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Clinton's surgeon general choice
alarms Arkansas Baptist leaders By Mark Kelly

Baptist Press
2/15/93

LITTLE ROCK, Ark. (BP)--Southern Baptists should be alarmed over President Bill Clinton's nominee for U.S. surgeon general, say two Southern Baptist leaders for Christian moral concerns in Clinton's home state.

Joycelyn Elders, 59, the outspoken, often-controversial director of the Arkansas Department of Health, will face Senate confirmation hearings in June. Her determined crusade to prevent teen-age pregnancies by dispensing birth control and abortion counseling in public schools often has pitted her against conservative Christian groups worried about declining morals and rising teen sexual activity.

Elders' appointment as a high-profile national spokeswoman on public health issues gives Southern Baptists "a reason for a lot anxiety," said Larry Page, a Southern Baptist who works as executive director of the Christian Civic Foundation of Arkansas, an interdenominational organization addressing a wide range of moral issues.

The surgeon general-designate's approach to teen pregnancies reflects a humanistic world view that has even failed to stem the rising tide of teen pregnancies in Arkansas, added Marilyn Simmons, a family life activist and Southern Baptist Christian Life Commission trustee from Arkansas.

When President Clinton announced his choice of Elders for the surgeon general post last December, he praised her as a "plainspoken" person who speaks her mind when the public health is at stake. Clinton said he felt that a surgeon general who tells the truth serves America best.

The truth, as Joycelyn Elders sees it, is that America is suffering because it is not providing primary preventive health care for all of its citizens, especially its children. She voices particular concern over what she calls "babies having babies."

"We want to make sure every child born in America is a planned, wanted child and will have the opportunity to grow up healthy, educated, motivated and will have hope for the future," she told Baptist Press in an interview.

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Elders is widely praised for dramatic increases in public health funding, childhood immunizations and health screenings during her tenure in Arkansas. Conservative groups, however, roundly criticize elements of her plan to bring health services to children through school-based clinics.

Protests over the clinics have been sparked by the fact that they distribute contraceptives and offer family planning services, including abortion counseling and referral. Vocal opposition to the clinics has delayed state Health Department appropriations and prompted abrasive outbursts from Elders in defense of her ideas.

For example, at a 1991 rally in support of abortion rights, Elders bluntly told abortion opponents to "get over their love affair with the fetus." The outrage that ensued included an unsuccessful lawsuit accusing Elders of political partisanship in violation of state law.

Although outspoken in her support of abortion rights, Elders says she is personally opposed to abortion. "I've never been about abortion," she said. "I've been about preventing pregnancies so there would never be a need for an abortion.

Elders, a lifelong Methodist, acknowledges that abstinence "is the absolute best way" to prevent pregnancy and AIDS. She said she believes the church can play "the greatest role" in addressing such problems. However, she said, "We also know that many of our young people are not abstinent.

"It takes an awful lot of education to modify behavior," she said. "We have to teach our kids to feel good about themselves, to be responsible human beings. We tell them, 'We want you to say no to premature sex, but if you don't say no, then don't conceive an unplanned, unwanted child.'"

Southern Baptist critics like Larry Page and Marilyn Simmons argue that Elders' programs condone immoral behavior and mislead teens into believing they can avoid the consequences of promiscuity.

"We've had a generation of free sex, more sex and amoral sex," said Page, a member of South Highland Baptist Church in Little Rock. "Look what it's brought us. We ought to stop and ask whether we are doing the right thing.

"Should we keep telling our kids, 'It doesn't matter what you do, as long as it's safe' or should we start talking again about standards, about abstinence, about self-restraint?"

Page disagrees with Elders' argument that contraceptives should be distributed to school children on the grounds that many are already sexually active.

"Some kids are going to do drugs, too," he said. "Do we then set up clinics in the school and ensure that needles are clean and the drugs are high quality?"

Even if the clinics succeed in reducing teen pregnancies, dispensing contraceptives amounts to government approval of teen promiscuity, Page said.

