

## Baptists' disaster relief takes predicted quake seriously

by Lawanda Smith, Staff Writer

Kentucky Baptist disaster relief volunteers assume that an earthquake will strike western Kentucky.

It may not be in December, Kentucky Baptist Convention Brotherhood Director Robert Y. Simpkins admitted, but a quake will shake the New Madrid fault some day.

In the wake of climatologist Iben Browning's forecasted Dec. 2 or 3 temblor, Kentucky Baptist volunteers are taking no chances. The group is coordinating efforts with other relief organizations, said Simpkins, who also is president of Kentucky Volunteer Organizations Active in Disaster.

In addition to regular monthly meetings, VOAD conducted a mock earthquake relief effort in mid-October in Frankfort. That drill was added preparation, Simpkins said, because a quake of 8.5 on the Richter scale would be catastrophic.

"As bad as it was, Hurricane Hugo wasn't catastrophic," Simpkins explained. "This time we would have to coordinate efforts in the entire western part of the state. If Kentucky Dam broke, Paducah would be virtually washed away."

A 1985 Federal Emergency Management Agency study listed death probabilities for six major cities along the fault line for quakes measuring 7.6 and 8.6. The toll could stand as high as 3,786 for Memphis, Tenn. Paducah, which would sustain the

most damage in Kentucky, could lose more than 200 people. Louisville would sustain moderate damage.

During the mock drill, requests came from all over the state, Simpkins said. Sixteen hundred deaths were reported in western Kentucky alone.

Volunteers are prepared for widespread devastation resulting from flooding and road damage, Simpkins said.

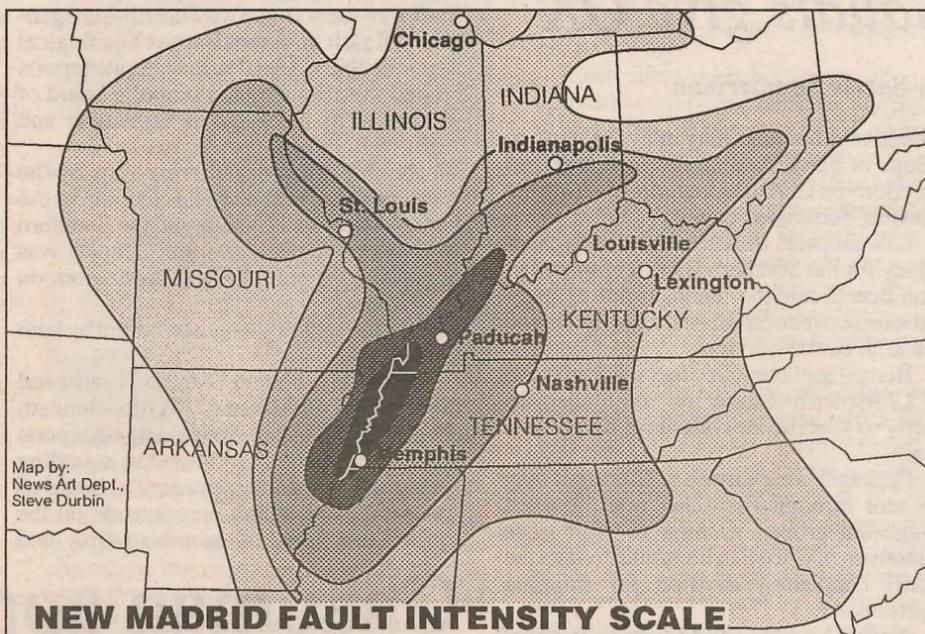
"Our unit in Henderson would probably be isolated, as well as units in Barbourville and Louisville," he predicted.

Much of the relief efforts would be done by satellite operations, Simpkins explained. Bowling Green has been established as a staging area. Volunteers are counting on the National Guard to transport supplies by helicopter. The unit in Henderson is located away from other structures to minimize damage, he added.

Kentucky Baptist volunteers are the major feeding operation working with the Red Cross. Already, between 15,000 and 18,000 meals are stored in the Louisville warehouse. Normally, only 5,000 meals are on hand. About 4,000 care kits for basic health needs also have been prepared.

"Everybody is on stand-by for Dec. 3," Simpkins said, but added: "If that date comes and an earthquake has not, people may not be as prepared for the inevitable. Kentucky Baptists could respond to the worst."

See related story, page 9.



### NEW MADRID FAULT INTENSITY SCALE

BASED UPON A 7.6 RICHTER MAGNITUDE EARTHQUAKE

	<b>DISASTROUS</b>	Ground cracks; buildings destroyed; railway lines bend; landslides
	<b>RUINOUS</b>	Houses collapse where ground begins to crack; pipes break
	<b>DESTRUCTIVE</b>	Masonry cracks; chimneys fall; some buildings damaged
	<b>VERY STRONG</b>	General alarm; walls crack; plaster falls
	<b>STRONG</b>	Trees sway; suspended objects swing; loose objects overturn

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## Kentucky voters exempt church property from tax rolls

by Marv Knox, Editor

Kentucky church property will not be taxed, thanks to the outcome of last week's vote on an amendment to the state constitution.

More than 70 percent of Kentuckians who went to the polls voted for Amendment 4. It provides a tax exemption "for the real property owned and operated by, and personal property, both tangible and intangible, owned by institutions of religion."

Until now, Kentucky tax codes allowed taxation on all church real estate holdings in excess of one-half acre in cities and two acres in open country.

Government observers had predicted the long-ignored laws would be enforced and churches would start getting tax bills around the first of next year.

But Amendment 4's passage will keep tax collectors from church doors.

"Members of Kentucky churches will be grateful for a long time to come," said George Ramey, chair of the Kentucky Baptist Public Affairs Committee.

"Without the amendment, we would have ended up in litigation for many years," predicted Ramey, vice president for business affairs at Cumberland College in Williamsburg.

The amendment passed by a much larger margin than supporters anticipated, he said.

Katherine Kinnamon, a staff member of the Kentucky Council of Churches and co-chair of an interdenominational task force that promoted the amendment, agreed. "We also were surprised with the voter turnout," she said. "It was 10 to 15 percent higher

than our polls indicated."

Amendment 4 won so overwhelmingly because it touched on a nerve felt by church-going Kentuckians, Kinnamon added: "We were able to organize around an issue that was very important to us—how we do church in this state."

"We worked in ways that respected our various politics. I never talked to anyone who does snake charming, but everyone else—Baptists, Catholics, all kinds of Protestants, Jews, Pentecostals—rallied around the church."

Church leaders paved the way for Amendment 4, Kinnamon said: "We owe a great deal of thanks to the pastors, on whom the burden of this effort fell. After the mailings went out, they were responsible for spreading the message, registering voters

and getting people out to vote."

William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention, credited Greg Hancock, director of the KBC communications division, for rallying Baptist forces.

"Those who are pleased that the amendment passed owe a debt of gratitude to Greg Hancock for the excellent work he has done in sharing information," Marshall said. "He has done yeoman's service in making the information available across the state."

"Obviously, we didn't tell anybody how to vote. But in our heart of hearts, we're glad we don't have to deal with taxation of things like the Baptist Building, colleges and parsonages," said Hancock, who noted he was "speaking from my personal perspective."

## Cooperative Program grows; still below budget

Kentucky Baptists contributed almost \$1.6 million to their unified budget last month.

The Cooperative Program received \$1,582,035 in October, the second month of the Kentucky Baptist Convention's 1990-91 fiscal year.

That amount was up \$375,778 over receipts for October 1989, for a gain of 31.2 percent.

October receipts pushed the Cooperative Program's year-to-date total to \$2,566,696 at the end of two months. That is an increase of \$171,546, or 7.2 percent, over the first two months of the 1989-90 fiscal year. The current inflation rate is about 6.2 percent, according to the U.S. Bureau of Labor Statistics.

Despite a strong October, the Cooperative Program in Kentucky remains \$415,714—or 13.9 percent—below budget.

The KBC's 1990-91 Cooperative Program goal is \$17,894,462. Receipts must average \$1,532,777 for the balance of the fiscal year if Kentucky Baptists are to reach that goal.

Cooperative Program funds begin as contributions from individual Baptists to their churches. The churches pass a portion of their receipts to the KBC. The KBC keeps 61.25 percent of undesignated receipts and passes 38.75 percent on to Southern Baptist Convention causes.

"October receipts of Cooperative Program giving from the churches are encouraging and helpful," said William W. Marshall, the KBC's executive secretary-treasurer.

"This is the best start we've had in four years," added Barry Allen, director of the KBC business division. However, he noted, two months of a fiscal year are not sufficient to indicate a trend for the year.

Messengers to the KBC annual meeting in Paducah this week are to consider a 1991-92 Kentucky Cooperative Program operating budget total of \$17,894,462, the same as the current goal, if that figure meets with KBC executive board approval.

It also is to include a \$1.3 million challenge goal.



Kentucky Gifts\*  
September 1990—October 1990

	Month	YTD 2 mon.
Oct. 90	1,582,035	2,566,696
Oct. 89	1,206,257	2,395,150
\$ Change	375,778	171,546
% Change	31.2%	7.2%
Budget	1,491,205	2,982,410
\$(under)/over	90,830	(415,714)
%(under)/over	6.1%	-13.9%

\* To be counted in this convention year, CP funds must be received in the Kentucky Baptist Accounting Services Office no later than Sept. 4 and postmarked Aug. 31 or earlier.

Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

November 13, 1990

Are you moving?  
Please give us three weeks' advance notice. Clip this portion with your old address label, supply new address above, and send to Western Recorder, Box 43969, Louisville, KY 40253.

## Troops can get Christian books; Saudis give OK

by Sarah Zimmerman

Christian literature may now be sent to troops in Saudi Arabia, despite earlier restrictions on Christian material entering the Muslim-dominated country.

Lew Burnett, director of military chaplaincy for the Southern Baptist Home Mission Board, said the change is due to negotiations between Saudi Arabia officials and the U.S. Postal Service.

Burnett said one Bible and small amounts of Christian literature may be mailed directly to specific individuals in Saudi Arabia.

Packages weighing up to 70 pounds may be sent through first-class mail. Burnett suggested groups wanting to send large quantities of Christian literature contact the HMB chaplaincy division for shipping instructions.

Army, Air Force and Marine personnel on ground units may be addressed at Operation Desert Shield, APO New York 09848-0006. Navy and Marine personnel on ships can be addressed at Operation Desert Shield, FPO New York 09866-0006.

Addresses of specific units are: 11th Air Defense Artillery Brigade, APO New York 09656; 24th Mechanized Infantry Division, APO New York 09315; 197th Infantry Brigade, APO New York 09315; 82nd Airborne Division, APO New York 09656; Third Armored Cavalry Regiment, APO New York 09209; and 101st Airborne Division, APO New York 09309. (BP)

## Accreditation agencies to visit SBTS

by David R. Wilkinson

Staff members from two accrediting agencies will visit Southern Baptist Theological Seminary Nov. 18-19 to investigate reports related to actions by the school's board of trustees at its meetings in September and April.

The information-gathering visit by the Association of Theological Schools in the United States and Canada and the Southern Association of Colleges and Schools was requested by the ATS Commission on Accrediting.

Southern Seminary is accredited by both bodies.

According to a letter sent to Provost and then Acting President G. Willis Bennett, ATS staff was asked "to investigate reports which have come to its attention regarding recent actions of the (seminary's) board of trustees ... and which may intrude on the proper functions of administration and

faculty."

ATS staff was asked to submit a report on its findings to the commission at its January 1991 meeting.

The letter was sent to Bennett in the absence of President Roy L. Honeycutt, who has since returned to office following recuperation from heart bypass surgery in July.

Honeycutt acknowledged that ATS and SACS representatives plan to confer with him, Bennett, faculty representatives and two trustees. He said he preferred not to comment about specific concerns or possible outcomes of the visit, noting "such speculation would be inappropriate."

According to ATS documents, a decision by the Commission on Accrediting to visit a member school for purposes of "information" is "based on information which may lead the commission to conclude that re-evaluation is advisable; or any indication that the quality of a school's

programs may have been adversely affected."

The visit to the Louisville campus comes in the wake of a controversial trustee decision in September to add the 1987 Southern Baptist Peace Committee report as a guideline for hiring, promoting and granting tenure to faculty.

The seminary's faculty Nov. 1 unanimously adopted a statement urging trustees to rescind their action and requesting an opportunity to discuss their concerns with a representative group from the 63-member board.

The faculty response claimed the trustee decision creates "significant problems" in the faculty's relationship with the board, "misuses" the Peace Committee report and "introduces ambiguity and confusion" into the seminary's instructional process.

Earlier, national officers of the seminary's alumni association also urged trustees to rescind their action.

## Chapman appoints awakening task force

by Mark Wingfield

The Wednesday evening session of the 1991 Southern Baptist Convention will be devoted to a call to prayer for spiritual awakening, SBC President Morris Chapman said.

Chapman, pastor of First Baptist Church of Wichita Falls, Texas, has appointed a 10-member task force to plan the event. The task force is to be led by Jim Henry, pastor of First Baptist Church of Orlando, Fla.

The meeting is scheduled for June 4-6 in Atlanta. Most of the Wednesday evening

time slot would have been used by the Home Mission Board for its annual report. However, HMB President Larry Lewis agreed to give up his agency's one-hour program. The HMB will have a 10-minute report during another session, Chapman said. The Foreign Mission Board will give its customary hour-long report.

"Prior to my election, I felt a strong impression from God that if I were elected president, God wanted me to call Southern Baptists to pray for genuine, heaven-sent revival," Chapman said. "I believe Amer-

ica is in trouble. ... We are living in a generation that has many answers to a multitude of complex problems and yet the ultimate and only true answer is Jesus Christ."

Chapman said he believes revival could begin with Southern Baptists in their largest corporate meeting and move into communities across America. "If God will do a special work in the lives of those who attend Wednesday night of the Southern Baptist Convention, then there's the potential for an immediate impact in our churches all across the country." (BP)

## Retirement funds secure, Annuity Board trustees claim

by Thomas E. Miller Jr.

Trustees of the Southern Baptist Annuity Board unanimously adopted a statement designed to distance the board from the politics of the Southern Baptist Convention.

In their fall meeting in Dallas, they heard reports and adopted the 1991 budget.

An "open letter" on the position of the annuity board relative to the denominational problems said:

"In light of the controversy in the Southern Baptist Convention, we want to be sure that all we serve understand our mission and the spirit in which it is being undertaken. We also wish to reassure any who might be concerned about the status of the board and the security of their funds.

"The staff and trustees of the Annuity Board remain united in our task of serving the best interests of all who participate in our programs. A spirit of cooperation and dedication characterizes our work.

"The board has adopted sound investment policies and retains the services of more than two dozen of America's most outstanding outside investment managers. Retirement contributions are credited to members' individual accounts in compliance with Internal Revenue Code Section 403(b). Plan members receive regular reports of the performance of the plan funds they have selected."

Board President Paul W. Powell told trustees the transition of the board's medical, life and disability plans from Aetna to Prudential went smoothly.

Although the Church Comprehensive Medical Plan continued to suffer a claims/premium imbalance for the first nine months, plan design changes were made that reduced the potential rate increase Jan. 1, 1991, he said.

Insurance services division Director John L. Dudley told trustees the church medical plan lost \$2.1 million in the third quarter, bringing the shortfall to \$5.3 million for the first nine months. The group plan had a premium shortfall of \$2.9 million.

Rate notices were sent to all church plan participants in October and almost 88 percent will have increases of 10 percent or less on Jan. 1, he said. Thirteen percent will have no increase in rates Jan. 1, although all participants will see an increase in their deductible, from \$200 to \$500.

Treasurer Harold D. Richardson reported that earnings declined from \$100 million in the second quarter to \$20.3 million in the third, calling the record a reflection of "the negative outlook the financial markets have toward the economy in general."

"The encouraging part of the performance of the Annuity Board funds is found in a comparison with the markets in general," Richardson added.

The investment division reported the board's Variable Fund, comprised mostly of common stocks, outperformed its index, the Standard and Poor's 500. The variable fund was down 9.05 percent on the year while the Standard and Poor's list showed a drop of 11.08 percent.

