Semitics from the University of Liverpool, England. He is a member of a Baptist General Conference Church in Roseville, Minn.

Blaising currently is professor of systematic theology at Dallas Theological Seminary, where he has taught since 1980. In the current year he has been a visiting professor at Southern Seminary. He holds the bachelor of science degree from the University of Texas, the master of theology and doctor of theology degrees from Dallas Theological Seminary and the doctor of philosophy degree from the University of Aberdeen, Scotland. He is a member of First Baptist Church in Dallas.

Terry, 45, has been in a non-tenured teaching position at Southern Seminary since 1993. He previously taught at Clear Creek Baptist Bible College in Pineville and in two overseas Baptist seminaries as a missionary. He holds the bachelor of science degree in education from John Brown University and the master of divinity and doctor of philosophy degrees from Southwestern Baptist Theological Seminary in Fort Worth, Texas. He is a member of Hurstbourne Baptist Church in Louisville.

In other action, Southern Seminary trustees:

■ Re-elected Rick White of Nashville to a third term as trustee chairman. The board had to amend the seminary's bylaws in order to elect White to more than two terms. Other trustee officers are Ruffin Snow of Del City, Okla., first vice chairman; Dorothy Barker, homemaker from Morton, Texas, second vice chairman; John Hicks of Louisville, secretary.

■ Approved two new graduate degrees, the doctor of missiology and doctor of philosophy in Christian education, which replaces the doctor of education degree.

■ Approved plans for a three-phase construction of the North Building of the Honeycutt Campus Center, based upon the availability of funds. The North Building will be a continuing education facility.

■ Approved promotions for five faculty members and sabbaticals for six others.

Nearly \$1 million in budget cuts still sought

By Mark Wingfield
News Director

LOUISVILLE—Nearly \$1 million in expenses will be cut from the budget of Southern Baptist Theological Seminary in a largely unexplained "budget reduction" approved by trustees April 19.

Documents approved by trustees say this \$918,497 reduction "will be realized substantially through a program of restructuring, an early retirement incentive program, a change in post-retirement benefit policy and other budget reductions, if necessary."

In a news conference after the trustee meeting, seminary President Al Mohler and trustee Chairman Rick White declined to say how many positions might be eliminated or when news of the staff cuts would be made public. They also declined to say how many faculty members would be eligible for the early-retirement package or what the terms of that package would be.

The trustee-approved budget for the 1995-96 fiscal year assumes that the reductions will have been made by July 31, 1995, the day before the new fiscal year begins. Mohler has authority to make the reductions in consultation with the seminary's financial board, a small group of trustees.

Both Mohler and faculty sources said the early retirement incentive was not an attempt by the administration to get rid of faculty members. The idea was developed by the faculty and presented to the president and trustees prior to the recent crisis related to the Carver School of Church Social Work, they said.

Although details of the retirement package were not made public, the

deal reportedly would be available to any faculty member whose age and number of years with the seminary equal at least 65 when added together. The incentive reportedly would give eligible candidates one year's salary and an additional \$500 for every year served.

As added incentive, some who accept the deal reportedly would be the last to receive full payment of post-retirement benefits such as supplemental health insurance and life insurance. As part of the seminary's overall budget reduction, trustees approved a change that would cancel payment of those post-retirement benefits for anyone who retires after July 31, 1995.

Speculation about an inevitable staff reduction has circulated on campus for several months. But even though staff members now know it is coming before year end, they have not been told how it will be enacted or who will be impacted.

The budget adopted for 1995-96 totals \$17.3 million, a \$434,131 decrease over the current year's budget. Even with this decrease in the total budget, the \$918,497 "budget adjustment" is needed to balance the budget because some fixed expenses such as salaries are increasing while some income sources are decreasing.

Mohler said seminary officials had not speculated on the number of faculty who might take early retirement, the number of administrative positions that might be cut or the possible decrease in enrollment—all factors that will impact the next budget.

As part of the 1995-96 budget, student matriculation fees will be raised from an average of \$800 per semester to \$900 per semester. Rent for campus housing will increase 5 percent.

Faculty and staff will receive a 3 percent salary increase.

Throughout their three days of meetings, trustees heard reports of declining revenue and enrollment at the seminary.

Alumni giving has declined from a peak of \$400,000 per year in 1986 to \$100,000 in 1994, Mohler said. Only 5 percent of alumni gave anything to the seminary in 1994, down from a previous high of 20 percent participation, he added.

While the seminary received a couple of major donations in 1994, overall giving to the school is down, officials said. The budget adopted for 1995-96 anticipates a further reduction of \$400,000 in gift income. With that reduction, the total income budgeted from gifts will have been cut in half since the 1991-92 fiscal year.

Endowment income has held steady, and Cooperative Program gifts from the Southern Baptist Convention have increased slightly. However, Cooperative Program gifts are accounting for an ever-smaller portion of the seminary's total budget, with the difference made up largely by increases in student fees.

For the first eight months of the current fiscal year, gift income is \$202,000 below budget goals, reported T.J. McGlothlin, seminary treasurer. Also during the same eight-month period, overall income is \$630,000 below budget projections, he said. However, the seminary continues to operate in the black, McGlothlin reported, because expenses have been cut to meet income.

On-campus enrollment in all degree programs this spring is 1,373, down 4.7 percent over last spring and down 13 percent over the year before that.

EDUCATION

Trustee actions bury seminary faculty in despair

By Marv Knox
Editor

LOUISVILLE—An avalanche of trustee decisions buried faculty morale at Southern Baptist Theological Seminary last week, professors reported.

Trustees consolidated President Al Mohler's control over the Louisville school, giving him ultimate authority to choose professors and silence criticism. They affirmed his controversial decision to fire the dean of the social work school and applauded his view that women cannot become pastors. They also approved his budget proposal, which calls for a reduction of almost \$1 million in expenditures and elimination of an unknown number of jobs.

Later, faculty members were unusually silent for a group whose careers depend on talking. They cited an addition to the seminary's faculty-staff manual that threatens them with dismissal if they express negative feelings regarding the seminary, its policies and the administration.

James Chancellor, chairman of the Faculty Committee, which represents faculty concerns to trustees, pointed to the new policy as his reason for not commenting on faculty feelings.

"The rule that the trustees passed about faculty relating to other constituencies is, in my mind, so unclear at this point that I do not feel I can speak with anyone about the seminary," said Chancellor, a professor of Christian missions and world religions.

Other faculty also expressed concern about commenting on the trustee actions, fearing reprisals from the administration for any negative comments they might make. However, some professors agreed to describe the faculty's feelings, as long as their identities would not be revealed.

"A neutron bomb went off on this campus," one professor said of the

combined effects of the trustees' actions. "All the buildings are standing, but all the people are dead.