"We have licensed promiscuity for a generation now, and we see what it has brought us," Page said. "We have to keep delivering the abstinence message. For a young person to engage in sex is not right for a whole lot of reasons, physical and emotional as well as moral and religious.

"Our kids are not animals," Page said. "They're capable of understanding that there's only one truly safe sex and that's abstinence and fidelity within marriage."

To imply otherwise "is highly irresponsible," he said.

Simmons points out that Elders pursues anti-pregnancy strategies that not only encourage promiscuity but also leave teens vulnerable to sexually transmitted diseases.

Elders presently is asking the Arkansas Legislature for \$1.2 million to add Norplant contraceptives to the services of school-based clinics. Norplant consists of six silicone rubber capsules implanted in the upper arm that give up to five years' protection from pregnancy. Elders has said she plans to "hard-sell" Norplant to girls who have already become pregnant.

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"Now these teen-agers will think, 'I've got five years of safety here,'" said Simmons, who is a member of First Baptist Church in Little Rock. "That encourages promiscuity and provides no safety at all from AIDS or herpes or any other of these horrible venereal diseases."

While Page praises Elders for her progress on universal immunizations and school-based health screenings, he believes her programs reflect disregard "for a lot of values Southern Baptists hold dear."

"I feel like the die is cast with Dr. Elders," Page said. "She's very opinionated, but the opinions are wrong. It doesn't bode well for the ways she'll approach issues like sexually transmitted diseases, abortion and active euthanasia."

Page recalls a recent appearance by Elders on a local radio talk show. One caller asked her opinion about physician-assisted suicide. She replied that she had not thought about the issue, Page said.

"That flabbergasted me," he said. "It's incredible to me that someone who is about to assume the position of surgeon general of the United States hadn't thought about an issue that may equal or exceed the abortion debate."

"It makes me wonder how prepared she is for the total job of surgeon general."

"We expected Clinton to name her surgeon general," said Simmons. "But it makes me sick to think this kind of philosophy would be foisted on the whole nation when we've been fighting it here in Arkansas all these years."

"I wish there would be a real outcry from Southern Baptists across the nation" when Elders comes up for confirmation, Simmons said. "There should be. This should be an issue over which Southern Baptists would cry out."

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BIOGRAPHICAL PROFILE: DR. JOYCELYN ELDERS

POSITION: Director, Arkansas Department of Health since 1987; President Clinton's nominee for surgeon general of the United States; previously served 26 years as faculty member and practicing pediatrician at the University of Arkansas for Medical Sciences, Little Rock, Ark.

BORN: Aug. 13, 1933 in Schaal near Nashville, Ark. (Howard County).

MARRIED: Feb. 14, 1960, to Oliver B. Elders Jr., now a basketball coach at Hall High School, Little Rock, Ark.

CHILDREN: Two sons: Erich, 29, and Kevin, 27.

DEGREES: Philander Smith College, Little Rock, bachelor's degree, magna cum laude; University of Arkansas for Medical Sciences, Little Rock, medical degree; UAMS, master of science in biochemistry.

RELIGIOUS AFFILIATION: Lifelong Methodist; member of Hunter United Methodist Church, Little Rock.

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Golden Gate Seminary chairman
resigns from board of trustees

Baptist Press
2/15/93

MILL VALLEY, Calif. (BP)--John D. Morgan, pastor of Sagemont Baptist Church in Houston, Texas, has resigned from the board of trustees at Golden Gate Baptist Theological Seminary to devote more time to his church.

Morgan, elected chairman of the board in April 1992, has been a trustee since 1986.

"We regret losing Dr. Morgan's leadership from our board and will miss his friendship and faithful service," said seminary President William O. Crews. "He and his church have been tremendous supporters of the seminary. We know they will continue to believe in our mission of training a new generation of church leaders."

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In a Feb. 8 letter to Crews, the Texas pastor indicated he wanted to spend time "totally devoted" to his church.