The board's Fixed Fund continued to credit 8.9 percent annualized earnings, while the Balanced Fund was down 4.39 percent year-to-date. The Short Term Fund earned 5.6 percent in the first nine months. The Balanced Fund is comprised of 55 percent common stocks and 45 percent bonds, both of which suffered broad losses when Iraq invaded Kuwait and the United States appeared headed for economic recession.

Assets grew \$132 million in the 12 months preceding Sept. 30, and contributions from members continued to increase, Richardson said. The \$133.4 million added in the first nine months exceeded the record for the same period in 1989 by \$7.1 million.

John D. Bloskas, director of endowment, reported "one of our best quarters," with cash and deferred gifts totaling \$502,989. He also noted that the third quarter marked the first three-month period in which the board distributed more than \$100,000 in its Adopt-an-Annuity program.

The board's 1991 operating budget was approved at \$22,667,026 for its retirement operations and \$5,667,026 for its insurance operations.

## Porter demoted for statements made at SBC

Lee Porter has been demoted from his post at the Southern Baptist Convention's Sunday School Board because of comments he made during the SBC annual meeting this summer in New Orleans.

Porter also is being pressured to quit his job as SBC registration secretary, a post he has held since 1977, according to sources close to the Nashville-based board.

Porter, 61, has been removed from his position as an editor of adult Sunday school lesson materials and assigned a non-editorial position, projects consultant in the Sunday school youth-adult department. The action was taken "as a result of remarks made during the Southern Baptist Convention meeting in New Orleans," according to a Sunday School Board news story.

The story cited a conference Porter held with students from Southern Baptist Theological Seminary in Louisville June 13.

"During the ... dialogue session, held in the messenger registration area of the Louisiana Superdome, Porter made critical interpretations and personal comments on a wide range of issues in the 12-year SBC controversy," the story said.

Porter was reassigned because he "violated the established parameters of the Baptist Sunday School Board for acceptable employee conduct. His use of inflammatory language has impacted his performance as an employee and the board's relationship with the Southern Baptist constituency," the story reported. If Porter resigns as registration secretary, the SBC Executive Committee may appoint an interim replacement when it meets in February.

As registration secretary, Porter has been responsible for registering all credentialed messengers to the annual meeting and for overseeing the collection and tabulation of

votes. He was re-elected last summer, despite a challenge from Bob Mowrey, a Nashville pastor.

Gary Cook, the board's vice president for church programs and services, told the Tennessee Baptist and Reflector the matter had been discussed with Porter and that Porter's role as an SBC officer "created the problem in the situation."

Board trustee Larry Holly of Beaumont, Texas, said he thinks Porter's statements "warranted summary dismissal," but noted he left the decision up to administrators.

Porter's demotion was set in motion by an article written by Tammi Ledbetter, managing editor of the Indiana Baptist, who heard Porter's discussion with the students. Her article was carried in the Sept. 11 issue of the newspaper and distributed to members of the SBC Executive Committee during their September meeting. (ABP)

# Louisville Baptists do 'something positive' in abortion debate

by Suzanne Darland  
State Correspondent

One floor up from a chiropractic office on busy Preston Highway in southern Louisville, the walls are painted muted pastel tones and wooden collectibles grace country shelves.

It's an unassuming home to the Alternative Pregnancy Center, a ministry of several area Southern Baptist churches, set to observe its first anniversary this month.

But lives are being saved and changed there.

In its first year, 238 women have come to the center, most seeing its advertisement offering a free pregnancy test in the telephone directory or the Courier-Journal.

That's impressive for a first year, according to statistics released by the Southern Baptist Home Missions Board, which encourages churches to establish such pregnancy centers to offer counseling and discussion of options for women with unwanted pregnancies.

But other statistics are important too, according to the Louisville center's director, Jane Cessna Vogt. Nineteen women and one or two men have come to faith in Christ as a result of the counseling they received, and 12 women changed their minds about the abortions they had planned.

"That makes it worth it all," said Bill Hancock, pastor of Highview Baptist Church in Louisville, who with Tony Car-

son, pastor of First Southern Baptist Church, is credited with the inception of the center.

Vogt emphasized that keeping women from aborting unwanted pregnancies is not her first priority, however.

Our No. 1 goal is to help the lady, love her and allow the Lord to love her through us," she stated.

Vogt, a certified psychologist, was lured back to her hometown last November from Wichita, Kan., to direct the new center. She said many women who come for a pregnancy test are single, young and scared.

"I see young girls in situations that are so sad," she commented. "They're overrun with guilt. Many are dealing with the concept of forgiveness. If we only provide encouragement, it's important."

Twelve counselors from as many churches meet with the women who come in, asking about personal histories so they can better relate to the women. While a pregnancy test is being processed, clients watch a Focus on the Family film "that has no gory pictures in it," said Vogt.

If the test is negative, as most of them are, the women are urged to consider abstinence as a lifestyle, "even though it goes over their heads," noted Vogt.

Yet several recently have thanked counselors for such advice, including one 17-year old who discovered with relief she wasn't pregnant the day after she caught her boyfriend in bed with her best friend. More than 100 of the women who came in this



Director Jane Cessna Vogt of Louisville's Alternative Pregnancy Center selects maternity clothes the clients will need. Sponsored by several Kentucky Baptist churches, the center will signify its first anniversary with open houses Nov. 15 and 18. (Photo by Suzanne Darland)

year claimed to be Baptists, and Vogt said counselors "lovingly talked with them about breaking God's laws."

Vogt sees a society that condones sex outside of marriage and the heartbreak that

has brought to women's lives. An attractive school-teacher pregnant from a casual relationship considered an abortion "because she didn't want it to wreck her life." A young girl dropped out of high school "thinking she's getting a new play toy" in her new baby.

Each client is encouraged to allow center workers to phone her once a month, no matter what the outcome of the pregnancy test or what the woman decides to do about the pregnancy. Of the babies that have been born, four have been placed for adoption through the Kentucky Baptist Homes for Children's maternity and adoptions office or through Christian attorneys.

Most of the time, the women are given a plan of Christian salvation at some point in their counseling.

"But if they don't want to hear it, we don't hit them over the head with a Bible," Vogt said. The Home Mission Board supplied Today's English Version Bibles to distribute to those desiring one.

All pregnant women are given a pair of crocheted booties, handmade by a member of an area church, then those who need them are offered maternity clothes, diapers, formula, baby clothes, car seats, cribs, high chairs and other baby furniture.

The items have been donated by members of 24 area Southern Baptist churches who have assisted the center or had a volunteer speak to a group.

Counselors also direct the women to other community resources for medical cards and government food and housing assistance.

Hancock said the idea for the center came in the winter of 1988-89 when he realized Highview was "not providing something positive and constructive" in the debate over abortion and its alternative. "I felt like it was time to do something."

Carson, who is a trustee of the Home Mission Board, told Hancock of the agency's desire to establish community based clinics. The HMB's Sylvia Boothe coordinated a steering committee and trained initial volunteers.

At the time, Carson said the Kentucky Baptist Home for Children had closed its maternity and adoptions office. It reopened the office last June.

Highview provided \$50,000 in startup money for rent, furnishings and materials. Since then, the center's \$60,000 annual budget has been met by \$500 monthly from Carlisle Avenue Baptist Church and various individuals or special offerings at Highview or other churches.

Hancock notes that the center reaches women who have lost touch with their churches and who would not go to a pastor at such a crisis time in their lives. "It doesn't mean anything to Sunday school statistics or baptisms," he said.

The center at 4006 Preston Highway in Louisville will celebrate its first anniversary Nov. 13 with an open house for pastors. A second open house for the public is set for Nov. 18 from 2 to 4 p.m.

## Baptist help needed in refugee resettlement

by Ron Chaney, Staff Writer

"Churches have a critical role in refugee resettlement," said Donna Strauss, denominational coordinator for refugee resettlement in Kentucky. She hopes Baptist churches will apply to sponsor immigrants through her office in Louisville.

Strauss has volunteered her time to coordinate efforts to find church sponsors for refugees. Since her's is the only refugee resettlement office in Kentucky, she works with 10 non-Catholic denominations, including Southern Baptists.

The procedure for sponsorship, she said, begins as the immigration and refugee program of Church World Service receives names of people wanting to resettle in the United States. The IRP divides the names among constituent denominations. Bill Ruteledge, director of the Southern Baptist Home Mission Board refugee and immigration service in Atlanta, receives the Southern Baptist list and forwards it to resettlement offices.

Ken Forman, associate director of the Kentucky Baptist Convention's direct missions department, said Baptist churches have worked mostly in language missions. Immigrants usually arrive through other means, and Baptists begin to work with them to establish churches. Forman coordinates efforts with Strauss, encouraging churches to sponsor immigrant resettlement.

The U.S. State Department requires an office within 100 miles of a resettlement location, so any church Strauss works with must be in a 100-mile radius of Louisville.

Currently, a list of refugees arrives each month, Strauss said. Lists contain about 15 names. Many refugees who need sponsors are waiting to travel to the United States.

The Radu family of Romania is the first Strauss helped. They had been trying to come to the United States for 10 years. Valeria Radu explained that it was hard getting out of Romania. They had to complete many forms and wade through government red tape. But now, under sponsorship, they are in the United States. Both she and her husband, Daniel, have jobs. Their

children, Patricia and Razvan, are in school. Recently Mrs. Radu's parents joined them. Iaon and Paraschiva Popescu had been trying to leave Romania for 12 years. Hav-

ing been in the United States less than a month, they say "it's wonderful."

Strauss said of her work: "How we help each other is a beautiful thing to watch."



Donna Strauss, denominational coordinator for refugee resettlement in Kentucky, visits with newly settled Romanian families. (l-r) Valeria Radu, Daniel Radu, Paraschiva Popescu, Razvan Radu, Iaon Popescu, Patricia Radu and Strauss. (Photo by Ron Chaney)

## BTN subscribers may tap satellite missions

by James H. Cox, Associate Editor

Although the Baptist Telecommunication Network ceased operation Oct. 1, missions broadcasting still is available.

Missions programming is being broadcast free to anyone or any church with a satellite dish aligned with the former BTN frequency each Tuesday at 2 p.m. EST through March 12, 1991. The frequency is 120 degrees west on Satcom I, channel 21, said Paul Lee, director of the Kentucky Baptist Convention's media department.

The programming includes some mes-

sages formerly aired by BTN, plus training programs broadcast by the Southern Baptist Brotherhood Commission and Woman's Missionary Union.

"With this temporary arrangement, the Brotherhood Commission, Foreign Mission Board, Home Mission Board and Woman's Missionary Union will be working with the Sunday School Board and the Radio and TV Commission to try to organize a free programming network," said Stan Hill, video specialist for the WMU.

Lee said the missions organizations have an ongoing desire to program missions

education information to the churches. This is an effort to do so.

The transmission of the missions programming is not related to the Kentucky Baptist Video Network, sponsored by Lee's department. KBVN makes available videotapes on a variety of subjects to churches and associations of the Kentucky Baptist Convention.

"Video is so powerful a tool for missions education, and a satellite network is so valuable a resource for the denomination, that we must at least try to fill the void left by BTN," Hill insisted.

# Let's share ideas about 'doing church'

## editorial

Marv Knox

"We really would like to help you," said the person on the other end of the telephone line.

"Unfortunately, we just can't work it out. I'm on call that night, so I've got to stay close to home. My wife will have been at work all day, and she really won't feel like getting out for the whole evening. On top of that, she's got to pick our son up from basketball practice and get the children fed. And if she left and I got called out to work, who'd keep the kids?"

"We really appreciate you for asking us to your meeting. We think you're trying to do the right thing, but we just can't make it. Besides, we'd hate to give up our best 'family night' of the week."

That phone call—and scores of conversations similar to it—took place this fall. A couple of Western Recorder staff members called young Kentucky Baptists, recruiting them to participate in "focus groups" we were sponsoring. We wanted them to talk to our consultant, to tell him how we could produce a paper that does a better job of meeting their needs and the needs of their families and churches.

But most of the folks we called—young adults under age 40 or so, active in their churches, who didn't already subscribe to the Western Recorder—were too busy. Their responses to our request didn't seem to be brush-off excuses, either. Some probably were, but most of the people we contacted seemed willing to help us.

If only their schedules permitted ...

"So what?" you ask. "That's not my problem; it's yours. I've got enough challenges right here at

home and down at our church. Don't come whining to me because people weren't thrilled about coming to a Western Recorder meeting."

Fair enough. But that's just the point; we've all got challenges. That's particularly true if we're trying to "do church" in the '90s. (And don't think you have to be a pastor to do church. You're involved if you've got any church assignment or are concerned about how your church does its ministry in your community.) The longer we talked to people about participating in our focus groups, the more we realized what churches are up against in a busy world. Even if people mean well, they often don't think they can find time to worship and serve God.

Recent research indicates this problem is most acute for younger adults—people just starting careers and/or families. The Western Recorder's readership is a case in point. Preliminary findings show that most of our readers are older than age 55, and the under-40 readers are a small fraction of their generation on our church rolls.

When we first began to look at this challenge,

## Baptists helped keep churches off tax rolls

Congratulations, Kentucky Baptists. Your votes Nov. 6 helped keep our churches off the tax rolls.

Passage of Amendment 4 saved churches from what many government-watchers feared would be almost-certain taxation of church property and other "intangible assets," such as investments.

The old tax laws allowed for taxation of all church property beyond one-half acre in the city and two acres in the country. It also did not protect intangible assets of religious organizations. Consequently, church property was becoming an attractive potential source for state revenue.

we felt it was the Recorder's problem. But the longer we look, the more we realize the problem belongs to all of us. Conversations with ministers and lay leaders in our churches indicate the task of developing the commitment and involvement of young adults and their families is tough and getting tougher. Futurists and church-growth experts say the task demands flexibility, insight, patience and persistence. To that, we would add that it requires an infinite amount of Christian love. If we're going to cultivate the leaders of the church of tomorrow, we've got to start by meeting their needs today.

We at the Western Recorder commit ourselves to participation in that process. We feel the Recorder can be a conduit for sharing ideas about "doing church" in this decade and beyond. We can be a forum for discussion of the issues. We can lift up models of effective ministry that might be reproduced in other places.

We've called many Kentucky Baptists, seeking ways to serve you and your churches better. Now, we challenge you to call us. Our number is (502) 245-4101.

But church-going people of Kentucky rallied behind Amendment 4. They realized the power to tax is the power to control, and they did not want government to run our churches. They also realized some small churches on valuable downtown property might be destroyed financially, and they didn't want dead churches at the expense of government programs.

Feelings were not unanimous, of course. Some Baptists opposed Amendment 4 because they felt profit-producing church property should be taxed. Now is the time for their concerns to be considered.

## baptist forum

To all who would write to Baptist Forum: We welcome for consideration your letters on any subject, provided they do not make personal attacks on anyone. We ask, however, that you accommodate a longstanding policy of a 300-word maximum limit for published letters. Thank you for adhering to this, and welcome to the pages of Western Recorder.

### Footsoldiers confused

One year gone of the last decade before the year 2000. Nine more years of Bold Mission Thrust to bring the water of Father, Son, Holy Spirit to a parched world.

Jimmy Carter's challenge to the Southern Baptist Convention, flung from the Oval Office, was taken up by convention stalwarts and promptly forgotten as Satan, seeing the denomination gearing up for victory, effectively stopped the battle for

souls—changing it to a war of words.

Hurtful enough words, like "inerrancy," "conservative," "moderate," "Bible worship." Flung in vengeance among power-hungry Bible quoters are murdering words of greater substance: "Cooperative Program," "home and foreign missions," "Southern Baptist Convention"—breaking the hearts of countless confused footsoldiers who only wanted to follow their Lord.

June B. Rice  
Paintsville

### Time to turn

In America today, people want to see prayer taken out of our classrooms, saying it tears down the wall separating church and state. Recently, people want to burn our flag, desecrate religious symbols and photograph unspeakable acts in the name of free expression.

