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March 18, 1988

88-46

Reagan Vetoes Rights Bill,
Forces Showdown With Congress

By Stan Hastey

N-BIC

WASHINGTON (BP)--President Reagan's March 16 veto of a major piece of civil rights legislation has set the stage for showdown votes in both houses of Congress.

In spite of passage in both the Senate and House of Representatives, Reagan, as promised, vetoed the Civil Rights Restoration Act, telling Congress in a formal rejection message the measure poses a threat to religious liberty.

"Congress ... has sent me a bill that would vastly and unjustifiably expand the power of the federal government over the decisions and affairs of private organizations, such as churches and synagogues, farms, businesses and state and local governments. In the process, it would place at risk such cherished values as religious liberty," Reagan wrote Congress.

"The bill would seriously impinge upon religious liberty because of its unprecedented and pervasive coverage of churches and synagogues based on receipt of even a small amount of federal aid for just one activity; its unprecedented coverage of entire religious elementary and secondary school systems when only a single school in such a system receives federal aid; and its failure to protect ... the religious freedom of private schools that are closely identified with the religious tenets of, but not controlled by, a religious organization," Reagan wrote.

The president's views have occasioned a call-in campaign urging senators and House members to sustain the veto. A presidential veto can be overridden by a two-thirds majority vote in both houses. The Senate passed the measure 75-14; the House vote was 315-98.

Spearheading the drive urging Congress to sustain the veto are leaders of the New Christian Right, including Moral Majority founder and Chairman Jerry Falwell and Christian psychologist James Dobson. In a March 7 "special memorandum to pastors," Falwell called the civil rights bill "the greatest threat to religious freedom and traditional moral values ever passed."

If the president's veto is not sustained, Falwell wrote: "Our churches and religious leaders could be forced to hire a practicing active homosexual drug addict with AIDS to be a teacher or youth pastor, etc. Your preaching and moral values would be dictated by the government with federal intervention if you didn't obey."

Calling the bill the "Civil Rights Sodom and Gomorrah Act," Falwell warned: "Two hundred years ago we fought a revolution for religious freedom. Now without a shot being fired, it could be destroyed."

Many of the calls to senators' and House members' offices have come following similar Dobson warnings on his "Focus on the Family" broadcasts. During one program, Dobson featured an interview with White House Domestic Policy Adviser Gary Bauer, a Southern Baptist active in New Christian Right politics.

In addition, the chairman and vice chairman of the Southern Baptist Public Affairs Committee issued a statement calling on Southern Baptists to call their senators and representatives urging votes to sustain the veto.

North Carolina Judge Samuel T. Currin, PAC chairman, and former Congressman Albert Lee Smith, the group's vice chairman, issued the statement March 16, charging the Civil Rights Restoration Act "will create government intrusion into religious institutions ... violates the traditional Baptist principle of church-state separation ... (and) could have a particularly harmful effect on Baptist colleges and schools."

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Currin and Smith labeled the measure a "civil wrongs bill," saying it would ensure "a drastic expansion of federal power over private businesses and religious institutions."

The Washington-based Baptist Joint Committee on Public Affairs, which has monitored the legislation since it first was introduced in 1984 but has taken no position on the bill, issued a "fact sheet" March 16 noting the civil rights measure "applies only to organizations that receive federal funds." Because local Baptist congregations do not receive federal funds, they "should not be affected," said Baptist Joint Committee Executive Director James M. Dunn.

"The mechanism that triggers the relevant provisions in this legislation is the receipt of federal money," Dunn told Baptist Press. "With federal funds come government rules and regulations. Baptists are on the highest moral and legal ground when they stand firm against churches and church institutions accepting government money."

Baptist Joint Committee General Counsel Oliver S. Thomas underscored the monitoring role the Baptist agency has played during the four years since the proposed legislation was introduced, including numerous conversations with senators, members of the House and their staffs. Noting neither the Southern Baptist Convention nor the Baptist Joint Committee took a position on the measure as a whole, Thomas said both the convention and its Washington agency successfully supported the Danforth abortion neutral amendment -- a provision in the bill guaranteeing that no hospital may be forced under threat of loss of funds to perform abortions.

"We did exactly what the convention ordered," Thomas told Baptist Press.

