

Southern Baptists to help ease Soviets' suffering

by Marty Croll

Three environmental calamities in the Soviet republic of Kazakhstan present an open door for Southern Baptists to help people who have long been hidden from the eyes of the West.

Through their service organization, Cooperative Services International, Southern Baptists plan to send up to 700 volunteers to Kazakhstan next summer to provide assistance in many fields. It could be the largest Southern Baptist volunteer group ever to participate in a single overseas project. Southern Baptists also have begun to ship a series of huge containers of food and nutritional supplements to the beleaguered area.

Much of the assistance during the project will focus on the heavily Muslim people living along the fringes of the Aral Sea, where over-draining of upstream rivers has caused water to recede from the shoreline. Other support will go to an area surrounding a nuclear testing site and to an earthquake-stricken region.

Because the region has long been out of contact with the West, most Kazakhs have never met a Christian.

"How we respond to their needs gives rise to the question, 'Why?' and we can answer them, 'Jesus Christ,'" said John Cheyne, who administers Southern Baptists' overseas hunger and disaster relief funds.

Kazakh leaders told Cheyne nuclear testing dangers were not evident for some time. They thought other factors caused growing malformation and mental disorders in the region.

More recently, however, signs of radiation poisoning such as cancer, leukemia and pulmonary problems have become overwhelming.

Kazakh officials particularly need radiologists, infectious disease specialists, dentists, prosthetists and nurses. Health volunteers will teach and work in hospitals and go into rural clinics.

Other requests for the volunteer project include 300 university students to make cultural presentations; 100 professionals to give seminars in such subjects as business, communications, management, law, banking, law enforcement, food, education, transportation, art and music; 25 construction workers; 50 people to operate cultural and commercial display booths; and 175 specialists in the performing arts. (BP)



DESERT SEABED—A vehicle mired down in an area of the Soviet Union that once was part of the Aral Sea. Irrigation upstream has left the sea, in the republic of Kazakhstan, only

a mirage of its former self. The sea's death has wounded local economies. Southern Baptists plan to aid the republic this summer. (BP photo)

Perspectives vary on Paducah meeting

by Marv Knox, Editor

Interpretations of the Kentucky Baptist Convention's most recent annual meeting vary according to the perspectives of the interpreters.

That meeting attracted a record 2,262 messengers to Paducah Nov. 13-14. They elected a self-proclaimed non-partisan, J. Robert White, as president and split decisions on two controversial proposals.

Although White, pastor of First Baptist Church of Paducah, did not affiliate with any group, moderates embraced his victory as their own, since he defeated the lead candidate on a slate of conservative nominees.

In fact, the conservative slate's only victories came in uncontested races. However, the elections were not clear moderate vs. conservative contests, some observers noted. Name recognition, geography, age,

home city size and genuine diversity played as least as big a role as politics, they said.

Both contested proposals involved money.

The first—creation of a 15-member special committee to study how the KBC "receives and qualifies Cooperative Program gifts from the churches"—passed by only 19 votes out of 1,789 cast. The Cooperative Program is the Southern and Kentucky Baptist conventions' unified ministry budget.

The second—establishment of an endowment to support the Baptist Joint Committee on Public Affairs with \$25,000 from 1989-90 KBC year-end funds and provision of a one-time allocation of \$17,358 for the Washington-based religious liberty agency—failed by 87 votes out of 1,755.

Since the Paducah meeting had been anticipated with political overtones and

involved numerous nuances, the Western Recorder contacted people involved in the conservative and moderate groups and asked for their interpretations.

Four conservative leaders declined to discuss the annual meeting. "I just want to get back in my church and get things going," one explained. "Frankly, I'm tired of all the fighting," added another.

The people who agreed to talk offered a kaleidoscope of views:

• Don R. Mathis, pastor of Central Baptist Church in Corbin, who nominated the conservatives' presidential candidate: "We underscored our commitment to the Cooperative Program at this year's convention. The action in regard to the Baptist Joint Committee matter indicated Kentucky Baptists are not in favor of anything that will get it off of the mainstream of commitment to the Cooperative Program."

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Religion plays role in politics, votes reveal

by Albert J. Menendez

Religious affiliation continues to play a role in American politics, as shown in figures from the recent elections.

The congressional roster reflected some changes in denominational affiliation of legislators, with the growth in "non-traditional" Protestant groups reflecting the increase of those groups among the electorate. The analysis is based on figures compiled by Congressional Quarterly and by Voter Research Surveys, the group assembled by major television networks to pool exit-polling data.

