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Hunger Needs
Get RA's Goats

By Ken Camp

DALLAS (BP)--One hundred families in Bangladesh each will receive the unexpected-but-welcome, late Christmas gift of a goat sometime after the holidays thanks to the missions involvement of a group of young Texas Baptist Royal Ambassadors.

The Lads, first-, second- and third-grade RA's, at First Baptist Church, Dallas, read in Crusader magazine that \$13 would purchase a goat for a family in Bangladesh. Inspired by that article and convinced that \$13 would be an attainable fund-raising goal for each of the Lads, the RA counselors at First Baptist Church challenged every boy to raise the money for one goat.

To raise the money, the Lads and their counselors planned a hike at White Rock Lake in Dallas, and every boy enlisted sponsors to pay specific amounts for each mile he would hike.

On Oct. 6, 30 boys and 20 adults took part in the 10-mile hike and raised pledges totaling about \$1,300. When all of the money is collected, the funds will be sent to the Hunger Relief fund of the Southern Baptist Foreign Mission Board, earmarked for the purchase of goats in Bangladesh.

After they send their missions gift, the RAs and counselors plan to write the Southern Baptist missionaries in Bangladesh to learn about their work and discover how their money is put to work.

"Our Royal Ambassadors take a personal approach to missions. They are a part of their gifts," said Milton Schmidt, RA director, First Baptist Church, Dallas. "They see how our gifts help those in need."

The RAs are also involved in combatting hunger on the domestic front. During September and October, the 70 RA Lads collected more than 300 pounds of canned food for the Inner-City Chapel of First Baptist Church which provides food for the transients and street people of downtown Dallas as well as offering them counseling, worship services and Bible classes.

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Poverty Burden Shouldered
By Blacks And Hispanics

By David Wilkinson

Baptist Press
12/19/84

NASHVILLE, Tenn. (BP)--Latest statistics on poverty in America provide "a graphic and undeniable illustration" the issues of racial reconciliation and economic justice are "inextricably related," according to W. David Lockard of the Southern Baptist Convention's Christian Life Commission.

Lockard, who coordinates education and action on issues related to race relations, responded to figures released by the U.S. Census Bureau.

As the number of Americans living in poverty increased in 1983 for the fifth consecutive year, blacks and Hispanics continued to share a disproportionate share of the burden. Based on Census Bureau figures, a black person is three times as likely to live in poverty as a white person, Lockard pointed out. And a Hispanic person is more than twice as likely to live in poverty as a white person.

The poverty level for 1983 was defined by the Census Bureau as an annual income of \$10,178 for a family of four.

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The poverty rate among all Americans in 1983 rose to 15.2 percent, highest since 1965 when the rate was 17.3 percent. But among blacks, the poverty rate rose to 35.7 percent, highest since 1967. The black poverty rate has climbed each year since reaching its low point of 30.6 percent in 1978.

Poverty rate among Hispanics in 1983 declined to 28.4 percent after reaching an all-time high of 29.9 percent the previous year.

In sharp contrast to blacks and Hispanics, the poverty rate among whites was 12.1 percent.

"Let's be honest about what these figures mean," said Lockard. "For many black and Hispanic persons, the so-called 'economic recovery' is a meaningless myth. To persons caught in the clutches of poverty, our high-sounding pronouncements about social and economic justice carry a hollow ring."

Lockard added that Southern Baptists should be "particularly chagrined" by the findings of a recent study that underscored the problem of poverty in the South, "the Southern Baptist Convention's own backyard."

The study by the Southern Regional Council, based on detailed examination of census data, found the poverty rate in the 11 Southern states rose dramatically in the past four years, ending a 20-year decline.

More than 18 percent of the region's residents in 1983 lived below the poverty line, the study showed. In contrast, the poverty rate in the South in 1979 had reached a low of 15.6 percent.

Hardest hit were blacks. The SRC estimated that the poverty rate among Southern blacks in 1983 was 39 percent, with more than 60 percent of families headed by black women falling below the poverty level.

The states covered by the report are Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Texas, Tennessee and Virginia.

