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Haitians search for hope, help
in Hurricane Andrew's aftermath

By Barbara Denman

Baptist Press
10/14/92

MIAMI (BP)--Hurricane Andrew devastated their homes and divided their families but could not destroy their hope. The Haitian community is turning to each other and God in the aftermath of the crisis.

In recent years, communities in south Dade County -- Homestead, Goulds, Cutler Ridge and Naranja -- have become a haven to the Haitian people, offering unskilled jobs in packing houses, fields and other areas of the agricultural industry.

This year in particular, many refugees who fled Haiti in boats arrived in south Dade by way of Guantanamo Bay Naval Station in Cuba. Unable to speak English, these newest immigrants accepted even the lowest-paying jobs and poorest living conditions.

In the hours before the storm struck, many of these refugees were dispatched to shelters throughout Miami and across south Florida, a process that separated husbands from wives, parents from children.

Some are still separated, according to Emmanuel Ceasar, south Florida Haitian consultant for the Florida Baptist Convention.

As they search for their loved ones and some hope, they have created "an exodus coming to Broward, Miami and Palm Beach counties," Ceasar said. "They go from church to church looking for help," he added, taxing the limited resources of area Haitian churches. "These people did not have much, what they had they lost. We're finding that so many need a place to live."

Many of the refugees, whose knowledge of American red tape is minimal, have lost their papers and must now begin a maze of paperwork, Ceasar reported.

An abandoned 10-year-old girl was left on the doorstep of Jean Hilaire, pastor of the Emmaus Haitian Baptist Mission in Miami. The youngster had arrived in the United States with her aunt's boyfriend, after her aunt had been detained at Guantanamo Bay and sent back to Haiti. During the storm, the man abandoned the girl. Pastor Hilaire and his wife are keeping the child even though "they don't have too much themselves," Ceasar recounted.

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Many south Dade Haitians have been in the United States for years, putting down roots in churches and communities. Andrew also took a toll on them.

"They lost everything," said Renaud Balzora, associate director of the state convention's language missions department.

When the hurricane destroyed their home, Eliezer Dordolle, his wife and seven children moved into the education facilities of the Evangelique Baptist Church in Homestead. For six weeks, the family had no electricity or potable water. The children played in the church yard. "We'd have to sleep in the tent city if we didn't have the church," Dordolle said. "We have nothing."

Many of the pastors are "so busy helping others, they are becoming drained themselves. They need some attention," Balzora said. From the very first, fellow Haitian churches from Pompano, Fort Lauderdale and north Miami have prepared and taken food to the hurting congregations. Pastor St. Louis Felix at Bethel Evangelical Church of Miami is housing 24 displaced people in his home, Balzora reported.

Immediately after the hurricane, the Haitian mission of South Miami Heights Church had a thanksgiving service of praise. "I've never seen such a spirit," Balzora reported. "Even though they have lost everything they are so full up of evangelism that they plan to stay."

They have taken comfort in the response of Florida Baptists, who are providing cash subsidies, food and volunteer labor to the Haitians, Balzora reported. "Some of our pastors for the first time have a real understanding of what the Cooperative Program is all about."

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Conservative writer urges
WMU to say 'no' to CBF

By Art Toalston

Baptist Press
10/14/92

INDIANAPOLIS (BP)--The Woman's Missionary Union should "politely say no" to the Cooperative Baptist Fellowship's request for help in promoting CBF missions programs, according to a conservative author who has written extensively about issues within the Southern Baptist Convention.

Jim Hefley voiced his opinion in "The Hefley Report," a page of commentary in the Indiana Baptist newsjournal's Oct. 6 edition. Hefley, of Hannibal, Mo., is the author of a six-volume "Truth in Crisis" series on the theological-political controversy within the SBC since 1979.

"Let the CBF set up its own mission support entity," Hefley wrote. "Let the SBC keep the WMU and its noble tradition of sacrificial mission support."

The CBF was formed in 1991 by moderates as an alternative to the conservative direction of the SBC during the past decade. CBF has asked WMU to produce education materials for CBF's fledgling missions efforts and to help promote CBF missions offerings in supportive churches.

WMU, a 104-year-old auxiliary to the SBC, is currently in a long-range study by a 17-member panel, which met in May for dialogue with CBF representatives at WMU headquarters in Birmingham, Ala., and in July for dialogue with SBC Foreign Mission Board representatives.

