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Broad support expressed
for HMB report on Masons

By Martin King

Baptist Press
3/18/93

ATLANTA (BP)--Masons and anti-Masons have expressed support for a report approved by Home Mission Board directors which concludes many teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine while others are compatible.

The report recommends to the Southern Baptist Convention that "consistent with our denomination's deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in the Masonic Order be a matter of personal conscience."

Passed March 17 with one dissenting vote, the report also exhorts Southern Baptists to "prayerfully and carefully evaluate Freemasonry in light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report as led by the Holy Spirit."

At last year's SBC meeting in Indianapolis, the HMB was directed to bring "a report with recommendation" on Freemasonry to this year's meeting in Houston June 15-17.

Lewis expressed strong support for the report during his address to the board, encouraging directors to support it. Following approval, he said, "I don't think many Baptists believe the denomination ought to dictate to the individual concerning Freemasonry. It's my impression you don't win people to Christ by condemning them."

Board chairman Ron Phillips agreed with Lewis the report should not have a condemning nature. "We didn't want our report to close the door of witness to Freemasons who may not know Jesus Christ."

Phillips, a pastor from Hixson, Tenn., said the report is "fair, balanced and Baptist. It's my prayer that Southern Baptists will pass it overwhelmingly."

That view was shared by a leading critic of Freemasonry, Texas physician James "Larry" Holly. Within minutes of the board's adjournment, Holly released a statement supporting the report's recommendation.

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Holly expressed appreciation to those involved in the recommendation including Lewis, Gary Leazer, former interfaith witness department director, and Bill Gordon, an interfaith witness missionary. All three were criticized by Holly during the process; Leazer and Gordon were involved in an interfaith witness department study of Freemasonry study, which was separate from the HMB-approved report and recommendation.

Holly said his hope is the recommendation "will be overwhelmingly approved" by the SBC and "that Southern Baptists can move on." While Holly's second book has been prepared in anticipation of the SBC convention in Houston, he said he plans to spend no more effort on the matter.

Fred Kleinknecht, head of the Scottish Rite of Freemasonry, Southern Jurisdiction, commended the board for recognizing Masonic membership as a matter of personal conscience.

"While I disagree strongly with several points critical of Freemasonry in the report, I compliment the Home Mission Board for its intent to report evenhandedly on Freemasonry," Kleinknecht said.

Immediately after a motion was made to approve the report, board member Jerry Barlow moved to "call for the question," a parliamentary procedure to stop debate on a motion. Only three members voted to discuss the report prior to the vote.

Barlow, pastor of First Baptist Church in Franklinton, La., said he did not feel it would be beneficial for the board to debate the report because "many hours of deliberation and prayer by people I respect have gone into the document."

He also said he didn't want the board to be divided over the issue and lose sight of the "main focus of the HMB which is winning America for Christ." Members spent more than an hour discussing a draft of the report the evening prior to the board meeting. Most directors expressed support for the document, while several encouraged a stronger recommendation. The administrative committee met following the discussion session and several changes recommended during the session were included in the final document submitted to the board.

The report commends the Masonic Order for "its many charitable ... and benevolent endeavors." The report acknowledges "many outstanding Christians and Southern Baptists now are, and in the past have been, active, loyal Masons."

The report also recognizes "that many tenets and teachings of some Grand Lodges could be considered compatible with, and even supportive of, Christian faith and practice" and quotes eight Masonic works which affirm the Bible and Jesus Christ.

However, according to the report, "not all Grand Lodges affirm Christian doctrine, and many do not declare Jesus as the unique Son of God There is not complete uniformity in tenets or practice among lodges."

About one-third of the report cites instances where Freemasonry is not compatible with Christianity and Southern Baptist doctrine. Illustrations include the use of offensive concepts, titles and terms; use of archaic, offensive rituals and "bloody oaths"; "implications that salvation may be attained by one's good works"; the heresy of universalism; and refusal of most lodges to admit African-Americans.

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David Winfrey and Sarah Zimmerman contributed to this story.

**HMB study examines arguments
of Masonry's critics, defenders** By David Winfrey

**Baptist Press
3/18/93**

ATLANTA (BP)--Although Freemasonry introduces its members to pagan beliefs, insufficient evidence exists to support critics' claims that the organization is satanic or opposes the Christian church, according to a study by the Home Mission Board's interfaith witness department.