"These findings are a sobering reminder of how easy it is for those of us who are fortunate to become complacent about the institutional and social factors which tend to favor us while inflicting hardship on others," Lockard said. "The Scripture is both clear and strong in its mandate for God's people to work for economic justice."

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Young Beirut Widow Faces
Bleak Future Head On

By Irma Duke

Baptist Press
12/19/84

BEIRUT, Lebanon (BP)—Um Shaddy knocked on the door and walked in. Dressed in black, she sat down at the corner of the missionary's desk and poured out her despair.

Broken, depressed, hopeless but determined, the 35-year-old woman epitomizes Lebanon.

She faces life wearing black for the next five years; young widows have to wear it longer than the traditional year. She lost her husband in a war she doesn't understand. She can't read or write and has five children to raise. And she has no hope of remarriage because men in Lebanon don't raise other men's children.

Life has never been easy for Adele Antone, commonly known as Um Shaddy, which means mother of her oldest son, Shaddy. She never went to school because her mother died at an early age and she had to help her father take care of her seven brothers and sisters. But she wants something better for her sons and daughters.

The children have lost their father, she explained to Southern Baptist missionary Frances Fuller. "I don't want them to lose out on their education, too."

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It's been a year and a half since her husband, who served in the Lebanese Army, moved her and the children to safety in the city. He was on his way back to their farm in the mountains overlooking Beirut when his car was stopped and he was tortured and killed.

Um Shaddy's not alone in her suffering. Her sister's husband was kidnapped eight years ago and she hasn't heard from him since.

Today Um Shaddy lives in a room lent to her in a Christian school. She works part time as the cleaning lady for Arab Baptist Theological Seminary and brings her three-year-old to work with her. She was able to place two of her children in a government boarding school. Two others attend a local school and live with her in the borrowed schoolroom.

Like more than a hundred other families in Lebanon, she was given some Southern Baptist disaster relief funds. With her income from the seminary and an Army widow's small pension, she's able to get by now. But she doesn't know how long she will be allowed to stay in the schoolroom.

A Maronite Christian by name, she says her future lies in the future of Lebanon. "If Lebanon comes back, my life comes back," she said through a translator. She wants the situation to get better for the sake of her children.

"Do you have any children?" she asked a new friend. "I hope the same things don't happen to you," she pleaded as tears welled up in her eyes.

If the fighting ever stops, she would like to go back to her farm in the Shouf Mountains. She and her husband grew fruits and vegetables and she could make a living there.

"The oranges are probably ripe."

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(BP)photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Student Mission Actions
Reflect Campus Heritage

By Frank Wm. White

Baptist Press
12/19/84

NASHVILLE, Tenn. (BP)—An increase in student involvement in missions and evangelism is a reflection of the heritage of student missions, according to the secretary of national student ministries, Sunday School Board.

The statistics for the 1983-84 school year, reported by state convention student directors and compiled by the NSM staff, show students led 2,141 revivals and 11,445 students were involved in summer missions and short-term mission projects.

The number of student-led revivals is a 38 percent increase from the 1,546 conducted the previous year. The number of students involved in missions projects represents a 28.3 percent increase from the 8,919 involved the previous year.

"In student ministries we probably do a better job at missions than anything else," Johnson said. "Our heritage is deeply rooted in missions."

The number of students involved in missions has more than doubled the 5,388 of two years earlier.

A total of 96 Sunday schools, missions and churches were started by students during the 1983-84 school year, nearly matching the total of 97 from the 1982-83 school year.

Of the 20 states reporting Sunday schools, missions or churches started by students, 20 were in Texas, 12 in Missouri, 11 in Arizona and 10 in West Virginia.

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While 155,070 students were reported to be involved in Baptist student ministries, 133,546 were enrolled in Sunday school in a local church. Bible study groups on campus attracted 40,767 students, reflecting a continuing increase. The total is 14 percent more than the 35,684 of the previous year.

Some type of assistance in developing a ministry to students was provided to 2,930 churches and 1,607 church workers with responsibility for student ministry received training in the field.

Students contributed \$956,348 to Southern Baptist mission projects, according to the report.

Although the report shows a 2 percent decline in the number of campuses with Baptist student ministries--1,141 compared to 1,165 of the previous year, the national trend is toward an increase in BSUs, Johnson said.