"All the facilities are here; everything Southern Baptists have invested in is here," the professor elaborated. "But what is the essence of a school? People and relationships, just like a church. And they are all dead, mostly victims of violent death."

One word—"evil"—describes the kind of power that quenched those spirits, another faculty member added.

"What we are seeing has biblical precedent in the people who killed Jesus," the professor said.

"The persons who are willing to exercise power and who seek to be controlling tend to be the ones who are portrayed in the gospels as the enemies of Jesus, not his followers. He did not seem to have a kind view toward the wielders of that power."

The actions by trustees reflect "a move to centralize power in the hands of a small group in the upper echelons of the Southern Baptist Convention," a professor claimed. "That's not even including our board, but above them. They receive a great deal of pressure."

"The SBC leadership is so far from anything resembling servanthood that it cannot be discerned," the professor said. "The disregard for the pain their actions cause in the interest of policy is unconscionable. In the interest of true doctrine, people can be bloodied and bruised, and no one takes note. I don't think that's a model you find associated with Jesus."

Such behavior falls far short of the behavior described in the New Testament book of 1 John, the professor noted. "It suggests you can get all your doctrine right, and if you don't love each other, it doesn't matter.

We're in a setting where 'I love you' has become a curse word—where the chairman of the board can say to (fired social work school dean) Diana Garland, 'I love you.' My understanding of love is not what they have done to her."

In addition to their general reaction to the board meeting, faculty members also expressed strong feelings about specific board actions:

■ Prohibition of criticism.

Although the wording of the policy is ambiguous, professors realize they cannot publicly differ with the president or trustees. Some professors

dubbed the policy "the gag rule."

"There's a great deal of anxiety," about the new policy, one faculty member said. "It's so nebulous that people don't know what it could mean.

"It leaves open for the president, who quite obviously has an adversarial role over against the faculty, to interpret what those terms mean and to discipline faculty for any kind of criticism, even in the positive sense. There's no way of knowing what might be implied there. With the level of trust at virtual zero, it's very frightening."

■ Retirement incentive.

Trustees approved an early-retirement package for faculty. Professors whose age and years of service to the seminary total 65 are eligible. They may receive one year's pay and \$500 per year of service, along with some medical benefits. Twenty-nine professors are eligible.

"There is considerable disappointment in the level of the early retirement package," one professor reported. "Many more people wanted to take it and leave than will be able to financially. It turned out to be not

such a good package. There's a great deal of depression."

Professors generally agreed that between eight and 10 faculty, mostly those almost ready for retirement anyway, will be able to afford the early-retirement package. "You've got to be around 60 for this to be meaningful," one said.

"Most of us have families," another added. "It's just not a simple matter to pick up stakes. Some of us have children in college, and you don't leave with nowhere to go."

The full-time faculty, which currently numbers around 60, also is expected to lose six to eight contract professors within the next 18 months.

"And the conservative hard-hitters (conservative evangelical scholars who have joined the faculty in recent years) have basically said they're out of here," a professor reported. "They've got the credentials and experience to leave."

That's not to say more professors don't want to leave, they said.

"I would not think there are more than 10 people on the faculty who, if confronted with an attractive position somewhere, would not do it," one reported. "I don't think I could name 10."

■ Faculty-selection process.

A new procedure gives the president ultimate control over the addition of faculty, a responsibility formerly shared by the president and faculty.

"The trustees and administration want to remold the seminary in their own image, and the only way to do that is to bring in faculty in their image," a professor insisted.

"The faculty members added this April and approved by the faculty were conservative evangelical scholars from Bethel and Dallas seminaries—quite conservative schools—and the faculty was moving in that direction. But that apparently wasn't quickly enough."

"A neutron bomb went off on this campus. All the buildings are standing, but all the people are dead."

A Southern Seminary professor, who asked not to be named due to a new seminary policy dubbed a "gag order" by faculty

SOUTHERN SEMINARY
Redefining

Supporters of seminary's past rally and remember amid changes

By Melanie Childers
Staff Writer

LOUISVILLE—Students, faculty and friends of Southern Baptist Theological Seminary voiced strong feelings for their school in two contrasting observances last week.

During a tense week of seminary trustee meetings, concerned members of the seminary community found two expressions for their own deep emotions: a spirited rally "for support and encouragement," and a solemn service of remembrance.

"We rake our fingers through our hair, pound our fists against the walls and lose the battle to hold back the tears," Joni Paterson, a doctoral student, said to open a celebratory two-hour-long "community witness service" April 18. "With our voices raised, our groans swallowed up by sobs and with words that can't seem to make it beyond the cracks in our voices, we give witness ... that though we suffer, we will not perish."

About 550 people attended the event in the seminary's central lawn, including a large constituency of students and faculty members from Louisville Presbyterian Seminary and other nearby schools.

Faculty robed in academic regalia and students carrying banners and signs faced the campus library to hear speakers and musicians address the crowd.

Hosted by the seminary's graduate club, the service featured Jewish, Catholic and Protestant speakers.

Speakers included Marion Soards, professor of New Testament at Louisville Presbyterian Seminary; William Hendricks, retired theology professor and director of doctoral studies at Southern; Dixie Petrey, president of Southern's student government association; and Eugene Zoeller, professor of theology at Bellarmine College.

"I come from a church that has written sad chapters of history, with its arrogance and abuse of power," said Zoeller, a Roman Catholic. "I know what this damage can do. I know how difficult the repentance. I know the impossibility of restitution."

"I am saddened then, when I hear such things have happened here" at Southern Seminary, Zoeller continued. "When I see losses of fine professors and deans, when I see the dismantling of a unique school of mission and social work, when I hear the anguish of students about decisions auto-

cratic and anachronistic, I have to wonder with the words of T.S. Eliot, 'Where is the wisdom that we lost in knowledge?'"

"Tonight we are holding a vigil ... for an institution we love, to whom so many of us are indebted," said Molly Marshall, former professor of theology at the school who was asked to resign last August.

"When persons arrogate to themselves the authority to dictate whom God can call and gift for ministry—and how the churches must respond—that is usurping the place of God. That is blasphemy."

Marshall also participated in a more solemn service later in the week.

About 45 women and men of the seminary community gathered in the balcony of Crescent Hill Baptist Church, adjacent to the school's campus, April 20 at 7 a.m.

With hymns and prayers, the group commemorated the second anniversary of a stand-in balcony protest in the seminary's Alumni Chapel. The original service offered a protest of the rightward shift of seminary trustees, which had resulted in the election of President Al Mohler and numerous faculty and staff resignations.

"This year, even more voices have been silenced," explained Dixie Petrey, presi-

dent of the student government association.

