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83-182

Government, College
Clash Over Regulation

By Stan Hastey

WASHINGTON (BP)--A dispute over the federal government's power to require compliance with anti-sex discrimination laws in private colleges and universities reached the U.S. Supreme Court in oral arguments Nov. 29.

In one of this term's most celebrated cases, attorneys for Grove City (Pa.) College and the U.S. Department of Education clashed over the school's refusal to submit a form indicating it does not discriminate on the basis of sex.

Grove City College, founded in 1867, originally had direct ties to the United Presbyterian Church. Although it still claims those historic roots, the school is now privately owned and operated.

The college, which receives no direct financial assistance from the government but whose 2,200 students include more than 400 who receive federal grants and loans, has refused since 1977 to file Form 639, an assurance of compliance that it does not discriminate against women in any of its programs.

Legal authorities say for the college to file the form would be to acknowledge it operates a federally funded education "program" and is therefore subject to all current and future Department of Education regulations implementing Title IX of the Civil Rights Act of 1972.

Title IX states in part that "No person in the United States shall, on the basis of sex, be excluded in participating in, be denied benefits of, or be subject to discrimination under any education program or activity receiving Federal financial assistance."

Because it does not discriminate against women as a matter of principle, because it refused federal funds in its desire for autonomy and because it does not operate any "programs or activities" receiving federal assistance, attorney David M. Lascell argued before the high court, Grove City should not be forced to sign the compliance form.

But Paul M. Bator, acting solicitor general of the United States, told Supreme Court justices the college, by permitting students who receive federal grants and loans to enroll, does conduct a "program" within the meaning of the law.

Although Basic Educational Opportunity Grants (or Pell Grants) go directly to students rather than to Grove City College, Bator argued, they amount to a "subsidy" of the school. He added Grove City College could resolve its dilemma by telling its students not to take BEOGs and instead issue grants of its own, a practice the school undertook when the federal grants were first awarded in 1972.

After the school's refusal six years ago to file the required compliance form, a Department of Education administrative law judge found the college had failed to comply with Title IX and that students were therefore ineligible to receive BEOGs or Guaranteed Student Loans (GSLs).

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In 1978 the college and several of its students brought suit against the government in a U.S. district court, seeking judicial review of the administrative order. Nearly two years later the district court ruled the government could not terminate student assistance simply because of refusal to sign the compliance form. This was unlawful, the panel held, because Title IX permits termination of benefits only upon an actual finding of sex discrimination.

But it accepted the argument the student grants and loans constituted "federal financial assistance" to a "program or activity" within the meaning of Title IX.

Both the government and the college appealed and last August the Third Circuit Court of appeals ruled in favor of the government on all questions. A Supreme Court decision resolving the dispute is not expected before next spring.

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Senegal's Only Church
Opens Ready to Serve

Baptist Press
11/30/83

DAKAR, Senegal (BP)--The only official Baptist church in Senegal was born in November, complete with two mission projects of its own and a mission offering.

Just minutes after organizing, the International Baptist Church of Dakar, an English-language church, voted to continue its ministry to a nearby Wolof-speaking village for victims of Hansen's disease (leprosy) and begin a ministry to Serer-speaking Moslems to be led by a converted Moslem.

The new church has been providing rice and oil to the Hansen's victims at Keur-Massar and believes the people will be open to having a Bible study as soon as they can secure someone who speaks Wolof to lead it.

The Serer-speaking mission will be led by Seck Faye, who became a Christian under the ministry of Warren Rush, Southern Baptist missionary and pastor of the new church.

Faye had been living on a Moslem marabout's (religious leader's) property, but was ordered off after becoming a Christian. He moved about five blocks away into a private compound where he could welcome his friends and teach them the gospel.

Recently Faye returned from a Wednesday evening prayer meeting to find five Moslem Serer men and three women wanting to know more about Jesus and the Bible. They also asked that he invite Rush to tell them how to become Christians. This happened in a country where less than 0.1 percent of the population are Protestant Christians.

Because few of the Serer people can read, Rush gave Faye a tape recorder so he could record the New Testament and let people listen to it.

The International Baptist church concluded its first meeting with a missions offering of \$55 for the work of the Southern Baptist Foreign Mission Board.

The church itself represents several of the board's 101 mission fields around the world. Among the 34 members were people from nine nations: Ghana, Liberia, Senegal, Sierra Leone, Trinidad, the United States, Zambia and Zimbabwe.