At the same time, Thomas said, an effort to include in the bill a specific exemption of coverage for colleges and universities "closely identified with the tenets of a religious organization" failed because current law already exempts colleges and universities "controlled by" religious groups.

This existing exemption, Thomas said, "has been interpreted broadly to include institutions indirectly controlled by the church. Thus, separately incorporated Baptist colleges that have their trustees appointed or approved by the state convention have received exemptions." He noted in the 16 years this "religious tenets" exemption has been in place, "not a single religious institution has been denied an exemption."

The Baptist Joint Committee-led effort to broaden the language failed, Thomas said, "because no institution has yet been denied an exemption." If in the future such an institution were denied an exemption under current law, the Baptist Joint Committee will be ready, he added, noting, "I can guarantee we will be monitoring the implementation of the act carefully, and if a church-state violation does occur, I am confident it will be corrected."

Acknowledging, "with new legislation there are always potential problems," Thomas said the "doomsday scenarios being painted about this bill defy even the most creative legal imagination."

He denied the new law "has anything to do with homosexual rights." Protected categories of citizens in the new law remain the same as those spelled out in other civil rights laws on the books -- race, color, sex (male/female), age, national origin and handicap.

"Congress has rejected every effort to add homosexuals as a new protected category," Thomas said, "and the Civil Rights Restoration Act is no exception."

Thomas also specifically contradicted Falwell's assertion the law would require churches to hire homosexuals as ministers. "Even if a church participates in a federally funded program, it has an absolute right under the free exercise clause to discriminate on any basis in the hiring of its ministerial staff," Thomas said.

Panama Violence Grows;
Most Of Honduras Quiet

By Erich Bridges

N-FMB

BALBOA, Panama (BP)--U.S. authorities have warned American citizens in Panama, including missionaries, to carefully limit their movements as the country plunges deeper into chaos.

The advice came as an attempted coup March 16 against military leader Manuel Antonio Noriega failed and the largest and bloodiest demonstrations yet against his rule filled the streets.

Southern Baptist missionaries and their families are staying close to home, and they have little communication with each other for the moment.

"We've tried to lay low," said missionary Kathy Eudy, who lives in Balboa on the edge of Panama City. "Yesterday (March 16) was really, really bad."

Early in the day Mrs. Eudy and her husband, Garry, both of Birmingham, Ala., took visiting friends to the airport, anxious to get them out of the country before conditions got worse. "When we got back from the airport, we got barricaded out of Balboa, and we had to jump some railroad tracks to come home. From certain points in Balboa you could see down into the city. There were a lot of fires and demonstrations, a lot of people involved in those."

When they ventured back out that afternoon, Eudy barely escaped being shot near a demonstration. The incident occurred at Balboa High School, where Mrs. Eudy works with students and was talking to the principal.

"Garry went with me, and he was outside of the school in his car waiting for me," she said. "I had been in there 40 or 45 minutes when we heard shooting and looked out the window, and there were men running from the (national guards). They came running onto the high school grounds. These men that the guards were chasing and shooting at came running toward Garry's car. He had the window open and heard the shots, so he got out of there."

Eudy was able to drive around to the back of the school and get his wife, and the two returned home. Shooting continued through the night. "Up until yesterday we were pretty safe. But now (the violence) seems more wide-scale than it had been," she said.

The 22 Southern Baptist missionaries in the country reportedly have enough food for now, and more food is available in Panama City. The problem is getting money to buy it. The dollar shortage continues to worsen because of U.S. economic actions to pressure Panama, and grocery stores are accepting only cash.

"Because the people are hungry and they don't have money, you have to exercise more caution because they might rob you," Mrs. Eudy said. "They're going to do whatever possible to feed their kids."

Store looting already has begun, but not house-to-house looting, as far as the Eudys can tell. "It hasn't gotten to that yet," she said. "But that's why I wouldn't want my kids to go out today. I wouldn't leave my house right now, because I don't want to leave it empty."

All schools were closed March 17, but the streets were quieter as the military reasserted control. Electricity and water remained off in much of Panama because of worker strikes and protests, although the government assigned soldiers to restore most public services. Telephone service, local or international, was occasional at best.