The religious affiliations represented in Congress have not changed dramatically during the past decade, although relatively more Roman Catholics, Jews and Mormons were elected in 1990 than in 1980, and fewer Methodists, Presbyterians and United Church of Christ members.

The big five remain virtually unchanged. There will be 142 Catholics in the newly-elected Congress, an all-time high. Meth-

odists rank second, with 75, while Episcopalians and Baptists are tied for third, with 59 members each. This represents a decline for Episcopalians and a gain for Baptists. Presbyterians are in fifth place, with 51.

The 41-member Jewish contingent represents a record high. Congress now has 30 unspecified Protestant members, which represents an increasing number of members who are Protestant but who do not identify with a particular denomination. There are 22 Lutherans; 13 Mormons, an all-time high; 12 United Church of Christ adherents; and 10 Unitarians in the new Congress. All other groups claim 16, and five are unaffiliated.

Votes showed that candidates of minority faiths in a given geographic area still can win. Pete Peterson, a Democrat from the heavily Baptist Florida panhandle, is a Catholic. Dick Swett, the first Democrat elected to the House from northern New Hampshire since 1912, is a Mormon.

The changing religious character of Congress typifies the changing religious

landscape of the nation, observers note. Only about 60 percent of the new Congress members are traditional Protestants—broadly defined—compared to 77 percent in 1960.

The candidates' religious affiliation caused barely a ripple of interest except in Minnesota's U.S. Senate race—the only one that changed parties in this off-year election. Republican incumbent Rudy Boschwitz sent an appeal to Jewish voters citing his close-knit family and attacking his Democrat opponent, Paul Wellstone, who also is Jewish, for "marrying a non-Jew and raising his children outside the Jewish faith." Voters of all faiths were outraged, and the Minneapolis Tribune denounced the tactic.

Wellstone won in an upset. Boschwitz's mistake highlights a cardinal rule of American politics: a candidate who openly disparages the religious faith of an opponent loses. Wellstone is of Russian Jewish descent, and his wife is of Appalachian Southern Baptist ancestry. (RNS)

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Negotiation can ease Gulf crisis, Ethicist urges

"Making war or doing nothing" are not the only alternatives for resolving the current conflict in the Middle East, emphasized a Southern Baptist ethicist.

Glen Stassen, professor of Christian ethics at Southern Baptist Theological Seminary in Louisville, said the United States should begin negotiations with Iraq to end the tensions.

"The first principle in making peace is that you have got to talk," said Stassen, an expert on peacemaking and disarmament.

"It is unwise for us to simply demand of Iraq that they get out as an unconditional surrender. ... Instead, we should be talking with Iraq about how they will get out of Kuwait."

The second principle for peacemaking is to "affirm each side's valid interests," said Stassen.

The United States is rightfully concerned about the availability of the region's oil supply, Iraq's stockpile of chemical weapons and its nuclear capabilities, and the aggressive tendencies of Iraq, he said.

On the other hand, Iraq's legitimate interests include disputed oil claims with Kuwait and need for a seaport.

Stassen proposed that the United States push the Kuwaiti government to agree to international arbitration by the World Court or the Arab League to solve the oil dispute.

He also suggested Kuwait lease two small islands to Iraq which block that nation's access to the sea. (BP)

Baptists may realign, prof predicts

by Pat Cole

A realignment of denominational affiliations may be in the offering for Baptist churches in the United States during the next century, predicted an American Baptist sociologist.

Anthony Campolo, professor of sociology at Eastern College in St. David's, Pa., said the new alignments probably will revolve around issues of secular politics rather than theology.

"There are those who for theological reasons come out as politically conserva-

tive," he said. "There are those who for theological reasons come out as politically liberal. Those concerns will become focal points."

Campolo, an ordained minister, speaker and author, made his observations at Southern Seminary in Louisville.

Both camps will include "liberals, moderates and fundamentalists," he said, but added, "the way their theologies work themselves out in social realities" will make the groups significantly different.