Board vice chairman Rob Zinn, pastor of Immanuel Baptist Church in San Bernardino, Calif., will assume chairmanship of the board. The 38-member board of trustees meets for its annual meeting April 19-21.

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4 finalists reported
as Southern's president

Baptist Press
2/15/93

LOUISVILLE, Ky. (BP)--The four finalists in a search committee's effort to recommend a new president of Southern Baptist Theological Seminary are, according to Associated Baptist Press, Bob Agee, Timothy George, Richard Land and Albert R. Mohler Jr.

ABP acknowledged the search committee did not publicly divulge the names but said "the names have been circulated widely on the Louisville, Ky., campus and beyond in recent weeks" as potential successors to Roy Honeycutt, 66, Southern's president since 1982 who will retire at the end of the year.

Baptist Press reported Jan. 13 the search committee had narrowed its choices to four candidates, according to Wayne Allen, chairman of the seminary's trustees and a pastor in suburban Memphis, Tenn.

Agee, 55, is president of Oklahoma Baptist University in Shawnee and a former vice president at Union University in Jackson, Tenn. He has earned master of divinity and doctor of ministry degrees from Southern and a doctor of philosophy degree in higher education from Vanderbilt University in Nashville.

George, 43, is dean of Samford University's Beeson Divinity School in Birmingham, Ala., and was associate professor of church history and historical theology at Southern from 1978-88. He holds master of divinity and doctor of theology degrees from Harvard University.

Land, 46, is executive director of the Southern Baptist Christian Life Commission and previously was vice president of academic affairs at Criswell College in Dallas. During a 16-month leave of absence from the college he worked as special assistant to then-Republican Texas Gov. Bill Clements. Land earned a bachelor's degree from Princeton University, a master of divinity degree from New Orleans Baptist Theological Seminary and a doctor of philosophy degree from Oxford University in England.

Mohler, 33, is editor of the Georgia Baptist newsjournal The Christian Index and previously was director of capital giving and special assistant to Honeycutt while earned a doctor of philosophy degree from the seminary. He also holds a master of divinity degree from Southern.

George co-chairs with Honeycutt the theology study subgroup under broad study of the Southern Baptist Convention commissioned by SBC President Ed Young. Land and Mohler also are members of the group.

ABP reported that the four candidates will be interviewed by the search committee the week of Feb. 15. After two weeks of prayer, Allen said, the committee will select a nominee.

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EDITORS' NOTE: The following article and two articles about Scott Carter may be used in conjunction with Christian Home Emphasis to be observed in May and June in many churches.

All families will
experience crisis

By Linda Lawson

Baptist Press
2/15/93

NASHVILLE (BP)--Family crises are not a matter of if, but when.

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"No family is immune from crisis," said John Lepper, director of the family ministry department for the Kentucky Baptist Convention and author of the 1993 Christian Home Emphasis textbook, "When Crisis Comes Home."

"Being Christian doesn't make you immune from crises," Lepper said. "It equips you to deal with them."

While family crises are inevitable, "they are not always major and they are not always bad," added Phil Waugh, family ministry leadership specialist in the Southern Baptist Sunday School Board's discipleship and family development division which sponsors Christian Home Emphasis.

"Anytime there is change, there is the potential for crisis," Waugh said.

Christian Home Emphasis will be observed by many churches in May and June, between Mother's Day and Father's Day. Resources are provided for studies with all age groups.

Lepper identifies four types of crises in his book. The first, acute, encompasses events most commonly associated with crisis -- death, accident, sudden illness. A second type is crises related to trends in society such as divorce, alcohol or drug abuse, AIDS or adjustments of step-families.

Third are social or natural disasters such as a hurricane or major military operation such as Operation Desert Storm. Fourth is developmental crises, those related to life stages, such as retirement, birth of a child, teen-ager starting to drive, marriage.

In "When Crisis Comes Home," Lepper introduces the Chinese symbol for crisis which includes the symbols for danger and opportunity.