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Reagan Signs Repeal Of Ban
Against Vatican Relations

By Larry Chesser

Baptist Press
11/30/83

WASHINGTON (BP)--Legislation repealing a long-standing ban against U.S. diplomatic relations with the Vatican has been signed by President Reagan but the White House has not officially indicated whether or when it will move to establish an embassy there.

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Repeal of the 1867 ban opens the way for the administration to reestablish diplomatic ties with the Vatican following a 115-year absence of a diplomatic mission to the Holy See. Though the president has not publicly signaled his intentions, Sen. Richard G. Lugar, R-Ind., who led the effort to lift the ban, told colleagues on the Senate floor he anticipated Reagan, "in all likelihood, would take this action once this impediment is removed."

Should Reagan opt to move ahead with a Vatican embassy, Congress would still be directly or indirectly involved in funding decisions for a new diplomatic mission.

Appropriations committee aides told Baptist Press funding for a Vatican mission could move on any of three tracks. Two possibilities--a supplemental appropriations measure expected to be considered early next year and the regular fiscal 1985 State Department funding bill to be passed before Sept. 30, 1984--directly involve House and Senate appropriations committees and require congressional passage.

The third route involves reprogramming fiscal 1984 funds already appropriated to the State Department. Though a shift of funds to establish a Vatican embassy would only require both appropriations panels be notified, committee spokesmen told Baptist Press "as a matter of political reality," the State Department is unlikely to move against the wishes of the appropriations panels which determine its annual funding.

Because they have yet to deal with the issue it remains unclear where members of the House and Senate appropriations panels stand on the question of setting up a Vatican embassy.

Lugar's amendment repealing the 1867 ban was added without opposition to a bill authorizing funds for the State Department for 1984-85. Opponents of the action criticized the Senate's move to change a 115-year-old policy without holding hearings or debating the issue.

Though two House members of a conference committee resolving differences between House and Senate versions of the authorization measure raised objections to the Lugar amendment, it remained in the final bill.

Several Southern Baptists, including current SBC President James T. Draper Jr., Baptist Joint Committee on Public Affairs Executive Director James M. Dunn, Executive Committee Executive Secretary-Treasurer Harold C. Bennett, and Foreign Mission Board President R. Keith Parks criticized the legislation permitting establishment of diplomatic relations with a church.

Prior to the 1867 ban on diplomatic ties with the Vatican, the U.S. maintained consular relations with the Vatican from 1787 until 1848, and full diplomatic ties from 1848 to 1867. President Truman's 1951 attempt to restore diplomatic relations and a 1977 Senate effort to repeal the nineteenth century ban failed.

Despite the absence of formal diplomatic relations, Presidents Roosevelt, Truman, Nixon, Ford, Carter and Reagan have named personal representatives to the Vatican.

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Seminary Enrollment
Up Eight Percent

Baptist Press
11/30/83

NASHVILLE, Tenn. (BP)--Enrollment at the six Southern Baptist seminaries increased eight percent from Fall 1982 to Fall 1983.

Total enrollment was 10,848, an increase of 760 students.

Five of the six schools reported increases ranging from 3.4 percent at New Orleans Baptist Theological Seminary to 20 percent at Golden Gate Baptist Theological Seminary in Mill Valley, Calif. Southwestern Baptist Theological Seminary in Fort Worth, Texas, was up 12.5 percent, Midwestern Baptist Theological Seminary in Kansas City, Mo., increased 10 percent and Southern Baptist Theological Seminary in Louisville, Ky., increased five percent.

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Southeastern Baptist Theological Seminary in Wake Forest, N.C., reported a 5.8 percent decline from its record enrollment last year.

Golden Gate registered 798 students for the fall (an increase of 135), the sharpest percentage increase in over a decade.

The largest gain (from 65 students to 128) came in the seminary's Multi-Ethnic Theological Association centers. In the past year seven new META centers have been established, including Hispanic centers in Garden Grove, Gilroy, Los Angeles and San Diego, Calif., and Tucson, Ariz.; a Chinese center in Los Angeles and a Native American Indian center in Anchorage, Alaska.

Student registrations on the main campus went up 19 percent (to 538). It was the 13th increase in the past 14 years for Golden Gate.

Southwestern, the largest theological seminary in the world, had its fifth record enrollment (and 17th in 18 years) with a count of 4,337. There were 3,890 students on the main campus with the remainder taking classes at centers in Houston, Shawnee, Okla., and San Antonio, Texas.

One reason for the increase was new degree programs in communication, marriage and family counseling and missiology.

Southwestern reported 29 percent of the students are mission volunteers.