Slavery, a primary reason for the 1845 schism between Baptists in the North and

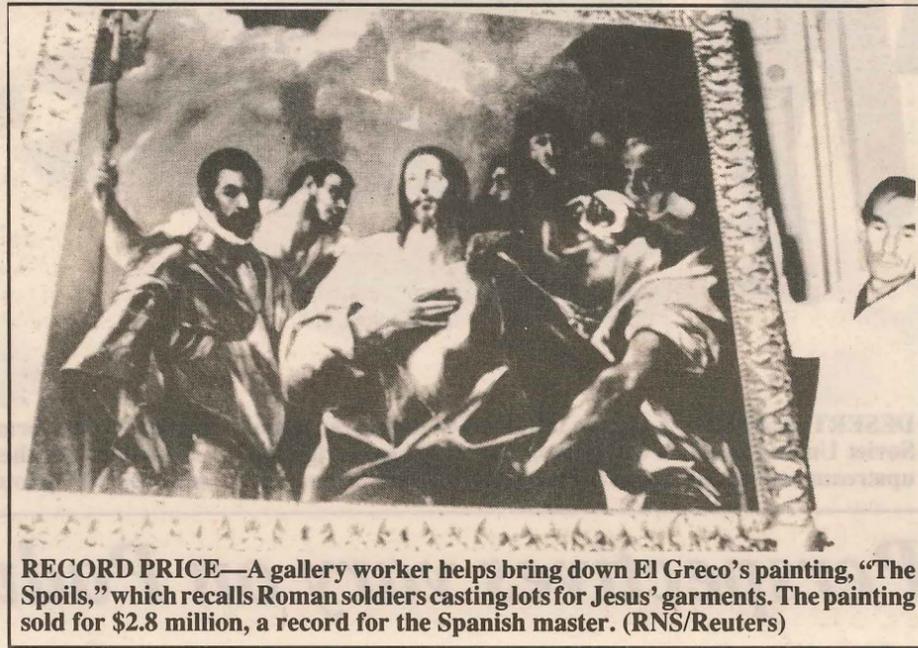
South, is no longer an issue, Campolo noted. "There are new dividing factors at work in the world," he said. "Why not realign churches according to these new affinities?" One group of Baptists may be "much more counter-cultural oriented" and stress commitment to the peace movement and radical discipleship, he said, noting these churches may appear to "be more Anabaptist than Baptist." The other group "will be much more integrated in the dominant social systems."

Social concerns and environmental issues will top the agenda of one group, while the other will emphasize making converts, he said: "Both of these are legitimate goals. But I think there will be a polarization in terms of political social interests."

As an interim solution, Campolo suggested disaffected churches in the American Baptist Churches in the U.S.A. and the Southern Baptist Convention consider dual alignment. "There are significant numbers of American Baptist churches in the North that would be much happier as Southern Baptist churches," he said. "There are churches all over the South that would be much happier as American Baptist."

Dual alignment would allay ministers' concerns about leaving their denominational annuity programs, he said. However, he is not sure mechanisms are in place for massive numbers of churches to dually align.

Campolo, who described himself as a "fundamentalist theologically" but a "radical socially," said he first detected unrest among Baptists in America in the early 1970s while doing research for a book on the ABC. (BP)



RECORD PRICE—A gallery worker helps bring down El Greco's painting, "The Spoils," which recalls Roman soldiers casting lots for Jesus' garments. The painting sold for \$2.8 million, a record for the Spanish master. (RNS/Reuters)

Participants offer kaleidoscope of views on Paducah meeting

continued from page 1

"It's very important that the special committee appointed to study the Cooperative Program come down strongly in favor of the Cooperative Program and endorse our commitment to it and not do anything to undermine our commitment to it. ...

"The political aspect of the meeting was greatly exaggerated. Always in conventions there have been political aspects, because any time a democracy functions there are going to be candidates and statements on behalf of candidates. I don't think it was all that new this year.

"The convention also indicated there is more than one way of looking at things. The leadership—both elected and employed—should be open to dialogue with varying viewpoints within the convention. One of the advantages we have in the state convention is that most of us know one another. A lot of us are friends, and our friendships and basic commitments supersede issues."

• R. Donald Mantooh, pastor of First Baptist Church of Morehead and chair of an ad hoc committee of moderates: "From the beginning of the Pastor's Conference through the end of the convention, I felt there was a positive, upbeat spirit. ...

"The vote (on candidates) was a clear indication that Kentucky Baptists prefer to stay away from the types of political activities they've seen on the national level, such as slate politics.

"There was not any busing. We indicated people can come in larger masses to

the convention without effort to bus people in. That leaves a freer, more independent spirit. We ought to always encourage people to come to the convention and vote under the leadership of the Holy Spirit, rather than a pre-set agenda. ...

"The proposal on the Baptist Joint Committee failed because a sufficient number of people who were both conservative and moderate were not sure they could support that kind of compromise (which can best be done through committees.)"

• William Dodson, pastor of First Baptist Church of Benton and board chairperson for Mid-Continent Baptist Bible College in Mayfield: "The decision to stay with our Cooperative Program was great. ... I like giving through the Cooperative Program. I do not like designated giving, other than the offerings we give every year, such as the Lottie Moon Christmas Offering and the Annie Armstrong Easter Offering.