Despite their own potential problems, missionaries and Baptists want to help others without food. They are trying to scrape together \$22,000 to help people who have received no paychecks or who cannot get money from banks. The money would be used to buy and distribute food through churches to needy families. Participating families would receive vouchers for one \$20 food packet each week until the end of the emergency.

"They're doing some food distribution already through the Panama City Baptist Association. But it's rather limited because of the funds they have on hand," said Joe Bruce, Southern Baptist Foreign Mission Board director for Middle America and the Caribbean.

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"I think the missionaries' main concern is what they can do to minister to these folks who are going to be without food if this thing extends for a long time," he said.

In Honduras, meanwhile, much of the country remained quiet following the March 16 incursion of Nicaraguan forces into an isolated southeastern border region of the country. No Southern Baptist missionaries live in the area, although two Mexican Baptist missionaries work in the same province where the fighting is said to be going on.

Southern Baptist mission Chairman Carl Rees in Tegucigalpa, the capital, said missionaries farther south "feel no pressure at this point. ... They see no activity, nothing out of the ordinary."

Rees said neither the attack nor the airlift of 3,000 American troops into the country has caused much of a stir in Tegucigalpa. "We really have heard nothing other than what we read in the paper. It doesn't seem to be affecting life at all here in the capital or in our churches at this point. ... We're all fine." Thirty Southern Baptist missionaries are currently in Honduras.

Fighting between contra and Sandinista forces has been a part of life for years on the Honduras-Nicaragua border. Border crossings by the Sandinistas have occurred in the past, although the latest one is reported to be a major attack on the contras' main supply center.

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Fuller: Southern Baptists Need
'To Alter Our Course Again'

By Stan Hasteley

N-BJC

Baptist Press
3/18/88

WASHINGTON (BP)--The Southern Baptist Convention Peace Committee needs an alteration in the course that over the last decade has led to a conservative resurgence, the chairman of the SBC Peace Committee said.

Charles G. Fuller, pastor of First Baptist Church of Roanoke, Va., told participants at an annual SBC Christian Life Commission seminar in Washington: "In my opinion, Southern Baptists have needed to alter some of our drifting courses in recent years. It is also my opinion that while some corrections to those courses have taken place, space has been made for some people who mistake recklessness for courage, anger for zeal and retribution for integrity. No Christian, regardless his theology, has a carte blanche privilege to foster and perpetuate division and hostility among God's people.

"In Southern Baptist life, we need now ... to alter our course again."

The Virginia pastor who has led the 22-member Peace Committee since its inception in 1985, said further: "We need people as committed to an agenda of peace in the family as others have been committed to their recent agendas and their counter-agendas. I am not calling for peace at any price, but there has never been peace without some price."

A good beginning point, he added, is for Southern Baptists to "stop living by labels" and instead "start getting to know each other personally. We don't know each other. We are strangers."

Fuller's statement on the division within the denomination came in the context of a sermon titled, "Know Your Opposition." The premise of the sermon was that Satan is Southern Baptists' "mutual enemy."

"Nothing quite so unites a divided people or arouses an apathetic people," he said, "than when they realize they have a mutual enemy. Make no mistake about it: Southern Baptists have that mutual enemy. Baptist Democrats, Baptist Republicans, Baptist conservatives, Baptist moderates have a cunning adversary with a subtle agenda which we need to learn how to address."

"Our adversary seeks to traumatize our fellowship."

The same adversary also "seeks to politicize our evangelism," he said. Declaring himself as "thoroughly ... a political and a theological conservative," Fuller added: "But I have learned that there are some whose politics I share who do not share my kind of Christianity. There are people in politics who are my kind of Americans but they are not my kind of Christians.

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"All too many evangelicals ... have come onto the scene equating the enlisting of citizenship for their favorite conservative social cause ... and equate that enlistment with that of evangelizing the nation. The only way we are going to evangelize our society is the same way you evangelize anyone anywhere in this world. ... They are led to personal faith in Jesus Christ as Lord and Savior."

Referring to recent revelations of sexual immorality and financial wrongdoing by some televangelists, Fuller said the devil also "seeks to scandalize our gospel."

He added: "The shattering events of the last 12 to 14 months have certainly provided the stage, the actors and the plots to make an utter comedy of the gospel in the minds of both those who are cynical and in those who are fragile. Satan does not have to worry about an army in which some of its professed officers and leaders are forever shooting themselves in the foot."