Standing in the balcony to worship carries significant symbolism, leaders noted. It recalls those in the past whose voices were silenced and whose worship was isolated in the balcony—Hebrew women in biblical times and slaves in the American South.

Litanies and prayers highlighted more recent "silenced voices."

■ Nearly 50 faculty and staff members who have retired, resigned or died in the last five years.

■ African-Americans.

■ The voices and ministries of students at the seminary who will "quietly disappear" this summer.

■ Women in ministry.

"Our purpose is to honor those whose ministries have been denigrated or devalued," said Mary Zimmer, assistant to the dean of the school of Christian education. "It is important in a time of desolation that a remnant remembers."

"We protest the preoccupation with power that pollutes the male leadership of our seminary," Marshall said in prayer. "We protest the dismembering of our faculty. ... We grieve the effect on families, and the dashing of dreams of students."

Church formed in Albania

TIRANA, Albania (ABP)—Forty-nine Christians in Albania have formed the first Baptist church of the modern era in that former atheistic country.

The Baptist Church of Tirana was founded Feb. 16, three years after the first Baptist workers arrived in the European country.

Baptist work in Albania began in 1992 after the fall of the communist government that had outlawed religion. Although in biblical times Albania was the site of some missionary activity by the Apostle Paul, its people are predominantly Muslim.

A mountainous country bordered by Greece and the former Yugoslavia, Albania is the size of Maryland with a population of almost 4 million. Annual per capita income is \$820 in U.S. currency.

The first Baptist workers, medical doctors Christ and Mairi Burnett, were

sent by the Baptist Missionary Society of England in 1992. They since have been joined by missionaries representing Italian Baptists, Canadian Baptists, the Southern Baptist Foreign Mission Board and the Cooperative Baptist Fellowship.

The work is coordinated by the European Baptist Federation. EBF funds purchased the property for the Baptist Center in downtown Tirana, which houses the congregation. The church has adopted the EBF's "Statement of Baptist Identity," which was presented to the EBF general secretary, Karl Heinz Walter, in a ceremony March 26.

The congregation offers Tirana's 260,000 people worship services, Bible studies, training and a benevolent ministry. The church has hired a pastor, Saverio Guarna of Italy, and opened a mission congregation in nearby Laprake.

FMB quits Albania partnership

TIRANA, Albania (ABP)—After three years of close cooperation among Baptist mission groups in Albania, the Southern Baptist Foreign Mission Board has withdrawn from a joint mission committee and will operate independently in the former communist country.

Dan Panter, FMB associate area director for East Europe, announced the change during the March 23-26 meeting of the Albania Committee, a joint planning group sponsored by the European Baptist Federation. Panter told the committee the decision was part of an administrative restructuring of the FMB's work.

But Roger Briggs, the FMB's associate area director for Europe, said in an interview the FMB wants to be "more aggressive in evangelism" than he felt other EBF team members want to be. For instance, FMB missionaries want to be involved in "direct wit-

nessing" and hold invitations following worship services. The EBF is not eager to do that, he said.

However, Briggs downplayed any "rift in relationship" with the EBF team. "We're still friends," he said. He added the four Baptist churches in Albania would not be forced to choose between competing groups for ministry assistance.

The Albania Committee is composed of representatives of the Cooperative Baptist Fellowship, Baptist Missionary Society of England, Canadian Baptist Ministries, Italian Baptist Union and Swedish Baptist Missionary Society. All five groups have mission personnel working in the once-atheistic country.

The committee expressed gratitude for the help of the Virginia-based FMB and appreciation for FMB missionaries Gale and Leslie Hartley, who remain in the country.

Computers and world religion

ROME (EP)—Italian writer Umberto Eco has drawn a parallel between world religions and the long-running feud between supporters of the Apple Macintosh and IBM DOS-based operating systems.

"I am firmly of the opinion that the Macintosh is Catholic and that DOS is Protestant," Eco wrote in the Italian news weekly L'Espresso. Eco said the Macintosh, "cheerful, friendly, conciliatory," belongs to the "counter-reformation," telling the faithful how they must proceed step by step to reach—if not the kingdom of heaven—that moment when their document is printed. It is a "catechistic" system, where revelation is dealt with by simple icons and everyone has a right to salvation, he said. DOS, on the other hand, is "Protestant, even Calvinistic," taking for granted the idea that not all can achieve salvation. "To make the program work you need to interpret the program yourself. ... The user is closed within the loneliness of his own inner torment," Eco noted.

And what of Windows, the graphical interface which runs on DOS computers to make them look like the Macintosh? It is Anglican, Eco said, because it offers "big ceremonies in the cathedral" but "always with the possibility of a return to DOS."

Martyred missionary couple buried

VIRGINIA BEACH, Va. (BP)—The bodies of Chu and Kei Wol Yi finally were buried in Virginia Beach April 15, nearly three weeks after the missionary couple was found murdered in their small apartment in Khabarovsk, Russia.

For the world, it was a chance to ponder the kind of faithfulness that leads to Christian martyrdom. For families and friends, it was a chance to let healing begin.

The Yis were found murdered on March 28 by authorities in the Siberian city. They served at Khabarovsk Medical Institute there through Cooperative Services International, a Southern Baptist Foreign Mission Board aid organization.

Chu Hon Yi, 60, a cardiologist, reportedly received several blows to the head. Kei Wol Yi, 59, a registered nurse, was strangled.

At their memorial service in the small sanctuary of Tidewater Korean Baptist Church, Southern Baptist leaders hailed the Korean couple for making the ultimate Christian sacrifice.

Daniel Moon, director of Asian-American church growth for the Southern Baptist Home Mission Board, cast them as successors to Southern Baptist missionary Bill Wallace. He died a martyr's death in China 50 years ago.

"They went as human sacrifices" for the cause of Christ, Moon told approximately 500 people gathered before the pair of dark wooden coffins.

Moon said the example of their lives should be a challenge to the Korean Southern Baptist community to take the yoke of reaching into corners of the world, like Khabarovsk, where Christ's gospel is heard "small and dim."

"As we face the year 2000, we need to ... mobilize Southern Baptists for the cause of his kingdom, and (for) evangelizing the entire world in our time," he said.

Other speakers included Michael Stroope, head of Cooperative Services International, and FMB President Jerry Rankin.

The Yis left a definite impact in Khabarovsk, where people honored them for their service.

"I've come to a new appreciation and perspective of Dr. and Mrs. Yi's Christian faith through this terrible incident," one of their medical colleagues, who is not a Christian, said earlier in a eulogy in Khabarovsk. "It's my hope that there will be a change in the entire city of Khabarovsk, and that through this tragedy many will come to know their God."

While testimonies of such leaders emphasized the symbolic significance to people around the world of the Yis' martyrdom, grief back home in Virginia Beach was expressed on a much more personal level.