"We adopted a budget last year that provided a \$1.3 million advance budget; since we did not meet that amount, we did not have a dividend to pay an agency (the \$17,358 that was proposed for the Baptist Joint Committee).

"We are happy working through the state. When the state makes a decision, we live with it; when the Southern Baptist Convention makes a decision, we live with that.

"The (Cooperative Program) study committee ought to meet in different geographic locations, with at least one open meeting in each geographic location, and hear from the constituency."

• Richard W. Bridges, pastor of First Baptist Church of Bowling Green and a member of the moderates' ad hoc committee: "The meeting was more like Baptist gatherings of many years ago than those of recent years. ... The messengers who turned out proved to be on neither side of the political dogfight. ...

"The thing thousands of Kentucky Baptists have been praying for happened unexpectedly. The middle ground took control and rejected the extremists. This development of the middle ground is the 'something old, something new' of the Paducah meeting. It is old in that the middle ground has been around a long time and is where most Kentucky Baptists have stood. It is new in that Kentucky Baptists have not seen it in active form for several years.

"At Paducah, the middle ground decisively claimed the heart and soul of Kentucky Baptists. The winners at the convention were the people, churches and programs of the KBC. The losers were the extremists on both sides. ...

"One meeting does not make a decade. The issue for Kentucky Baptists is whether the middle ground can lead for enough years to create real peace. Leaders of both sides of the fight should call a peace conference, come to agreement and follow the middle grounders back to the place of unity that Kentucky Baptists want.

"Paducah 1990 can be the beginning of the decline of hostilities, or it can be only a lull in the war. ... Time will tell whether common sense and goodwill or callous politics will prevail."

• Kent Workman, pastor of Second Baptist Church in Hopkinsville and nominator of the conservatives' candidate for second vice president: "It was a good convention, even though the name I put on the floor did not get elected. It was a cross-section of everyone's feelings. The voting was made from the grassroots from across our state—a healthy and good mixture.

"I'm pleased with a lot of things right now. People on both sides—conservatives and moderates—are realizing we are judging people in one camp or another solely by the company they keep or the statements they have made. Now they are seeing where we stand: We believe in God's word; we

believe in missions.

"We may not agree theologically, but that's all right. ... If you say, 'You must be born again,' then that's where we can stand together. ...

"It was a good convention. It was the mixture of ideas and our ability to stand up and say our piece that makes us Baptists, and I cherish that right. The thing I want out of more people is to try to express your ideas and keep your anger back. ... You've got to be able to express the truth in love, not because it's good, but because it's biblical. ...

"These are the greatest days the Christian church has ever had. We must by mandate take advantage of this. Let's be in the business of introducing people to Jesus."

• W. Robert DeFoor, pastor of Harrodsburg Baptist Church in Harrodsburg and chair of the moderate Friends of SBC Missions: "We still have some significant differences about how to be a Baptist. I don't think there's any question about conservative theology, because we're all basically conservative. Everyone I know loves the Lord and believes the Bible. But some people think being a Baptist is believing in the movement that has dominated the SBC the past 12 years. ...

"The slate factor had some significance. Kentucky Baptists don't like the idea of having a slate, (but) we've all got to be careful about that—conservatives and moderates. ...

"I certainly respect those people of a different perspective and think they should be represented. But I don't think they respect us on the SBC level, and if they take over the KBC, there's no history to show that they would show us that respect, so we have to remain vigilant and alert. ...

"I wish we could get back to the reason we came together originally—missions and education—and not get hung up on believing exactly the same."

Correction

Philip B. Bradshaw, new chair of the Kentucky Baptist Convention committee on credentials, now is pastor of Kings Baptist Church in Taylorsville, not Williamstown Baptist Church in Williamstown, as reported in the Nov. 20 Western Recorder.

HMB cites Covington congregation for use of spiritual gifts

by Barbara Willie
State Correspondent

South Side Baptist Church in Covington has been recognized by the church and community ministries department of the Southern Baptist Home Mission Board for discovery and use of spiritual gifts which have resulted in the "true love of Christ through community ministry."

The words are engraved on a printed citation signifying the Jewel Beall award which the congregation has earned. Beall was a Christian social ministries pioneer for the Home Mission Board. Two awards are given annually in her name, to a church east and west of the Mississippi River.

Harold Pike, who has been South Side's pastor 23 years, has observed changes taking place as church members have moved from the community. Discovering spiritual gifts to meet the needs of those living within reach of the church became an imperative if the church was to survive.