When our forefathers composed the Constitution, prayer was included in education. To them, the only separation of church and state meant not having government tell people where and how to worship God, not to prohibit worship all together. It seems that America has forgotten this country is "one nation, under God."

Now, we have people, including those in political offices, saying so-called "artists" and fanatics can destroy symbols of patriotism and religion through their "freedom of expression." Show me where in the First Amendment it says "freedom of expression." It doesn't.

If a picture of an animal was placed on the floor for people to walk on or an equal-rights activist's figure was submerged in a jar of urine, people from this country's "immoral majority" would come out of the woodwork and scream, "Foul!"

As a nation, we are floundering in a sea of trash, and during this time it is unwise to turn from God. Constitutional lawyer John W. Whitehead wrote, "In times of peace, spiritual severance may seem of little moment, but in times of national emergency, the nation may desire to communicate with God. The question is: Will he listen?" The answer is 2 Chr. 7:19-22 and Prov. 1:24-31.

But there is hope and time to turn America around. Acts 17:30 says, "Truly, these times of ignorance God has overlooked, but now commands all men everywhere to repent." Repentance of sin and submission to God are the only ways to get America back on track.

Eric Walker  
Nortonville

## western recorder

(ISSN 0043-4132)

MARV KNOX, Editor

JAMES H. COX, Associate Editor

RAY L. HAYES, Business Manager

C. R. DALEY, Editor Emeritus

Western Recorder is published weekly by Western Recorder Inc., Box 43969, Middletown, Ky., except for one week in July and December. Second class postage paid at Louisville, Ky.

Postmaster: Send address changes to Western Recorder, Box 43969, Middletown, KY 40253.

Subscriptions: Single, \$8.48; foreign, \$9.00; church budget, \$6.50. Payable in advance, except church accounts, which require tax exemption number.

Advertising: Rates available upon request (502-245-4101). Institutional columns on an inside page are paid space.

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# ministerially speaking

## Knowing God's will

Very few days go by without someone asking me, "How can I know the will of God for my life?" I have to admit I struggle with this question almost every day of my life. I have learned (I'm not sure of the source) that asking myself a series of questions seems to help me distinguish the will of God from other influences that seem to touch my life.

First, I always ask if what I believe to be the will of God is consistent with God's written word. This is the No. 1, inescapable test of all decisions. God will never tell you to do something that is inconsistent with his eternal word. God never contradicts himself.

Second, I always ask how it will affect other people. Since God is such a loving and kind God, he will never tell you to do something that conflicts with his basic character of love, mercy, kindness, gentleness and respect for other's rights. In James 3:17, we read, "The wisdom that comes from above is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere." God cares about your decision affecting other people.

Third, I ask if this decision challenges my faith. God is more concerned about challenging our faith than fulfilling the desires of our physical lives. In challenging our faith, he helps build relationships and character in our lives.

When Jesus was on earth, he was always challenging the faith of the people with whom he came in contact.

Fourth, it is good to ask if this decision calls for courage. It always takes courage to respond to the command of Jesus, "Follow me." Paul needed courage to preach to those who hated him. Gideon and Moses needed courage to face their enemies. When God speaks, the fulfillment of his will almost always calls for courage and commitment.

Finally, if I am still in doubt, I bounce my decision off some godly person. Not many people have a full, comprehensive knowledge of the scripture and enough

experience to be objective in every decision that we must make in discovering the will of God. Therefore, we must turn to the advice of those with whom we have confidence.

*Willis W. Henson, pastor  
Lone Oak First Baptist Church  
Paducah*

## Delight in the Lord

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart," Psalm 37:4. From a low point in the life of David proceeds these words, and during a time in my life when I desperately needed a fresh word from God, this verse jumped from the pages of the Bible to minister to my soul.

"Delight thyself also in the Lord." What a wonderful idea. In a day in which there are so many things offered by the world in which to delight ourselves, if this idea would again gain prominence, all of our problems would be solved, if only for the reason that they would become his problems, not ours. When we delight ourselves in the Lord, he becomes the central focus of life, thus explaining what Paul meant by his statement, "For me to live is Christ." It also explains why some people seem never to be consumed by their problems and why some churches have major problems and others seem to have very few.

"Body life" is a church growth term which refers to the vitality of the church. This vitality must come as a result of the church "delighting" in Jesus. Out of this condition comes the external fellowship and progress which most of us call "growth."

To reverse this concept programs the church for failure. When we first attempt to compete with the world with worldly programs on the world's terms without Jesus being the reason for all that we do, we will ultimately fail. That type of program may attract people for a little while, but when the world offers something "better," people who are not "delighting in Jesus" will flock to it. The back door in such a church is wider than the front door because Jesus is not central to the lives of the members.

We must work to be people who "delight" in the Lord. That, the world cannot offer.

*Larry Brown, pastor  
Immanuel Baptist Church  
Somerset*

## The Cross on the Grill

It was night. I was headed north on the super slab toward Big L, dashboard lights glowing on my face. I had gone under the road bridge where it used to say, "I love MJB, better be good to her or else" (somebody has erased the graffiti now), and I was just about to wind through those little knobs around Bardstown Junction when it appeared.

In my mirror, I could see the distant orange glow of a familiar shape. It was a cross. It was only there for a second, and then was gone as I veered left into the knobs and came out the other side, bearing down on Shepherdsville.

I knew what it was—big, fat orange lightbulbs stretched across the grill of a Peterbilt rig. I'd seen it before. To some, it's the epitome of distaste, an artistic zero, kind of tacky. Depends on whom you talk to. The original cross went beyond tacky. It was horrific—a stumbling stone to the Jews; and to the Greeks, foolishness, idiocy.

I kept checking the mirror. In a moment, I saw the cross coming down out of the knobs. It was following me, majestic, proud, mysterious. It stood above the car tops, moving among them with urgency, overtaking first one and then another with swift grace. In other words, that Peterbilt was barreling.

I cranked up the Nissan a notch (last notch) to avoid being overtaken myself, because I was fascinated with the scene of this magnificent flying cross moving through the dark, powering past unnumbered lesser lights. Throughout my trek to town, I could look back and see it, lifted up above the coming and going of humanity, confidently advancing.

I wondered how many thousands of people had looked up to see that cross in the pitch black of night.

*Rick Fory, pastor  
First Baptist Church  
Lebanon Junction*



## on mission together

**William W. (Bill) Marshall**  
Executive Secretary-Treasurer  
Box 43433  
Middletown, KY 40253

## Seasons

This was an autumn that practically everyone talked about and will remember. The creator pulled out all the colors and mixed them with a flourish unlike any I can remember. Even now, well after peak, autumn seems reluctant to take down the show for the season, sensitive to those of us who enjoy even the last leaf.

I hear folks say that as we grow older, we grow more to enjoy spring; that autumn is a melancholy time—a time when quickly fading beauty leads us into the gray, cold colors of winter. Too much like life, they say.

I, too, am older now; old enough, I suppose, to be among those whose favorite season is spring. However, I haven't yielded that preference; autumn yet holds my greatest affection. I have known that for a long time, but until this autumn, had never sought to analyze that preference. Now, I think I have an understanding:

- There were two walnut, one cherry, and five pecan trees in our yard when I was growing up. We helped daddy rake those leaves and build them into huge piles on the street in front of our house. In them we played and wrestled; into those piles we jumped from the wall. Daddy never said anything about it, but I can still see him, standing there with his elbow on the rake, resting; yelling at us to be careful; to watch for cars. And now I know it must have been a good time for him, too, with all of us there—little, uncomplicated and easy to put to bed at night.

- Autumn was a time of special smells—burning leaves; wood-burning stoves; the smell of coal burning, the primary source of heat for most homes in Frankfort when I was a boy.

But mostly, I remember the smells which escaped from the kitchen into the backyard; smells which would not be held captive by closed doors and windows.

Pleasant smells, like pork chops frying; the pungent odor of kale or collards cooking; pinto beans and combread.

When dark came early, the lights in the kitchen always told me that momma was there doing the blessed work of her hands on the cabinet counters where not long after autumn, we made fudge, marshmallow caramels, pull-candy, taffies, divinity and my favorite—caramel rolled in crushed pecans.

- Autumn meant football and pep rallies; sweaters and corduroys; walks on the hills overlooking the Kentucky River; Chinese checkers with grandmom and granddad.

- And it was in autumn I accepted Christ as savior.

Outside my office window, the yellow maple strains to hold a few of her autumn leaves ... just for me.



**James H. Cox**  
Associate Editor

## fourth estate

### A far country

I am a native of southeastern Kentucky but have a special affinity for western Kentucky. The people and the places of the region offer endearing charms.

Western Kentucky means different things to different people. I recall a Ken-

tucky Baptist Convention president, born out of state, who learned that lesson with some difficulty.

During that president's term, the occupant of the executive secretary-treasurer's office announced his intention to retire. To the president, who was also chairman of the executive board, fell the responsibility for naming a search committee to find a successor.

He prayed earnestly over it. He did his best to be fair, naming women, ordained persons and laymen to the committee. He included knowledgeable folk. And, he attempted to choose people from all geographical areas of the commonwealth.

Ah, but therein lay the rub.

When he read his selections to the executive board, someone said, "You didn't name anyone from west Kentucky."

Begging to differ, the chairman responded that he had, recalling a nominee he offered from Owensboro.

The challenger replied: "I'm from Mayfield. Now THAT'S west Kentucky!"

The territory beyond the Land Between the Lakes is a far country to many. Unfortunately, a perception of isolationism exists among some residents of the area, despite some good reasons for it.

They say it is often easier to relate to Nashville or St. Louis or Memphis than to Louisville for medical care, air service, shopping, cultural interests, sports and business pursuits. Some cite distance and I-24 as prime factors. There are also strong ties in families who may be spread across any of four nearby state lines.

A new pastor in far western Kentucky, who had come from many miles away, told me the distance to Middletown made him feel left out of his state convention. I urged him to serve faithfully at home.

Kentucky Baptist leadership has worked vigorously to be inclusive. At Paducah, we have maintained one of the most highly-rated regional medical facilities in the state. The convention's purchase and upgrading of the local encampment at Jonathan Creek near Aurora a few years ago was a positive step. Executive board staffers regularly offer leadership training and other resources to the people, churches and associations of the Purchase Area.

State Baptists welcome the chance to be in west Kentucky this week. The hospitality there is seldom equaled. Once again, the hand of friendship is being extended by hosts who are wholeheartedly supportive of all we do as Baptists.

## KBC presidential address

Bill Messer, Ashland

## Servant leadership: back to the future

## Introduction

Dare we go back to the New Testament era to find a leadership model upon which we can build our ministries? Dare we suggest the example of our Lord can provide a way through our present theological/political dilemma to a victorious future in ministry?

Yes, I believe we can, because servant leadership is what Jesus both taught and practiced in his ministry. If we are successful in constructing the most biblical leadership style, we will practice servant leadership as demonstrated by Jesus in John 13.

In Matt. 23:11, Jesus says, "But he that is greatest among you shall be your servant." Again, he teaches us in Luke 14:11, "For whosoever exalteth himself shall be abased; he that humbleth himself shall be exalted."

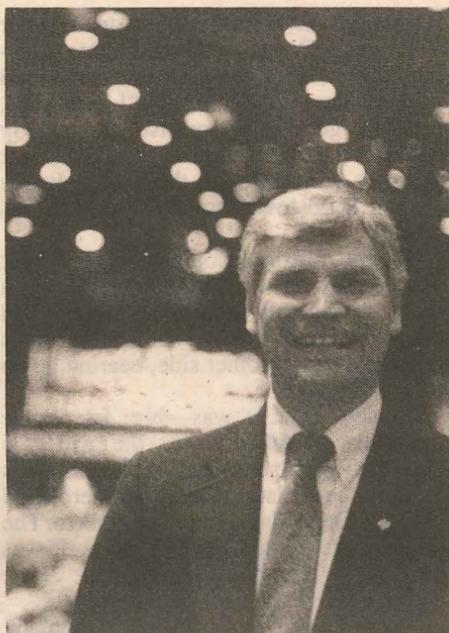
Jesus not only taught servant leadership, but he also modeled it. In his letter to the Philippian believers, Paul describes Jesus' leadership style this way: "Let this mind be in you, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

If we are successful in constructing the truest biblical style of leadership, we will practice servant leadership as demonstrated by Jesus when he washes the disciples' feet.

Why did Jesus both teach and practice servant leadership?

## I. Because spiritual victories are won in the servant role.

In the text before us, the spirit of worldly competition had overcome the disciples. According to Luke, the disciples had been striving among themselves over who would be the greatest among them (Luke 22:24). As the disciples squabbled about their rights and achievements, they had failed to perform the most courteous act—that of washing each others' feet, coated with dust in dry weather and covered with mud in wet weather. When they were well into the meal, Jesus rose and took a basin of water and a towel and began to wash the disciples'



Bill Messer, pastor of First Baptist Church of Ashland and president of the Kentucky Baptist Convention, preached this message during the annual convention Nov. 13 in Paducah. His text was John 13:1-17. (Photo by Suzanne Darland)

feet. A spiritual object lesson indeed! Such a menial task was usually done by a gentile slave. Jesus gives us his commentary in verse 15: "For I have given you an example, that ye should do as I have done to you."

Our ministry is one of service. We are not to be like the gentiles who love to lord it over those who are under their authority. But we are to serve one another. At times, we suffer from what one minister calls the "crabology syndrome." If you place a cluster of crabs in a bucket, you need not place a lid over them to keep them down for they will pull each other down.

My fellow believers, we are to serve one another. Spiritual victory comes through the servant role. When we vie for the number one position, meaningful spiritual victory passes us by. When we seek power and influence over others, spiritual victory escapes us. The church doesn't need more bosses, more dictators or more executives. The church needs more servants.

Harold Moore, one of the laymen in our church, stated this truth recently. He was getting a group of laypeople together to put a roof on a church in Akron, Ohio. Another layman approached him and said, "I'd like to go with you and help put on that roof. I can read blueprints." Harold replied, "We don't need any more chiefs, we need more Indians."

The church doesn't need any more masters—she needs more servants, for spiritual victory comes to us in the servant role.

Why did Jesus both teach and practice servant leadership?

## II. Because we serve Jesus when we serve others.

When the disciples failed or refused (I believe they refused) to serve each other, they failed to serve Christ. We cannot serve Christ without serving each other. We cannot love God without loving others. The letter of John speaks to this principle. "If a man says, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

A father returned home from a long trip. His two small children ran down the drive to greet their father. The older sister outran her younger brother, jumped into her father's outstretched arms. While she hugged her father, she stuck her tongue out at her little brother. Out of the corner of his eye, the father saw this unkind gesture and scolded his daughter with these words: "Jenny, you can't hold on to your father and stick your tongue out at your brother."

My friends, we do not have the luxury of serving Christ and at the same time rejecting our brothers and sisters in Christ, we serve each other also.

Why did Jesus encourage us to practice servant leadership?

## III. Because when we learn how to minister to each other, we can minister to the unbelieving community.

The unbelieving community is looking for a community of faith whose members practice what they profess. Unbelievers may not understand our terminology, our theology or our ecclesiology, but they know when we minister to each other.

What would happen if the evangelistic thrust of our churches if we treated prospects the way we treat one another? When we operate under the banner of servant leadership, we will minister to each other.

David Wilkerson compares our current struggle as Baptists to a land war where we throw hand grenades at each other even as the real enemy marches our way. Brothers and sisters, this ought not to be. We need each other. There is room for us all as Kentucky Baptists. We are on the same team.

Some of the people who knew my grandfather, Jim, when he was a young man, tell this story about him. Jim engaged in a cock-fighting (if you are from the city), a rooster-fighting (if you are from the country). On one occasion Grandpa Jim covered two choice roosters with a coop and loaded them in his wagon and drove to the next county. When he arrived, he raised the coop and found two bloody and exhausted roosters with several missing feathers. Grandpa reportedly looked down at the roosters and said, "You fools, didn't you know that you are on the same team?"

If we can learn to minister to each other as servants of Christ, we can more effectively reach out to the lost, hurting and destitute persons in the name of Christ. With confidence, we can engage in authentic witness and ministry.