As danger, "crisis makes a family vulnerable to collapse or disintegration," Lepper said. "Crises also present opportunities for families to grow stronger."

Waugh said he hopes many churches which have not observed Christian Home Emphasis in the past will do so in 1993 as a way to assess and meet the needs of hurting families in their congregations.

"There are a lot of hurting people who may not voice it. Given an opportunity, they may express it on paper," Waugh said. "The challenge for leaders then becomes to find creative ways to meet those specific needs."

Nick Garland, pastor of First Baptist Church in Broken Arrow, Okla., said the willingness to walk with people through their crises is the most important ministry.

"I heard a professor say one time that in times of crisis people won't remember what you said but they'll never forget you came," Garland said.

For people not experiencing family crises, Christian Home Emphasis represents an opportunity to become better equipped to minister to others and to be better prepared to deal with family crises which may arise in the future, Waugh said.

"This can be an opportunity to help our people celebrate the victory that can be experienced through crises," he added.

Lepper said he hopes, through Christian Home Emphasis, "families will be strengthened and be able to recognize there is more than one option in coping with a crisis."

Also, he said, the emphasis can help "families in crisis to realize the enormous resource their churches can provide and enable churches to provide more effective ministries in the midst of crises."

Christians are better equipped to help in some kinds of crises than others, Lepper observed. "We know how to respond to families who experience grief in the death of a loved one. We are less sure how to help during divorce and even less sure on crises related to trends in society such as AIDS and step-families."

Too often at church, Lepper said, people "have on the garments of church, of peace and well-being. We appear from the outside that all is well when all is not well.

"Everywhere I go, all I have to do is listen and people will tell me where they hurt," he added.

While family crises bring pain and changed lives, Lepper emphasizes in the epilogue of his book that the ultimate word for families experiencing crisis is hope.

"One day you will look back on your family crisis and wonder how you endured it all," Lepper wrote.

"But as the day of your liberation eventually comes -- when you finally move beyond your nightmare to your dream -- you are able to reflect on God's presence and power which enabled your family to grow in the process ... The God revealed in Jesus Christ has walked with your family through this crisis! He promises to walk with you into the future! You are, indeed, able to sing the Lord's song in the strange land of change!"

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A Christian Home Emphasis logo to accompany this story is being mailed to state Baptist newspapers by the Sunday School Board bureau of Baptist Press.

Battle against cancer
takes priority for teen

By Linda Lawson

Baptist Press
2/15/93

TULSA, Okla. (BP)--Like most 13-year-old boys, Scott Carter loves sports, sports heroes, Nintendo and playing with his friends.

However, since Feb. 4, 1991 -- the day he was diagnosed with bone cancer in his left knee -- the fight for life has been his number one priority. Scott has faced the battle with determination, a positive attitude, an unflagging sense of humor and the assurance first verbalized by his mother that "God loves Scott even more than we do."

After four months of chemotherapy, Scott underwent 21 hours of surgery in May 1991 at the University of Nebraska Medical Center. Surgeon James Neff removed the cancerous knee and, in a procedure unusual in the United States, rotated the lower part of the leg and foot 180 degrees and reattached it to the upper part of Scott's leg.

The heel of his foot, now located in front, became his new knee and the ankle, the knee joint. A prosthesis has been fitted over the foot and lower leg, enabling him to become more mobile than other options would allow. The surgery, practiced more than 20 years in Austria, has been done only about 50 times in the United States because of the unusual appearance of the leg without a prosthesis.

Mike and Paula Carter let Scott make his own decision about the surgical technique. After watching a videotape showing patients who had had the surgery engaging in activities such as soccer, Scott said, "I decided it was the best thing to do because I still wanted to be able to run and jump and play with my friends, play sports and have a good time."

A year of chemotherapy followed Scott's surgery. In August 1992, only a few weeks after the conclusion of chemotherapy, Scott's cancer recurred in his spinal cavity, necessitating in early September more surgery and plans for radiation and more chemotherapy. In a September update newsletter to friends, the Carters wrote, "what looked like the 'end of a long road, turned out to be a fork.'"