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The department, ordered to study Freemasonry by messengers to last year's Southern Baptist Convention, suggests Southern Baptists' Masonic membership "be left with the judgment of the individual."

"There is no agreement among Southern Baptists whether Christians can, or should, be Masons," the study states. "Many fine conservative, Bible-believing, soul-winning men can be found on both sides of the issue."

The lengthy study, which includes topics ranging from Masonic rituals to the history of anti-Masonic movements, is separate from the HMB trustees' seven-page report ratified during their March 17 meeting.

The trustees' report will be presented during the Southern Baptist Convention's annual meeting in Houston, June 15-17.

The interfaith witness department's study will not be presented to convention messengers but is available for \$6 from HMB customer services, 1-800-634-2462.

The interfaith witness study suggests critics mistakenly interpret the personal views of some pagan or anti-Christian Masons as applying to the entire organization.

"It was not found that Freemasonry is anti-Christian or satanic, nor does it oppose the Christian church. While a few Masonic writers glorify non-Christian philosophy and religions, they are clearly a minor voice," the study states. "Every organization, including the Christian church, has some individuals who espouse positions not held by the vast majority of members."

Books by Masonic writers such as Albert Pike and Manley Hall deal with pagan religions, the study states, but critics and supporters disagree over the intended purpose of the books.

Critics claim the books represent accepted Masonic views of anti-Christian doctrine; supporters contend the books simply attempt to explain other religious beliefs.

Christian Masons who take higher degrees in many lodges will be exposed to non-Christian religious beliefs, the study states. Rather than forcing members to accept these religions, Masons claim the exposure simply shows how people have attempted to understand God, according to the study.

"It cannot be denied that some of the religions studied in these degrees are pagan and that their teachings are totally incompatible with Christianity," the study states.

While some Masons may say Freemasonry is their religion, the study drew no conclusion on whether Freemasonry actually is a religion.

"The answer to this question is not black and white as critics would lead us to believe," the study states. "Certainly, some Masons have made Freemasonry their religion. Other Masons are emphatic that Jesus Christ is their only hope for eternal life, that they have trusted him alone for their salvation."

Even if some people regard Freemasonry as their religion, the organization does not promote itself as providing a path to heaven, the study states.

Because Freemasonry contends to take men "from darkness to light," critics have claimed the organization offers its own plan of salvation, the study states. Masons, however, say that light refers to intelligence and truth, not salvation.

"Masons would do well to emphasize that 'Masonic light' does not refer to salvation, but to understanding," the study suggests.

The study suggests Masons stop some practices that are offensive to some Christians, such as calling the lodge buildings "temples," calling executive officers "worshipful master" or requiring oaths that are sworn on Bibles.

The study also found the burial ceremony for the Louisiana Masonic lodge includes references to the Egyptian ceremony of the "Judgement of the Dead" and the Egyptian "Book of the Dead."

"This closing ceremony will continue to be cited by Masonry critics, and rightly so, until it is removed," the report states. "These references are offensive to many Christians and their use is incompatible with the Christian faith."

The study notes conclusions about the lodge are difficult to reach. A poll of lodges asking for authoritative books on Freemasonry found no book was recommended by more than 44 percent of those answering.

About 100,000 books have been written on or about the subject. Some books directly contradict others because individual Masons are free to express the truth about religion or Freemasonry as they believe it to be, the study states.

Some Masons also have given meanings to Masonic symbols that go beyond their stated and original meanings, the study states. This freedom of expression has given critics a wealth of material to support anti-Masonic views, the study states.

"Masons could reduce misunderstanding and criticism if they explained the meaning of the symbols to both members and non-members," the report states. "Better education of Masonic members and the general public is essential."

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**HMB affirms resolution on WMU;
interfaith's Leazer reassigned**

By Martin King

**Baptist Press
3/18/93**

ATLANTA (BP)--Directors of the Home Mission Board dealt with the issue of Freemasonry, addressed concerns regarding Woman's Missionary Union and elected new officers during their March 17 meeting in Atlanta.

HMB President Larry Lewis also announced during the meeting Gary Leazer, director of the board's interfaith witness department, had requested to be relieved of responsibilities as director and transferred to a field position with the department. Lewis reported he has granted the request because Leazer's leadership had been discredited following comments Leazer made in a personal letter regarding a study of Freemasonry conducted by his department.