## Conclusion

Our scripture informs us that Jesus "knew that his hour was come that he should depart out of this world with the father." Time was running out and the disciples still had not learned the path to true greatness, nor the secret to genuine success. Their request for power and their lust for position had blinded them from the truth that true success comes from ministry to others.

During the past year, I have had the privilege to meet Baptists from every part of Kentucky. Kentucky Baptists are a great people engaged in many productive enterprises. I am proud to be a Kentucky Baptist.

Today, I invite you to join me in the practice of servant leadership—our help for the present and our hope for the future.

I want to conclude thanking Dr. R.E. Glaze at New Orleans Seminary, who gave me an appreciation for servant leadership.

## Shepherdsville man gives new twist to old tune

by Denise Day Spencer  
State Correspondent

What began as an unusual hobby for Gary Belk of Shepherdsville has grown into a unique ministry. He is chaplain of the 9th Kentucky Infantry Regiment of Civil War reenactors.

A Christian since age 9, Belk is a member of the Bullitt Lick Baptist Church in Shepherdsville. Like his faith, his interest in the Civil War began in early childhood. He still has a third grade report he wrote on the war in Kentucky.

A member of the 9th Regiment since 1986, Belk plays the roles of chaplain and corporal. He "fights" bravely and sometimes feigns injury. A leg was amputated in mock surgery.

His chaplaincy position is more than an acting job. "When I first joined, I knew I couldn't go out on weekends without serving the Lord in some capacity," he said. He soon discovered reenactors' Sunday serv-

ices were worship "in name only. I took it upon myself to be chaplain."

The next year, Belk joined Reenactors' Missions for Jesus Christ. Founded in 1984 by Harold Wyatt and Alan Farley, RMJC offers support and resources to reenacting chaplains. In five years it has expanded nationwide to include 43 chaplains.

Preaching is one of Belk's primary tasks. At first, he felt inadequate, but it didn't bother him to talk in front of people. "I try to keep my sermons on God-centered theology, dwelling on the sovereignty of God," he said.

When not preaching or in combat, Belk walks through the camp passing tracts to reenactors and onlookers. The tracts, supplied by RMJC, are replicas of actual pamphlets printed during the war years. He also uses the Reenactors Gospel Hymnal, complete with shape notes.

Many people accept tracts because they are interested in looking at historical literature, he noted. They also may attend camp

services out of curiosity. Belk sees this interest as opportunity. "If you can get these people there, maybe for the first time, maybe the Lord will stir their hearts."

Enthusiasm lit Belk's eyes as he described a new RMJC venture. The organization is trying to raise money for reproductions of Civil War New Testaments. Belk hopes someday to be able to give away scriptures as well as tracts. He thinks historical curiosity may spark an interest in God's word.

People have come to take Belk seriously as chaplain, often talking to him about faith issues and personal problems. "People tell me about marriage problems, sick ones in their families," he said. "I've gotten into some real good discussions."

Gary Belk relives history as chaplain of the 9th Infantry Regiment of Civil War reenactors. (Photo by Denise Day Spencer)



*Tender mercies...  
are over all His works...  
Psalm 145:9*



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## THANKS FOR THE MEMORIES

Dr. W. Morgan Patterson, twenty-second president of Georgetown College, has made a lasting difference at Kentucky's senior Baptist college. During his six plus years, Patterson has overseen major growth in the endowment and in the renovation of existing campus buildings. In addition, he has watched Georgetown's student enrollment increase every semester since 1984, and this fall, witnessed the largest enrollment in the institution's 161-year history.

Patterson's leadership has brought greater national respect for Georgetown College. Both in 1989 and 1990, Georgetown was listed on The Templeton Foundation Honor Roll for Character Building Colleges. And in 1990, the school was ranked in the *Barron's 300* as

being among the nation's best academic colleges.

The faculty, staff, students, alumni and friends of Georgetown College thank Morgan Patterson for his love and devotion to the college and for his continued support of Christian higher education.



MAKING • A • DIFFERENCE

**GEORGETOWN**  
COLLEGE

**GEORGETOWN, KENTUCKY**

# Congregation builds housing for senior adults

by Marv Knox, *Editor*

Yorktown Baptist Church plans to team up with Uncle Sam to meet the needs of low-income elderly people in its community.

The Louisville congregation has made a conditional commitment with the U.S. Department of Housing and Urban Development to build a rent-subsidized housing complex for senior citizens.

HUD has approved the church's initial application for almost \$2.7 million to build the 50-unit complex, reported Pastor Dale Thompson. HUD also is to provide a subsidy of \$327,000 per year for 20 years to help residents pay their rents, he said.

The church built the plan by welding its desire to minister in the community to the

resources at its disposal.

The process began last year, when Yorktown thought about buying an 8.5-acre tract next to its 3.5 acres in southwestern Louisville. But the congregation, with 336 resident members and a \$65,000 budget, couldn't afford the \$320,000 pricetag.

Undeterred, the church asked owner Ken George, a member of Shively Baptist Church, to donate the land. George, who had developed the Yorktown area and shared the dream of ministry to seniors, agreed.

Thompson, who had been involved in senior adult ministry at 18th Street Baptist Church in Louisville, knew other church-affiliated housing complexes had received government help. Research led him to the HUD program, to a consultant to help with

miles of paperwork and to Christian Church Homes of Kentucky, which agreed to co-sponsor the project. For its part, Yorktown Church has provided 2.5 acres of its property as an investment in the endeavor.

Yorktown received conditional approval for the project this fall. Its 50 units were among only 98 approved in Kentucky this year and among only 600 approved for eight Southeastern states, Thompson said.

The church and Christian Church Homes of Kentucky now are establishing an independent corporation to control the housing complex. Yorktown is to provide four members of the board. CCHK, which will manage the facility, will provide three.

Construction on the complex can begin when financing is closed, probably between

next September and March of 1992.

Meanwhile, Yorktown Church is looking forward to a ministry for senior adults that will be connected to the building, he added. Many senior citizens in the community, including some of the church's members, have low incomes and need help.

But the building is just a part of a larger dream, Thompson said. Plans include a housing, feeding, transportation, recreation and encouragement ministry to the elderly. They also include child-care ministry for young families in the growing community.

"We can ease the squeeze" of working couples with responsibilities for both aging parents and young children, he explained, "and combine that in a worship experience. We can minister wholistically."

## Disaster teams respond in minutes; preparation takes longer

by Lawanda Smith, *Staff Writer*

Twenty-one Kentucky Baptist volunteers, along with the Kentucky Baptist Convention Brotherhood department's disaster relief van, a Volvo truck stocked with food and a 16-foot trailer carrying kitchen utensils, arrived on the scene within hours of a late August tornado near Joliet, Ill.

Within two days, more than 40 disaster relief volunteers had sprung into action. Total call-up was 68 Kentuckians.

The scene was repeated across the eastern United States time and again during the past year—for the June tornado in Bedford, Ind., last fall's Hurricane Hugo in South Carolina and numerous floods and tornadoes in Kentucky. Now, volunteers are gearing up for the projected December earthquake in western Kentucky.

Volunteer "Minutemen" quickly respond

to help disaster victims begin picking up shattered pieces of their lives, but preparation for disaster relief is much more extensive. Obtaining equipment and supplies always is a challenge, said Robert Y. Simpkins, director of the KBC's Brotherhood department.

One of the most pressing needs will be supplies for the proposed child care unit, he said. A needs list is available in the Brotherhood department. Northern Kentucky Baptist Association is building a child care trailer, and Regina Melton of Sebree is newly named child care coordinator.

The relief team also has acquired a truck with a removable bed to perform dual duty for child care and clean-up efforts. It will house saws, sharpeners, pumps, compressors and winches for tree and debris removal, as well as water pumps to clean basements.

"It's hard for parents to clean up and take care of children, too," said Larry Koch, pastor of Lowell Avenue Baptist Church in Campbellsville and disaster relief coordinator for the past year. "If they know their children are being cared for, loved and fed, they can go about getting their lives back together easier."

A year ago Minutemen acquired a new cooking trailer. Volunteers are working on remodeling it now, Koch reported, and have added an on-demand hot water heater. The completed unit will be the "first-out unit" and major cooking trailer, while the present one will be relegated to storage of supplies.

The Red Cross supplies food that the Minutemen prepare, and the relief team will need cooking supplies to stock the new unit, Koch said. Among most pressing needs are four 40-gallon steam kettles. "The five-gallon double boilers we have are rather slow," he laughed.

As to perpetual resources needed, Koch said: "We're always in need of volunteers. There is a continuing cycle coupled with bigger demand. We try to rotate people every three days because the work is emotionally tiring. We need a large base to work from."

See related story, page 1.

## First-hand experience prompts youth

### partnership missions

Teen-agers from First Baptist Church of Mt. Washington harmonized music and missions this fall.

Two dozen youth and adult sponsors from the church took a music missions trip to central Ohio the last weekend of October. They sang evangelistic music and ministered to teens at two small Southern Baptist congregations in Circleville.

Mt. Washington's 19-voice youth choir presented a concert at First Baptist Church of Circleville Saturday night, Oct. 27. The next morning, the choir led the worship service at Logan-Elm Baptist Church.

"Besides seeing decisions made and ministering toward the strengthening of the

two churches' youth groups, our youth saw first-hand the lives of Southern Baptists on pioneer church fields, where the memberships are small and resources limited," said Roger Cowen, minister of music at the Mt. Washington church.

"But they also felt the close fellowship and harmony among the church members that is so often missing in our large, more established churches. The folks in Ohio Baptist churches depend on each other for Christian fellowship and undergirding.

"Our youth want to go back and serve where they can see results and feel that they had a part in such a blessing to fellow Christians on smaller fields."

The Kentucky Baptist Convention is involved in the third phase of a partnership with the State Convention of Baptists in Ohio.

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Morning Worship and Dedication Service at 11:00 a.m.  
Afternoon worship and placement of cornerstone at 2:30 p.m.  
Reception to follow  
the afternoon service

## Kentuckian pioneered recreation ministry

For Bob Boyd, 32 years at the Southern Baptist Sunday School Board have been characterized by new challenges, opportunity and cooperation.

The Hopkinsville, Ky. native, who retired Sept. 28, was every bit a pioneer when he agreed to come to work in 1958 as a church recreation consultant in a fledgling Sunday School Board recreation department.

At the time, as minister of recreation at South Main Baptist Church in Houston, he was one of about four recreation ministers in the Southern Baptist Convention. Today there are approximately 4,000 churches with recreation ministers.

In a book he wrote on the subject, Boyd called recreation a "a way of witnessing, a tool for teaching and an avenue of abundant living. Recreation brings people in so you

can witness to them and provide education in a church setting.

He served as head of the church recreation department from 1962-71.

For the last four years, Boyd has been senior projects coordinator for the Baptist Telecommunication Network. At age 63, he decided to take early retirement when operation of the network was terminated Oct. 1.

Prior to his work with BTN, Boyd was supervisor of the ethnic liaison unit, where Sunday School Board efforts were centered to begin publishing materials first in Spanish, and later in other languages.

While he headed the ethnic liaison unit, Boyd was simultaneously director of the Protestant Church-Owned Press Association, an inter-denominational organization encouraging an exchange of training and

information among religious publishers.

During that time he was among the first group of persons to represent religious publishers at the Moscow International Book Fair.

He also served the Sunday School Board as director of the conference center division from 1971-78. He was involved in changing the name of the two national training centers from assemblies to conference centers to promote the concept of year-round training.

As he begins his retirement, Boyd will continue to work for six months on a contract basis in the board's office of general publishing. In this role he will manage the conclusion of contracts and commitments related to the satellite and uplink used for transmission of BTN to local churches for the last seven years.

## Medical-dental group exhorted to be witnesses

by David Williard

"Think small. Every stitch you tie can be done with the love of Jesus. To some who are in despair, you may be the only visible link with the Divine."

With those opening-session remarks, James Griffith, executive secretary and treasurer of the Georgia Baptist Convention, set the tone for the 14th annual meeting of the Baptist Medical-Dental Fellowship in Atlanta.

Subsequent speakers, consistent with the meeting's theme of "Ye shall be witnesses," exhorted Baptist Medical-Dental Fellowship members to continue volunteer-missions efforts overseas while not neglecting their often more difficult responsibilities of testifying for Christ in their geographic and professional communities.

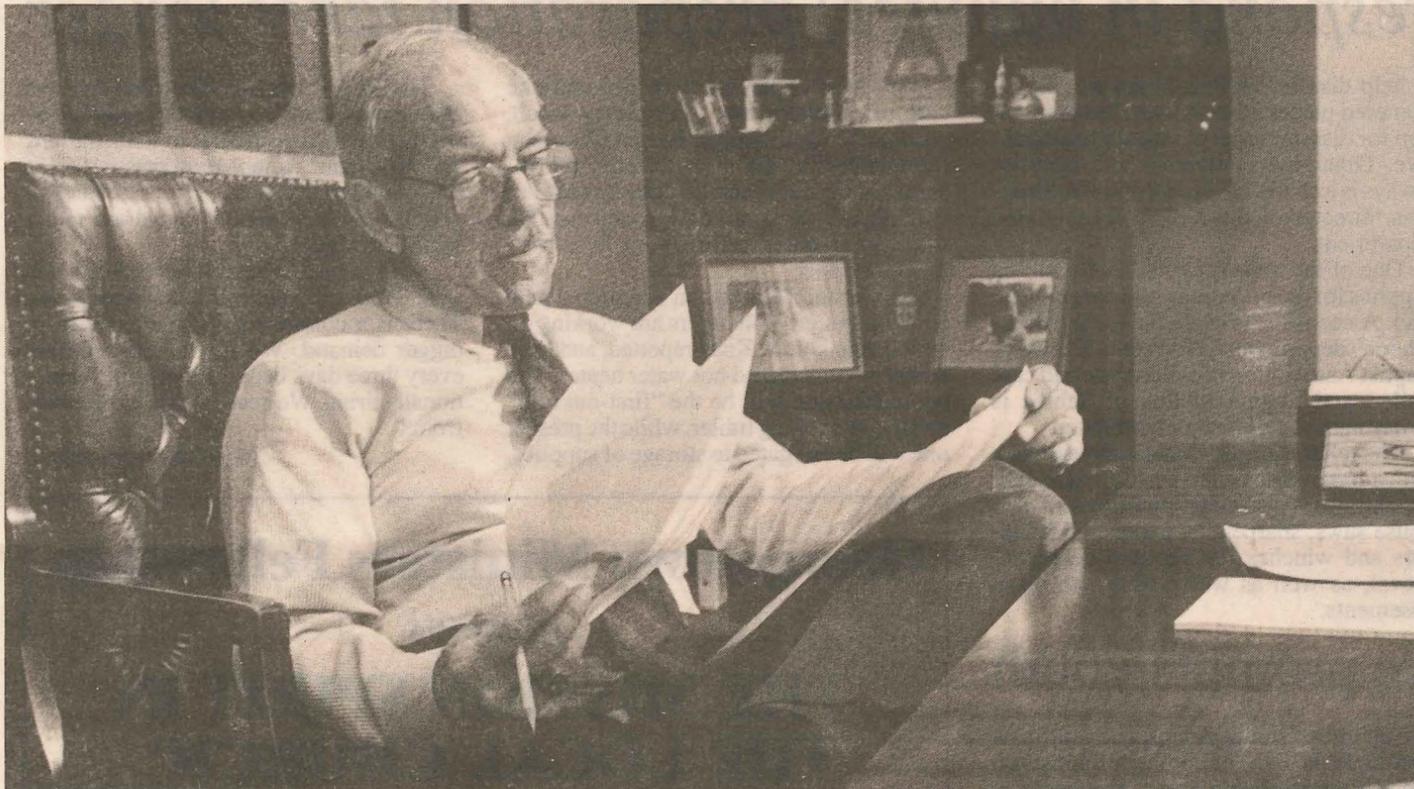
James H. Smith and R. Keith Parks, presidents respectively of the Southern Baptist Brotherhood Commission and Foreign Mission Board, told the group that world evangelization depended heavily on the involvement of lay persons.