The local community was preparing to bury not martyrs but close friends who had "touched virtually every church member in one way or another."

A pocketful of notes

One of the nice things about having a regular column in the Western Recorder is that it lets me keep the Kentucky Baptists who make our ministry to children possible informed about the many exciting things that are happening. The only problem is that even when I write once a week, it seems that a lot gets left out. Here are a few notes to help me catch up.

■ We're excited about the opening of a new Cornerstone Counseling ministry in Corbin. This ministry is being made available through a partnership with the Baptist Regional Medical Center there. Bob Fields is providing 16 hours of counseling each week through an office at the hospital.

■ The Cornerstone Family Center in Harold is now up to full speed to serve children and families in the Big Sandy region. Arlene West has just started work as a counselor for both our Cornerstone Counseling and our First Step Pregnancy Counseling and Adoption ministries. She joins Foster Care Specialist Renita Tackett at the new facility opened through a very special partnership between Kentucky

Baptist Homes for Children and the Enterprise and Pike Baptist Associations. We continue to praise the Lord for the group of Christian laypersons whose hard work has made this special ministry possible.

■ I continue to be so excited about the way the Lord is working in young lives. Through the daily witness of caring staff members and that of the local Baptist churches where our children are involved, many young people who were never involved in church before are coming to know the Lord. This ministry is truly a special mission field!

■ I want to say a big "thank you" to all of the volunteers who selflessly help this ministry. Volunteers help with everything from stuffing envelopes for our development department to assisting Cornerstone counselors to participating in special projects at our facilities around the state. These volunteers are making a big difference in the lives of children as they aid this ministry!

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.



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Community Thanksgiving Service

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of Southern Baptist Theological Seminary
for their significant contributions
to our community in the past

Worship leader: Paul Duke

Thursday, May 11, 7 p.m.
Highland Baptist Church
1101 Cherokee Rd., Louisville

Revival in Campbellsville called 'a work of God'

Continued from page 1

God move in "a tangible way," he said.

Hunt said he knew "God was up to something" when during the invitation at the 9:45 a.m. service on Sunday, he looked up from praying and saw he was surrounded by people on their knees at the altar. "It was like a fire drill with the altar being the only escape," he said.

The service spilled over into the Sunday school hour and the scheduled time for the second worship service, finally ending about 11:10 a.m.

Again, in the second morning service and in the evening service, God worked mightily as Ayers and a praise team from Hillvue led the worship, Hunt said.

The next day word spread quickly through the community that something out-of-the-ordinary was happening at Elk Horn Baptist Church.

"Everywhere I went—to the grocery, the convenience store, wherever—people were talking about the revival," said Elk Horn's church secretary, Karen McMahan.

By Wednesday evening the crowd had grown to 368 people. More than 370 people came to the Thursday evening service even as many church members stayed home to pray and leave more seats available for others. Pastors and congregants from Presbyterian, Methodist, Pentecostal and other Baptist churches attended.

"My wife heard about the movement of God through a co-worker," said Methodist pastor Don Mackie. He and members of the two congregations he serves went expecting "an awakening of the people" and "we were not disappointed," he said.

Services were scheduled to end Friday night, but instead were extended through the next Thursday. On Friday and Saturday nights, the services moved to Hamilton Auditorium with more than 480 people attending each evening. Sunday services were held in the local churches.

Monday, April 3, was declared a "day of prayer and fasting for Campbellsville" by the local ministerial group.

That day when Pastor Hunt arrived at the weekly ministerial association meeting, he found 17 ministers from at least seven denominations on their knees in prayer for revival in their town.

On Tuesday and Wednesday, services moved to the 750-seat South Campbellsville Baptist Church with attendance climbing from 585 on Tuesday to more than 750 on Thursday.

An air of excitement, expectancy and praise was pervasive throughout the 12 day-meeting, said Ayers and Fannin.

"It was as though one could feel

the wind of the Spirit blowing," Ayers said.

"Never have I seen such freedom in the Lord," Fannin said. "It just seems that for a moment God opened up the windows of heaven and allowed us to glimpse what he can do. His presence was thick in the room."

Not only were the meetings "packed out" but "people just wouldn't go home," Fannin said.

Laypersons agreed.

"I've been in church all my life but I never had experienced anything like this," McMahan said. "I never had been in any type of church service I couldn't wait to get back to."

From the moment the first altar call was given, McMahan knew this revival was unusual. "Over the years, I've seen a lot of people 'go up,' but this was different. People were freed up to express their feelings. I could hear people praying all over the altar."

"The excitement was real," said June Long, pastor of pastoral care at Hillvue Heights. "The week made me think back to the old-time revivals of my teen years and to the ones I've read about."

Although he believes God in his sovereignty chooses when and how to send revival, Pastor Hunt said he can trace how God prepared Elk Horn Church for awakening over the last two years.

He credits the "Experiencing God" study course co-authored by Henry Blakaby and Claude King with showing him and his people the possibilities of what God can do.

Since February 1993, more than 175 Elk Horn members have completed the course, which emphasizes learning to recognize where God is at work in the world and getting in on his action.

"Experiencing God" created an openness and a hunger to see God work and a desire to practice obedience, Hunt said.