Despite his opinion against any WMU-CBF tie, Hefley added, "Let the SBC and CBF work together whenever possible. There are more than enough world mission opportunities for both the SBC and its now independent 'child.'"

Asked for a response to Hefley's column, Dellanna O'Brien, WMU executive director, issued a statement, explaining:

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"No one is any more uncertain about the specifics of WMU's future than are its leaders and members. We recognize that as we begin our second century, change is happening all around us. We cannot operate the same as we did 50 years ago. We want to remain a viable missions organization. WMU must be aware of the pressures and demands on women of the '90s and beyond.

"To do this, our national president (Carolyn Miller) appointed a 17-member committee this past January to study WMU's future. That committee has been hard at work listening and learning. We don't expect any report from that committee before January when the full WMU executive board will meet. Any speculation about WMU's future before January would be premature."

In a July 15 article in Baptist Press, O'Brien also was quoted as saying, "Our call is still to provide missions educational support for every Southern Baptist church. We recognize that to do anything different from what we've done in the past to meet those needs, we're going to have to pay some prices, and so we're looking at what those costs are to us."

"Storm warning flags should be hoisted now," Hefley wrote in his Indiana Baptist column Oct. 6. "Every Southern Baptist needs to be aware of possible future developments that could affect every church and (SBC) agency.

"Suppose," Hefley continued, "the WMU breaks a 104-year precedent (of working exclusively with the SBC Foreign and Home mission boards) and decides to promote the CBF program.

"An effort might then mushroom to bring the WMU within the agency structure of the (Southern Baptist) Convention. Suppose the WMU refuses. A new missions support agency might then be formed within the SBC. Ties might even be broken with the historic WMU. God forbid that this should happen, but it could.

"Following this scenario," Hefley wrote, "the WMU would retain assets of over \$20 million and its vast network of relationships with SBC entities. The WMU would probably continue to do business with some state conventions. The WMU could elect to transfer these resources to the new SBC mission support agency. Should this occur, WMU dissidents would likely form their own organization.

"The WMU leadership can head off this storm," Hefley wrote, "by politely saying no to the CBF suitor and reaffirming the WMU's historic relationship with SBC missions."

In other comments in his column, Hefley wrote the CBF "is not just another 'fellowship' within the SBC. It has every mark of an independent religious denomination." Of CBF coordinator Cecil Sherman's assertion CBF missions offerings will not compete with the SBC's Lottie Moon Christmas Offering for Foreign Missions and Annie Armstrong Easter Offering for Home Missions, Hefley wrote, "Who is Sherman kidding?" And, to retiring FMB President R. Keith Parks, Hefley suggested he also "politely decline the offer to become the mission director of the CBF and devote his post-retirement energies to boosting the mission agency for which he has already given so many years of his life."

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WMU staff commissions
one of its own for China

By Susan Doyle

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BIRMINGHAM, Ala. (BP)--The staff of Southern Baptist Woman's Missionary Union commissioned Lynn Yarbrough, former church-wide involvement section director at the national WMU office, Oct. 12.

Yarbrough leaves for China Oct. 19 where her long-term assignment will be to help Chinese Christians develop curriculum materials. She will work for Amity Foundation, a Chinese Christian social service organization involved in such efforts as helping place English teachers, conducting social ministry projects and printing Bibles.

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During the commissioning service, Yarbrough shared the story of her journey in making the decision to leave WMU and go to work in China.

"The Chinese really do have a saying that a journey of 1,000 miles begins with one step," she said. "My journey has been made one step at a time.

"At no time in this process could I see beyond the next step," she said. "That was as far as my faith and willingness could go."

Yarbrough's love affair with China began in 1987 when WMU sent her along with a few other staff members on a fact-finding trip. The trip was the beginning of tours WMU has sponsored of Lottie Moon's China. China was a wonderful experience for her in every respect -- enjoying tourist sights, meeting the people, but mostly visiting the churches, she said.

She returned home convicted she needed to do something to help Chinese in Birmingham feel welcome. Yarbrough began teaching English to a young Chinese woman.

In 1988, Yarbrough returned to China leading a tour sponsored by WMU.

It wasn't until 1989 she realized WMU wasn't going to send her back to China, she said. She realized if she wanted to go again, it would have to be at her own initiative. She began planning a trip for October 1990.