Leazer's new assignment as field staff will be to lead conferences, teach, research, write and assist in development of materials for the interfaith witness department, said Darrell Robinson, HMB vice president for evangelism and Leazer's immediate supervisor. Tal Davis, an associate director of the department, has been named interim director, Robinson said.

The board received as information the lengthy study of Freemasonry, and approved a report and recommendation on the organization submitted by its administrative committee. Both documents resulted from a motion approved by the 1992 SBC in Indianapolis. Copies of the report and the study may be ordered from HMB Customer Services, 1-800-634-2462. The cost for the study is \$6.

More discussion was generated by a resolution concerning WMU than by the Freemasonry report. The board's administrative committee recommended directors affirm a resolution of concern and commitment passed last month by the SBC Executive Committee. The resolution praised the organization for its vital support of missions but expressed concern over "historically significant" changes adopted by WMU's executive board in January to broaden its work beyond SBC agencies.

Dellanna O'Brien, WMU executive director, addressed board members during a dinner the evening prior to the board meeting. She assured them there would be no erosion of support for the mission boards and WMU would continue to do everything it presently does. "Woman's Missionary Union has recommitted ourselves to missions," she said.

During a question and answer session, HMB directors focused on potential WMU involvement with the Cooperative Baptist Fellowship and production of generic missions education materials. O'Brien emphasized, as she has with other SBC agencies, WMU will not conduct a missions offering for the CBF but it must respond to missions education needs of all Southern Baptist churches.

During the board meeting, June Tate, a member from First Southern Baptist Church in Fountain Valley, Calif., asked her colleagues to trust WMU. She said she has been a "full supporter of Woman's Missionary Union and I urge you to vote down this resolution."

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Walt Carpenter, member of Second Baptist in Houston, said, "WMU took a precipitous action All this resolution is doing is saying, 'We're going to wait and see.'"

The motion passed with seven dissenting votes, all cast by female members of the board.

Directors also elected new officers during the meeting including Brad Allen, chairman, succeeding Ron Phillips of Hixson, Tenn. Allen, pastor of First Baptist Church in Duncan, Okla., has served on the HMB board since 1985 and was vice chairman this past year and chairman of the evangelism committee.

Bob Curtis, pastor of Ballwin Baptist Church in Ballwin, Mo., was elected first vice chairman and Wade Armstrong, a retired West Virginia pastor, will serve as second vice chairman.

The board's secretary for 1993-94 is Linda Principe of Brandenburg, Ky., and Cloma Odom of Warner Robbins, Ga., will serve as assistant secretary.

Lewis presented his annual report to the board of directors during the meeting highlighting areas where the HMB is growing, such as church starts, volunteers and intercessory prayer. However, he expressed concern that baptisms in the SBC were down this past year after four years of increases. He also said he is very concerned that according to one survey foreign and home missions are not among the top priorities of the local church and that this year's cooperative program budget is 1.4 percent less than last year.

"Doors of opportunity for sharing the gospel are open in America and around the world as never before. We must walk through these doors or God will raise up another who will," he declared.

Special tribute was paid to Joshua Grijalva for his 52 years of home missionary service. Grijalva was a mission pastor in Texas in 1941 and served in a number of ministries. He recently announced his retirement as president of the Hispanic Baptist Theological Seminary in San Antonio, Texas.

During the meeting 30 new missions personnel were appointed, 27 chaplains were endorsed and three staff persons were elected. Richie Stanley is the new director of planning and services research for the HMB and Katherine Williams is associate director of editing. Elton Taylor Frost, pastor of Paulding Baptist Church, in Dallas, Ga., was selected as associate director of mass evangelism.

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Sarah Zimmerman contributed to this story.

O'Brien says WMU
still loyal to SBC

By Pat Cole

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LOUISVILLE, Ky. (BP)--The Southern Baptist Woman's Missionary Union's program expansions are a response to changing times not a sign of disloyalty to the denomination, said WMU Executive Director Dellanna O'Brien.

"Through the years we have proved our loyalty and faithfulness" to the Southern Baptist Convention, said O'Brien, who vowed WMU would not back away from supporting traditional Southern Baptist missions endeavors.

However, she said, in order to serve all Southern Baptists, WMU decided in January to provide educational materials for various missions groups supported by Southern Baptist churches. O'Brien spoke in chapel and at a student forum March 16 during global missions week at Southern Baptist Theological Seminary in Louisville, Ky.