National student ministries has set a goal of 1,200 campus programs by 1985 and 1,500 by 1990, Johnson said.

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Texas Prison Invasion
Yields 1,800 Professions

By Orvill Scott and Ken Camp

Baptist Press
12/19/84

HUNTSVILLE, Texas (BP)—An army of 578 Christian volunteers invaded Texas' violence-plagued prisons Dec. 7 and led more than 1,800 inmates to new life in Jesus.

Correctional authorities said the Texas Prison Invasion, involving primarily Texas Baptist volunteers, was the largest simultaneous prison revival effort in the nation's history.

The counselors wore pins which read "Cell Mates" based on Hebrews 13:3 (Minister unto the prisoners as if you were their cellmates) and carried gospel tracts entitled "Three Steps to Freedom." Although 20 Texas prison inmates have been murdered by fellow inmates this year and hundreds of others attacked, the volunteers marched boldly into the cells and cellblocks of 10 state prisons, six county jails and two juvenile detention centers.

Physician Kerfoot Walker, a member of Green Acres Baptist Church, Tyler, said the volunteers went trusting God into a frightening atmosphere, and "God showed the evidence of His power." No counselors reported inmates so much as being rude to them.

The volunteers reported their own lives were changed by their weekend behind prison walls. They gained a new compassion for convicted felons whom society has put behind bars and tried to forget.

"The philosophy has been to lock 'em up and forget 'em," said former Texas Baptist pastor, Paul Carlin, president of Prisoner's Bible Institute, which sponsored the event with cooperation by Texas Baptist Men, Ex-cons for Christ, Prison Fellowship and other ministries.

"But we can't forget them because 98 percent of them are coming back," said Carlin. "How much better to win them to Christ and have them come out new people."

The volunteers said they won't forget the men behind prison walls, many of whom they know now as Christians brothers.

They will respond to the plea of Jimmy Alvarado who said, "I was born again in February. Pray for me that I will be able to make it through the night."

Isaac C. Caperton, pastor of Mayfield Park Baptist Church, San Antonio, will not forget the eight men he led to the Lord in one afternoon.

An inmate from Cuba asked a counselor to "send Bible materials to my family in Cuba," because, "there are people who don't know about the salvation of Jesus."

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Counselors at one prison, where 176 of the 2,800 inmates wait on deathrow, will not forget the joyous expression of choir member Sonny Bryant who's in prison for the ninth time. But now that he knows Christ, Sonny said, "It's the first time I've ever felt that peace within. By the grace of God, I'm managing to hang onto my beliefs, and I'm going to make it."

Many prisoners admit living for Christ in the prison atmosphere takes more commitment than it does in the free world.

Bryant said one of the "Christian brothers" refused a request to "set up" a fellow prisoner for assassination and became a marked man himself. As the Christian inmate was praying, eyes closed, at the dinner table, an assassin attempted to slash his throat.

His prayer saved his life, said Bryant, because he had his hands folded before his face, and the knife was deflected away from his jugular.

Bill Robinson, associate director of Prisoners Bible Institute, a converted former convict, said local churches need to provide an intensive revival follow-up, including Bible study. Everyone who registered a decision will be enrolled in a correspondence Bible course, he said, and church members will be needed also to help grade the prisoners' papers.

The impact of prison ministry has already been felt at Eastside Baptist Church, Henderson. The 800-member church, which began prison evangelism last January, brought about 40 volunteers for the Texas Prison Invasion.

Pastor Wayne Kniffen said the church has increased its baptisms during the past year and increased its average Sunday school attendance from about 200 to 275.

"Ministering to prisoners has brought a revival of evangelism in our church," said Kniffen. "Our people are witnessing on a day-to-day basis."

The impact on the Henderson church was echoed by Gary Hooker, one of the counselors from Oakland Heights Baptist Church, Longview. "I promise you one thing, our church will never be the same when we get back," said Hooker.

Many counselors shared the experience of James T. Draper Jr., former president of the Southern Baptist Convention and pastor of First Baptist Church, Euless, which had about 40 volunteers participating.

Draper said he suddenly realized he was alone in a cellblock with the prisoners, but he felt the protective, guiding presence of God in a way he seldom had.