At the same time, Fuller said, all Christians are targets of the same temptations. "The thing that I must be careful about ... more than anything else is that I do not render the gospel I preach unbelievable because I have lived it into unbelievability," he said.

Another of Satan's strategies is in seeking "to trivialize our churchmanship," Fuller said.

"A health, wealth and success theology plays into the hands of such self-centeredness we have no mind left for evangelism, missions, sacrifice and compassion," he added. "A church which comes into your living room in living color does not require that you hurt with those who hurt ... weep with those who weep ... witness to your next-door neighbor. It just simply requires that you send in the contribution, and you do not even have to do battle with injustice in your own community."

Still other demonic strategies are to "secularize our methods ... neutralize our morals ... (and) paganize our environment," Fuller said.

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CORRECTION: Please change the third graf of the 3/17/88 Baptist Press story titled "Southwestern Trustees Respond To Peace Committee, Affirm Dilday" to read:

Trustee Wayne Allen of Carrollton, Texas, presented the motion affirming Dilday in the last minutes of the board meeting. Allen called for an expression of "appreciation for 10 years of leadership." He did not ask for a vote of confidence, he told the Baptist Standard, Texas Baptists' newsjournal, because the president "didn't need one."

Thanks,
Baptist Press

New Orleans Seminary
Conservative: Trustees

By C. Lacy Thompson

N-CO
(L.A.)

Baptist Press
3/18/88

NEW ORLEANS (BP)--New Orleans Baptist Theological Seminary wants to be "known as a conservative institution," trustees said during their March 17-19 annual meeting.

The statement was included in an eight-page response to the Southern Baptist Convention's Peace Committee, which was adopted unanimously by trustees.

"It is our considered judgment that we have been extremely careful in discharging our responsibility to preserve doctrinal integrity of the institution. We have carefully screened all professional staff concerning their belief in the inspiration of the whole Bible as a book that is 'truth without any mixture of error,'" the response says.

In addition, it notes the excellent spirit of the seminary faculty in signing the Baptist Faith and Message statement and the seminary's Articles of Religious Belief, as well as the faculty's "hearty agreement" with the six Southern Baptist seminary presidents' Glorieta Statement. It also pledges cooperation in every way possible to effect reconciliation within the Southern Baptist Convention.

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The response expresses the agreement of the seminary board, administration and faculty with the foundational statement on theology in the Peace Committee report which exhorted trustees "to carefully preserve the doctrinal integrity of our institutions receiving our support, and only employ professional staff who believe in the divine inspiration of the whole Bible and that the Bible is 'truth without any mixture of error.'"

It details a three-step faculty selection process and says at each step the prospective faculty member is questioned about commitment to the Baptist Faith and Message statement.

The trustee statement also says the seminary cannot "embrace the idea of selecting faculty members from 'across the theological spectrum of our Baptist constituency.'"

"If this were strictly interpreted, it would mean that we would be committed to selecting faculty members who do not believe that the Bible is without mixture of error. This we have steadfastly declined to do. It is the feeling of this board and administration, concurred in by the faculty, that we want New Orleans Baptist Theological Seminary to be known as a conservative institution of higher learning and practical ministerial training."

It adds that the seminary "not only wishes to maintain doctrinal integrity, but it also is willing to face needs and problems in the doctrinal area as they arise. We recognize that there will probably never be 100 percent agreement among Baptists on the interpretation of the Scripture; however, the inspiration, the validity, accuracy and authority of the scriptural accounts are not in question at this institution."

The response notes the open and honest relationship between trustees and faculty members and that seminary administrators and faculty "have been very careful to remain clear of the political struggle within the convention."

It concludes: "The primary responsibility of this institution is to educate those whom God calls to serve effectively wherever he may lead. To this task we have given priority and solemn devotion. All other concerns are deviate and unworthy. We belong to all Southern Baptists; and, therefore, we must continue to serve all of our churches and people."

In his report to trustees, seminary President Landrum P. Leavell II expressed disappointment with Peace Committee members who have violated their own calls for peace and questioned whether the group still can serve as a catalyst for peace. "In my judgment, at this moment the Peace Committee is a colossal \$300,000 failure," he said.