God has honored that quest, and the church is recognized for its heartbeat for those in need, Pike believes.

The day begins early at South Side as working parents arrive at 6 a.m. with their children. Ken is one of these parents. His wife left him with sole responsibility for their children's care. At the day care center, his three youngsters receive a good breakfast, lunch, snack and love and care. Martha Pike, center director, leads workers to reach out to parents as well as the children.

Helen Cummins has coordinated the



BRING A FRIEND—Helen Cummins (center), coordinator of weekday efforts at South Side Baptist Church in Covington for 14 years, encourages two of her "special friends," Shayla Hanks (left) and Leah Roberts.

weekday efforts for 14 years. On Mondays, she and her helpers conduct Big A Club; Wednesdays, she offers hope and help through Adult Bible Club; Thursdays, she teaches boys and girls to reach out through Royal Ambassadors, Girls in Action and

Acteens.

Cummins warmly related how one of her "special friends," a designation for the children with whom she works, asked Jesus into her life while attending a Backyard Bible Club. During a subsequent January

Bible Study, when each child was given a luminous cross, the same little girl exclaimed, "I prayed to God that I would get one of the crosses and I did!"

When her teacher suggested she could hang it in her room, she replied, "I don't have a room." Assuring her that was OK, her teacher continued, "Just hang it over your bed."

"I don't have a bed," the child sighed. "I sleep on the floor, but I'll put it by my pillow so that when it is dark, the shining cross will remind me that Jesus is always with me."

South Side and other churches in northern Kentucky collect and distribute hundreds of pairs of shoes to boys and girls needing them each year as school opens.

At Thanksgiving, more than 90 families feasted at a dinner provided by South Side members.

Each Halloween, the church sponsors an inner-city party which offers an alternative to roaming the streets.

At an annual girls' and boys' lock-in, Cummins teaches the Southern Baptist foreign mission study.

More than 200 families will share food and gifts with people in need during the Christmas season. Sister churches and other organizations participate.

While these ministries to large groups of people are meaningful, equally important are daily one-on-one encounters by secretaries, cooks, day care workers, custodian, US2 missionary, members and ministerial staff of South Side, said Pike.

Churches can help prevent teen suicides, professor suggests

by Lawanda Smith, Staff Writer

One of the most serious problems facing Kentucky youth may be one congregations don't like to think about.

The commonwealth rates 24th in the nation for teen suicides, according to statistics from the Suicide Prevention and Education Center in Louisville.

Nationally, 4,924 people through age 24 took their own lives in 1988, a rate of 13.5 per day, or one young person every hour and 47 minutes. For every completion, as many as 200 youth may have attempted suicide, the third leading cause of death among teens.

For the same year, records show 484 Kentuckians took their lives. Thirty-seven of those were under age 20.

Those who talk about suicide will commit the act, said Wade Rowatt, professor of the psychology of religion at Southern Baptist Theological Seminary in Louisville.

"When teens convince themselves their situation is hopeless and nobody cares, they contemplate suicide," Rowatt explained.

Rowatt, author of "Pastoral Care for Adolescents in Crisis," said loss of girlfriend or boyfriend is the number one cause of teen suicide. He noted several other causes:

- Problems with parents.
- Loss of friendships.
- Loneliness. Schools are so regimented, kids don't have time to make friends, Rowatt said. Neighborhood peer groups are breaking down, too.
- Modeling. Sometimes teen-agers make suicide pacts and then follow the leader.
- Viewing suicide-related films.
- General detachment from family and friends.

"Occasionally, teens commit suicide out of guilt," Rowatt noted. "They can't face the shame of something they've done."

Those who pin up feelings or who have a tendency to violence are more likely to take their own lives. Still, no two suicides are alike, he stressed. "Everyone is a per-

sonal example."

Teen suicide is an issue for the church as well as parents, he said. The worst thing a church can do is ignore the problem.

Those who associate with teens must be aware of suicidal symptoms:

- Withdrawal.
- Preoccupation with death.
- Sudden organization, such as unusual cleaning and straightening.
- Giving away prized possessions.

• Saying good-bye to friends and family.

• Communicating a false sense of "everything's better," which may signal the final decision to commit suicide.

Suicide notes and statements always should be taken seriously, Rowatt emphasized. Comments, such as "What's the use?" or "Nobody cares if I live or die," may be veiled suicide threats.

Those who suspect a teen-ager is contemplating suicide should question whether

the teen has a motive in mind, Rowatt stressed. Those who do already are planning to follow through.

Sometimes, the method of suicide is more passive, he said. Teen-agers may be generally careless about their lives—drive recklessly or abuse alcohol and drugs.