Billy Graham, a blind, wheelchair evangelist from the Euless church, said he has never thanked God so much for his handicap because it helped make the prisoners more receptive to his witness. He led five men to Christ during the weekend.

Another pastor who preached in the revivals, Paul Powell of Green Acres Baptist Church, Tyler, said, "Some of you like Zaccheus (the little tax collector in Luke's gospel) feel an outcast, separated from God.... If the Lord thought you were worth dying for, then you are valuable in His sight," said Powell.

Volunteers shared an unforgettable sensation when they left the prison after the chapel service.

"As the cold air struck my face and the heavy steel door clanged shut behind me," said one, "I looked up into the star-filled night and realized with overwhelming gratitude that I was free to walk as far as I wanted, and nobody would try to stop me."

But they can't forget the men they left behind prison walls. Many of the inmates have been freed of their bonds of sin by faith in Jesus, but thousands of others wait for a compassionate word from volunteers to come.

Prison ministry leaders said they are planning and praying for a nationwide revival in 1986, involving 65,000 volunteer counselors in 850 prisons.

Bold Mission Efforts
Affect Building Needs

By Charles Willis

NASHVILLE, Tenn. (BP)—"If Southern Baptists are to have 50,000 churches by 2000 A.D., we must find effective ways to bring together volunteer architects and building crews to design and construct church buildings," Gwenn McCormick is convinced.

McCormick, who became secretary of the Baptist Sunday School Board's church architecture department in 1983, told state convention building consultants he has been impressed in the past year with the "sheer volume of work load" for the denomination's architectural service.

Services were provided in the past year to nearly 3,600 churches and 34 missions in 15 foreign countries, he said. The preliminary sketches produced would have cost well over \$1 million at current market rates, but were provided free by the Sunday School Board.

"As a state consultant I had some appreciation for the work of the department," McCormick recalled, "but again and again I have been impressed with the chain reaction of responsibilities created by a five-minute phone call or short letter asking for help."

McCormick stressed the need to put high priority projects on a fasttrack, "particularly for new church starts and situations which need immediate help in providing growth space."

The department has completed two new designs for first unit buildings with full construction drawings. Another two designs have been chosen for development in 1985. "We intend to maintain a selection of up-to-date construction drawings that will meet the needs of many new church starts," he said, "but unless we tap volunteer resources, the sheer financial burden of providing 12,000 to 14,000 first unit buildings may be beyond the denomination."

Plans were unveiled to provide at no cost interior design and master planning for priority projects in pioneer mission situations. Such services are routinely offered on a cost-recovery basis to congregations.

McCormick said the gift of these services as a Bold Mission project will assist church starts, store-front ministries and other missions "that often are handicapped in outreach efforts due to unattractive facilities."

Sunday School Board President Lloyd Elder reminded state building consultants "week by week, month by month, project by project, there are people depending on you...in the expertise God has given you." Elder cited spiritual factors involved in building projects, among them Christian service, stewardship, public witness, theology and heritage.

"We talk about the church when we mean the church house," Elder said. "We're building houses of worship," he said, "but upon Jesus Christ alone our lives are built."

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News Analysis
How Can We Really Help
Africa's Starving People?

By Robert O'Brien

Baptist Press
12/19/84

ADDIS ABABA, Ethiopia (BP)—When you look into the eyes of starving children, you can't help but wonder what will happen in Ethiopia and other famine-stricken African nations when memory of them fades and the world gets back to business as usual.

Horrified by the sight of children dying on their TV screens, the Western world has unleashed a torrent of concern, dollars and grain toward Ethiopia. A multitude of relief agencies--from government to the private sector--practically stumble over each other to plug into the scene.

It's like turning a fire hose toward the desert. While the torrent lasts, the earth will soak up the moisture. But when the hose runs dry the arid sand, lacking any independent source of life, remains.

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So, too, will starving Africans remain--in their same dilemma--when the torrent of concern ceases. It's happened before and it'll happen again unless developed world and Third World leaders design a global partnership to deal with root causes before complete deterioration has set in. Short-term relief has great value when it's needed, but it doesn't solve the long-range developmental needs which plague Ethiopia and countries throughout the Third World.

