

Spreading Some Sunshine

Stephanie Bowsman

Montreat-Anderson College has many outreach ministries to meet the needs of the community. One such ministry is at Dogwood Manor. Every Saturday afternoon from 1:00 to 2:00 a group of about six girls go to visit and share the message and love of Jesus Christ with these hungry people. They are hungry for love and compassion. The Dogwood Manor Ministry provides for this need and fills the lives of the occupants with the special joy of Jesus Christ.

At Dogwood Manor, these volunteers hold a vespers-type service where they sing hymns, have prayer with the people, and provide a short devotional. Most of the work is one on one where they really get to know and appreciate each person there.

Some of these people aren't very old; as they are sent to Dogwood Manor by the state because of certain mental problems. They can't take care of themselves and are placed in this home.

Kaye Wilks is the head of this ministry. She got started last year while taking a recreational program under Mark Robinson. She was assigned to do an internship with older people.

She and her roommate Camilla Sile, went to Dogwood Manor for this internship. They became interested in forming a group to go every week. Kaye and Camilla asked to join the SCA and have visits to Dogwood



Manor become part of the M-AC ministries. This was approved and ever since then Kaye has been the leading force in this ministry. She firmly believes that "everyone who goes, comes back really blessed."

The opportunity to serve these people in the community gives the members of the Dogwood Manor ministry a special feeling of accomplishment and success in leading others to Christ and helping them in their walk with Him.

If you are interested in joining this ministry your participation would be greatly appreciated. Especially you guys! As of yet, there are no guys participating in this ministry and the men at the Manor are in need of your support and ministry. There are fifty or more people at Dogwood Manor and only six volunteers. Remember that the harvest is plentiful but the workers are few. Join this group one Saturday afternoon and see what you can do to help brighten someone's day.

Small Groups: A Time for Sharing and Caring

Elaine Weidman

This year M-AC has ten small groups, under the coordination of senior Pam Taylor. Small group leaders for this semester are: Doug and Janet Belden, Walt and Amy Terlitsky, Deana Henderson and Judy Brown, Lori Reel and Davina Calloway, Jim Pritchard and Jim Jones, Todd Cost and Chris Broadrick, Valerie Morgan, Priscilla Maxwell, Greg Crouch, and Lisa Sciarrino.

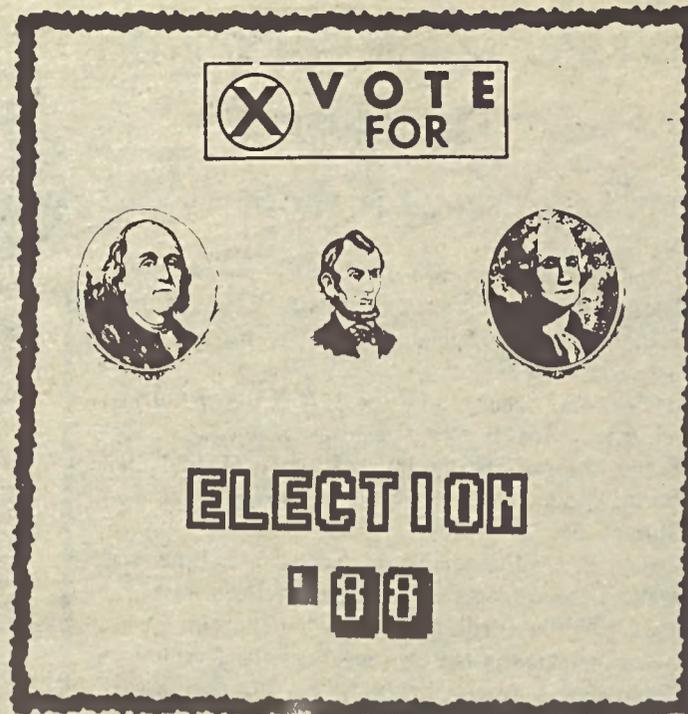
Each small group meet for one hour every week. These groups are a good opportunity for interaction with fellow students which the one might not come in contact with otherwise. In addition, this time provides one with a chance to share general concerns about his or her daily walk with the Lord. The group also offers support and encouragement to its individual members.