In the meantime, Yarbrough's love for and fascination with China grew. She amassed a library of more than 300 books on China. But other than her continuing interest in China through books and involvement with her Chinese friend, she didn't expect her life to be changed by the country.

Months before her trip, Yarbrough began to question God's will for her life. Her fascination with China started to become more of a calling. Yarbrough couldn't say God was calling her to work in China. But she also couldn't say he wasn't.

Step by step, God confirmed the call.

"The 1990 vacation trip to China took on a greater importance than I had intended when I scheduled it," she said. "This had become a test of whether I might really be called to China."

In China, everything was perfect. Yarbrough was fascinated with everything she saw. She made lasting friends along the way.

But it was seeing God through a Chinese woman that moved Yarbrough the most. Riding the train from Yulin to Zhanzhang, an elderly Chinese woman came and sat across from her. Facing Yarbrough, the Chinese woman gestured to let her know she was a Christian and asked if she was.

"Dense at first, I thought she was just wanting to stare at the foreigner, but eventually I figured out what she was saying, and we rejoiced together as sisters in Christ," Yarbrough said. "I feel like God sent her to speak to me on his behalf to say 'I am here in China.'"

That night, Yarbrough promised God that if he would call her to work in China, she would go.

"I can't say that I saw any fireworks or had any dramatic response," she said. "In fact, the next day, I was still unsure that this had been an accurate reading of God's will."

Yarbrough returned to her work at WMU, believing strongly in the work she did. She was responsible for directing a staff of more than 30 people to produce materials and plan programs to involve the entire church in missions.

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"I continued to be very confused about why God would lead me away from a situation that he was obviously blessing," she said.

In a few months, the young Chinese friend whom Yarbrough had been teaching English invited her to join her in visiting her family in Harbin, China. It was a rare opportunity to meet the people she had heard so much about during their three years together and it was an opportunity to visit China one more time.

"From the time we first arrived, I had a completely different feeling about China," she said. "It was dirty. The people weren't always charming. And I didn't want to live there.

"I had never seen China this way, even though I know that it had not changed, but that somehow I had. I had a terrible feeling in the pit of my stomach every time I thought about living in China."

On a Wednesday evening, Yarbrough attended an evening worship service. Even though she couldn't understand the words, she understood the music. The closing song was "I Surrender All."

"Now I think that was dirty pool," she laughingly told the WMU staff.

Yarbrough resigned her position at WMU this past June to prepare for her move to China.

Dellanna O'Brien, national WMU executive director, spoke to Yarbrough during the commissioning service.

"Someone needs to go," O'Brien said. "Why not our best?"

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(BP) photo (horizontal) mailed to state Baptist newspapers by WMU.

Honeycutt's announcement
triggers emotional response

By Pat Cole

Baptist Press
10/14/92

LOUISVILLE, Ky. (BP)--News that Roy L. Honeycutt will retire from the presidency of Southern Baptist Theological Seminary at the end of 1993 filled the Louisville, Ky., campus with sadness for his leaving, gratitude for his service and anxiety for the future.

Honeycutt, president of Southern Seminary since 1982, told the school's trustees of his retirement plans at the opening session of their Oct. 12-14 meeting. He said he chose to retire because he "became convinced that at this juncture in our covenant life an orderly transition in the presidency would contribute positively to the seminary's mission." Honeycutt, who turns 66 later this month, surprised nearly everyone on campus with the announcement. He had earlier indicated he would serve until age 70.

Gerald L. Keown, president of the seminary's Faculty Association, said the announcement came as a "considerable shock" to himself and others related to the seminary. "His able leadership in the midst of most difficult times has prevented catastrophe when such was very much a possibility," he said.

The faculty appreciates deeply the "personal sacrifices" Honeycutt has made in recent years on behalf of the faculty and the seminary, Keown said. "No one could have served as well in troubled times as this trusted colleague, friend and true servant of God."

Honeycutt's decision to retire thrusts trustees into a critical decision-making process, Keown said. "To no small degree, their choice will decide whether the seminary retains its integrity and its mission among Southern Baptists and world Christianity or whether we move into the process of self-destruction and disintegration."