Smith stressed marketplace ministry at home in his presentation, while Parks emphasized that medical professionals continue to have unique opportunities to facilitate Baptist witness in many parts of the world.

"You have a ministry accepted and desired by governments that do not see the value of preachers," he said.

Smith said "men of the cloth" do not bear responsibility of winning the world for Christ. They are to "equip the saints," the laypeople, for witnessing opportunities, he said.

"It's not a question of hoping there will be an opportunity to witness on our next mission trip, it's a question of witnessing where we are," he continued. "If we're going to take seriously this thing of evangelizing our world in this generation, it's going to take place primarily in the marketplace." (BP)



Hopkinsville native Bob Boyd helped pioneer recreation ministry in the Southern Baptist Convention. He worked 32 years

for the Sunday School Board before his recent retirement. (Photo by Jim Veneman)

## Hauling water became ministry for missionary to Angola

by Craig Bird

Mark Hatfield hasn't been too successful yet at growing crops in Angola. Fighting between troops of the ruling MPLA party and anti-government UNITA forces restrict him to the capital city of Luanda.

"An agriculturist can't do much good if he can't get into the rural areas, but we've been told it's too dangerous for that," explained Hatfield, a Southern Baptist agricultural missionary from Ashland.

"There's so much we could do if we could get out of Luanda. We just pray peace will come soon so we can get on with what we came to do."

Because of the steady encroachment of death, Hatfield's most satisfying current activity is hauling water.

"The people call it 'the clean water' because it doesn't make them sick," he said. He spends hours, sometimes days, waiting in line at a government water storage tank to fill barrels and containers jammed onto his truck. He's such a regular customer that the workers at the tank are his friends.

"The supervisor prefers Bibles with white covers instead of black; I know because when I gave them out there he asked to trade," Hatfield said.

The missionary carries water to areas around Grafinitil when electricity shortages shut down pumps and cause water lines to

run dry. But he makes a weekly trip to a desolate village an hour's drive from Luanda called Quengela.

The Luanda Baptist Association surveyed all the neighborhoods where Baptist had work.

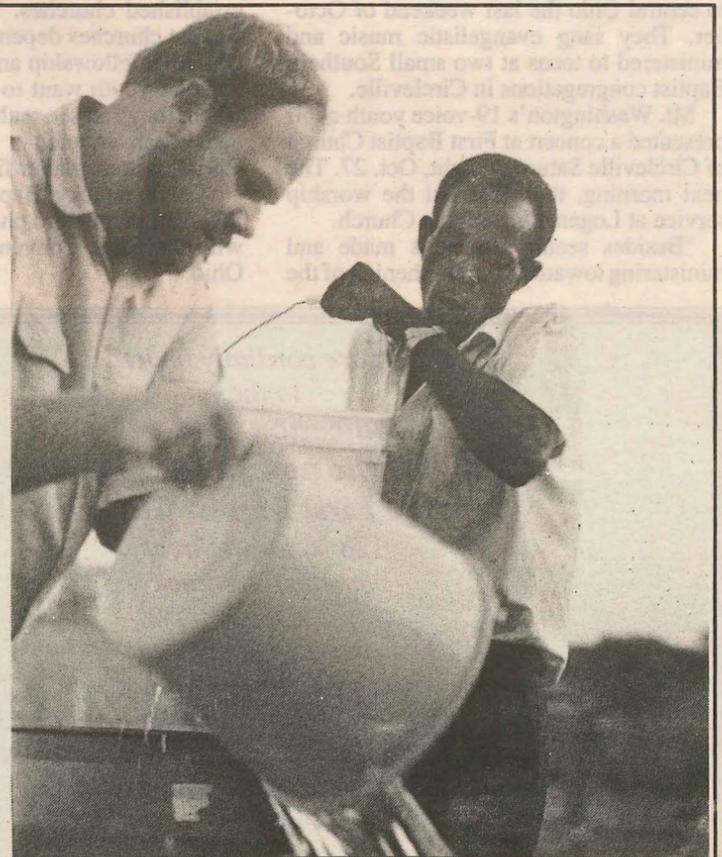
"Quengela was the unanimous No. 1" in need, Hatfield said. "An oil company in the area had built a distribution system to pump its untreated waste water to different villages. But the man in charge was mad at Quengela for some reason and had turned off the line to the village."

People in 70 mud-and-thatch houses were so desperate they walked miles at night to steal water before Hatfield began bringing 250 gallons a week. Later the man who had turned off the water supply heard what Hatfield was doing and confronted him—to apologize.

"He was really ashamed of what he had done and the village gets water now, but often it's pretty polluted and unsafe," Hatfield said.

The water distribution has boosted the profile of Baptists. An evangelist from First Baptist Church of Luanda comes to Quengela on Saturday to visit, spend the night and lead worship on Sunday. He returns to Luanda before darkness, when UNITA attacks become more likely. On a typical Sunday 50 people will gather to sing, pray and listen to the sermon. (BP)

**Southern Baptist missionary Mark Hatfield (right) and Angolan Baptist pastor Ricardo Santos pour clean water into a neighborhood cistern in Angola. Frequent water shortages result when UNITA rebels blow up power lines, knocking out water pumps. Hatfield says sharing water with people who need it is one of his most satisfying tasks in Angola. (BP photo by Craig Bird)**



# What They're Saying About Cumberland College KENTUCKY BAPTISTS' BEST KEPT SECRET . . .

1. President Bush named Cumberland College's building program, Mountain Outreach, his 220th Point of Light and his letter of August 13, 1990, stated ". . . from now on in America, any definition of a successful life must include serving others. Your efforts provide a shining example of this standard."

2. Barron's, Profiles of American Colleges, lists Cumberland College as one of our nation's "Competitive" colleges.

3. The "Wall Street Journal" states on August 27, 1990, that the kids at Cumberland "don't let obstacles get them down. They know education is their only hope."

4. Former President Carter said on April 18, 1990, "quite often

I've seen the universities of our great country become increasingly isolated from the communities around them — somewhat reluctant or maybe a little too isolated in their academic life from the people that they're supposed to serve. Cumberland College, however, has a different set of standards, . . . (and) never forgets the moral and ethical and service basis of an education . . . We can be successful in life: humility and love." He then challenged the college to ". . . not ever be satisfied with what Cumberland is and has been doing, but in an environment of learning and an environment of inquisitiveness of searching, of self-analysis, to expand the benefits of the college even further . . . It's only when we have the courage to look at ourselves and say: what can we do that

exceeds what we are presently doing; what can we do to expand our hearts, to expand our lives, to reach out to others that we can have that joy and that peace that transcends what we previously imagined. So service to others may seem to be a sacrifice, but usually it turns out to be life's greatest blessing."

5. Arco, a Division of Simon and Schuster, in its The Right College, lists Cumberland College as having a selectivity rating of "Competitive" and notes that Cumberland is "a liberal arts college with a strong focus on service to the surrounding Appalachian region. Cumberland enrolls more Appalachian students than any other private college in the country. The college incorporates a self-help

feature which calls for a large part of students' financial assistance to be granted through remunerative employment. Examples of student work include jobs in the cafeteria, the maintenance department, and Appalachian outreach programs."

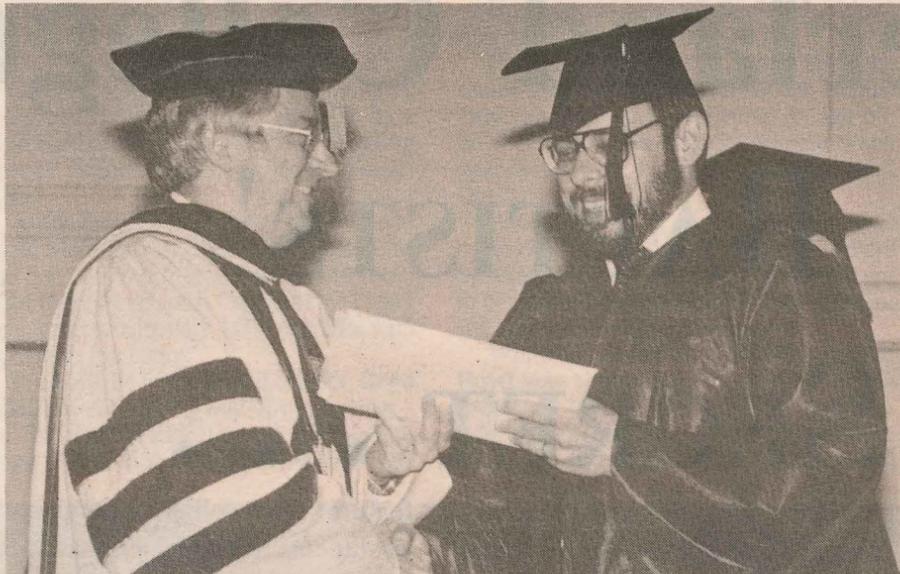
6. "U.S. News and World Report" recognizes Cumberland College as one of America's Best Colleges, 1990.

7. Esther Burrough's book, Empowered!, published by the Woman's Missionary Union of the Southern Baptist Convention, described the work of Mountain Outreach by saying that the students who work in this program are "empowered . . . with a passion to make a difference in this world."



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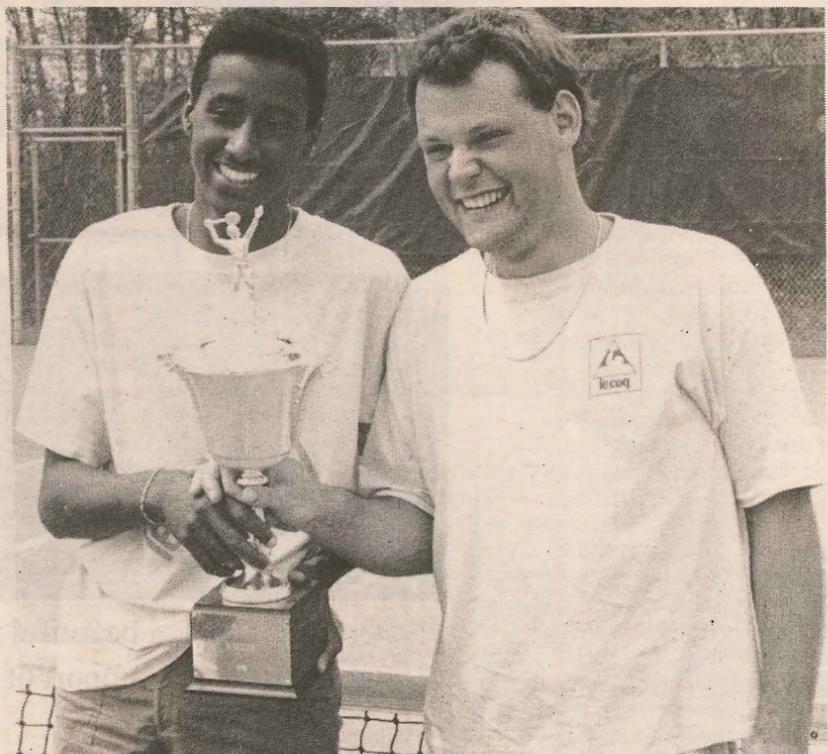
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# Churches have fled the inner city, says urban consultant

By Pat Cole

Too many evangelical churches are playing "hide and seek" in county seat towns rather than going to metropolitan areas where America's population is becoming increasingly concentrated, an urban church strategist stressed.

Ray Bakke, senior urban consultant for the Lausanne Committee on World Evangelism, noted that 51 percent of the U.S. population lives in 44 metro areas of more than 1 million each. Meanwhile, he said, the church is "locked into structures and patterns and often theological and ideological traditions that keep us from effectiveness."

Bakke, an American Baptist minister, addressed Southern Baptist Theological Seminary's eighth Congress on Evangelism sponsored by the seminary's Billy Graham Center for World Evangelism. The congress focused on "Evangelizing the City: Possibilities for the 21st Century."

While the church has struggled with "cultural captivity" and inability to adapt to urbanization, Islam has become the fastest-growing religion in the nation, Bakke said. He cited a New York Times story that reported nine of 10 converts to Islam are black urban youths. Bakke said his home city of Chicago has 34 mosques, "most of them standing where the church used to be before it fled."

As a seminary student in the 1960s at Chicago's Northern Baptist Seminary, Bakke discovered that evangelical churches in the city had "fled and taken their inspired, inerrant Bible with them."

However, he pointed out that the Bible speaks about cities and their human need,

with 1,200 texts on the cities, 400 on the poor and 300 on oppression.

Bakke also emphasized that the world is becoming increasingly more urban. In the next 10 years, he said, more than 1 billion babies will be born, with most births occurring in Asian cities. However, he said, "80 percent of the missionaries of the evangelical church are rural in their origins or in their placement."

"It's not only an urban world, but it's an urban world in rapid motion," he said, adding that people of many nationalities are now residing in cities like Amsterdam, Paris and London. "London used to rule the world and now the world is in London."

He predicted new U.S. immigration laws "will change the demography of the United States in the next 10 or 15 years."

## Leaders express moral concerns to president

by Tom Strode

A group of 18 evangelical leaders, including Southern Baptist Convention President Morris Chapman and Southern Baptist Christian Life Commission Executive Director Richard Land, met with President George Bush to express concern about the Bush administration's recent stands on key moral issues.

The meeting at the White House was held in response to requests from Land and Robert Dugan, director of the National Association of Evangelicals' Office of Public Affairs.

Participants in the meeting told Bush evangelicals are disappointed by recent

Ministers, he said, must develop broad world views and multi-lingual skills to adapt to the changing demographic landscape.

In another address, Anthony Campolo, professor of sociology at Eastern College in St. David's, Pa., said "the time has come for the church to initiate the creation of a new social order" to deal with pressing problems in the inner city.

The new order, he said, should not be based on the "dominion theology" of some conservative Christians who strive to make changes by electing Christian leaders. "Jesus chooses not to change the system with power brokers on the top," he said. "He has chosen to change the world from the bottom up."

Campolo advocated that churches help rectify the pervasive unemployment in the inner city by starting small businesses.

The church has a history of creating institutions to meet social needs, said Campolo, noting the church's establishment of schools and hospitals.

Campolo said he is involved with a church in Philadelphia that put illiterate high school dropouts to work in a business that salvages useable parts of discarded telephones. The employees, he said, make salaries of \$17 per hour.

Churches, he emphasized, are ideal places for small business, because they have capital, facilities and members with business expertise.

Churches should preach a gospel that makes converts and releases people from sin, Campolo said. But, he noted, Jesus defined evangelism as declaring "good news for the poor."

administration actions and want greater sensitivity to their values.

"The meeting was amiable but very forthright. We were able to freely express our concerns," Chapman said.

"It was better than I had expected, but worse than I had hoped," Land said. "The president didn't agree to do everything we wanted. We were given assurances that he would consider our requests."

"We did get to articulate our concerns and the heart behind those concerns. We told him that there is serious erosion in his support among evangelicals. We shared with him the 'flash points' that have caused disappointment, confusion and concern."

Land said he told Bush of three points of

concern:

- Invitations to homosexual rights activists to attend bill-signing ceremonies at the White House;

- The administration's failure to seek restrictions on controversial grants given by the National Endowment for the Arts;

- The need for stronger and more visible leadership from the president on the abortion issue.

"I think probably it was the most frank exchange with the president of the United States in my 12 years in Washington, D.C., in terms of laying out some moral issues that were critical for the nation as well as for his relationship to the evangelical community," Dugan said. (BP)

# Land urges Kentucky Right to Life to support life at every stage

by Schu Montgomery

Christians have a moral obligation to "sound the clarion call against all attitudes and actions that assault human life's sacredness," Richard Land told participants in the convention of the Kentucky Right to Life Association in Louisville this fall.

"We've got to be pro-life not just from conception to birth, but from conception to natural death," said Land, executive director of the Southern Baptist Christian Life Commission.

## Louisville Baptists promote racial harmony

by Brad Bull  
Special Correspondent

The image of the piano keys became a symbol of racial harmony at a Nov. 1 joint Thanksgiving service of the Central District Baptist Association and the Long Run Baptist Association, which are predominately black and white, respectively.