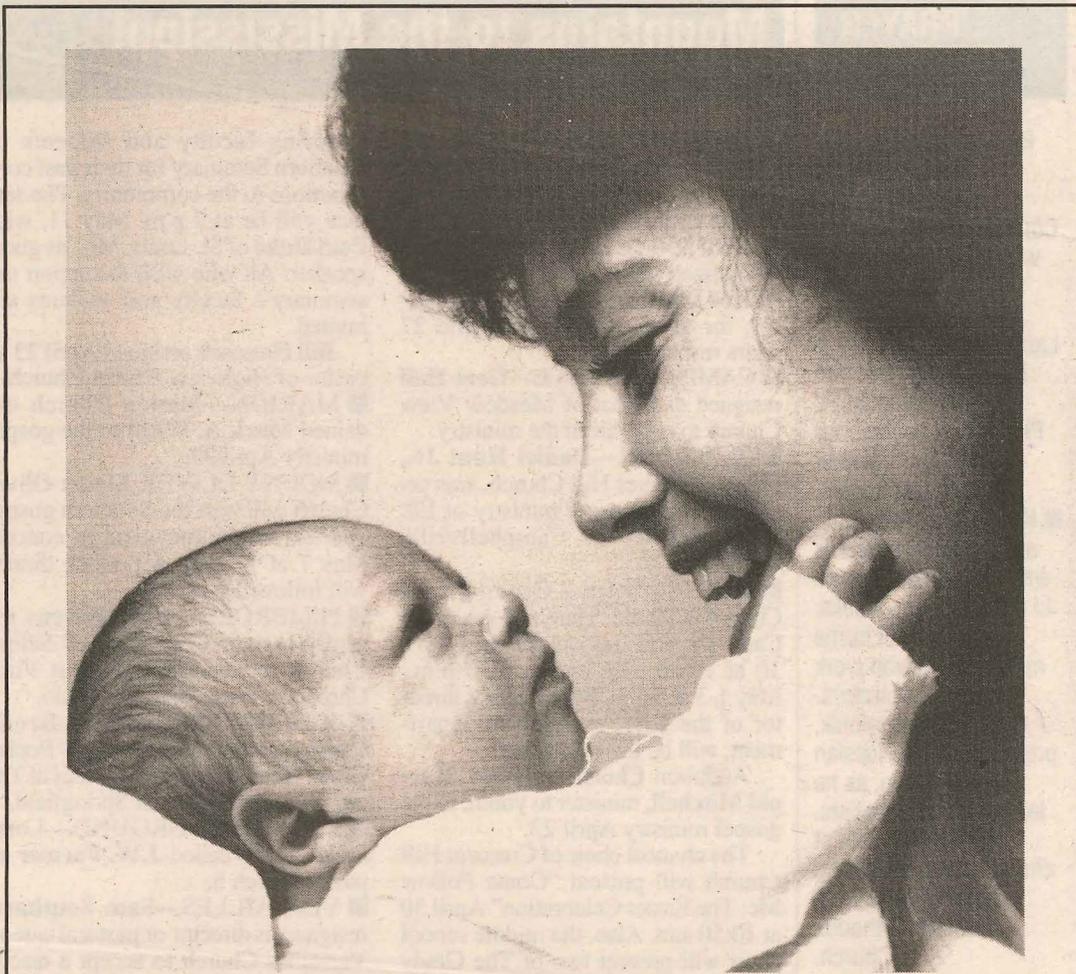
Coupled with the knowledge that only God can bring revival was an increasing intensity in corporate and individual prayer, he said. "Our people have been earnestly seeking the Lord's will and intently praying for the lost."

Fannin said his people also have developed "a deep hunger for the lost, a growing love for one another and a desire to bear the burdens of people in the community" over the last three years.

And in God's time, he did "what could not be generated by humans. He did what only God can do. He gave us something overwhelmingly wonderful."

Only a few people have questioned the authenticity of the revival, according to the pastors and laypeople interviewed.

But for Fannin, that is a settled issue. "The unspeakable joy of being in the presence of the Lord has convinced me that this was of God."



A Gift of Love at Mother's Day

For most of us, Mother's Day has special meaning. Each year, one Sunday is set aside to honor and remember our mothers who inspire and enrich life as no one else can.

Years ago, Kentucky Baptists began the Mother's Day Sunday School Charity Fund for one purpose: to provide assistance to individuals facing financial crisis because of medical expense.

You can be a part of this important Mother's Day tradition. Support the Mother's Day Sunday School Charity Fund through your local Baptist church or send your gift of love to Baptist Healthcare Foundation. Your faithfulness touches patients and families throughout the year.

For more information about this special offering, contact Baptist Healthcare Foundation (502) 896-5003 or toll free 1-(800) 224-4740. Churches needing a supply of envelopes may receive them by contacting Baptist Healthcare Foundation.

**Mother's Day
Sunday School Charity Fund Offering
May 14, 1995**

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4007 Kresge Way, Louisville, KY 40207
(502) 896-5003

PEOPLE

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist Convention partnerships with Baptists in Russia and Utah/Idaho.

■ Field coordinators Larry and Joy Lindsey in Moscow and Lee and Sarah Bivins in St. Petersburg as the busy season for volunteer projects begins.

■ Kentucky construction and evangelism teams who will work in Russia in the upcoming weeks.

■ Russian home missionaries who work as church planters.

■ Peter Konovalchik, president of the Russian Baptist Union, as he leads Russian Baptists.

■ Russian Baptist churches that are facing persecution by the Russian Orthodox Church.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BARDSTOWN**—Mill Creek Church called **Dowling Runner** as pastor. He previously was pastor at Berean Church in Elizabethtown.

■ **CADIZ**—Buffalo Lick Church recognized **Howard Barefield** and **Arrice Lancaster** as deacons emeritus, for service of 46 years and 27 years respectively.

■ **CAMPBELLSVILLE**—**Gene Hall** resigned as pastor of Meadow View Church to retire from the ministry.

■ **ELK HORN**—**Daniel Hunt Jr.**, pastor of Raikes Hill Church, was ordained to the gospel ministry at Elk Horn Church in Campbellsville April 2.

■ **LOUISVILLE**—Green Acres Church will hold "Here's Hope. Jesus Cares for You" revival services April 30 at 10:30 a.m. and at 6:30 p.m., May 1-3 at 7 p.m. **Bill Jagers**, director of the KBC evangelism department, will be the evangelist.

Audubon Church ordained **Harold Mitchell**, minister to youth, to the gospel ministry April 22.

The chancel choir of Crescent Hill Church will present "Come Follow Me: The Easter Celebration" April 30 at 10:50 a.m. Also, the middle school choir will present two of The Grady Nutt Parables, "Joshua and the Wall-breakers" and "Samson and Delilah: The Hebrew Superbowl" April 30 at 6:30 p.m.

Highland Church will hold a community-wide "Thanksgiving Service"

honoring faculty and students of Southern Seminary for their past contributions to the community. The service will be at 7 p.m. May 11, with **Paul Duke** of St. Louis, Mo., as guest speaker. All who wish to support the seminary's faculty and students are invited.

Bill Hancock resigned April 23 as pastor of Highview Baptist Church.

■ **MARION**—Marion Church ordained **Mark A. Whitt** to the gospel ministry April 23.

■ **MOUNT OLIVET**—Mount Olivet Church will host the Southern gospel quartet, the Journeymen, in concert May 7 at 11 a.m. A potluck dinner will follow the service.

■ **PEMBROKE**—**Rick Stevens** recently resigned as pastor of Salem Church to become pastor at First Church in West Jefferson, Ohio.

■ **RUSSELL SPRINGS**—**Brent Gupton** resigned as pastor of Poplar Grove Church to become pastor at Thompsonville Church in Springfield.

■ **STAMPING GROUND**—Long Lick Church called **J.W. Farmer** as pastor March 5.

■ **VERSAILLES**—**Sam Southard** resigned as director of pastoral care at Versailles Church to accept a teaching position at Southern California College in Mesa, Calif.

■ **UTICA**—Utica Church called **Richard Sams**, of Lynchburg, Va. as pastor. He will begin his new ministry May 14.