"We are recommitting ourselves to missions," O'Brien said. "That's why we're here. We need to broaden our sphere of influence for the cause of Christ around the world."

During the 14-year SBC theological/political controversy, WMU has "tried to stay out of the fray," O'Brien said. Yet the controversy has so changed the SBC that WMU had to alter its programs to be inclusive of all Southern Baptists, she said.

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WMU's decision to serve non-traditional SBC missions efforts prompted the SBC Executive Committee in February to urge WMU to keep its exclusive relationship with the Home and Foreign Mission boards. Several denominational leaders have expressed particular alarm that the WMU's policy would permit it to provide resources for the missions efforts of the Cooperative Baptist Fellowship, a group formed by Southern Baptist moderates opposed to the current conservative SBC leadership.

"We have not received a request (for material) from the Cooperative Baptist Fellowship," O'Brien said, "but we have received a request from a Vietnamese group."

Ethnic churches are among the SBC's fastest-growing churches and are seeking creative ways to do missions, she said, adding that these churches need to learn about missions from their beginnings.

In addition to serving Southern Baptist churches, WMU has made plans to provide missions education resources to evangelical churches of other denominations.

Those in the SBC who oppose this move by WMU are placing on WMU restrictions not required of other SBC entities, said O'Brien, noting that the Sunday School Board has for years sold literature to non-SBC churches.

Most SBC churches will continue to focus solely on traditional SBC mission efforts, O'Brien predicted, noting that WMU magazines, such as Royal Service and Contempo, will be geared exclusively to SBC missions efforts. "We've felt the decisions we made in January have not changed our status as an auxiliary to the Southern Baptist Convention," she said.

As an auxiliary, WMU's governing board is autonomous. Some have suggested WMU should be made an agency of the SBC with a board elected by the convention.

Others have called for the creation of another SBC women's organization.

Whatever the future holds, WMU intends to stay firm in its missions commitment, O'Brien said. "I can't predict what might happen, but we are committed to the missionaries and we'll find a way to support them."

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CLC's Land, others decry
Clinton Vatican appointment

By Tom Strode

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WASHINGTON (BP)--President Bill Clinton's invitation to Boston Mayor Raymond Flynn to be the next ambassador to the Vatican elicited expressions of protest and disappointment from some organizations which had asked the new White House to end diplomatic relations with the civil state which serves as headquarters of the Roman Catholic Church.

"As the first organization which requested the president to sever diplomatic ties with the Vatican and as the denomination with which Bill Clinton's home church is affiliated, we are saddened and chagrined by the president's decision," said Richard Land, executive director of the Southern Baptist Christian Life Commission.

"Such a decision by any president is bad, but coming from a Baptist president it is even worse."

Clinton is a member of a Southern Baptist church in Little Rock, Ark.

Barry Lynn, executive director of Americans United for Separation of Church, said in a written statement his organization was "deeply disappointed" and called the policy an "entanglement between the institutions of church and state."

Both the Christian Life Commission and Americans United wrote Clinton in early December asking him to rescind the policy. The CLC, joined by the National Association of Evangelicals and three denominations, sent a Feb. 15 letter to the president reiterating the request.

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The Baptist Joint Committee on Public Affairs also expressed disagreement with Clinton's decision. The BJC earlier had said it chose to express its concerns "verbally and directly to White House officials," rather than through a joint letter.

"Such an appointment is a clear violation of the principle of church-state separation, a dangerous and divisive precedent of government meddling in church affairs, and the occasion for practical problems for all those engaged in the far-flung missionary venture in developing countries," said BJC Executive Director James Dunn in a written statement.

"These are precisely the words I used to describe President Reagan's decision nearly a decade ago to establish full diplomatic relations between the United States and the Roman Catholic Church. The constitutional principle abandoned then continues to be ignored by Mr. Clinton's decision to maintain diplomatic ties with a church. I am deeply disappointed by this."

The CLC will seek to testify against the appointment before the Senate Foreign Relations Committee, Land said. The BJC will oppose Senate confirmation, Dunn said.

Flynn, who is a pro-life Catholic Democrat, campaigned fervently for Clinton in the election. Flynn told reporters after Mass at his church March 16 he had accepted the president's offer, according to newspaper articles. No confirmation from the White House was available through March 17.

Land was among those who saw the appointment of a pro-life Catholic as a political move.