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Trustee chairman Wayne Allen, pastor of Briarwood Baptist Church in Cordova, Tenn., said Honeycutt "has been the glue that has held us together." Many, he said, had predicted controversy between the faculty and the conservative-dominated board "would result in the destruction of the seminary." Instead, the seminary has experienced a "decade of growth" under Honeycutt's leadership, said Allen, citing capital improvements, endowment growth and a stable enrollment in the face of declining seminary enrollments nationally.

Allen, who by virtue of his board chairmanship serves on the seven-member presidential search committee, said the committee would listen to the concerns of faculty, students, alumni and other seminary supporters. "The only criterion that's been established thus far is that we want God's man for the job," he said.

Ruth Davison, president of the seminary's Student Government Association, praised Honeycutt for his care for students, advocacy of sound theological education and concern for academic freedom. "For myself and a lot of students it (his retirement) is a sad thing to hear," she said, adding Honeycutt's leadership has been a stabilizing influence during a time of transition. In the midst of even more change, she said students can simply "try to be hopeful."

"I don't think it's necessarily bad that the seminary is getting more conservative," said Davison, a master of divinity student from Virginia Beach, Va. But regardless of the seminary's theological stance, it should be a place where diversity is accepted and academic freedom is appreciated, she said.

In a letter to Honeycutt, Davison and the other SGA executive officers thanked Honeycutt for "the integrity of your leadership" and also affirmed "the integrity in your decision to retire."

SGA officers also sent a letter to trustees which said students will accept Allen's invitation for them to have input in the presidential search process.

John P. Dever, chairman of the faculty committee, said "the gentle spirit and affirming love" of Honeycutt and his wife, June, have "endeared them to the whole seminary community." Dever said Honeycutt's leadership has fostered an "extremely positive" relationship between faculty and administration. "My perception is that even in the midst of our grief we are ready to develop a joint vision (with trustees) for the future," he said. For this to happen, however, he said faculty must "share jointly in securing the leadership to guide us in that vision."

National Alumni/ae Association President James Graves, pastor of First Baptist Church in St. Petersburg, Fla., called Honeycutt "an honored friend of alumni and alumnae."

"Leaders such as Dr. Honeycutt are often given a dimension of life by supporters that generates an expectation larger than reality which causes us to forget that they, too, reach an age of retirement and desire new challenges," he said. "The confidence that we have had in Dr. Honeycutt's leadership in the past will enable us to accept his decision as the will of God as he understands it and thus in the best interest of Southern Seminary."

Southern graduates will "be eager to share prayerfully and cooperatively" in the presidential search, he said: "The decision concerning a new president is extremely important in maintaining the seminary's scholarly heritage, academic responsibility and level of economic support from all the friends of Southern Seminary."

Sin, idolatry describe racism,
BWA's racism commission says

By Wendy Ryan

WASHINGTON (BP)--"Sin" and "idolatry" describe racism in a purpose statement approved by a drafting committee of the Baptist World Alliance's Special Commission of Baptists Against Racism (BAR).

The statement, written by Tony Cupit, BWA director for study, research and evangelism, calls racism "a denial of the purposes of God for all people, and a rejection of the essential dignity of all people." Racism is "in opposition to the Good News of salvation in Jesus Christ."

The BWA's position is clear in the purpose statement: "The BWA opposes all forms of racism, overt or covert" and "will speak out against and actively oppose any form of racism and any attitudes that suggest worth or merit in one ethnic group over against another." The BWA "will urge all of its member bodies to work to eradicate racism everywhere."

According to the statement, "all humankind is created in the image of God and called to be participants in community with God's children."

"God is eternal love and while this love extends to all, God's grace devolves on those who respond to that love in repentance and faith, irrespective of race, color or culture."

Discussion of the purpose statement was one of the agenda items of the BAR's second meeting, Oct. 5.

Speaking specifically to racism in North America and from his long experience as an inner-city pastor, J. Alfred Smith of Allen Temple Baptist Church in Oakland, Calif., lamented "the only time that American Christians want to deal with the problem of racism is when we have a crisis. We do nothing when it is calm."

The global dimensions of racism were set by Denton Lotz, BWA general secretary whose vision called BAR into being.

Broadening the definition of racism beyond skin color to include ethnocentrism, religion, culture, nationalism and even language itself, Lotz gave 28 examples of racial conflict in every continent.