Speakers at the convention proclaimed that racial harmony can be achieved through the unifying spirit of Jesus Christ.

Approximately 400 attended the service at McCauley Theatre in Louisville. Held annually, the event was coordinated by the Baptist Joint Committee of Metro Louisville, liaison between the associations.

Music was performed by a joint choir directed by Yolanda Green of Pleasant View Baptist Church, Central Association, and Emory Riley of Rockford Lane Baptist Church, Long Run Association. Congregational singing was led by Gene Sutherland of Walnut Street Baptist Church of Louisville.

Paul Duke delivered the first of two addresses. Duke, formerly pastor of Louisville's Highland Baptist Church, now serves Kirkwood Baptist Church of St. Louis, Mo. "Racism is this country's deepest sin,"

Pro-lifers must oppose the "barbaric, lethal combination of technical expertise and spiritual ignorance which would deny the spirit of man that is not in the animal kingdom, and which would abort and experiment on our preborn, harvest fetal tissue, allow death into the nursery for our mentally and physically handicapped infants and encourage euthanasia in our retirement homes," he told about 200 participants in the meeting.

Christians should take a leading role as did Christians during both the anti-slavery

Duke maintained. "Too often, the white church either has promoted racism or remained silent."

Racism is not combated by merely creating warmer feelings, he said. "Jesus says, 'I despise your warm feelings; let justice roll down like water!'"

J.C. Perkins, pastor of Greater Price Baptist Church, Detroit, Mich., delivered the second address.

Preaching from the book of Job, Perkins addressed the issue of suffering.

"Some people live in pain from cradle to grave. There's a lot we don't understand, but it's good to have religion where we can believe 'we will understand it better by and by!'" said Perkins.

In the meantime, Christians must rely on a relationship with Christ to withstand the hardships that arise in spite of decent living, he added.

The congregation also heard greetings from Russell Awkard, pastor of New Zion Baptist Church and moderator of Central Association, and Russell Bennett, executive director of Long Run Association.

Agreeing with Awkard, who referred to the harmony of black and white piano keys, Bennett observed, "The problem is, some people always want to sing on the cracks."

and the Civil Rights movements, Land added, noting, "It's poppy-cock to say that you have no right to impose your religious beliefs on others."

Laws against murder, rape and stealing are designed to keep someone from imposing their immorality on their victims," he said.

All people of faith should "speak up for

those who can't speak for themselves," Land urged, and he said Christians can play a vital role in healing and bringing wholeness to people who have had abortions or encourage them in others.

Christians must never lose "the redemptive edge" within their faith, but should proclaim to others that "God is a God of mercy," he said.



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# Graying America becoming grayer, gerontologist says

by Susan Todd

If Willard Scott of NBC's "Today Show" wished "Happy Birthday" to one person every day in America who is 100 years old or older, it would take him 180 years, said a Southern Baptist gerontologist.

B.J. Dier, a Southern Baptist home missionary, spoke recently about aging to more than 70 women gathered for an issues conference sponsored by Southern Baptist Woman's Missionary Union.

"In 1890, there were only 2.4 million people over the age of 65, or 4 percent of the total (U.S.) population," Dier said. "In 30 years, the figure doubled to 5 million. Today, 35 million Americans are over the age of 65—about 13 percent of the total population."

High mortality and high fertility are the causes Dier attributed for the rapid increase. As mortality increases, the population of older Americans also will increase, he said.

"The older population is getting older," he said. "The 75-plus age is the fastest-growing segment of our population." Americans can expect the older population to continue to get older, he said. "The babies born in the decade of the '90s can expect to live to (age) 90."

The people born two and three generations ago would have called themselves "blessed" to see 60, Dier said, while the current generations are planning for their ninth and 10th decades.

But as the population grows among the older generations, younger generations can expect current problems to escalate, he said.

"Fewer than one woman in five currently receives any pension other than Social Security," Dier said. "It's a problem that ought not to be. It's due to nothing more than the fact that their husbands up and died."

Dier referred to the gross differences between the pension amounts men receive and the pensions women receive.

Housing is another major problem Americans will face in the next 10 years, he said. "The widow who has only Social Security has to go and look down in some flea-ridden flop house and live hand-to-mouth."

The housing situation is the responsibility of the church, Dier said. "If they were hungry, we'd feed them."

Retirement centers and communities are one of the biggest growth industries in the country today, he said. "What they do for profit, I say churches can do for love."

Of the 8 million Americans who live alone, Dier said 77 percent are women, 64

percent have no private pension income, 52 percent have been alone 10 years and 28 percent live below the poverty level.

Many people face poverty for the first time after retirement, Dier said.

"We don't address these problems, and we think they'll go away, but they won't. They'll get worse," he said. "This should be a major cause of concern for us as Christian

people to do something."

But Dier didn't paint a totally bleak picture for future generations. The current generation of elders is more powerful and more "savvy in the workplace," than any elder generation before them, he said.

"Americans can discover a nation within a nation in elders above the age of 65," he said. "They are a valuable resource." (BP)

## SBTS prof says children need advocates

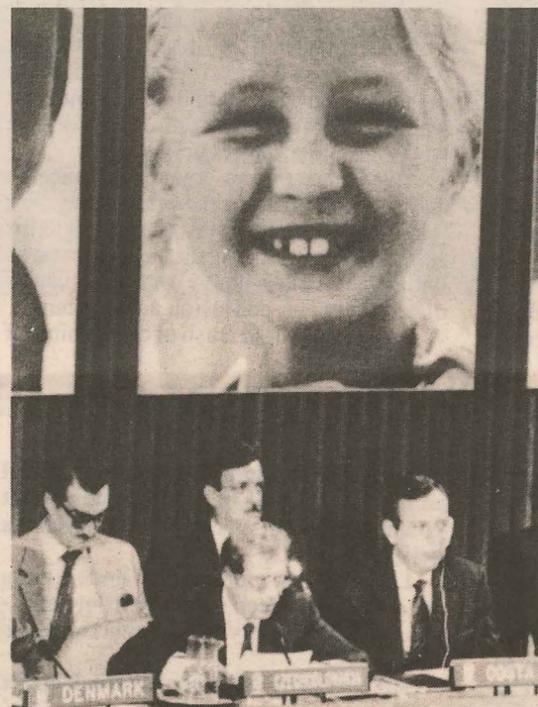
by Pat Cole

The biblical call to care for children demands that Christians address structures which oppress the youngest members of society, stressed a Southern Baptist church social work professor.

People find it difficult "to look beyond the lovable children that touch us to systems that hurt children," said Diana Richmond Garland, associate professor of

social work at Southern Baptist Theological Seminary in Louisville. Yet Jesus confronted societal structures: "He not only took children in his arms, but he attacked the systems of his society that burdened people to the point they could not care for one another," she noted.

Societal systems that affect the welfare of children today involve a variety of "complex issues" often related to public policy decisions, she said.



**CHILDREN'S SUMMIT**  
Seventy-one world leaders recently converged on the United Nations to lend support to a declaration concerning the plight of children around the world. Czechoslovak President Vaclav Havel (center) spoke to the opening assembly. The plight of children also was taken up by Southern Baptists, who participated in a consultation at Southern Baptist Theological Seminary in Louisville. The meeting at Southern Seminary was sponsored by the school's Gheens Center for Christian Family Ministry and coordinated by Diana Richmond Garland, associate professor of social work. (RNS photo by Reuters)

Garland addressed a conference on child advocacy for Southern Baptist denominational workers who deal with children and family-related issues. Staff members from the Southern Baptist Woman's Missionary Union, Sunday School Board, Home Mission Board, Christian Life Commission and the Kentucky Baptist Homes for Children participated in the meeting sponsored by the seminary's Gheens Center for Christian Family Ministry.

Garland, director of the Gheens Center, maintained that churches must understand their tasks in biblical and theological terms before embarking on ministries involving child advocacy. "Unless our churches understand what they are called to do in ultimate theological terms, unless a task genuinely disciplines the saints and pulls them to deeper levels of commitment, we ought not to be about it," she said. "As we provide leadership to the church in child advocacy, we must first consider ways in which we can nurture spiritual growth through the ministries to which we are beckoning people."

In another address, Kathy Guy of the Washington-based Children's Defense Fund, said people are "sadly mistaken" if they believe children in the United States are "the most blessed in the world."

"Children are poorer in the United States than in any other industrialized nation in the world," she said. "We have by far the highest child poverty rate and the deepest."

One out of five American children lives in poverty, and 17 other nations have a better infant mortality rate than the U.S., said Guy. (BP)

# Mainline churches told to blame themselves for declines

by Bill Wolfe

America's mainline Protestant churches should not blame their staggering membership decline on anyone but themselves, suggested church leaders and theologians who gathered in Louisville for a three-day conference on the future of the mainline bodies.

Neither the growing fundamentalist churches with their appeal to religious and moral certitude nor the secularizing impact of the wider culture are the villains responsible for the losses afflicting the more liberal Protestant denominations, according to latest research of the scholars who have studied the 30 year decline.

Mainline worshipers "don't storm out of their fellowships in righteous anger and into the waiting pews of the independent conservative Christian congregation across the street," claimed Elizabeth Nordbeck, a United Church of Christ clergywoman and dean of Andover-Newton Theological Seminary near Boston. "Instead they simply drift away in apathy."

"It appears that the fundamentalists ... aren't really our enemy," she said. "The enemy is us."

One of the most comprehensive studies of the diminished mainline populations was based at Louisville Presbyterian Seminary where the conference was held. In a three-year effort, 60 researchers involved in more

than 50 projects conducted an analysis of the Presbyterian church (U.S.A.).

New research shows that "the church is not simply a victim" of sociological trends and shifting demographics, said keynote speaker Dorothy Bass in an interview. Results of some of the Presbyterian studies offered no "quick fixes" for the mainline dilemma, said Bass, a United Church of Christ clergywoman and visiting theologian at Valparaiso University in Valparaiso, Ind.

But research indicates that denominations have the power to shape their future to some degree, she said.

The seminary research focused on the Presbyterian Church, which has dropped

from 4.25 million to less than 3 million members since 1965. But the Presbyterian experience is typical of other mainline denominations that historically carried a lot of clout, such as the Episcopal Church, the United Methodist Church, the Evangelical Lutheran Church in America and the United Church of Christ—all of which have lost significant members.

A lower birth rate and the failure of denominations to hold onto the distinctive identities that encourage traditional membership which, Nordbeck noted, highlight the "irony" of the mainline churches becoming a sideline religious phenomenon.

Craig Dykstra, vice-president for religion at the Indianapolis-based Lilly Endowment, which funded the seminary studies, said the structure of U.S. mainline churches has mirrored society and evolved over the years in much the same way the country has.

Leaving their roots in Europe, where the churches were often state sponsored, the denominations in the United States were loose-knit structures that lacked a central staff and national focus.

The need to adapt to better meet people's needs and goals increasingly changed the churches into corporate-styled "religious conglomerates," the Lilly official said. (RNS)

## Marketing may attract baby boomers to church

Baby boomers, a group that owes its identity at least in part to its affinity for pricey consumer goods, has lately attracted the attention of church leaders who see in the "boomers" a great potential for bolstering membership rolls.

But how to get their attention?

One recent gathering considered imitating the Madison Avenue approach. In the brochure for a conference on "Regenerating Catholicism, a symposium on the chal-

lenge to reach Catholic young adults," the 25-45 age group was revealingly referred to as a "market" and one that "very few Catholic organizations, from parish to national magazines," has tried to tap.

One of the presentations at the early October conference, organized by the staff of Old St. Patrick's Church in Chicago was by Patrick Flynn, a marketing vice-president for one of the nation's most successful marketers among youth, McDonald's Cor-

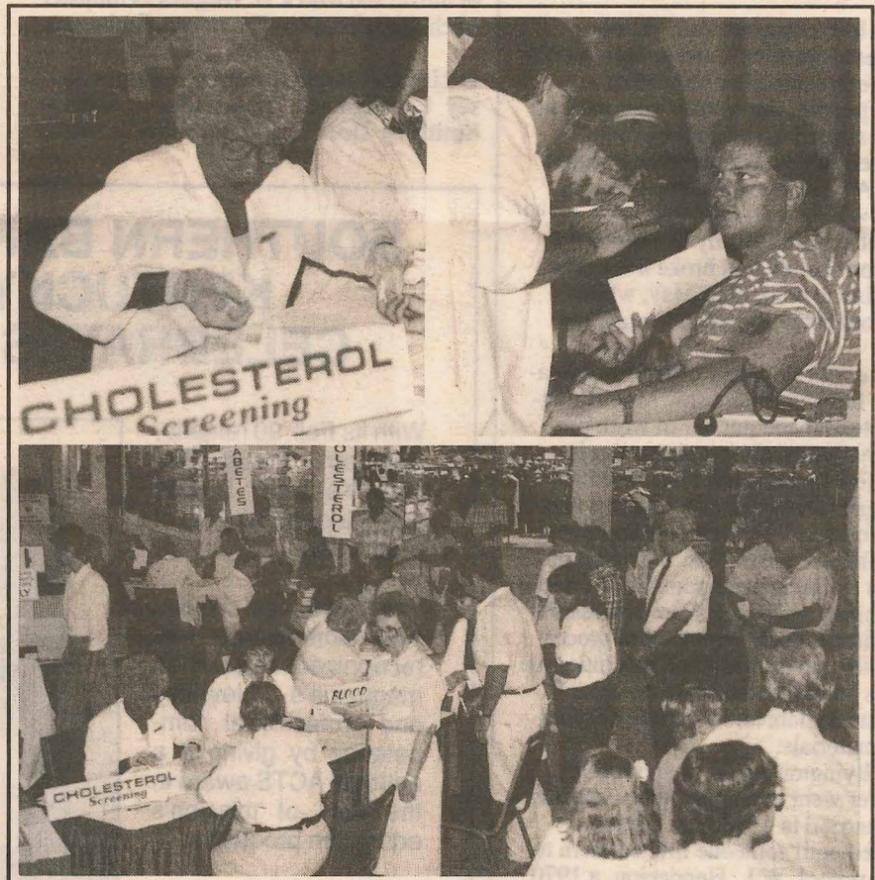
poration.

He gave examples of McDonald's marketing techniques, complete with commercials. He said the techniques serve a long-range strategy of "developing brand integrity" around basic values. The strategy includes aiming the corporate message at different audiences, for instance, at various age groups. Flynn told the church leaders that the techniques could be applied to promoting church membership. (RNS)

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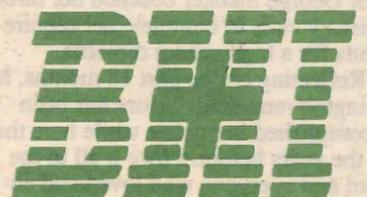
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# mountains to the mississippi



**Bill D. Whittaker**  
President  
Clear Creek Baptist Bible College  
Pineville, KY 40977

## clear creek chronicle

### A new person

"Perfect love casts out fear" (1 John 4:18), describes Mrs. Carolyn Byington's Clear Creek experience. Afraid of meeting people, she would "wait until no one was around to sweep the porch." Encountering new people often brought nausea. A broken leg became one way through which love overcame her fear. At the October, 1986 family life center dedication she fell and broke a leg. She was unable to walk until May, while many from campus helped her and the family.

Former development office Coordinator Mrs. Francis Bryant saw Mrs. Byington's potential and put her to work preparing mail-outs and keeping records. After a few months, her fears faced an even bigger challenge as a relief switchboard worker. With each 15-minute slot, her confidence grew. Mrs. Byington now operates the secretarial pool. Surrounded by machines and paper, from professors and administrators. With a word processor, copier and mimeograph machine, she prepares correspondence, tests, class hand-outs, syllabi and a variety of other school materials.

The Byingtons grew up in families that never went to church. When she and Larry married in 1973, that pattern continued until someone invited them to Sunday school. W.L. Henderson, a 1970 alumnus, became pastor of the church and regularly visited them. Their conversion "was a complete turnaround for us." A ministry commitment came 14 months later, and then the move from Virginia to Clear Creek. Larry is a familiar sight mowing the campus fields. The college workshop program has been their primary support.