"Given President Clinton's professed advocacy of church-state separation, this decision only makes sense as a triumph of politics over principle in which the president is seeking to curry favor with Roman Catholics who are justifiably outraged over his pro-abortion policies," Land said.

"As the public policy agency of the Southern Baptist Convention, we will continue to work to be true to our Baptist heritage and forebears who were largely responsible for the First Amendment's guarantee of the separation of the institutions of church and state. That cherished Baptist heritage impels us to continue opposition to diplomatic ties with the Vatican.

"Our position on this matter has nothing whatsoever to do with anti-Catholicism. We agree with the late John F. Kennedy, who stated his opposition to such ties during his 1960 presidential campaign by saying, 'I am flatly opposed to the appointment of a United States ambassador to the Vatican because it will not be of any benefit to either party.' We agree with our first Roman Catholic President."

By appointing its fourth consecutive Catholic to the post, the government may be establishing, in essence, a religious test, AU's Lynn said.

"Article Six of the Constitution forbids any religious test for public office," Lynn said. "It's bad enough that this relationship is being continued; the problem is compounded when administration after administration chooses to select ambassadors from the same faith."

President Ronald Reagan appointed the first ambassador to the Vatican in 1984. The policy was continued by President George Bush.

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House subcommittee approves
RFRA; file may move quickly

By Tom Strode

Baptist Press
3/18/93

WASHINGTON (BP)--The Religious Freedom Restoration Act took a smooth first step March 17 toward what increasingly looks like quick passage.

A House of Representatives subcommittee approved the religious liberty bill by voice vote, sending it on to the full House Judiciary Committee, where reportedly it may be acted on in less than a week.

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"If RFRA cruises through Congress on a fast track as expected, it may arrive on the president's desk by April 13, 1993, which is Thomas Jefferson's 250th birthday," said Michael Whitehead, the Southern Baptist Christian Life Commission's general counsel. "Restoring America's strongest legal protection to religious liberty would be a fitting birthday present to the president who wished to be remembered for his advocacy of religious freedom."

President Bill Clinton has endorsed the legislation.

The bill numbers for RFRA this session are H.R. 1308 and S. 578.

Unlike last year's vote in the Civil and Constitutional Rights Subcommittee, there were no amendments attempted this time. Last year, the subcommittee approved RFRA in a 5-3 vote along party lines, with the Democratic members in support of the bill. Rep. Henry Hyde, R.-Ill., who offered six amendments last year, refrained this time.

In the wake of the United States Catholic Conference's recent endorsement, it appears Hyde and other pro-lifers who were concerned about the abortion implications of RFRA have dropped their opposition. It may be difficult to find anyone who will oppose the legislation now, one congressional staffer said.

RFRA was introduced first in 1990 in response to the Supreme Court's Employment Division v. Smith opinion the same year. In its decision, the court ruled government no longer has to show it has a "compelling interest" before restricting the free exercise of religion.

The Catholic Conference previously had opposed RFRA unless it included an amendment specifying abortion rights would not be expanded and one clarifying appropriate church-state relationships, such as tax exemptions, would not be hindered. In the wake of last summer's Planned Parenthood v. Casey opinion reaffirming a constitutional right to abortion, the USCC found new language in a draft committee report satisfied its concerns abortion rights not be expanded. New language in the bill also satisfied the conference's church-state questions.

The Christian Life Commission endorsed the bill in August 1991 after studying RFRA's potential for enabling women to claim a religious right to abortion. The CLC and other pro-life groups supporting RFRA say it will not result in a new right to abortion and they will fight any claims abortion is a religious exercise.

The Baptist Joint Committee on Public Affairs is among the nearly 60-member coalition supporting RFRA. Among other organizations in the diverse coalition are Concerned Women for America, American Civil Liberties Union, National Association of Evangelicals, People for the American Way and Traditional Values Coalition.

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Texas board asks regents to consider
Baptist objections to Baylor nudes By Ken Camp

Baptist Press
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DALLAS (BP)--The Baptist General Convention of Texas executive board overwhelmingly approved a motion at its March 16 meeting in Dallas urging Baylor University Regents to consider the convictions of Texas Baptists regarding the use of nude models in a Baylor art class.

The motion noted Texas Baptist objections to the decision of a Baylor Regents committee last Nov. 6 approving an advanced figure drawing class using nude female models and male models wearing only athletic supporters.