Paula Carter broke down and cried when verification came by phone that the cancer had recurred. "Now, mom," Scott said, "we can't be 'un-positive' about this."

During an interview before a trip to Disney World that would be followed by the onset of many more months of therapy, Scott said his faith in God has seen him through the surgeries, therapy and adapting to a prosthesis.

"All of the people praying for me, that helps," Scott said. Eight scrapbooks and another box full of mail bear witness to the prayers and expressions of concern from family, friends and many people Scott has never met. "If I didn't know God, I don't know how I would have gotten through this," he said.

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Neither Scott, his parents nor his brother Cason or sister Elizabeth have spent a lot of time asking God why cancer has come to their home.

Scott recalled a letter from a friend which stated he had never prayed before learning of Scott's illness but now is praying every day. Scott believes the witness of his own faith and experience may be "one of the reasons God allowed me to have cancer -- not made me -- but allowed."

Mike and Paula Carter see many evidences of God's presence in Scott's life.

"Scott has learned to appreciate life," Paula Carter said. "A lot of people live to be 85 or 92 and never learn to appreciate life the way he does right now."

Also, they see God's grace evident in ways Scott has adjusted to change.

"Before cancer, this was a child who was always fun and easy going, but he didn't like discomfort at all," Paula Carter said. "If I laid out the wrong shirt, it would ruin his day. He dresses purely for comfort, and you tell him he is going to have to have his leg cut off and wear a thing like this molded to his body."

"I look at Scott and it's obvious to me he has received a God-given gift of tolerance because he didn't have it before," she added.

In addition to gifts and mail, Scott has received many additions to his collection of sports memorabilia. A 1988 Los Angeles Dodgers World Series jersey worn by Coach Bill Russell has accompanied Scott on every hospital stay. Russell is a personal friend and member of First Baptist Church of Broken Arrow, Okla., where the Carters are active members.

Scott has football and basketball jerseys from nearby Oklahoma State University, Mike and Paula Carter's alma mater. He sat on the end of the OSU bench during many games of the 1991-92 basketball season. Coach Eddie Sutton gave Scott his souvenir watch from the 1992 NCAA tournament.

Autographs and mementoes from OSU football star Barry Sanders, LA Dodgers manager Tommy Lasorda, LA Lakers great Magic Johnson, boxing star Muhammad Ali and many others line the walls and shelves of Scott's room.

Scott dreams of opening a celebrity hall of fame, charging admission and giving the proceeds to the Make a Wish Foundation which funds trips and other desires of children with critical illnesses. "When Scott wants something, he usually finds a way to get it," Mike Carter said.

While Scott's focus has been on life, he also has contemplated death. In a recent conversation with his mother, Scott reported he had figured out God's timing.

"If I die before you do, I won't miss you until you get there (heaven) because it will only seem like a couple of minutes in God's time," Scott assured Paula. "It's like a time warp."

Whatever the future, the Carters have "turned it over to the Lord," Mike Carter said.

"I have told the Lord, 'Whatever your will is, whatever your timing is, I am willing to accept that.' Frankly, there isn't anything I can do, not in my own power. We have to be prepared and realistic about what lies ahead, but we can't dwell on it. Our focus must be on the Lord. No matter how much we love Scott, God loves him more."

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(BP) photo mailed to state Baptist newspapers by the Sunday School Board bureau of Baptist Press.

Family values prayers
when crisis comes home

By Linda Lawson

Baptist Press
2/15/93

TULSA, Okla. (BP)--Elizabeth Carter describes her mother, father, two brothers and herself as a close-knit, loving, "Leave It To Beaver" kind of family.

"My parents care," said the reflective, brunette 17-year-old. "We've always been really close, all of us have, even though we all fight."