The best approach to diminishing suicide incidents is prevention, Rowatt said.

"One of the best things to do is to help teens keep meaningful peer groups. They also should have two or three adult friends in the church they can talk to.

"Adults should be more forgiving when teens make mistakes," he added.

Anything the church can do to strengthen the family is extremely important, he emphasized.

The National Center for Health Statistics estimates that each suicide intimately affects at least six other people.

"Don't abandon those survivors," Rowatt urged congregations. "Don't blame them for the tragedy."

Those congregations that have experienced suicides should talk openly about their beliefs and theology concerning the issue.

"I don't believe every person who commits suicide is doomed to hell. That is an issue individual congregations must deal with," Rowatt said.

Church members can form grief groups for processing the event, he said. Survivors should be urged to seek personal counseling. Adults should talk with other teens to make sure they aren't contemplating suicide, too.

Additional resources to help congregations cope with teen suicide are available. Rowatt has a 30-minute video about the 10 greatest problems facing adolescents, including suicide. The Southern Baptist Sunday School Board offers audio tapes on depression and suicide as part of a 24-hour counseling series for youth.

"We need to deal with any problem at the molehill stage, before it becomes a mountain," Rowatt said.

36 deaf people confess Christ

by Pauline Stegall
State Correspondent

Three percent of Puerto Rico's population is deaf. But Mission Service Corps volunteer David Mitchell, who also is deaf, and his wife, Marsha, are making a difference among them. At Mission Bautista Para Sordes in Ponce, the Mitchells administer a comprehensive deaf ministry. Last summer, they were joined by seven student volunteers from western Kentucky.

As a result of combined efforts, six children and 30 adults accepted Jesus Christ as their personal savior. The Kentucky young people—all headed toward ministry to the deaf—included Robert Harrison, Juan and Maria Cavallini, Linda Newberry, Mike Ward, Angela Keeling and Sherry Carter. They studied relevant courses at Mid-Continent Baptist Bible College in Mayfield. The school offers more deaf-related courses than most, said Lana Williams, an instructor.

The island's 97,000 hearing impaired cases are attributed to low economics, lack of prenatal care, heredity factors and inter-family marriage.

Kept in their homes, the deaf are treated as outcasts. They are permitted to

go only to the sixth grade. Most do not know sign language, but they have their own system of communication.

The missionaries visit homes to tell parents that deaf children can learn. They encourage them to release deaf family members. They offer rides to deaf children and adults to day camps and churches, often a three-hour trip.

"Church is the only outside touch most of them have. The mission provides job, medical and spiritual service. It tries to bridge the gap between the deaf and the normal world," a student said.

Puerto Ricans accepted the outsiders slowly. Voodoo posed a problem. Since most of the deaf people related only to Spanish, a language barrier impeded progress. But the two Cavallinis spoke Spanish. And one deaf person knew sign language, and assisted in interpretation.

"Sign language is the ONLY way to witness," Harrison insisted.

Kentucky Baptist churches supporting the summer ministry included Love-laceville, Southside in Princeton, Liberty in Graves County and Friendship in Livingston County. Support was also provided by Waldo Church in Metropolis, Ill., and by First Assembly of God in Mayfield.

'War is not neat': Let's build bridges, not bombs

editorial

Marv Knox

"Don't shoot!"

OK; that's a loose paraphrase. But it's basically what two former U.S. military leaders counseled President Bush last week.

"War is not neat ... and once you resort to it, it's uncertain and it's a mess," cautioned William Crowe, a retired admiral and chair of President Reagan's Joint Chiefs of Staff. "I counsel patience."

David C. Jones, a retired Air Force general and chair of President Carter's Joint Chiefs of Staff, expressed concern about the buildup of forces in the Arabian desert. Americans might not choose to fight, but "deployment might cause us to fight—perhaps prematurely and perhaps unnecessarily."

Their words, first broadcast over the radio last week, project a strange resonance for Kentucky and Southern Baptists.

At the national level, we have observed the battles of internecine strife for more than a decade. We've smelled the holy and not-so-holy smoke of pious bombings—hurtful words, launched in anger; faith-destroying campaigns, conducted with a vengeance. We've seen the troops—bruised and battered from the toil of turmoil. We've viewed the corpses—lives and careers maimed by the mayhem, people injured either by the hurtful fusillade of Christian siblings or consumed by their own anger.

And we've surveyed the broken landscape—churches and even institutions rendered less effective, casualties of the psychological distraction of their members, at the very least.

"War is not neat," the admiral said. "Once you resort to it, it's uncertain and it's a mess."