Approval of classes is a committee decision that does not require approval of the full board of regents. However, when they meet on March 19, the Baylor Regents will discuss the committee's decision approving the nude figure drawing class for next fall.

Milton Cunningham, denominational liaison for Baylor University, assured the BGCT executive board the regents would give the concerns of Texas Baptists foremost consideration.

In a voice vote with only two apparent negative responses, the 193-member Texas Baptist executive board approved the motion concerning nude models at Baylor introduced by BO Baker, pastor emeritus of Plymouth Park Baptist Church in Irving.

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While acknowledging the authority of the Baylor Regents to determine university policies, the motion emphasized the expressed desire of Baylor officials to remain close to Texas Baptists. It also noted that "numerous Texas Baptist churches, associations and individuals have expressed deep concern" about the use of nude models in a Baylor art class.

"The executive board of the BGCT respectfully and prayerfully urges the Baylor University Regents, in their decision about the class, to consider these widespread expressions of concern by Texas Baptists, and that they continue to carefully consider the views and convictions of Texas Baptists in future decisions for the university," the motion stated.

Furthermore, the motion urged regents to "continue to affirm the expressed intent of Baylor University to be a major university distinctively Christian and unapologetically Baptist."

Levi Price, pastor of First Baptist Church in El Paso, Texas, and chairman of the BGCT executive board, said he and other Texas Baptist leaders had received "literally hundreds" of phone calls and letters concerning the issue of nude models in the Baylor art class. To prevent the issue from dominating the entire board meeting, Price called for dealing with the matter at the beginning and asked Baker to begin the discussion.

Baker said he was "stunned, shocked and angry" when he first heard a radio news report concerning the Baylor art class, and the widespread jokes about "Baylor bares" that followed only added to his concern.

Saying he had no desire to "address the right and wrong of serious art," Baker instead focused on the embarrassment the Baylor action caused many Texas Baptists. The regent committee decision was "unnecessary" and "untimely" in light of the difficult times the university and Texas Baptists have gone through in recent years, he said.

In 1990, Baylor's governing board acted without BGCT notification and in violation of the convention's constitution, revising the university's charter to limit control by the state convention.

"We are trying to come out of a period of problems. We need a Baptist bonding badly, and this hurts in that area," Baker said.

In spite of strong feelings, Baker said any request by the BGCT executive board to the Baylor regents regarding the art class "needs to be said softly."

Gene Allen, an executive board member from Wortham, said he had come to the meeting with a "stronger motion," but he recognized the wisdom in Baker's approach.

Allen said he would "wait and see what Baylor does," keeping alive the possibility of additional board action if the university did not reverse its course on the nude figure drawing class.

Baylor's Cunningham told the board that Baylor's leadership did not want to do anything that would disrupt the fellowship of Texas Baptists.

He noted that on the day before the executive board meeting, Reynolds told a pastors' conference that he considered it "a sign of strong leadership" to be able to reverse course when doing so would be in the best interests of an institution and its constituency.

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Southeastern trustees
elect 8 to faculty

By Norman Miller

Baptist Press
3/18/93

WAKE FOREST, N.C. (BP)--Southeastern Baptist Theological Seminary trustees elected eight professors and adopted a \$6 million budget during their March 15-16 meeting on the Wake Forest, N.C., campus.

Trustees also addressed a motion on retirement benefits from last year's SBC in Indianapolis and changed tuition rates.

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"Southeastern turned a corner in an inspiring and historic meeting," said trustee chairman Ned Mathews, pastor of Parkwood Baptist Church in Gastonia, N.C.

Of the newly elected faculty members, Mathews said, "Not only is Southeastern blessed, but the entire Southern Baptist Convention is blessed to have men of this caliber teaching our denomination's young people. These are godly men."

For more than an hour trustees met in an open and informal question-and-answer session, where each candidate voluntarily submitted to questions ranging from home life to theology. Trustees went into executive session to further meet with the candidates and, without the candidates present, to discuss their salaries.

Patterson said the closed-door session "was a happy time as each man shared his testimony, revealing his convictions and commitments." The trustee instruction committee fielded questions about the background and qualifications of each man, "but none of these were in any sense confrontational," Patterson said. Each candidate then was elected individually.