Lisa, 16 and Shawna, 9, like the changes that have come to their mom. Mrs. Byington has secured her driver's license and earned a computer certificate at Bell County High School. Clear Creek tutor George Sleeker coached her through a history class to complete her requirements for a high school diploma.

Reflecting on the past 18 months, Mrs. Byington remarked, "More has been accomplished in my life while here than all the years before. I owe it all to the Lord and everyone who loved and encouraged me. I feel like a whole new person." Love really can overcome fear.

**PERSONNEL:** Pastors—Jim Molden to Jacksonville, Bethelridge. ... John Strimple to Millersburg, Millersburg. ... Isaac B. McDonald resigned First, Hodgenville. ... Tommy Floyd to Jackson Memorial, London, as full-time pastor, formerly interim. ... Eldon Hays resigned Copper Creek, Mount Vernon. ... John Pennay to Black Mountain, Kenvir. ... Wayne Miller to Red Lick, Berea. ... Perry Huff resigned Faith, Corbin. ... Burney L. Manning II resigned Good Hope, Eubank. ... Tom Biddle to First, Augusta. ... Timothy Glass resigned Grace Union, Columbia. ... Billy Joe Foster resigned Antioch, Horse Cave. ... Joe Kitchens to Gupton's Grove, Quality.

Others—Beverly Dietzchold from First, Charlottesville, Va., as minister of childhood education to Walnut Street, Louisville, as minister to preschool. ... Steve McKinney to West Broadway, Jefferson-town, as interim minister of youth. ... Phil Rosenbaum from Three Forks Association as director of missions to Freedom, Russell County and Wayne County associations as director of missions. ... David Parker to New Heights, Louisville, as minister of activities. ... Terri Springer to First, Fort Thomas, as minister of youth and education. ... Gary Ellcessor to Kento-Boo, Florence, as minister of evangelism and outreach. ... Clarence Hensley to Red Bud, Everts, as associate pastor. ... Jim Preston resigned from First, Somerset, as minister of education. ... Daisy Stinson as minister of music and Mark D. Hughes as minister of children/youth to Eminence, Eminence.

**ORDINATIONS:** Ministry—James Kelsey by Highland, Louisville. ... Cherie Smith by Deer Park, Louisville. ... Mark

Slaughter by Zion, Henderson. ... Mitchell Farthing by Kirksville, Richmond. ... Gary Ellcessor by Kento-Boo, Florence. ... Clarence Hensley by Red Bud, Everts. ... Jimmy Morgan by Greenmount, London.

Deacons—Woody Davis and Bruce Crawley by Bardstown Junction, Lebanon Junction. ... Joe Montgomery Jr., Jim Hughes and Ron Thompson by Ferguson, Ferguson. ... Bill Hood by Sunnyside, Somerset. ... Tony Guffey, Gabe Perry and Don Whitis by Oak Ridge, Covington. ... Mike Workman by New Banklick, Walton. ... Danny Hawes by Greensburg, Greensburg. ... Gilbert Banta by Eminence, Eminence. ... Eldon Fox, Tip McNeil and Basil Mills by Harlan, Harlan. ... Brad Lanham by Lebanon, Lebanon. ... George Johnson, Barry Brawner and Jeff Young by Southside, Louisville.

**MISSIONARIES:** On the field—Leroy and Jean Albright, from Pineville and Atlanta, at Apartado 4-438, Cuernavaca Morelos, 62430 Mexico. ... Herb and Caroline Jukes, from Tarpon Springs, Fla., and Morehead, Ky., at Box N-8154, Nassau, NP, Bahamas. ... Robert and Lisa Moor, from Louisville and Catonsville, Md., at Box 1099, Bukoba, Tanzania. ... Graham and Jeanne Walker, from Louisville and Orlando, Fla., at 11 Barbary Walk, Singapore 0314.

In the states—David and Gloria Glaze, Argentina, from Louisville and Jackson, Miss., at 439 E. First St., Forest, MS 39074.

Retired—Burt and Ruth Dyson, West Africa, from Mangun, Texas, and Greenville, Ky., at 3401 Hillsboro, Nashville, TN

37215. ... James and Sarah Beth Short, Mexico, at 8117 Lake Ave., Louisville, KY 40222.

**ASSOCIATIONS:** Whites Run passed a resolution against political domination of the Southern Baptist Convention. ... Braken passed resolutions affirming Southern Baptist Theological Seminary in Louisville and a democratic process in the SBC. ... West Kentucky passed a resolution opposing Kentucky Baptist Convention funding of the Baptist Joint Committee on Public Affairs. ... Greenup is taking a love offering to build a church in Vitoria, Brazil.

**REVIVALS:** Maceo, Maceo, 13 professions of faith and 30 rededications. ... Pleasant Memorial, Owensboro, 19 professions.

**DEATHS:** Russell Bozarth, deacon for over 53 years at Caneyville, Caneyville, died Oct. 4. ... Wentz Reasor, deacon for over 40 years at First, Corbin, died Oct. 11. ... John W. Wells, 82, former pastor of Okalona, Louisville, and Immanuel, Henderson, died Oct. 21 in Aiken, S.C. He was the first president of the Association of Southern Baptist Directors of Missions.

**EVENTS:** Immanuel, Lexington, will host a "Baptist Celebration of Thanksgiving" Nov. 20, 7 p.m. involving both black and white congregations. Delma Peoples and Jim Bradshaw will direct choirs. Lincoln Bingham and Willis Henson will speak. ... Carolyn Weatherford Crumpler, former executive director of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will be key speaker at the Ministers' Fellowship at Georgetown College, Georgetown, Dec. 4.

## SOUTHERN BAPTIST REPORT: KENTUCKY EDITION CELEBRATES FIFTH YEAR

With its Fall '90 release, Southern Baptist Report: Kentucky Edition celebrates its 6th year of production.

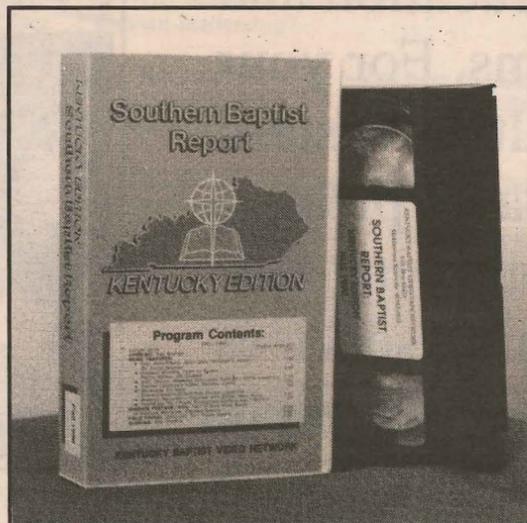
The Radio and Television Commission has recognized this video magazine's relevancy and professional competency by giving it a national ACTS award in the field of mission's education production.

Each edition is guided by a carefully selected Media Advisory Group.

Composed of representatives from each of the divisions of the Kentucky Baptist Convention, as well as representatives from the Kentucky Missionary Woman's Union, the group evaluates suggestions for each production and oversees its content and quality. The team of advisors represents a cross-section of Kentucky Baptists' work and seeks to give balance to the programming of each year's editions.

Southern Baptist Report: Kentucky Edition is released every fall, winter and spring. Upon release, copies are sent to every associational office for use by local churches. Copies can also be secured for loan by contacting the Kentucky Baptist Video Network, Communications Division, at the Kentucky Baptist Building, Middletown, Kentucky.

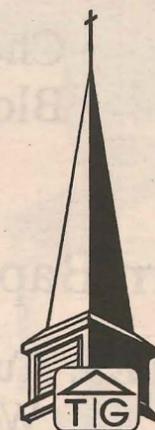
Many Kentucky Baptist churches and associations are already using Southern Baptist Report: Kentucky Edition as a resource for missions promotions, GA's and Acteens programs, home and foreign missions studies and church-wide cooperative program educational emphasis.



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## sunday school lessons

LESSONS FOR NOV. 18, 1990

Life and Work Series

### Responding to the Son

**John 2:11** When Christ is present to share in the joyful occasions of life, nothing will mar the real happiness of the participants. Any occasion will be much more enjoyable with Christ.  
**John 2:15-25** Thousands of Pilgrims

made their way to Jerusalem for Passover, the great annual religious feast of the Jews. This feast, which lasted seven days, was the crowning festival of the Jewish year, and all Jews were expected to attend. The Savior went from Capernaum for this event.

Jesus was shocked at what he found at the Temple. The courtyard was filled with those who were selling oxen, sheep and doves and with money changers sitting at tables. Christ poured out the changers' money, upset the tables, scattered the money on the ground and took a whip and ordered them to remove the animals from the Temple area.

We generally think of Christ as being gentle and compassionate and such he was and is, but that is not all. In dealing with the merchants situation, he established an eternal principle, his authority over the lives of people.

Instead of confessing what they had done wrong, the Jews asked Christ what sign he would give them as proof that he had authority to cleanse the Temple. Christ informed his challengers that they could not ultimately thwart the purpose of God. He declared that should they destroy "this temple," meaning his own body, he would raise it up in three days, referring to the crucifixion of Christ and the resurrection of Christ's body.

International Series

### Jeremiah and Jehoiakim

**Jer. 36:4-8** On various occasions Jeremiah delivered messages from God to the

people, but they continued in their disobedience. When circumstances arose which prevented the prophet from continuing his ministry, God commanded him to write a book containing divine warnings, to appeal to the people to repent of their sins and enjoy the divine favor.

Jeremiah was very fortunate in having a trustworthy secretary, Baruch. Jeremiah dictated the message God had spoken to him, and Baruch recorded it on parchment. Baruch was an example of faithfulness, doing the job that was committed to his care, whether it was large or small.

Jeremiah was grieved when he was restrained from going to the house of the Lord and from delivering God's message as he had done on previous occasions. At the direction of the prophet, Baruch took the scroll into the temple where a multitude had assembled for the observance of a specially declared fast day and there read its contents.

**Jer. 36:27-31** Many of the hearers were not greatly affected by what Baruch read, but the predicted judgments of God caused some consternation. When the princes reported to the king what had been read, Jehoiakim became furious. He commanded his personal secretary to bring the scroll to him. In great anger, the king seized the document, cut it into shreds with a penknife and cast it into the fire. This act was conducted solely because God's message condemned his manner of life. How foolish for anybody to think God's word can be destroyed. As Isaiah declared: "The grass withereth, the flower fadeth, but the word of God shall stand forever."



**Curtis C. Mooney**  
President  
10801 Shelbyville Road  
Middletown, KY 40243

## homes for children

### The Thanksgiving offering

In 1,700-plus churches this month a special offering for the children's home work is being taken. This offering dates back officially to 1934 when the General Association of Baptists in Kentucky adopted a recommendation that a Thanksgiving offering be taken each year to be equally divided between the two children's homes which at that time had separate boards.

Historically, the homes had need for the support of each church and this had led to competition. Similar to the Cooperative Program, the Thanksgiving offering was the unified way of supporting the Baptist child care work.

That offering over the years has been the single most important source of funds for the child care ministry. Our goal this year of \$800,000 would provide over 40 percent of the cost of operating Spring Meadows and Glen Dale and represents 20 percent of the total budget for Baptist Homes for Children.

That offering is especially important to us this year. We are experiencing an increase in children needing care and, at the same time, the needs of the youth are increasing. Where, in the past, the children needed the basics of life—food, shelter, love and discipline—many of the young people coming to us today have much greater needs. It is expensive to provide this specialized care, but without it we could not meet their needs.

While we are experiencing an increase in need, we are also concerned about the economy. During economic downturns, our services are needed more, but unfortunately, there are fewer dollars available to meet the needs.

As you consider your gift to the Thanksgiving offering this year, would you pray about putting in a little extra?

I am told that, historically, a slogan for the Thanksgiving offering was "give a day's pay." While we have not used it in recent years, perhaps it is a good guideline to consider. In fact, maybe this year you might consider a little overtime on that day.

Thank you, Kentucky Baptists, for your generous support of this special offering for children.



**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

### Indian summer frenzy

Saturday began with a group of 10 guests from Arlington Baptist Church from far western Kentucky, on the Mississippi River, preparing to leave for home.

By the time they finished their breakfast, a group of 55 students had begun the four-hour ACT exam, so important to college admissions. Oneida is one of the approved centers, nationwide, for the administering of this strictly monitored exam.

Because the main dining room had to be used for the exam, the noon meal for all students was set up in the larger of our two gyms. That was a lot of extra work for our cooks and dorm parent supervisors.

In the meantime, Coach Larry Gritton had been busy since 6 a.m. making preparations for the Regional Class A Cross Country tournament held on our campus in early afternoon. This involved 17 schools eastward and southward from Oneida to the state borders. In the meantime, Assistant Coach Oliver Hawkins Jr. was off to Owsley County with our 6th- and 7th-grade basketball team for their first away game of the season.

Many scheduled and unscheduled visitors began to arrive to tour the campus. Before the day was out, these totaled 82 people, most here for the first time.

In our dining room, we fed groups from Lancaster Baptist of Lancaster; Macedonia Baptist of Greensburg; Hickory Grove Baptist of Independence; Eden Baptist of Somerset; First Baptist of Winchester; and individuals from Waynesburg, Stanford and several other places. Altogether, I spent nearly six hours with these many groups touring on a beautiful "Indian Summer" day.

Hundreds of cross country runners and their respective coaches were involved in strenuous competition in early afternoon. The course involves three miles of running, including a very steep mountain. Oneida won the runner-up trophy, and seven of our boys qualified for the state tournament next weekend at Lexington. Seven of the last eleven years, Oneida won the regional cross-country championship. However, last year's state champs, Cordia, won the trophy again this year. The competition of our region is very tough.

Part of the cross-country course is on our campus roads. The roads had to be kept clear for the race. A complicating factor was that seven Oneida buses and vans had to be loaded and leave the campus at 2 p.m. for late afternoon engagements. They had to be positioned

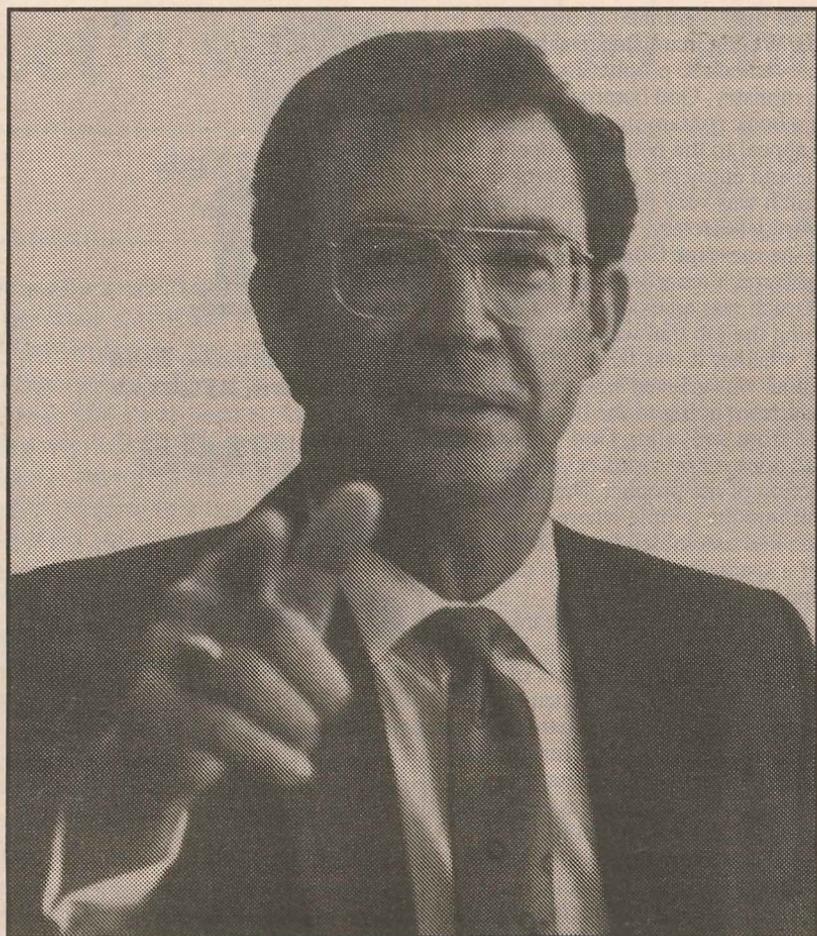
earlier in the day so not to interfere with the race. Then scores of buses and cars of the teams and their fans coming for the regional cross country meet also had to be parked so not to be in the way of runners.