Closer to home, we've listened intently as the drumbeats of battle grew louder. We've talked to our own Kentucky Baptists who have participated in the larger campaign, many who offer tales of caution and woe. Most who stared across battle lines noticed family resemblances in the "troops" on the other side. And when we massed in record numbers for our annual meeting in Paducah last month, vast numbers of us just didn't have the heart for a fight.

"Deployment might cause us to fight," the general intoned, "perhaps prematurely and perhaps unnecessarily."

The encouraging news of late is that more and more Kentucky Baptists are saying they don't want to fight each other. Pogo, the comic strip character, used to say, "We have met the enemy, and he is us." Well, our people are saying, "We have met the enemy, and he is Satan." They are reporting back from the outposts on the Southern Baptist battlefield, and they're saying: "The real war is not Christian vs. Christian or Baptist vs. Baptist. The real war is God vs. Satan, and we must engage in that battle."

Following the Paducah meeting, many Kentucky Baptists seem to be turning away from conflict with each other.

Several former leaders in our denominational strife declined to be interviewed for the Page 1 article about the implications of Paducah for Kentucky Baptists. They expressed themselves in a variety of ways, but they spoke two primary messages: "I came home determined to focus on my church and the challenge of reaching our community with the gospel. We've got a major, major battle with the devil, and that's a war we can't afford to lose," is the first. "I'm tired of the Baptist battle. I don't want to fight my Christian brothers and sisters anymore," is the second.

Along with these sentiments comes another hope-filled development. Folks who have been leaders in our church strife are discussing talking to each other, not talking about each other. They're saying: "We've got to sit down and get to know each other better. We've got to discover all the things we hold in common, share the dreams of reaching people for Christ. We need to be honest about our differences, but we need to figure out how we can live with those differences and work together on the greatest challenge—sharing the gospel and ministering in Jesus' name."

Another radio message resonates words of healing. It's a country tune, sung by mom-and-daughter harmonizers the Judds and written by the mother, Naomi Judd:

"Love can build a bridge between your heart and mine. Love can build a bridge. Don't you think it's time? When we stand together, it's our finest hour. ... Don't you think it's time? Don't you think it's time?"

baptist forum

Give more

Soon it will be time for our Lottie Moon Christmas Offering for Foreign Missions.

One year we had this suggestion in our church, and I believe it to be a good one. Instead of sending Christmas cards to those we see every day or every week, such as church friends, neighbors, etc., why not put this extra (over and above what we would ordinarily give) into our Lottie Moon Offering? I so hope we can reach our goal, and this might be a help toward achieving it.

Naomi Loomis
Covington

Thanks, Bill Messer

I am writing to commend Brother Bill Messer for the gracious way he presided over our meeting in Paducah. It is not that I agreed with everything Brother Messer proposed. In fact, I voted, as a member of the executive board and a messenger to the convention, against two of his recommen-

dations. However, my opposition was not directed toward the man, or his motives; I was opposed to his proposals.

During our annual meeting, I am convinced that Brother Messer tried to be fair to all of the messengers. Because of the large crowd and the awkward position of trying to communicate with messengers in other buildings, it was not always easy. However, I believe Brother Messer did an outstanding job. He wanted to give every concerned Kentucky Baptist an opportunity to speak.

Brother Messer was gracious with those who did not agree with his recommendations. For example, his reply to a brother who spoke strongly against his proposal to begin an endowment for the Baptist Joint Committee on Public Affairs was, "Thank you."

I trust that all future KBC presidents will be as fair during the annual meeting as was Bill Messer.

Paul H. Schmidt, pastor
Hyland Heights Baptist Church
Catlettsburg

No Jewish evangelists

I agree with Morris Chapman that "real evangelism" should be faithful to God's word (WR, 10-30-90), but his view of the Second Coming was never heard of until a false prophet, Spanish Jesuit Emmanuel Lacunza, published a book in 1812.

Edward Irving published an English translation, J.N. Darby, by appeal to Daniel 9:24-27, made it popular by increasing the Great Tribulation from 45 days to seven years. C.I. Scofield put Darby's ideas into the notes of his Scofield Reference Bible. For 50 years the notes became a creed for what became known as Dispensationalism.

When the New Scofield Reference Bible appeared, with some of the notes of the old Scofield modified and changed, evangelists like Oliver B. Greene went on radio to tell people that if they did not have the old Scofield Reference Bible they did not have a Bible at all. This old Scofield Reference Bible is the major resource for sermons like

that by Chapman.