The convention remains at a cross roads, he said. It may be "the most powerful tool God has available," but in recent years it has become less and less usable, and God has moved to others.

"God is not locked in. He is not obligated to Southern Baptists. He is not obligated to wait on us. And if we don't lay down our shooting arms and stop fighting, God's not going to wait on us forever," he emphasized.

Trustees also approved policies on tenure and academic freedom, completing a process begun more than a year ago at the suggestion of an accrediting team.

Joe Cothen, vice president for academic affairs, said "tenure" and "academic freedom" are seen as red-flag words at times. But tenure represents an affirmation of faculty members, and the policy on academic freedom is "meticulous" in spelling out that the seminary faculty teach within the statements of faith they have signed, he noted.

"We're not doing this because of a Peace Committee report, and we're not doing this in response to a theological controversy. We are doing this at New Orleans Baptist Theological Seminary because it is who we are," Cothen said.

Under the policy the seminary grants tenure to faculty who "have demonstrated professional competence, scholarly potential and compatibility with the distinctive orientation and educational tasks of a theological seminary."

Following adoption of the policy, trustees granted tenure to 29 people.

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The academic freedom policy outlines "an understanding of academic freedom that holds freedom in creative tension with accountability, love and service, and that views academic and spiritual excellence as the goal of the educative task."

It asserts freedom is more than just the absence of overt restraint but is "an affirmative moral and spiritual position."

The policy includes eight points: "nothing should be done to imperil or annul the free pursuit of truth;" faculty shall have freedom to design and address course materials; academic freedom involves responsibility to remain within seminary covenants and perform duties satisfactorily; "academic freedom therefore must be exercised within the context of the Baptist Faith and Message and the seminary's Articles of Religious Belief;"

Faculty have freedom in teaching and "shall be encouraged to model excellence in Christian teaching;" faculty "are responsible for strengthening the morale and unity of the faculty body;" academic freedom includes the freedom to model the Christian life, and faculty "should reflect the highest in Christian values and conduct;" and faculty "shall be free to express and act upon their convictions as citizens with the realization that their involvement and actions tacitly represent the seminary."

Trustees also elected a slate of officers recommended by their three-member nominating committee: Ernest L. Carswell Jr., pastor at First Baptist Church, Taylors, S.C., chairman; Paul G. Moak, an automobile dealer from Jackson, Miss., vice chairman; Rueben F. Thomas, an oil company executive from Metairie, La., secretary; and James E. Davison, owner of a transport company in Ruston, La., treasurer.

In his report, Leavell noted the seminary now ranks second in size among the six SBC institutions. Since 1960, student population at the seminary has increased 292 percent, the highest percentage increase among the SBC schools, he said.

In other action, seminary trustees:

-- approved a 1988-89 budget of \$6.6 million, which represents about a 4 percent increase from the current budget.

-- elected Jerry Wayne Pounds as assistant professor in religious education ministries, effective July 1, 1988. Pounds, a native of New Orleans and a graduate of Samford University in Birmingham, Ala., and New Orleans Seminary, will receive a doctorate in May from Vanderbilt University in Nashville.

-- promoted three assistant professors to associate professor: Jeanine C. Bozeman, social work; Charles S. Kelley Jr., evangelism and director of field education; and James E. Reed, history and philosophy of religious education.

-- granted professor emeritus status to R.E. Glaze Jr., who retired after 32 years as professor of New Testament and Greek, and Stanley J. Watson, who retired after 34 years as professor of psychology and counseling.

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Wrap-up

CLC Citizenship Seminar
Addresses National Agenda

N-BJC
By Stan Hastey

Baptist Press
3/18/88

WASHINGTON (BP)--A parade of speakers from all along the theological and political spectrums assessed and proposed solutions for many of the nation's problems during the annual Southern Baptist Christian Life Commission seminar in Washington.

They ranged from theological and philosophical statements on the importance of Christian attention to the social order to practical assessments of specific crises, such as world hunger and national budget priorities.

CLC Executive Director N. Larry Baker told more than 250 participants the seminar on Christian citizenship was convened "because we take our roles as citizens of this nation ... (and) our roles as citizens of God's kingdom seriously."