CLASSIFIED ADS

FOR SALE: Oak church pews, 14' to 15' long—can be made 10' long; \$125 each. Also, church lights, \$200. Call (502) 538-6132 or 538-3432.

WANTED: Full-time daycare director needed at First Baptist Church, Madisonville, Ky. New 60-child Christian ministry to open August, 1995. Duties include administration of the daycare and management of personnel, policies, procedures and facility. Master's and/or bachelor's degree in early childhood education/development, or other qualifications set forth by state of Kentucky for a director to operate a Type I facility required. Salary commensurate with experience, and benefits which include health/dental insurance. Please send resumé with references and salary history by May 12, 1995, to Day-care, P.O. Box 607, Madisonville, KY 42431.

SEEKING: Full-time minister of music for exciting, fast-growing, mid-sized church. Resumé or call should be addressed to: FBC, P.O. Box 339, Belfry, KY 41514; (606) 353-4645.

SEEKING: Broadway Baptist Church of Lexington is seeking to hire a church organist. Responsibilities will include services Sunday morning and evening only. Please call Joel Allen for details: work (606) 276-2592; home (606) 858-8042.

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

LESSONS: Piano and organ lessons for children and adults, beginners or advanced. Reasonable rates; call Ramona (502) 363-0873.

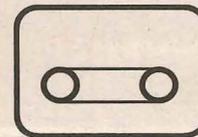
TOUR: 12-day Holy Land pilgrimage into Egypt, Israel and Jordan. Sept. 12-23, only \$1,995 from Louisville, Nashville, Memphis areas. Call Pastor Jack R. Studie for a color brochure and more information (502) 247-8331. Experience you can trust!

RETREATS: Bud's Lake, I-65, exit 81, Sonora, Ky. (502) 324-3036. Dormitories, kitchen, gym, swimming and campground. Year-round Christian fun.

Office Manager

Kentucky Baptist Homes for Children is seeking an office manager for its development office in Louisville. High level of secretarial and administrative skills needed. Must be high school graduate with at least 3 years secretarial experience. Send resumé to Brenda Gray, 10801 Shelbyville Rd. Louisville, KY 40243. EOE

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One of our more difficult tasks is meeting the many spiritual needs of our young people.

When a student comes to Oneida, often we do not know much about his spiritual background. Many parents/guardians lead us to believe they are involved in church. Some parents feel if they do not indicate some involvement, we will not take their child.

We, of course, do not put any such requirements on a young person coming to us. We feel blessed when we are entrusted with the opportunity to share the love of Jesus.

As we work with our students, we cannot presume they have been taught biblical principles over the years. We do not know what they have been taught by word and deed in their families.

For many, this will be the first time to attend Sunday school or church regularly. They are not always happy to attend Sunday school, church and chapel.

We often remind guest speakers in our chapel services that many of our youth do not have solid backgrounds in spiritual matters. We caution them to be careful when using terms that may not be understood by most students.

Slowly, little by little, we begin to make an impact on some of our young people. They may ask for help understanding a Bible story. A question may be asked about something relatively simple, and then there are those times when the questions are much more difficult.

Jesus had much to say about our treatment of children. Time and time again he warned those who took the needs and interests of children lightly. Anyone who has spent much time with young people knows that understanding their questions

and giving them answers they will understand can be a challenge.

We have just completed our spring revival. Most of our youth have never been in a revival before, and there are often many questions about what a revival is and why we have them. They have often seen some movies on TV, and have valid questions about the sincerity of such events.

Steve Crumpler was our evangelist. Steve, and his wife, Sophie, have been with us for two years. He is a substitute teacher for us and Sophie teaches middle school science. Because Steve is familiar with the needs of our young people, he was able to preach in a unique way. He knew how important it was to tell the story simply; to tell the story of Jesus so that a little child could understand. The invitation was also simple.

When the Holy Spirit began to move, it was exciting to see so many of our young people make decisions to follow Jesus. When the preaching was over, we began to count the names of those who had made public commitments.

I am so happy to say that 42 came forward to accept Jesus as personal Lord and Savior. Another 24 rededicated their lives to His service. Seven others came forward to be baptized.

We have mixed emotions about some of these young people. This school year is nearly over. Many of these students will leave us in May. Most will return, either in summer school or for the fall term. Others will not return.

Please pray with us that each of these young people will keep the things they have learned "hidden in their hearts."

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

THIS IS ONEIDA



W.F. Underwood

A continuing influence

Jerry Mullins obeyed God's call and left a lucrative position in the coal business to work with young people. He commuted to Clear Creek from Pound, Va., a four-hour trip each day. His first semester included eight o'clock classes. He developed diabetes and lost a semester because of time in the hospital.

While in school Mullins volunteered to coach girls and boys basketball. Graduation came in 1987 and Mullins secured a job teaching Bible, history, civics and geography at a Christian school where his children attended and where he had volunteered his talents for many years. He was assistant football coach at Clinch Valley College for two years.

Two years ago, Mullins went to J.J. Kelly High School in Wise, Va., as assistant football coach and coordinator of the in-school suspension program. His ministry influenced many lives in the church, community and the school. He was a charter member of the American Association of Christian Counselors, National Football Coaches Association, and listed in Who's Who Among American School Teachers. He was a former member of the Wise County Industrial Development

Board. His ministry included teaching Sunday school and children's church at First Church of God.

While at home on Dec. 29, 1994, Mullins had a sudden, fatal heart attack. Bristol, Tenn., sports writer Trey Williams wrote, "Mullins had a notable professional career. But the success was incidental, a creation of his concern for others. Especially the youthful others."

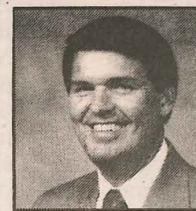
Dave Bentley, head basketball coach at Kelly High School, said, "Most everyone has a few detractors somewhere along the way, but not him. He was very well respected, and the world needs more people like him."

Mullins two sons, Jordan and Reagan, played basketball this season at Kelly. Some noted their games were "more spirited than ever." Their mother, Paula, and sister, Marnie, cheered them on.

Spring football practice will not include Jerry Mullins, but his influence will continue to encourage the abundant life to all who knew him. He loved Clear Creek, and we are grateful to be part of his continuing influence.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Russia passes less-restrictive religious liberty law

MOSCOW (BP)—Russian lawmakers passed a measure April 14 that bars dangerous religious groups but stops short of citing other religions, outside the traditional Russian Orthodox Church.

The measure, approved 264-0 with two abstentions, represents a compromise proposal framed by evangelical legal experts and introduced in Parliament by the Christian democratic faction. It comes in the form of an amendment to Article 4 in Russia's 1990 religious freedom law.