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Her younger brother Scott's diagnosis of bone cancer in 1991 and subsequent surgeries and treatment have not altered the love which Mike, Paula, Cason, Scott and Elizabeth Carter have for one another, but it has added stress, making them both more short-tempered and more forgiving.

"At the same time we have gotten shorter triggered, I think we've also gotten thicker skinned," said Mike Carter, a business attorney and active Southern Baptist layman.

During the two years in which 13-year-old Scott has undergone amputation of a portion of his left leg, chemotherapy, recurrence of a tumor in his spine, more surgery and now more treatment, the Carters said they have an overwhelming sense of gratitude for the grace of God and the prayers of Christian friends.

"That's the one message I wish we could get across to people, that their prayers do matter and are appreciated," Mike Carter said.

"The thing I've noticed a lot," added Paula Carter, the blonde mother of three, "is that about the time I have reached my limit, someone shows up or a card comes in the mail with just the right thought. The most important thing is being there to pray for us when we are too exhausted to pray for ourselves."

A core group of friends, many of whom are members with the Carters at First Baptist Church of Broken Arrow, have "supported us since day one -- it's coming by and cleaning the house, taking care of the other kids, running the laundry or flying to Nebraska and being with us through the 21-hour surgery," Paula Carter said.

"The church staff has been very good to gather information and pass it on to the church body," Mike Carter said. "That has been very important."

Within the family, Elizabeth and her 15-year-old brother Cason have been left in Tulsa on several occasions when their parents were in Kansas City, Mo., or Omaha, Neb., with Scott for surgery and treatment.

Paula Carter expressed regret for the separations, especially on special occasions such as an annual school event for Elizabeth. "No one was there to tell her how beautiful she looked or to take pictures. But we've all seen that life isn't fair. There isn't anything in the Bible that says life is fair."

"We were kind of on our own, basically," Cason said. "We didn't have anyone to talk to but each other. It has brought Elizabeth and me closer. We know more about each other now. It made me appreciate the value of parents and a little brother."

"It has made us learn to appreciate people more and take advantage of what we have as a family and to love each other and never go to bed angry," Elizabeth said. Tears welled in her eyes as she added, "It showed me who my friends were. There were so many people we really didn't think cared, who really do."

At the time of Scott's first surgery in June 1991 in Omaha, Mike and Paula Carter decided to leave Elizabeth and Cason in Tulsa, primarily to spare them the long hours in the hospital. They now agree that decision was a mistake.

"We really wanted to go," Cason said. "It was really frustrating knowing he was going through all of this and there was nothing we could do about it."

In September 1992 when Scott underwent a second operation, the whole family accompanied him to the University of Nebraska Medical Center.

"It helped me understand better what the problem was, what he was going through," Elizabeth said. "We were able to ask questions that we had. It made things easier."

While the Carters have been the beneficiaries of Christian ministry, they also have had opportunities to bear witness of their faith. One of their first opportunities came with the young parents of Scott's first hospital roommate, an infant with Downs Syndrome.

"For the longest time we searched for the purpose (of Scott's illness)," Mike Carter said. "We have come to understand that God did not cause this to happen. I think we're experiencing this to help others in similar situations.

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"No matter what we do or what our intentions are, we are always witnessing for the Lord," he said. "You don't always pick and choose the place. Witnessing is not just going door to door on Monday night. Witnessing is living day to day. We affect lives every minute of every day.

"Every crisis in somebody's life is major to them at that point in time," he continued. "To them it's the most important thing, just like this crisis happens to be the most important thing to us at this point in time, and it still is."

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(BP) photo mailed to state Baptist newspapers by the Sunday School Board bureau of Baptist Press.

EDITORS' NOTE: This article is a companion piece to the (BP) story 2-12-93 titled "'Authentic' ministers needed to help bring campus revival.

If you want to reach students,
'Get to know them,' ministers told

Baptist Press
2/15/93

By Chip Alford

GATLINBURG, Tenn. (BP--How can Southern Baptist student ministers reach fraternity and sorority members, commuter students or particular racial and cultural groups on their campuses?