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Biblical faith, Baker said, "calls changed people to change the world in and through the structures of government ... to establish that which is right in the republic and boldly to challenge that which is wrong ... to act constructively and wisely, consistently and urgently upon the basis of accurately informed consciences ... to exert a Christian influence within the nation through individual commitment to and personal involvement in citizen action ... (and) to place on the national agenda issues which others would prefer to avoid."

Biblical scholar and Samford University Provost William E. Hull issued a challenge that Christians help reverse "an erosion of concern for public welfare," a concept captured by the Latin word "civitas."

"Clearly the recovery of civitas is our highest priority on the nation's agenda," Hull said. He related his involvement in civic affairs while serving as pastor of First Baptist Church of Shreveport, La., from 1975 to 1987, and said civic responsibility "is best embodied in localized expressions."

"Mass media exhortations to feel good about America again" are not enough to "instill a fresh sense of patriotism in our citizenry," he said. Instead, "a new sense of public responsibility will not be handed down by a few charismatic leaders from above but must be built up by the people from below."

Baptists particularly are well equipped to exercise their civic responsibilities, he added, because of the autonomy of the local congregation in Baptist polity. "Here is where we may escape from narcissistic individualism and discover authentic community," he said. "Here, if anywhere, is a laboratory in which we may cultivate our public affections."

Roger L. Shinn, emeritus professor of social ethics at Union Theological Seminary in New York, said there is "an important distinction between religious conviction and public policy."

At the same time, Shinn added: "There is a relationship between religion and public policy. We cannot isolate the one from the other. Religious faith cannot neglect the common good. It is bound to influence the politics of believers."

"Yet there is a difference between religious belief and public policy. Caesar is not God -- not when Caesar is some external authority, and not when we are Caesar. We must not identify God with our nation or our political cause."

Sounding a similar note, Kansas State University history Professor Robert D. Linder warned of the pitfalls of embracing a civil religion that mixes piety and patriotism until the two cannot be distinguished.

Linder, an active Baptist layman, said: "The main danger of civil religion in America today is that it identifies God with the national destiny and, in essence, reduces the universal God of the Bible to the tribal god of a particular nation."

"Civil religionists often appropriate God for national ends and purposes, and increasingly in recent times they have not asked God to judge the nation, but to bless its agenda."

In a separate address on religion and the presidency, Linder said President Reagan "has been the most astute practitioner of civil religion to occupy the White House in the 20th century."

Another speaker, Vernon C. Grounds, called for a rejection of dispensational premillennialism's emphasis on the end of time to the exclusion of concern for the here and now. Grounds, a Conservative Baptist who is president of Evangelicals for Social Action, said popular eschatologists such as Hal Lindsey are actually "pessimists, determinists and fatalists" who believe it a "sheer waste of time" to engage in social action.

Such a view betrays a basic misunderstanding of the nature of biblical prophecy, Grounds said. Old Testament prophets were not "secular soothsayers" but were called "to tell forth God's truth", including God's "ethical demands," he said.

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Federal appeals court Judge Jean Galloway Bissell appealed for an appropriate commemoration of the 200th anniversary of the U.S. Constitution, calling it "America's proudest and most enduring achievement." Bissell warned, however, that because the Constitution has worked so well, "the danger today is that the Constitution's protections so permeate the ordinary events of our everyday living as to be easily taken for granted."

The bicentennial observance, she said, can provide an antidote: "It is your Constitution. It is not the exclusive property of the courts, or of lawyers, or of law professors or law publishers -- it is yours, personally and individually yours."

A pair of members of Congress addressed ethical standards for public officials and national budget priorities.

Rep. Newt Gingrich, R-Ga., said discussions of ethics and elected officials should include the difference between sainthood and corruption: "You are never going to have an ethical House (of Representatives) if your standard is sainthood and above. You can have an ethical House if your standard is corruption and below."

Gingrich attributed contemporary ethical confusion in large measure to rapid change and situation ethics. "The values of the permissive society and the collapse of absolutes, I think, led to a decay of behavior that will haunt us for at least two more generations," he said. "Once a society gets into this kind of a morass, it doesn't get out of it quickly."