Lotz spoke of conflict between the Hutis and Tutsis in Rwanda; the Malays and Chinese in Malaysia; Indians and blacks in Trinidad; the Dutch and Moluccans in Holland; Iraqis and Kurds in the Middle East; Europeans, Africans, Americans and Hispanics in North America; Europeans and Indians in Argentina.

"The Christian gospel must and does speak to this dilemma," Lotz said. "In Jesus Christ, the wall of hostility has been broken down and now we have a new humanity where men and women are no longer judged by their skin, religion, culture or language but by the quality of their relationship to God and humanity."

The drafting committee also discussed its mandated agenda: the causes of racism; the biblical teaching against racism; and ways in which Baptists can help overcome the evils of racism.

"Racism has deep roots in the history of civilization and has perpetuated itself psychologically, culturally, religiously and economically to each new generation," wrote William M. Pinson Jr., executive director of the Baptist General Convention of Texas, in a paper Cupit read to the committee.

Pinson wrote "the need to feel superior is present in racism." Quoting from a book, "Racism in America," Pinson wrote: "those who have been subjected to humiliation and degradation in their own lives come under a powerful compulsion to take it out on someone else."

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Pinson supported Oliver Cox who, in the book "Race Relations," says racism is an element of modern culture with strong beginnings in Western Europe, Spanish and Portuguese explorations.

"Racism is learned through the negative example of authority figures and is institutionally reaffirmed when disproportionately non-whites are excluded from positions of influence, authority and privilege," Pinson wrote.

"Human sinfulness is at the heart of racism," Pinson wrote, and "misinterpretation of Scripture and a failure to act against racist oppression is a perverse sin."

Economically, "racism throughout history was and is economic exploitation," Pinson wrote. "Racism has an important function. It degrades, humiliates, robs and impoverishes its victims."

Spiritually, "most of all of the components of racism can be traced to human sinfulness," Pinson said. "The Fall affected every human individual and institution so that no one thing is what God originally created."

John Kinney, dean of the school of theology at Virginia Union University in Richmond, argued God created man and woman to relate to God, each other and nature in a perfect relationship with each other. Kinney said the snake in the Garden of Eden pitted man and woman against God, each other and nature. The eating of the fruit indicated the changed relationship, Kinney said, as the snake promised the woman that she would become like somebody else.

"Racism is an extension of that fragmentation," Kinney said. "We define our superiority by 'how many people are under me' rather than by 'how many people I can walk with.'"

Emory Campbell, executive minister of the American Baptist Churches' Los Angeles Baptist City Mission Society, led discussion on preventative actions Baptists can take against racism.

Campbell, who described himself as "embarrassed for us as a people" after the riots in his city, offered worship, community, fellowship and projects as four areas in which Baptists can work to help eradicate racism.

Charged to invite models from all over the world and, in the words of Ruth Sampson, chair of BWA's Human Rights Commission, "find examples where this new community is modeled," Campbell will offer practical suggestions in these areas for the committee to discuss.

A study guide, bibliography and guidelines for church educational material and Baptist institutions of higher learning are among suggestions offered by committee member Horace O. Russell, dean of the chapel and professor of historical theology at Eastern Baptist Theological Seminary in Philadelphia.

Russell also asked the BWA "to set an example by giving guidelines about language and in liturgical practice and imagery to be sensitive to racial slurs."

Russell also called on the BWA to "develop a group of specialists in each country ... trained in sensitivity methods to combat racism."

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Church offers original musical
to mark Columbus anniversary

By Lee Hollaway

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HOUSTON (BP)--As the house lights come up, a 56-foot Spanish galleon protrudes from the choir loft.

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To the right of the ship is a replica of Ferdinand and Isabella's 15th century throne room. Back to the left is a sandy Caribbean beach.

A few minutes later, Christopher Columbus launches into his big solo, "Journey for Jesus."

Only in Texas, right? Houston, actually. At Second Baptist, home church of SBC President Ed Young.

During four nights in October the church celebrated the Great Navigator's 500th anniversary with an original musical, "The Christ-bearer," by Gary Moore, the church's minister of music. Close to 10,000 people came to see it.

"The title comes from his name -- Christobal or Christopher originally meant 'Christ-bearer,'" explains Moore, who wrote the words and music for the presentation.

Moore has heard many of the criticisms of Columbus this year, questioning whether his journey was anything to celebrate. To Moore, though, Columbus was a kind of Christian missionary.