Two buses and our band-covered truck left for a large band competition at Williamsburg. There Oneida won the top award for 17 bands for "esprit de corps," and got second place, in our class, for performance.

In the meantime, our soccer team was playing their hearts out at Somerset for the district championship. Leading up to the final game, we had defeated two schools that had beaten us earlier in the season. Both games had been tied at the end of regulation play, and both games remained tied until nearly 20 minutes of overtime play when we pulled out a victory. Laurel County was our competition for the finals, and they had the leading scorer for the entire state this year. Again the game ended in a tie and went through 20 minutes of overtime still tied, and then into "sudden death." Our boys effectively shut down the leading scorer, but we were defeated on a penalty kick. In fact, all three of our opponent's goals were penalty kicks. Our two points were normal field goals.

It was a "heartbreaker" defeat but all the teams showed great sportsmanship throughout the tournament. This was doubly remarkable because of the closeness of each game, even into very extended overtimes. We are proud to place this runner-up trophy beside the two championship trophies won the preceding two years.

A number of our staff volunteers went to Renfro Valley for a special show and a steak dinner later in London. Back on campus there was a surprise birthday party for our dean of students, Erma Smith, with us 15 years now.



## *Hey, layman . . . Let's talk some hard-nosed business*

Some things we do cooperatively; some we do individually. For some things we share responsibility. For others we are solely responsible.

Gifts through the Cooperative Program allow every church to have a small part in the ministry of each and every missionary in 116 different countries. The cooperative effort of **all** churches ensures adequate income, retirement and insurance protection for every missionary. We do this **together**.

But there is something each church does **alone**. It calls a pastor. The members pray, choose the pastor, vote to extend a call, and the pastor serves by mutual agreement for an indefinite period. South-

ern Baptist churches are free and independent. Good! But with freedom comes responsibility.

When you call a pastor or other full-time staff member you, as a church, are **solely** responsible for that person's financial needs and ministry expenses. Pastoral and staff support are part of the cost of doing the business of the local church.

A few weeks ago President Bush ordered thousands of military personnel, dozens of ships and hundreds of planes sent to the Persian Gulf on a vital mission. Nobody asked the men and women to pay for a ticket or a truck. We all paid for the trip and the armament with tax dollars.

The Apostle Paul wrote to the church at Corinth about paying the preacher. He used a military analogy: "Did you ever hear of a man serving in the army at his own expense?" (I Cor. 9:7a NEB)

Nobody would ever enter the ministry because of its potential for wealth. But nobody ought to serve in poverty, either.

The freedom to call carries the God-ordained responsibility to address with integrity the needs of your minister.

Too often, the last item considered in preparation of the church budget is salaries and benefits. Let's make a change for 1991. Every church ought to see that the pastor and any other full-time staff member has adequate salary, a church-funded medical plan, life and disability protection and the Church Annuity Plan.

And you shouldn't consider protection coverages and church ministry-related expenses to be minister's *pay*. You should budget these items separately from the minister's salary. Otherwise, people will think the minister is paid much more than he actually is.

Scripture demands that God's servants be properly supported by the churches they serve.

Each local church is solely responsible for its staff. Think about it. Pray about it. Provide adequately. Pay appropriately. Demonstrate your love.



**Paul W. Powell**  
**President and Chief Executive Officer**  
**Annuity Board of the Southern Baptist Convention**  
**P.O. Box 2190, Dallas, TX 75221-2190**

# Long-suffering Angola looks toward brighter postwar future

by Craig Bird

A bleeding civil war has left Angola near-comatose. But the 15-year hemorrhage may soon end, many Angolans believe.

Even as the ruling Popular Movement for the Liberation of Angola (MPLA) and the opposing National Union for the Total Independence of Angola (UNITA) jockey for advantage in peace talks, Angolans talk of a prosperous future.

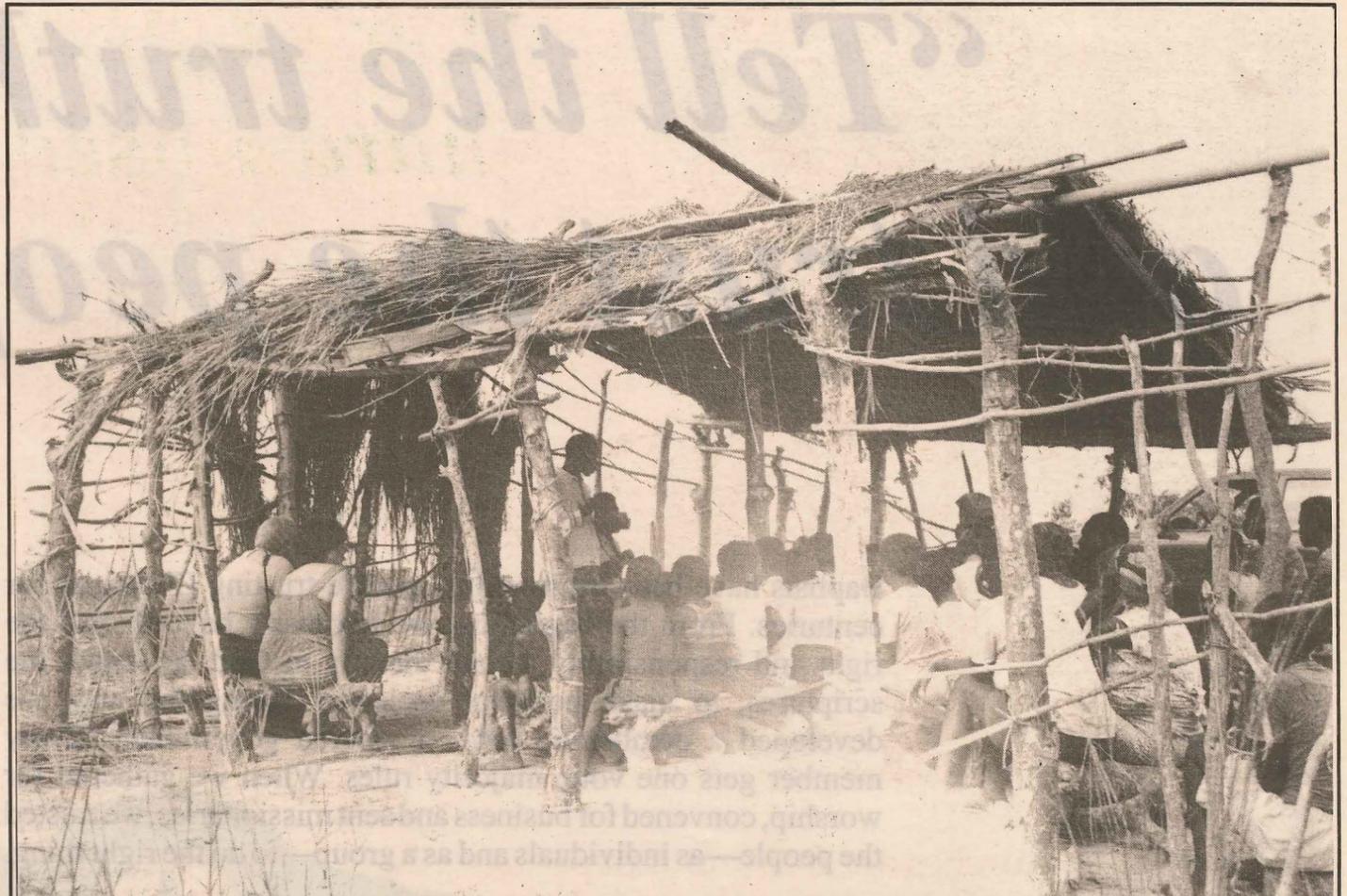
Sharing that outlook, even as they have shared the pain and hardships, are Angolan Baptists and six Southern Baptist missionaries in Angola. (Curtis and Betty Dixon develop churches and do Theological Education by Extension. Mark and Susan Hatfield do agricultural evangelism. Nick and Teri Comminellis are medical missionaries. Another couple is studying language in Portugal, preparing to work in Angola.)

Earlier this year the Baptist Convention of Angola joined other evangelical groups in a call for the MPLA to guide the nation to multiparty democracy. They insisted an end to fighting would allow a return to economic strength Angola knew before 1975, when it was a leading exporter of coffee and oil and a net exporter of food. The MPLA announced it will accept a multiparty system by March and hold elections within three years.

"When farmers can grow and transport their crops without fear of attack we will soon be able to feed ourselves again," the churches argued, pointing out that the major problems the country faces are rooted in the war waged on the one-party state by UNITA.

The nation's spiritual prospects glow brightly also. "I suppose—no, I know—the future will be joyful," insisted 75-year-old Baptist pastor Daniel Correia, using a Portuguese adjective that literally means laughter. "When the war ends Baptists will be able to work freely all over and soon we will reach all of Angola for the Lord. After that we will start reaching across our borders to other countries."

Such attitudes seem to contradict the bleak surface of Luanda, Angola's capital.



David Ferraz (standing), pastor of First Baptist Church in Luanda, Angola, preaches at a church mission point in Quengela, where refugees from southern Angola have fled to avoid the civil war. The village has no clean water supply.

Each week Southern Baptist missionary Mark Hatfield hauls water to the people there in his pickup truck. Missionaries Curtis and Betty Dixon are seated at left. (BP photo by Craig Bird)

The once-beautiful Atlantic Ocean seaport suffers almost constant electricity and water shortages as UNITA pushes its aim of "making the capital unlivable." Amputees, usually in combat fatigues, seem uncountable.

The reddish hair that signals malnourishment in children grows on many small

heads. The railroad, once throbbing with commerce as it hauled in products from Zambia and Zimbabwe along with Angolan goods, now runs only 20 kilometers beyond the Luanda city limits.

A snapshot of the Baptist Convention of Angola also looks grim. "We have about 80 churches and 150 missions," said David

N'Kozi, convention executive secretary. "Numbers are hard because about half of our churches are in areas controlled by UNITA. We haven't had contact with some of them since 1975."

Maybe the only way to maintain hope is to look beyond the present and focus on that shifting horizon called "peace." (BP)

## Angolan pastor leads local congregation, national convention

David N'Kozi is equipped and God-led to be executive secretary of the Baptist Convention of Angola. He is equipped and God-called to be a pastor.

But since the tasks in Angola are so many and the hands so few, he willingly does double duty. "I won't spend the rest of my life in the convention office," he explained forcefully. "I don't want to do this forever. My calling is to the local church."

The split duties don't seem to have hampered his work with Redemption Baptist Church in the Mulemba area of Luanda,

Angola's capital. He started Baptist work in the area in 1984 after being selected as an evangelist for First Baptist Church of Luanda. Six months later his mission had 120 members and had become a church.

N'Kozi went to Zimbabwe to attend the Baptist seminary there, but the church voted to wait for him. When he returned in 1988 he gladly resumed his pastorate and willingly put his hand to the convention job.

Redemption Baptist Church attendance has passed the 600 mark. Seventy cell groups are keys to continual prayer support, out-

reach and discipleship. Although the church is predominately Mbundu, members from nine other Angolan ethnic groups also attend. The church also has started at least seven missions. Several will soon become churches.

Located in a low-income area, the church is the largest giver to the Angolan convention's cooperative program. "We've never missed a month giving 20 percent to the convention," N'Kozi said. "We also give 10 percent to the Luanda association. That's not to our honor but for the glory of God."

N'Kozi believes the church would be even larger if he could concentrate on being a pastor. But the convention effort was suffering "because decisions would be made but no one was there to follow them up, strategies needed to be coordinated and our international relationships were lagging."

So he agreed to become the first executive secretary. That role puts him alongside six Southern Baptist and five Brazilian Baptist missionaries. Portuguese Baptists also are considering sending a missionary couple.

The convention embraces about 80 churches and 150 missions. Exact figures are impossible to find since more than half of the churches are in areas controlled by anti-government UNITA forces and out of contact with Luanda.

N'Kozi thinks peace for Angola—and exciting evangelistic opportunities for Baptists—loom in the near future. He acknowledges the problems of rebuilding institutions lost during the war but is confident Baptists can cover the entire country with the gospel "in three to five years."

And it takes lots of power to get him through his dual tasks.

"I switch back and forth between two Scriptures," he admitted. "When I'm the convention worker I rely on Philippians 4:13: 'I can do all things through Christ who strengthens me.' And when I'm a pastor I go back to Psalms 23:1: 'The Lord is my shepherd.'"

It seems to be working. (BP)

## Life continues in countryside despite rebel forces

You can't live in fear—even during a civil war—or maybe especially during a civil war.

When Moises Garcia got in his truck and headed into the countryside near Uige, Angola, he knew anti-government UNITA troops could be in the area. But his family needed charcoal, and the women riding with him did too.

His father aptly had demonstrated that possible danger is no reason to fail to do what needs to be done. During the days when Angolans were fighting Portugal for independence, Benedito Garcia regularly flouted the Portuguese restriction on more than five people gathering at one time.

As a Baptist pastor, the elder Garcia was committed to helping new believers participate in baptism. So the church would

gather at night by a river, post lookouts and immerse new Christians. Twice during that time he baptized more than 1,000 people in one year. So Moises did what he felt he had to do as a Christian husband and father.

But when he stopped 10 miles outside of town to cut wood to make charcoal, UNITA rebel troops sprang from the bushes. They let the two older women with him go, but forced him to drive them several miles off the road to a village.

The women hurried back to town and told pastor Garcia his son had been kidnapped. Later other travelers reported they had come upon Moises' abandoned truck on the road. It was badly burned, but they were sure it was his. There were no signs of him; they assumed he had been killed.

Pastor Garcia told his wife, his daugh-

ter-in-law and his 42-year-old son's eight children what had happened. Word spread quickly and townspeople began joining the grieving family to mourn.

The next morning people from outlying villages started arriving, crying and comforting their pastor and friends.

At 1:30 p.m. a non-mourner walked up. Soon no one was mourning. Moises was alive!

Moises recounted what happened: while driving the UNITA troops down a hillside, he had pointed out his brakes were no good. As he careened around corners and past trees and boulders the soldiers began jumping from the truck.

He spent the night in the forest, and at daybreak began cautiously making his way the 15 miles back to Uige. (BP)

# *“Tell the truth, and trust the people.”*

Baptists have been truth-telling, people-trusting Christians for centuries. From the beginning, we felt every believer had the right and responsibility to talk directly to God, to search the scriptures, to make personal decisions. Along the way, we developed a democratic form of church government: Every member gets one vote; majority rules. When we gathered for worship, convened for business and sent missionaries, we trusted the people—as individuals and as a group—to do the right thing.

We have counted on an informed membership. We have expected each other to know the Bible, spend time in prayer and understand the issues before us. Consequently, the ministry of information has played an important role in our life and mission together. Baptist magazines and newspapers have kept us up to date on the people, events and issues that shape our common world. We have read their stories and studied their pictures. Then we have rallied together to do the Lord's work in countless places, touching millions of lives in the name of Christ.

We at the Western Recorder are both proud and humbled to participate in the Baptist ministry of information. We are delighted to join ranks with communicators down through the ages who have served the Lord by telling others about kingdom work. We also are thrilled to be partners with Kentucky Baptists, sharing in the joy of knowing what God is up to among us. But we are sobered by the challenge and responsibility of telling the story accurately, creatively and redemptively.

We salute our readers, partners in ministry. We ask for your prayers as we seek to continue in the long line of Baptists who have told the truth and trusted the people.

# western recorder