Speaking on national budget priorities, Delegate Walter E. Fauntroy, D-D.C., said the country is faced with the challenge of changing public policies that have resulted in enormous foreign trade and domestic budget deficits. "If we don't do something about changing that package of public policies," he said, "the future of our nation's young will be that of living on a vast plantation called America, owned by foreign investors and as high as a kite on drugs."

Two other speakers personalized the human face of hunger, homelessness and other needs. Poverty, they said, touches one of every four U.S. children, while famine threatens the lives of millions of Africans.

Ginny Britt, executive director of Crisis Control Ministry in Winston-Salem, N.C., said Americans have become immune to statistics about human needs. But in her work, she added: "Every figure translates into a face and every face haunts you. Percentages take human form as someone's brother or mother or child."

Her organization's ministry "is an expanded model of the Good Samaritan's individualized, hands-on rescue," Britt said, adding she and her colleagues "have institutionalized assistance, but for the benefit of the clients and with an unwavering commitment to remain flexible and responsive."

Ross Coggins, director of the U.S. State Department's Office of African Emergency Coordination, said the number of people in Ethiopia, Mozambique, Angola and Sudan who are in danger of starvation is almost equal to the number of Southern Baptists.

A former Southern Baptist missionary to Indonesia and former CLC director of communications, Coggins said what is different between the current famine and that of 1984-85 is that internal strife is now more to blame than drought. He urged Southern Baptists to raise a public cry for a "food truce" in the affected nations, to express their views to Congress and to emphasize human need in their churches rather than fighting each other over doctrinal matters.

Denominational division also figured in the seminar's closing address, a sermon delivered by Southern Baptist Peace Committee Chairman Charles G. Fuller.

The Roanoke, Va., pastor called for an alteration in the course that over the last decade has led the nation's largest Protestant denomination to a conservative resurgence.

"In my opinion, Southern Baptists have needed to alter some of our drifting courses in recent years," Fuller said. "It is also my opinion that while some corrections to those courses have taken place, space has been made for some people who mistake recklessness for courage, anger for zeal and retribution for integrity. No Christian, regardless his theology, has a carte blanche privilege to foster and perpetuate division and hostility among God's people."

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"In Southern Baptist life, we need now ... to alter our course again."

Other speakers included syndicated columnist and television commentator Cal Thomas of Washington and anti-pornography activist and Presbyterian pastor Jerry R. Kirk of Cincinnati. Theme interpretations were provided by Timothy L. Owings, pastor of Calvary Baptist Church, Tuscaloosa, Ala., and Ben E. Loring Jr., pastor of First Baptist Church, Lawton, Okla.

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Four Elected To Faculty
At Southwestern Seminary

N- CO
(SWBTS)

Baptist Press
3/18/88

FORT WORTH, Texas (BP)--Four new faculty members were elected at Southwestern Baptist Theological Seminary March 16 during the school's spring trustee meeting in Fort Worth, Texas.

The new teachers are Grant Irven Lovejoy, instructor in preaching; Henry Newton Smith, instructor in missions; Paul Wateson Stevens, director of field education and associate professor; and Rhonda Jayne Edge, assistant professor in church music education.

Lovejoy, 29, is pastor of Shady Shores Road Baptist Mission in Lake Dallas, Texas. He earned the bachelor of arts degree from Baylor University and master of divinity degree from Southwestern. He currently is working on the doctor of philosophy degree at Southwestern.

Smith, 32, is the son of missionaries and currently is engaged in research and writing for scholarly journals. He has lectured at the Hong Kong Baptist Seminary and Philippine Baptist Seminary and has done church planting with the Southern Baptist Home Mission Board. He earned the bachelor of science degree from the University of Georgia and the master of divinity and doctor of philosophy degrees from Southwestern.

Stevens, 50, has been pastor of Ridgecrest Baptist Church in Jackson, Miss., since 1982. Previously he was vice president for student affairs, director of field education and director of continuing education at New Orleans Baptist Theological Seminary. He earned the bachelor of arts degree from Mississippi College and the bachelor of divinity and doctor of theology degrees from New Orleans Seminary.

Edge, 29, has been assistant professor of music at Hannibal-LaGrange College since 1986. She previously held positions at the University of South Carolina and at churches in South Carolina and Texas. She earned the bachelor of music degree from Furman University and the master of church music degree from Southwestern and will complete the doctor of philosophy degree at the University of South Carolina in August.

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