"All of the words he speaks in the play are directly from his log or his Book of Prophecies. Much of what he wrote was Scripture verses talking about carrying the gospel to far-off lands." Moore feels these writings, some of which only recently became available in English, show Columbus' religious motivation.

On Oct. 12, 1492, Columbus wrote, "I want the natives to develop a friendly attitude toward us because I know they are a people who can be made free and converted to our Holy Faith more by love than by force."

Moore began researching, compiling and writing on this project almost four years ago. Construction on the two-thirds scale model of the Santa Maria started last February. Rehearsals and other preparations have been under way since July.

Each performance lasts about an hour and a half and includes 16 musical numbers. These were supported by a cast of 250 and a 45-piece orchestra.

The production also featured costumes -- many of them made by women in the church -- and 50-foot papier mache sea monsters.

A presentation on a similar scope was done by the church in 1989 in celebration of the bicentennial of the U.S. Constitution.

"Our main purpose for these programs is outreach," Moore says. "People will come to something unusual like this who otherwise might never come to church."

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'Typical' seminary student
changing with the times

By Matthew Brady

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FORT WORTH, Texas (BP)--Jay Smith was an American success story. A graduate of the U.S. Naval Academy with six years in the Navy as a pilot and instructor and nine years as an engineer making \$65,000 a year. He had a wife and four kids. But for Smith, the dream had no substance, nothing to feed his soul. God had called him to something more.

In 1990 Smith left Connecticut, the job and the dream and followed his heart to Southwestern Baptist Theological Seminary more than a thousand miles away in Fort Worth, Texas. Today he and his family live from paycheck to paycheck on less than \$20,000 a year.

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Although Smith's story is not necessarily typical for all seminary students, he represents a growing number of students who come to the seminary from professional careers.

Edd Spurlock, Southwestern's director of prospective student services, said he sees many new students who, like Smith, ignored the call of God in order to pursue their careers.

"They were looking for satisfaction in the workplace rather than in what God had called them to do," he said. "They had a good church life and good church involvement but God was calling them to more."

Southwestern is seeing other trends as well, prompting administrators and professors alike to look for ways to meet the needs of a changing student body.

Keith Rosenbaum, director of student counseling and training at the seminary, has noted an increase in students coming to the seminary more set in their personal opinions.

"Sometimes it creates conflict when they get a professor who teaches something different," he said. "These students are more likely to openly challenge a professor in the classroom."

While Rosenbaum said that is not necessarily bad, it does create "a different dynamic than maybe what we experienced in the past."

Rosenbaum said he also is seeing more students from broken homes and from non-Southern Baptist backgrounds. That poses a teaching challenge because professors "cannot make assumptions that students know certain things," he said.

Also, more students with families are coming to the seminary. Rosenbaum said the subsequent drop in income level and increased stress in providing for their families may explain why students are taking longer to earn their degrees.

Michael Morgan, associate director of church/minister relations at Southwestern, is seeing more students with experience in para-church or nondenominational organizations such as Youth for Christ and Campus Crusade for Christ. Often, they are less loyal to the Southern Baptist way of doing things, according to Morgan, who helps those students find places of service while they attend Southwestern.

"These students are more apt to read 'Christianity Today' than a Baptist paper," Morgan said.

Morgan said many churches aren't placing as high a priority on denominational loyalty.

"I don't mean that in terms of theology," he said. Rather, many churches want someone who will pick and choose denominational programs and materials based on their "merit and applicability," he said.

The longevity and long-term effects of these trends remains to be seen but Morgan said Southwestern's goal continues to be training students in basic skills so they can "drop into any role the Lord would call them and effectively lead that congregation."

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Supreme Court accepts
religious liberty cases

By Tom Strobe

Baptist Press
10/14/92

WASHINGTON (BP)--The Supreme Court has agreed to decide whether a hearing-impaired student attending a religious school can be provided with a government-funded interpreter like other deaf children in public and nonreligious private schools.

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The court recently announced it will hear oral arguments in the case, *Zobrest v. Catalina Foothills School District*, during this term, which began Oct. 5. The Southern Baptist Christian Life Commission joined the Christian Legal Society and five other groups in asking the Supreme Court to accept the case.

The court also decided to hear arguments in a case involving a New York school district's refusal to allow a church to use its facilities.