The key is meeting students "where they are," according to seminar leaders at the Conference on Student Evangelism, Feb. 8-11 in Gatlinburg, Tenn.

"We've got to learn to love students for who they are and minister to them in their context," Mark Robinson, director of student ministry at Henderson State University in Arkadelphia, Ark., said in a seminar on reaching commuters with the gospel. "You've also got to be where your market is."

Robinson said one of the biggest misconceptions about commuters is that they go home immediately after class.

"How many students do you know that can get all of their classes one after another? There is always a lag time, and they have to go somewhere," he said, adding likely destinations are the library, student center/cafeteria, gymnasium, bookstore or parking lots.

"You need to spend large blocks of time on your campus to find out the traffic patterns -- where the students hang out and spend their time talking. Then you've got to get out there and get to know them."

Robinson also encouraged student ministers to learn the general profile of the "baby buster" generation. Most students belong to this group of people born between 1965-1983.

Referring to the book, "The Invisible Generation," by research expert/author George Barna, Robinson said "busters" see themselves as hard workers, curious, easy to please, pragmatic and skeptical. Fifty-two percent claim to be religious and 25 percent claim to be born again. They are more oriented toward relationships than financial success and view "baby boomers" (people born between 1946-64) as selfish.

"This is an angry generation," Robinson said. "But if they feel the complete acceptance and love of Christ, it will bring them out of that. If you can provide something of quality as far as relationships go, you've got them."

Robinson discussed several evangelistic strategies for reaching commuters and other students, including the use of contemporary Christian music in presenting the gospel; mass Bible distributions; the formation of campus-wide discussion groups on topics like AIDS, safe sex and the environment; and using quality advertising and communication pieces to promote the Baptist Student Union.

Other ideas on how to attract students to the program included offering aerobic, English as a Second Language and CPR classes, and seminars on how give haircuts or fix a flat.

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Creative ministry also is a key in reaching fraternity and sorority members, known on campuses as Greeks, according to George Loutharback, director of student ministry at Baylor University in Waco, Texas.

When Loutharback came to the campus in 1979, the BSU had no Greeks involved in the organization. "The students in our BSU didn't encourage it and the Greeks viewed the BSU as a competitive organization," he explained. "We had to change that by becoming a complementary group."

The strategy Loutharback used was the creation of a Greek Council for Christ on the Baylor campus. "We met in our BSU building, but there was no attempt to make it a BSU group. We wanted to reach the Greek community for Christ, not just get them involved in BSU."

More than 90 students applied for council membership in the first year, Loutharback said, adding the group was narrowed down to about 30 students who were really serious about living the Christian lifestyle and reaching their fellow club members for Christ.

In its nine-year history, the Greek council has developed or sponsored an all-Greek Bible study, retreats involving members from different clubs, workshops for club chaplains, an "almost midnight snack" for club members on Wednesdays from 11-11:59 p.m. and various other activities.

"Now there's a tremendous infiltration of the Greeks into the BSU" and hundreds have come to Christ, Loutharback said.

Seminars also were offered on reaching Hispanic students and developing sensitivity to other cultures when sharing the gospel.

Abe Jaquez, director of student ministry at Pan American University in Edingburg, Texas, said student ministers ought to be in the business of "bridging the communication gap" among racial and cultural groups on campus.

Those attempting to reach out to different racial and cultural groups need to examine several factors which likely will influence their success, he said, such as:

- Attitude: What prejudices exist in the minister's own life and among students? Are the doors of the BSU really open to all racial and cultural groups?
- Time: Are ministers willing to invest the time to educate themselves about other racial/cultural groups and develop ministries to meet specific needs?
- Motive: Are ministers really interested in the students they are trying to reach, or are they simply attempting to fill a "quota."
- Relationships: Are ministers interested in the students as individuals and in building relationships with them?

The Conference on Student Evangelism was sponsored by the Southern Baptist Sunday School Board's national student ministry and the SBC Home Mission Board.

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