"After we were elected, the trustees stood all eight of us in a circle, then they encircled us, laying hands on our shoulders and praying for us," said Keith Eitel, who elected as professor of missions. Eitel came to Southeastern last fall under Patterson's appointment. "It was one of the most moving experiences of my life."

Also joining the Southeastern faculty are Daniel L. Akin, assistant professor of theology; Paul B. Carlisle Jr., assistant professor of pastoral care and counseling; Gerald P. Cowen, professor of pastoral leadership and church ministries; Gary A. Galeotti, professor of Old Testament; David E. Lanier, associate professor of New Testament; Kurt A. Richardson, assistant professor of Christian theology; and R. Philip Roberts, professor of church growth and evangelism. All but Richardson and Roberts had taught at Criswell College in Dallas where Patterson was president until his election at Southeastern.

"Dr. Patterson sure knows how to pick 'em," said Richardson, "and I have deep respect and admiration for my new colleagues." Former Southeastern President Randall Lolley appointed Richardson to the faculty in 1987 but had not been formally elected to the faculty by trustees. Referring to his election to the faculty, Richardson said, "God's call brought me here and will sustain and keep me here."

Lanier said, "I am humbled and gratified the Lord has brought this faculty together. We will stand for truth and teach Southeastern students to declare the whole counsel of God without alloy."

Responding to a motion concerning severance benefits, which was referred to all SBC institutions at last year's Southern Baptist Convention in Indianapolis, Southeastern's trustees adopted a severance package policy which says in part: "Under normal conditions, the financial settlement may approximate the value of earned sabbatical eligibility, not to exceed a maximum of one year."

Trustees approved a change in student fee structure, departing from the flat fee of \$500 per semester to \$50 per hour tuition. Registrar Sheldon Alexander said students now enroll in an average of 12 hours per semester. Under the new policy, effective Aug. 1, students enrolling for 12 hours will pay \$100 more per semester.

Russ Bush, dean of the faculty, described the tuition change as "perfectly fair to all students" because the cost of a degree is the same for all, regardless of how long it takes. He said the change would bring relief to the working student who enrolls for less than 10 hours. Paul Fletcher, vice president for business affairs, said the increase bears similarity to Southwestern Baptist Theological Seminary's recent increase to \$80 per hour and, for Southeastern, could represent increased revenues of up to \$200,000.

Ken Cavey, student and treasurer of Southeastern's student council, said, "This action shows how much our churches and pastors need to support the Cooperative Program. There's only so much money the SBC can divide between the seminaries." Cavey also is pastor of Enon Baptist Church in Oxford, N.C.

During his report to trustees, Patterson said faculty salaries are "a matter of great concern to me." Citing a study of comparative salaries among 208 member schools of the Association of Theological Schools, Patterson said Southeastern's professors are paid 20 percent less than the average. "If we are going to hire top-flight academicians, we need to relieve this situation soon," Patterson said.

In other actions, trustees voted to name a room in Southeastern's library the "H. Eugene McLeod Special Collections Room." Used for a growing collection of rare books, the room is designated in honor of McLeod, now retired after 25 years of service as Southeastern's librarian.

Trustees also doubled the retirement benefits of the seminary's second president, Olin T. Binkley, who served from 1963-74. Binkley and wife, Pauline, reside in a Wake Forest nursing home and have encountered extraordinary medical bills during the last year. Fletcher said the increase would only partially pay the Binkley's expenses.

Patterson deferred to his wife, Dorothy, during part of his presidential report, and she requested that the board form a committee to oversee maintenance and improvements of the seminary president's home. Dubbed "Magnolia Hill" by Mrs. Patterson, the home is used to "offer warm and constant hospitality," she said, "with both doors open and the coffee pot brewing for anyone who cares to drop by."

Trustees responded to Mrs. Patterson's request by authorizing Mathews to appoint a committee of two trustees and two seminary staff members.

Since August 1992, more than 1,400 people have visited Magnolia Hill for various functions, including more than 500 guests who visited the home during Wake Forest's Historic Homes Tour.

Trustees William Delahoyde of Raleigh, N.C., and Jerry Holcomb of Virginia Beach, Va., rotated off the board, having fulfilled their terms. Each was recognized by Patterson and given a ram's horn, the Old Testament shophar, during a chapel service. In a letter written to Patterson, trustee James Herron of Greenville, S.C., resigned after seven years' service, citing scheduling conflicts between trustee meetings and his employment with the Greenville Baptist Association.

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