The Supreme Court accepted the *Zobrest* case after the Ninth Circuit Court of Appeals ruled in May a school district would be guilty of establishing religion if it paid for an interpreter for James *Zobrest*, a student at a Catholic high school in Arizona. In its opinion, the appeals court said the free-exercise-of-religion rights of the student and his parents were violated, but the government's interest in preventing an establishment of religion overrode their religious liberty.

The brief filed by the CLC and the other groups argued there "is a strong warning that one of the clauses has been misinterpreted" when a court finds a conflict between the religion clauses of the First Amendment. The school choice of *Zobrest's* parents was a private one and therefore does not violate church-state separation, the brief contended.

The free-exercise rights of *Zobrest* and his parents were violated even under the weaker standard espoused in the 1990 *Employment Division v. Smith* opinion, the brief said.

"The free-exercise clause has needed intensive care since the *Smith* case," said Michael Whitehead, CLC general counsel. "The 102nd Congress failed to pass the Religious Freedom Restoration Act, which would have restored real legal protection to free exercise by restoring the 'compelling state interest' test.

"*Zobrest* gives us another chance to urge the Supreme Court to undo its damage and to breathe life back into the free-exercise clause."

In *Smith*, the Supreme Court ruled government was no longer required to show it had a "compelling interest" in most cases before restricting religious liberty.

Joining the CLC on the brief were the First Liberty Institute, the Lutheran Church-Missouri Synod, the Church of Jesus Christ of Latter-day Saints, the National Association of Evangelicals and the National Council of Churches.

In *Lamb's Chapel v. Center Moriches School District*, the Second Circuit Court of Appeals agreed in March with a lower court's ruling which declared a school's facilities are "limited public forums" not required to be opened for religious uses.

Lamb's Chapel, an evangelical Christian church, sought to use a high school first for its Sunday worship services. After being rejected by the school district, the church applied for use of the school one evening a week for five consecutive weeks to show "Turn Your Heart Toward Home," a film series produced by James Dobson's Focus on the Family organization. That request also was rejected.

The school district cited a state law allowing the exclusion of religious groups from school facilities and a local rule prohibiting use "by any group for religious purposes."

Dates for oral arguments in both cases have not been scheduled, a court spokesperson said. They will not be heard before January, she said. Notification of the court's acceptance of both cases came Oct. 5.

Ohio Baptist leader
survives 33 children

By Theo E. Sommerkamp

YOUNGSTOWN, Ohio (BP)--When Gary Frost preaches on family life themes, he knows whereof he speaks.

He and his wife, Lynette, have had 33 children in the last 10 years. Obviously, these are not biological children, but they are part of the Frost family for periods of time ranging from four months to more than four years.

In addition, the Frosts have four biological children, a daughter, 14, and three sons, ages 6, 11, and 12.

That means bunk beds in a house with three bedrooms for children.

Frost, a Youngstown pastor, is current president of the State Convention of Baptists in Ohio, the first African-American elected to the office. He will finish his term when he presides over the next convention meeting in November. Frost also is a new member of the Southern Baptist Convention's Executive Committee.

The Frosts' involvement with foster children started a decade ago, when he, then age 26, and his wife took in their first foster child, a 17-year-old girl. Lynette Frost's sister was a children's service staffer in Youngstown and the 17-year-old girl needed a foster home and none was immediately available. Would Gary and Lynette Frost please take her in?

That started the series of placements. The Frosts had two small biological children and then added two more, all the while taking in other placements from the children's service agency.

The foster children were not orphans. All of them knew their biological mother, Frost said, but not all knew who their biological father was.

Their parent or parents were unable or unwilling to take care of the children at the time, although most of the foster children sooner or later returned to their biological families, Frost said. Two of the 33 were formally adopted, but not by the Frosts.

The children's service bureau voted the Frosts "foster parents of the year 1991 in Mahoning County" (Youngstown).

The Frosts formed attachments to some of the younger children placed in their foster care; "the younger they are, the more you become attached to them." Many of the older ones had been shuffled from one foster home to another, making attachments difficult.

They have a van so that all the children, "their own" as well as however many are in their foster care at the moment, can come to church with them on Sunday at Rising Star Baptist Church in northeast Youngstown, where Frost is pastor.

Frost estimates about half the foster children in his family's care have made some type of commitment to Christ and some have been baptized.