Southern Baptists and others who care about the world's crises can push for solutions to the root causes on at least two levels. They can take a look at what their government can do and what the private sector--especially their own denomination--can do.

Southern Baptists have an effective way to respond through their Foreign Mission Board, but they also have a responsibility to look at how their government approaches hunger crises.

Concerned people should urge their public officials to seek legislation on foreign food aid programs which do at least three things: (1) help people rather than make food a weapon in political, military or economic strategy; (2) deal quickly with crises rather than wait until public opinion forces the issue; (3) combine temporary short-term relief with ongoing long-range development in such areas as agriculture, community health, water development, irrigation and animal health and breeding.

That will help people help themselves. The U.S. spends millions to put stop-gap band-aids on desperate situations. Why not use the same funds to get to the root of the problem?

Government-to-government food aid is important in massive crises, but the private sector provides American citizens the most direct avenue to help starving people. Many groups seek support to reach Africa's starving masses--some effective; some not so effective.

If Southern Baptists and other interested folks are really concerned about starving people, each one will examine what the Southern Baptist Convention's unique system can accomplish before rushing to send his or her prayers, support and dollars elsewhere.

Ask some pointed questions of relief organizations which seek support.

--What about the organization's delivery system?

Southern Baptists' system is unique because the SBC Foreign Mission Board has a worldwide delivery system of more than 3,400 missionaries who live in 105 countries and know the people, the language and the terrain. They can determine first hand what will and won't work and how to avoid the waste and confusion which often accompany the efforts of others.

For example, Southern Baptist missionaries Norman and Beverly Coad recently organized delivery of 5,000 tons of grain to starving people in Mali. They lost less than one-tenth of 1 percent of it on its long, difficult journey from the United States to Mali's remote bush. Officials, geared to accept a 30-percent loss as normal, could hardly believe it.

--What about the organization's administrative costs?

In the Southern Baptist system 100 percent of hunger and relief contributions go quickly to hunger and relief needs. Unlike many groups, Southern Baptists don't spend one dime of hunger and relief designations for administration. That's taken care of by missionaries through regular giving by Southern Baptists to the SBC Cooperative Program unified budget and the Lottie Moon Christmas Offering. That support system alone makes Southern Baptists unique in the world of Christian missions. Without it, the denomination could do little.

--What about the organization's concept of relief?

The Southern Baptist system combines short-term relief with long-term development in such fields as community health and development, water development, agriculture, veterinary medicine and appropriate technology. Moreover, missionaries in the Southern Baptist system design hunger and relief strategies to reach both the physical and spiritual needs of the people. These strategies begin before the headlines catch up with the reality of hunger and continue when the headlines fade and most of the rest of the world seems to have forgotten the need.

--What about the focus of the relief? Is it geared to grassroots farmers or is it geared to pour money and food into the hands of governments and other organizations and foolishly trust it will trickle down to the people who need it?

Southern Baptists take the assistance directly to the people. Despite stereotypes to the contrary, the grassroots approach works.

In Kenya, for example, Southern Baptist missionary Dan Schellenberg, now on furlough in Houston, has taught peasant farmers to build, operate and maintain self-reliant homesteads which shield them from drought for months. His system of water catchment, grain storage, fuel conservation and production, reforestation, terracing, irrigation and crop management has caused international relief organizations to come in droves to find out how he does it.

Schellenberg teaches Africans to develop such systems with their own ability and meager resources. Imagine what could happen if his principles were applied worldwide in relief and development at all levels.

Southern Baptist world hunger and relief ministries have a combination of distinctives hard to match. That combination set the stage in Ethiopia, where missionaries have lived since 1967, for an effective hunger program. Missionaries have launched immediate short-term aid and long-range development to save the physical and spiritual lives of thousands of starving people in Ethiopia's remote Menz-Gishe area.

The Foreign Mission Board has approved \$200,000 for hunger relief in Ethiopia, just the start of what will be needed there and in other areas of the world where \$5.6 million in unfunded hunger requests await attention.

Southern Baptist response will play a big role in whether Africa's children will die as skeletons in their mothers' scrawny arms or grow up full of the love of life so typical of children on the troubled continent.