Evangelicals hope its passage will relieve the pressure legislators feel to return the country to the safe harbor of Russian Orthodoxy, its centuries-old tradition predating communism.

"The Parliament is under a lot of pressure—from the Orthodox Church as well as national leaders—to limit nontraditional confessions and curtail missionary work," said Vladimir Ryakhovsky, president of the Christian Legal Center in Moscow. "Their argument is, 'We have no law on the books to restrict the activities of any totalitarian religious organization.'"

We chose to introduce this amendment to prevent these people from using this argument."

Ryakhovsky serves on the legal advisory commission to the Russian parliament's committee on religious organizations and has worked to guarantee religious freedom as a new government has emerged in Russia.

The amendment's next steps: two more readings and then on to President Boris Yeltsin. Ryakhovsky expects it to sail through the adoption process with wide-based support. But now it isn't known whether the amendment goes far enough to placate hard-liners, he said. Sources in Moscow have reported a new Orthodox attempt to introduce their own set of religious liberty restrictions.

Meanwhile, the 53 Southern Baptist Foreign Mission Board missionaries in Russia—among other non-Orthodox—have fallen victim to growing Russian nationalism, an anti-western mood seeking to favor the Orthodox.

Recently, missionaries learned of a new policy not to grant renewable

visas. That means they must leave the country and re-apply for a visa each time their current one expires.

"This will add a tremendous stress factor," said Danny Panter, the Foreign Mission Board's associate to the area director for Eastern Europe. Also more travel to and from the country will add expenses.

"The Orthodox Church keeps pushing this ... that they are the Russian church. They do have a great deal of authority, and they have the ear of many political leaders."

Before the amendment, hard-liners had proposed severe restrictions, including registering churches and requiring foreign religious workers to pass an accreditation process.

A myriad of foreign cults is active in Russia, some requiring children to leave their families and members to sell their possessions. Russians have responded sharply to such activity and to what they perceive as rude, greedy and insensitive conversion tactics by Christians and non-Christians alike.

Among the cults active in Russia

is one recently accused of leaking poison gas into Japanese subways. In Russian news reports about the gas attacks, video clips of evangelist Billy Graham preaching in Russia also were aired to show the proliferation of outside religious influence.

"There is a rather severe backlash" from the Tokyo gassing incident, said Jack Shelby, who directs FMB work in Russia and several other former Soviet republics. "And this has made grist for groups that are opposed to evangelicals."

The new Russian amendment would bar religious groups that:

- Violate public safety and order.
- Preach war, violence and hatred for people, and inspire social, racial, ethnic and religious conflicts.
- Use unlawful means of coercion, commit crimes against people and violate their rights.
- Harm the health of Russians, including drug use.
- Prevent children from obtaining basic general education.
- Motivate people to break the law or refuse to carry on civic duties.

Iraqi Muslims prevented from pilgrimage

BAGDAD (RNS)—Iraq will not allow its Muslim citizens to embark on this year's observance of the hajj, Islam's annual pilgrimage to Mecca, because the expense of their trips abroad could damage Iraq's fragile currency, the dinar.

"We shall not take part in this year's hajj season," Abdul-Muneim Ahmed Saleh, minister of religious affairs, said in an interview with the Reuter news agency. "This will be the first time in Iraq's history or the history of any other Islamic country."

The hajj, one of Islam's five essential obligations, is required of all able Muslims at least once in a lifetime. The pilgrimage period begins in May.

Saleh attributed the decision to effects of the continuing U.N. trade sanctions imposed in 1990 after Iraq invaded Kuwait. Iraqis are dealing with plummeting incomes caused by a sharp decrease in the dinar's value and experiencing surging prices, he said.

Pilgrims would have needed at least \$500 for the trip to Mecca, the Saudi Arabian city that is Islam's holiest. At current black-market rates, that is equivalent to more than 500,000 Iraqi dinars. Such a need for foreign currency could substantially damage the dinar, Saleh said.

In March, religious scholars in Iraq ruled that the nation's 18 million Muslims could defer the pilgrimage and instead give money to Iraq's poor.

Baptists share Christ during Pan Am Games

MAR DEL PLATA, Argentina (BP)—Baptists from Argentina and the United States joined forces to witness to the multitudes coming to the Argentine city of Mar del Plata for the 12th Pan American Games in late March.

Baptists shared their faith in and around the sports complex built for the games and a tent erected across the street. They distributed 150,000 Bible portions and 30,000 booklets containing the plan of salvation.

Through their efforts, at least 60 people accepted Jesus Christ as Savior, including some affiliated with the delegation of Cuban athletes.

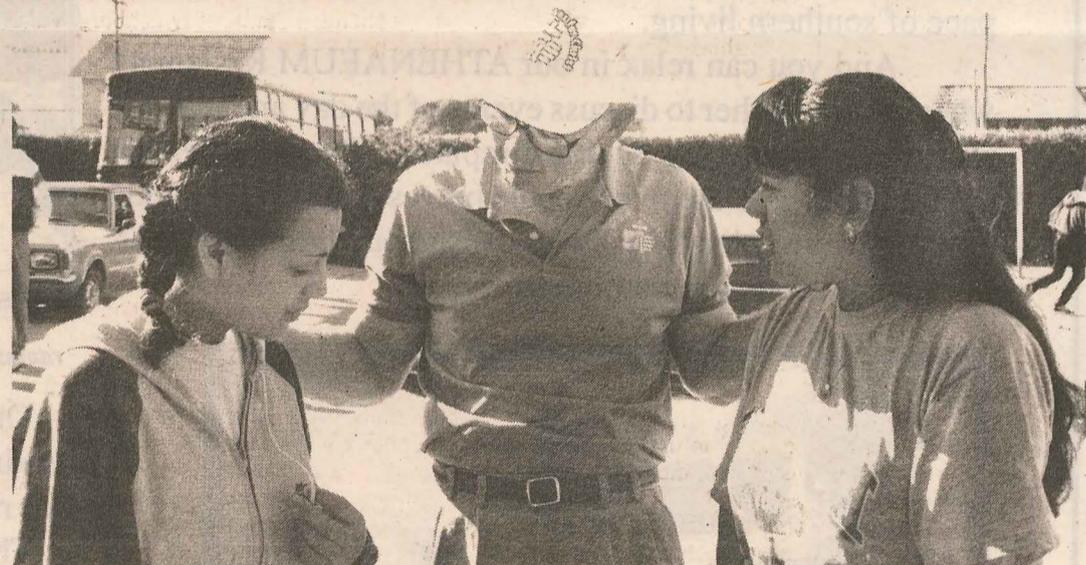
"This was the biggest Pan Am Games ever," said Foreign Mission Board sports missionary Steve Smith, who headed the task force of missionaries and Argentine Baptists that planned Baptist outreach at the games. Southern Baptist and Argentine Baptist volunteers assisted.