In addition to being "mother" to all these foster children, Lynette Frost has been busy at church activities and being her husband's biggest booster in the ministry.

She counsels women on personal or family matters; teaches Sunday school; works with youth; and sings in the choir. She is, according to Gary, "the pastor's foremost cheerleader."

Both he and Lynette are natives of Youngstown and were reared in active Christian families, although neither made a personal profession of faith until around age 20, a few years before they married.

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Frost is the second pastor of Rising Star Church, which lives up to its name in terms of growth and ministry.

The church was launched in 1980 as New Rising Star in a small frame building about two miles from its present site.

Frost was serving as a pastoral associate in another Baptist church in Youngstown and was invited by the pastor to speak a couple of times at New Rising Star.

When the pastor resigned to accept a call outside Ohio, the congregation turned to Frost, who will be celebrating his 10th anniversary as pastor next year.

The group soon constituted as a church, dropping the "New" from its name. A public school building in northeast Youngstown was being vacated and put up for sale. Rising Star bought it for \$15,000 in 1985.

Instantly, the congregation went from a crowded churchly building to a much more spacious building, which was not contoured for a church, but which gave it a chance to reach more prospects and expand its attendance, its ministry and its community awareness. Rising Star today has two morning worship services which have a combined attendance of more than 350.

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(BP) photo available upon request from the Ohio Baptist Messenger newsjournal.

S.C. board approves
staff reorganization

By Ben L. McDade

Baptist Press
10/14/92

WHITE OAK, S.C. (BP)--The South Carolina Baptist Convention's general board unanimously approved a reorganization of its staff and a \$23 million 1993 Cooperative Program budget during its semiannual meeting Oct. 12-13 at the convention's White Oak Conference Center.

B. Carlisle Driggers, executive secretary-treasurer of the 85-member board and chief administrative officer of the 100-member staff, was the architect of the reorganization.

Driggers told board members the realignment of existing staff into five team structures will aid in implementing the 10-year church growth emphasis, "Empowering Kingdom Growth," approved by the convention in 1991.

The general board acts for the convention when it is not in annual session. The reorganization will be effective Nov. 1.

The board also approved a \$23 million budget recommendation from its executive committee. The 1993 Cooperative Program budget includes a \$1 million decrease from the 1992 basic budget.

Clarence Freeman, chairman of the board's budget committee and pastor of Leewood Baptist Church in Greenville, told board members, "I am pleased to share with you that we are able to reduce our budget for 1993 and still provide an increase in funding to each of our individual agencies, institutions and work of the general board. This is possible due to the deletion of funding for Furman University in our budget."

During a special called convention May 15 in Columbia, messengers voted to sever ties with its oldest institution, Furman University in Greenville.

Freeman said the decrease is more in line with actual revenues. "In the last five budget years for the South Carolina Baptist Convention, we have seen our basic budget increase \$5 million yet our actual receipts have increased \$4.3 million," Freeman said.

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Freeman told the board 1992 receipts are behind last year's receipts. If this trend continues, Cooperative Program receipts will have increased only \$3.4 million, while the budget has increased \$6 million. "This means our increases in budget over the last six years will be nearly twice as much as the actual increase in receipts," he said.

"Our committee made a commitment in the very first meeting to make an attempt to end the trend of increasing our budget by more than we can expect to receive," he said. "Previously we have projected our total budget amount based upon what we think our receipts will be. We decided that it would be better to base it on actual receipts for the previous year, rather than projections of what our receipts might be in the future."

The 1993 budget next must be approved by messengers in November during the convention's annual meeting.

The also board unanimously approved a recommendation from the Christian vocation scholarship committee, in response to a motion adopted by the state convention last May. The committee recommended that a "onetime grant of up to \$1,000 be made to the financial package of every South Carolina Baptist student who is a member of a South Carolina Baptist church currently enrolled as a student at either Anderson College, Charleston Southern University or North Greenville College and is preparing for a church-related vocation."

This committee further recommended that any unexpended funds as of May 31, 1993, be placed in a church-related vocation scholarship fund with the Baptist Foundation of S.C. Inc. The yearly interest from these funds is to be made available for state Baptist students preparing for a church-related vocation and attending one of the three Baptist schools in the state. The administration of these funds will be the responsibility of the board's campus ministry department.