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(Robert O'Brien wrote this analysis on the basis of a recent trip to survey Ethiopia's famine problem with John Cheyne, the FMB's human needs consultant. O'Brien recently returned from living in Africa and traveling through 20 countries on a two-year FMB project.)

'Student Manifesto'
Presented At Baylor

By Craig Bird

Baptist Press
12/19/84

WACO, Texas (BP)—A "student manifesto" asking that specific professors "be reproved and instructed in sound doctrine" and listing campus activities which dishonor God was presented to Baylor University President Herbert Reynolds by two graduating seniors.

The three page document says to call Baylor a Christian university "blasphemes the name of Christ" and listed six areas of life on the Baptist institution's campus "which are not subject to the Lordship of Christ."

It also said faculty members should be required to sign a statement of their personal salvation experience and members of the administration should openly support the pro-life (anti-abortion) movement or be dismissed.

Ray Smith and John Rollins signed the "manifesto" and presented it to Reynold's during the president's weekly forum meeting with students. They said they represented approximately 25 other students they claimed were afraid to sign the document.

After rumors about the "manifesto" spread around campus a statement in support of the Baylor administration was circulated by another group of students.

It had 13 signatures of elected officers from student organizations including the president of the Baylor student body, the co-directors of the Greek Council for Christ (which coordinates religious emphasis for the school's fraternities and sororities), the president of the Baylor Chamber of Commerce and the head of the Baylor Ministerial Alliance (an organization of students studying for the pastorate).

It noted the signees, "recognize all humans and their creations are imperfect...and all have fallen short of God the Father's intentions" but affirmed the "trustees, administration, professors and student body strive, as a majority, to live Christian lives."

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The support statement concluded: "we believe Baylor is teaching through precept and example what it means to profess and follow our Lord Jesus Christ...in providing an atmosphere of academic excellence and a Christian environment, which communicates God's love."

During the meeting Reynolds and the students discussed all the accusations. Reynolds told Baptist Press he has sent a copy of the "manifesto" to every person mentioned in it and to everyone connected with any activity mentioned.

Reynolds will present a full report to the Baylor trustees in January. He said he was aware of some of the charges in the manifesto from other students but others were new.

Baptist Press was unable to reach Rollins or Smith. However, Rollins told the Dallas Morning News, "Our intent was not to make a public scene. Our intent was to inform President Reynolds and some of the trustees that there are certain students who are not satisfied with some of the things going on." He said he and Smith hope the trustees, "would see this and return to the straight and narrow."

Most of the charges against professors and textbooks have received scrutiny by the Baylor administration before but one name apparently was new. Dan McGee, who teaches bioethics, "has been and may still be a member of the Religious Coalition for Abortion Rights." Reynolds said McGee has denied ever being associated with the group.

Glen Hilburn, religion department chairman, told Reynolds the quote attributed to him ("you only have to take what you feel comfortable with") was lifted out of context from a lecture dealing with the priesthood of the believer and the responsibility of each Christian to "feel comfortable" with what the Holy Spirit reveals in individual Bible study.

H.J. Flanders, charged with teaching "progressive revelation" was accused of the same thing five years ago and answered trustee's questions at that time. Bob Patterson was charged with believing in "theistic evolution"--the same charge made by Zig Ziglar, Southern Baptist Convention first vice-president, last summer.

Reynolds said he is mailing copies of four sermons Patterson recently preached at First Baptist Church in Waco on "This I Believe..." to each Baylor trustee, "so they can hear for themselves what he believes."

The "manifesto" also resurfaced the issue of a Mormon, Philip Johnson, being allowed to teach at Baylor. On several occasions, Reynolds has stated that Johnson, a tenured professor in Spanish, is an outstanding teacher who was hired before the Southern Baptist Home Mission Board designed Mormonism as a cult. Also Johnson has agreed with written instructions from Reynolds that he may not share his religious beliefs on campus.

Student activities named included the showing of "uncut" R-rated movies by the Baylor film society and of "edited but which contain unacceptable themes" movies in the student center and the presence of songs which "espouse immoral themes" in the student center jukebox while no "Christian music" is on the jukebox.