Some of the activities of a small group include topical Bible studies, studies of specific books of the Bible, a sharing time, or singing. Other more leisurely activities may involve such things as going bowling, or eating out.

As for the small group leaders, they meet bi-weekly for a time of sharing and to find out how each small group is doing. They are also presently doing a study on The Pursuit of Holiness.

Originally, each group contained about ten students; unfortunately, only half have remained committed. However quantity in a small group is not stressed - it would lose its whole function if it were. The groups as a whole are serving their purpose. The leaders are dedicated and committed and encourage their members to be likewise.

Any student who is interested in joining a small group for the rest of the semester or school year, may contact Pam Taylor or any small group leader. It is not too late to become part of one of these groups. All that is asked of the individual is that he or she be committed to the group for that one hour per week.



Robertson Attack Provokes Constitutional Questions

John West Jr.

Recently there's been somewhat of an uproar about the presidential candidacy of the Rev. Pat Robertson. Now I'll admit that I am not particularly enthused about Robertson's potential candidacy. I'm personally uncomfortable with some of his religious beliefs; and I don't think he would make a particularly outstanding President.

Nonetheless, I'm perturbed at much of the anti-Robertson fulminations.

Rather than attack Robertson because of his political views, his opponents have largely tried to attack him on constitutional grounds. They decry the very involvement of Rev. Robertson in the political sphere as an affront to the American Constitution and its guarantee of a separation between church and state.

They claim that Robertson's devout insistence on the efficacy of prayer and the wisdom of the Bible somehow disqualify him from running for public office.

It is an interesting issue, to say the least--especially so when one tries to discover what section of the Constitution the Robertson candidacy actually affronts.

First, one might think that his candidacy undermines the establishment of religion clause in the First Amendment. After all, a minister running for public office--doesn't that intermingle church and state? But the involvement of ministers in public affairs is hardly anything new. At the time of the Revolution, a key member of the Continental Congress, John Witherspoon, was a minister. At the Constitutional convention, meanwhile, two delegates were ministers and three others were active lay leaders in their churches. It's hard to believe, then, that the Constitution's framers thought that ministers should be prevented from running for public office.

It's even harder to believe this when one looks at the rest of the Constitution. To be specific, one should examine Article 6, Section 3: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

This clause was intended explicitly to prevent the exclusion of people from politics because of their religious beliefs. Said a political leader (and minister) in Massachusetts: "Far from limiting my charity and confidence to men of my own denomination and religion, I suppose, and I believe, sir, that there are worthy characters [who may serve in public office] among men of every denomination . . ." A delegate to the Constitutional ratification convention in Massachusetts

seconded the thought: "Nothing is more evident, both in reason and the Holy Scriptures, than that religion is ever a matter between God and individuals; and, therefore, no man or men can impose any religious test without invading the essential prerogatives of our Lord Jesus Christ."

Applying this to Rev. Robertson, one must conclude that it is Constitutionally irrelevant what his religious beliefs are. His religious views about healing, prayer, and salvation may or may not be different than those of most other Americans. It simply doesn't matter. True, voters may choose to reject or support Robertson on the basis of his religious beliefs. But for political groups to invoke the Constitution in support of or opposition to Robertson's candidacy is specious.

Or almost so. Even admitting what I have just said, some may still wonder about the Constitutional implications of Robertson's candidacy. They may say that while his religion per se may not be an issue, his attempt to invoke God in the public arena certainly is. His appeals to the Supreme being represent a betrayal of our secular political tradition and an attack against the secular government provided by the Constitution.

There might be some merit to this view. Examining Robertson's rhetoric, some of his statements sound more appropriate for a church pulpit than a political podium. Take the following comment, for instance:

"We have grown in numbers, wealth and power, as no other nation has ever grown. But we have forgotten God . . . We have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us! It behooves us then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

Critics will no doubt charge that one who makes such a statement is not fit to rule a secular state such as ours.

Perhaps. There's a slight problem, however. The quote I gave really wasn't from Rev. Robertson.

It was written by President Abraham Lincoln in 1863. No doubt he wasn't fit to rule a secular state either.