Missionary Annetta Marie Snowden helped enlist volunteers from Lay Witnesses for Christ, an organization specializing in evangelism at world-class sports competitions. Sam Mings, a member of North Richland Hills Baptist Church in Fort Worth, Texas, heads the group. He and his wife, Sharon, have seen thousands of athletes become Christians through their ministry.

The Mingses brought along some Texas Baptist volunteers who are veterans of sports evangelism events worldwide.

During the Pan Am Games, they went to the sports complex to make contacts with athletes and seek Christian athletes to share their testimonies during "Evening with the Stars" evangelistic rallies.

Their contacts opened other doors for ministry too. "One of the neatest things was when Sam Mings met a Cuban coach who recognized him from the Olympics in Barcelona," Snowden explained.



In Barcelona, the coach had heard U.S. track star Carl Lewis share his Christian faith at a meeting conducted by Mings' group. So when he saw Mings in Mar del Plata, he invited Baptists to come to visit the Cuban delegation in the sports village. There they held two preaching services on the front porch.

At the end of the service, eight people accepted Christ as Savior. One Cuban woman was so moved by the Holy Spirit that she said "si" (yes) before Snowden could translate Mings' invitation to receive Christ as Savior.

Later the head coach of the Cuban delegation sent the Baptists a Cuban flag, his card, collector's pins and a thank-you message.

Argentine Baptists—working with missionaries—played a big part in the outreach. Baptist young people from across Argentina took part.

One volunteer came from nearby Uruguay. Missionary Paul Shelton brought a Baptist handbell choir from

Mendoza, Argentina. Missionary Claudia Boyd lined up pantomime groups and an artist who did evangelistic paintings.

Christian athletes also shared testimonies during the "Evening of the Stars" rallies in a theater.

One of them, Argentine Baptist speed roller skater Jose Luis Lozano, won five gold medals in the 10th Pan Am Games in Indianapolis. He now works in a sports ministry.

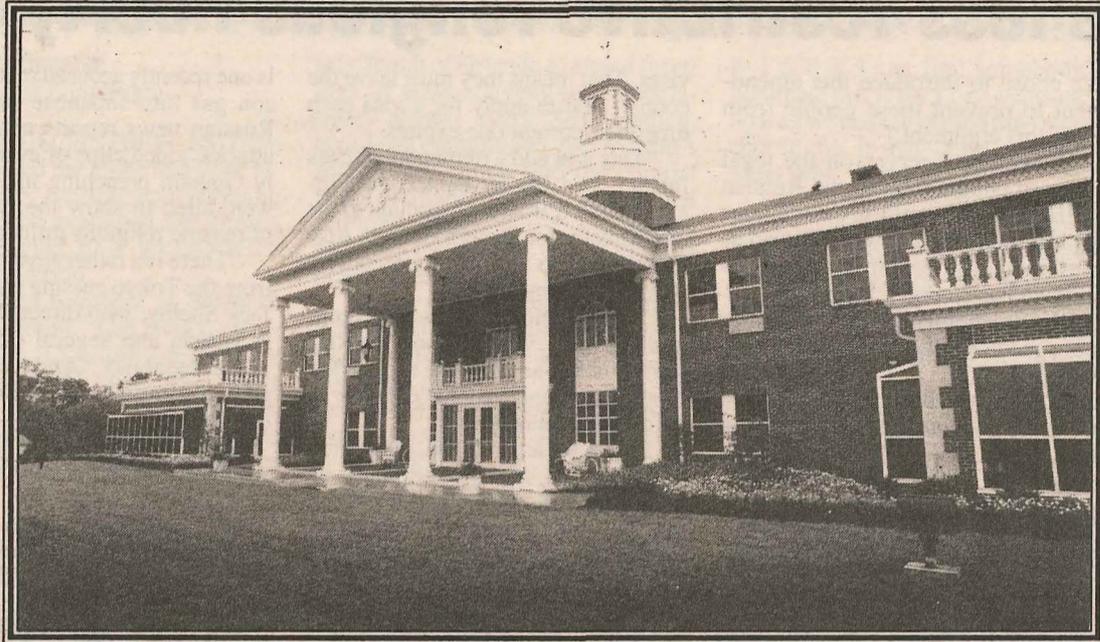
Brazilian boxer Emerson Marcus, who placed fourth in middle-weight boxing, told how he lived in the streets after his step-father kicked him out when he was 14. But when God entered his life, he gave him a place in sports, Marcus said. "He changed me. He gave me all that was best."

During the last week of the two-week games, volunteers witnessing in the streets had turned in 60 decision cards, said Carlos Oscar Albornoz, an Argentine Baptist pastor who helped with local arrangements for the outreach.

PRACTICE TIME Argentine Baptists Gabriela Ferreyra (left) and Zulema Arias (right) practice English lyrics to a song they later performed during an evangelistic outreach at the Pan American Games in Mar del Plata, Argentina. Southern Baptist volunteer Leonard Smith (center) "coaches" them on their English. (BP photo by Betty Poor)

The Cumberland Lodge

Fine Food and Lodging



"Cumberland Lodge is one of the most beautiful motels and restaurants I have seen."

Cumberland Lodge, a Cumberland College property, is the ideal place for your next meeting!

The Cumberland Lodge's fifty rooms, five being suites, and the ATHENAEUM dining room are open and ready to serve you. Our spacious guest rooms and suites are equipped with amenities which allow you to enjoy the slower pace of southern living.

And you can relax in our ATHENAEUM Restaurant where guests gather to discuss events of the day and to enjoy a quiet dinner by the double fireplace. Beautiful leather bound books line the many bookshelves, and the adjoining atrium gives a splendid view of the surrounding mountains. Soft music adds to the ambience.



"I especially like the idea of having the conference rooms and guest rooms under one roof."



"The beauty of the structure is matched by the charm of the people who work there, many of whom are college students."

*Quotes are from a Kentucky Baptist pastor who recently brought a group from his church to the Cumberland Lodge.

Cumberland Lodge photos courtesy of Lexington Herald Leader, photographer Mark Cornelison and Cumberland College photographer Richard Foley.

Our detail in food preparation and southern tradition of serving, by Cumberland College students, will provide just the right atmosphere for a memorable dining experience.

The Lodge also offers conference and banquet facilities with seating for 200 people. One of the conference rooms contains an atrium, two fireplaces and a kitchenette.

Cumberland Lodge is the perfect spot for a Deacon's Retreat, WMU Retreat, Brotherhood Retreat, Sunday School Class and/or any group meeting place your church or association needs.

Cumberland Lodge

I-75 Exit 11

Williamsburg, KY 40769

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