"Obviously I don't sit down and listen to all the records or watch every movie shown on campus," Reynolds said. "But I will sit down with the director of the student center and the governing board of the Baylor film society and discuss each charge. And if changes need to be made, I will make them."

Baylor has gained media attention in years past for closing down theatrical productions and, on at least one occasion, barring a movie. It was the focus of national attention when the Baylor administration said Baylor coeds who posed for Playboy magazine's article on "Girls of the Southwest Conference" would face disciplinary action.

The "manifesto" listed three examples of speakers they felt "presented viewpoints contrary to the beliefs of Southern Baptists and three examples where "concerervative" speakers were either denied permission to speak on campus or limited in what they could say.

"Our concern is simply this: anyone who teaches anything...communicates his value system," Rollins told the Dallas Morning News. "We feel it is necessary (for all teachers) to be Christian because they are employed by a Christian university.

Reynolds said all faculty members are questioned before they are hired, "and just like the local church which does not require a written statement--we take their word if they say they are Christians."

Reynolds said Richard Rorty (called an "avowed atheist" in the "manifesto") and Sarah Weddington, legal counsel for Roe v. Wade in the 1973 landmark ruling on abortion, "did not speak" on the areas Smith and Rollins objected to.

Rorty, "spoke on his area of philosophy--not on any area of religion," and Weddington, "spoke on opportunities for women in the legal profession--she didn't mention abortion."

Molly Marshall-Green, a chapel speaker last Fall, is an ordained minister--a position the "manifesto" said "women are forbidden to hold" according to Scripture. Reynolds noted the Baptist General Convention of Texas, which elects the Baylor trustees, had left the issue of women's ordination to the local church. "And as long as she did not address the matter in an intentionally aggravating way" she should be allowed to speak, he said.

Reynolds also said no one in the administration told evangelist Josh McDowell he could not speak on inerrancy when he visited campus in 1982 as the "manifesto" said, and Leonard Lewis was denied permission to speak on hermeneutics, "because he has no background in the field, he is a self-styled authority with a bachelor's degree in sociology."

Anti-abortion activist Richard Land was denied permission to speak at Baylor in the Spring of 1984--just like Rollins and Smith said, Reynolds agreed. "But the 'manifesto' didn't say that it was simply because the appearance had not been scheduled through the student life office according to policy--nor does it say that he will be speaking on campus next Spring as part of a pro-life emphasis sponsored by the Young Conservatives club," he said.

A related charge, that Reynolds refused to grant a charter to Collegians for Life, tied in with the Land issue. "We do not charter 'any' single issue groups," Reynolds said. "We ask them to work through existing, and broader based, student groups. That is what the pro-life students have done with the Young Conservatives and the pro-life emphasis."

A charter for Campus Crusade For Christ was rejected, "because they are non-denominational and we are very definitely denominational--we are Southern Baptist," Reynolds said. "Campus Crusade duplicates and competes with the efforts of the Southern Baptist Foreign Mission Board and Home Mission Board."

The "manifesto" described four texts in use at Baylor as objectionable and charged a professor with having given a lecture earlier this year on the advantages of being a homosexual. Reynolds said he would examine all the texts and check into the alleged lecture since, "I honestly don't know--but I'm finding out."

In a counter charge, Reynolds said he felt the "manifesto" was part of a political attack against Baylor that is part of an effort by a group lead by Houston Judge Paul Pressler and First Baptist Church of Dallas associate pastor Paige Patterson to turn the Southern Baptist Convention to a more conservative stance.

"I think they (the Pressler-Patterson coalition) would find it a real advantage to try and point out any shortcomings or frailties that might exist, hoping they could create a sufficient amount of discontentment of Baptists," Reynolds said.

He said a group of fundamentalists students which includes Smith and Rollins is in frequent contact with Pressler and Patterson and one member of the group worked for Pressler last summer.

Patterson and Pressler have denied any advance knowledge of the "manifesto." Pressler, a member of the SBC Executive Committee, said Reynolds had "attacked innocent people in his attempt to divert attention from the charges. Baptists would be better served by his dealing with the problems rather than his making untrue attacks in the public media in such a way as to cause the cause of Christ."

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