Midwestern had registered 573 students by Oct. 1 at the main campus and centers in St. Louis, Little Rock, Ark., and Wichita, Kan.

Southern's count was 2,543 with major increases in first time students and first time professional students.

New Orleans reported 1,390 students at the main campus and seven extension centers. It was the eighth consecutive record enrollment and the 11th consecutive year of enrollment increase. Significant enrollment increases were recorded in master's level courses in Shreveport, La., and Mobile, Ala. NOBTS also added a major in evangelism at the master's level this fall.

Southeastern dropped only 14 students (to 1,092) in its main campus count but large decrease in persons enrolled in night courses and off-campus courses accounted for the 5.8 percent decline. Total enrollment was 1,207, a decrease of 75.

Southeastern's enrollment has increased 90 percent in the past decade, from 634 students.

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Shared Ministry Crucial
To Bold Mission Thrust

By Jim Lowry

Baptist Press
11/30/83

NASHVILLE, Tenn. (BP)--If Southern Baptists' Bold Mission efforts are to succeed, the responsibility of ministry must be shared equally between church members and staff, according to Joe Stacker.

"Too many Southern Baptist pastors have come to the point where they see themselves as the source of success for the life of the church," explained Stacker, head of the Baptist Sunday School Board's church administration department.

"We want to avoid a return to a reformation, clergy-controlled mindset," Stacker said. "The pastor, deacons, leaders and church members are going to have to be together in their concept of the church's mission and ministry. If they are not, it will deny the church a sense of fulfillment where all people are involved in the ministry of the church."

The concept of Shared Ministry for Southern Baptist churches was presented to state convention church administration representatives at their recent annual meeting at the board.

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Shared Ministry is based on the biblical principle the pastor has to be the leader of the church, committed to growth. This is the role of the pastor as shepherd who leads the flock, not as a dictatorial leader. His authority as spiritual leader must be earned as a servant of God and shepherd of the flock. No ceremony automatically entrusts this authority to a church minister. It must be the call of God, the commitment of the man and the support of the church.

Every member has equal responsibility for voting and participating in church activities, just as every member also has responsibility for the work of the church. "If we don't recapture the concept of the priesthood of the believer, we may lose it," Stacker charged. "The people of God are the body of Christ ministering to the people of the world. If Bold Mission Thrust is to be reality, it must be through shared ministry. It is time for the church to become a Great Commission people.

"We are to build bridges between God and man and between man and man. Our strengths are his strengths and our success, his success. Shared Ministry is cooperation in sharing ministry responsibilities," Stacker said. "We are laborers, which requires a mental, physical and spiritual effort--work. There is a demand for faithfulness and commitment."

Part of the Shared Ministry approach of the church administration department will be to speak to some of the problems facing pastors of Baptist churches today.

To organize the efforts of the department in implementing the concept, Stacker announced the appointment of Bruce Grubbs of the church administration department as coordinator of Shared Ministry and forced termination. Grubbs is expected to remain in this role for approximately two years.

Shared Ministry, which will be a church administration department program emphasis for 1985-90, recognizes specialized callings and gifts, but also affirms that each member is a minister, based on the foundations of the priesthood of the believer and the nature of the ordained minister's work as an equipper.

It will be an effort to inform, encourage and support the sharing of the ministry tasks of proclamation, care and leadership among pastor, staff and church members.

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Guam Bible Fellowship
Reports Record Growth

Baptist Press
11/30/83

AGANA, Guam (BP)--An interfaith Bible fellowship near the University of Guam is seeing record growth and shaping the spiritual climate of other Micronesian islands.

About 275 students are now involved in the fellowship; 50 joined in August.

Wes and Genevieve Brizendine, Southern Baptist missionaries in Guam, say many students who have been active in the Baptist-sponsored fellowship have become leaders in their home governments on some of the 1,700 inhabited islands surrounding Guam.

A regular Bible study, in its early days, drew as few as three participants but now draws up to 100 packed into a 24-by-26-foot room at the Student Bible Fellowship Center.

The Brizendines believe the ministry reaches areas of Micronesia where Southern Baptists have no missionaries. Students who attend the university and nearby Guam Community College carry their spiritual learning with them when they go home.

The missionary couple from Missouri began their ministry and maintained it in their apartment near the university for two years until the center was built in 1974. Earlier, journeymen Tim and Nancy Rayborn had probed the area for possible student work by beginning a film ministry in a dormitory lounge.

The student center is open six days a week for activities such as Bible studies, films and worship. The Brizendines, through the center, also coordinate a food closet for needy people, provide counseling and encourage participation in Christian sports leagues.

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