Not one passage of Scripture teaches a two stage Second Coming in which Christ takes the church and the Holy Spirit out of the world before what many call the world's greatest revival. When Christians and the Holy Spirit are removed from the world, there will be no evangelism at all. Evangelism is through Christians filled with the Spirit, if I read Acts rightly. Many who hold to the theory that the 144,000 in Rev. 7 are Jewish evangelists have not one word of support. They painted themselves into a corner to explain the presence of saints on earth during the Great Tribulation (Rev. 6:11, 11:18, 12:17; 13:7-10; 14:1-5, 12, 15:3, 16:6, 17:6, 18:4, 24), so they invert the theory that the 144,000 out of the 12 tribes of Israel are Jewish evangelists, who convert a great multitude after the church and Holy Spirit are "out of the way," but Revelation does not say so.

Dale Moody
Louisville

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.

western recorder

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viewpoint

Say 'yes' to world waiting for missionaries

by James T. Garland

I have been a Southern Baptist since I was 15 years old and have been attending Southern Baptist churches all my life. All of these churches believed and taught that the mission of the Lord's churches was a worldwide mission, and the Great Commission of Jesus in Matthew 28 was taken seriously. Through Sunbeams and RAs and the preaching of mission-minded pastors, these churches placed on my heart a burden for foreign missions, and I have attempted to place this same burden on the hearts of the churches I have pastored.

When I was elected to the Foreign Missions Board, one of the board members said to me, "Welcome to the most exciting and hard-working board in the Southern Baptist Convention," and I found that to be true. My experience on the board has given me an even greater insight of the immensity of the task before us. Southern Baptists now

have missionaries in more than 120 countries with plans to enter others in the near future. God is opening doors around the world. The disarray of communism, the fall of the Berlin Wall, and the process of reunification in Europe all call for new and innovative strategies to take advantage of these opportunities. The reports of the mighty working of the Spirit in Kenya, Korea and Russia read like the book of Acts. This is an exciting time to be involved in world missions.

Foreign missions always is thought of in conjunction with the Lottie Moon Christmas Offering. The Lottie Moon Christmas Offering was born in the heart of the Woman's Missionary Union, and through their tireless efforts it has grown into a vital part of the foreign mission effort of Southern Baptists. Although the Cooperative Program has always been and will remain the primary source of funding for foreign missions, the Lottie Moon Offering now

supplies approximately one-half of the funding of the Foreign Mission Board budget.

The Woman's Missionary Union and the Kentucky Baptist Convention in annual session have challenged our churches to increase the Lottie Moon Christmas Offering by at least 15 percent over 1989, and I hope our churches respond positively to the challenge.

One of our retiring missionaries related that when he was saying his farewell to one of the churches he served, one of the elderly saints stood and asked plaintively, "Is anyone else coming?" What will the answer of Southern Baptists be? Let us make the answer a resounding "yes" by giving sacrificially to make a really worthy Lottie Moon Christmas Offering.

James T. Garland is pastor of Hazel Baptist Church in Hazel and a Foreign Mission Board trustee.



on mission together

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

Generation to generation

If all goes well, early next spring our lives will change. Our oldest daughter and our son-in-law will present us with our first grandchild.

I suppose that explains this growing attraction I feel toward little bitties, especially those who haven't been walking long; little ones with bright eyes, fascinated by colored lights and busy sounds in shopping malls; not quite sure how to relate to the big fella in the red suit and snow white beard.

I can't help but wonder what kind of a granddaddy I'll be. They say that you try to make up for the mistakes you made when you were a parent. Since I made more than my share, I'll need to be careful that I don't over-compensate. I had a good granddaddy model: available, fun and patient—especially patient. I hope I can measure up when the time comes.

At church supper last Wednesday night, I sat at a table with one other expectant mother; another walked by and another sat with one of her parents at another table. Three generations sitting there, one still forming. Amazing thing, reproduction.

A few weeks ago in the obituaries (they say that reading this section is an indication one is getting old), I noted a Mrs. Mary Elsie Higdon Lush who had died at age 97. Surviving her are one daughter and seven sons; 42 grandchildren; 81 great-grandchildren and 32 great-great-grandchildren. This lady had been part of a living, five-generation family!

It's been fun so far, watching them prepare for the little one. They both work outside the home, so their time has been scarce and precious.

Over Thanksgiving, Sharon invited some of our relatives to look at the ultra sound video of the six-month-old within her. All stared in as much amazement as we did when we first saw it. Our youngest, Shawn, followed Sharon around most of that day in order to feel the baby move.

Somehow, even though the child isn't here yet, he is. (Yes, the doctor says it's a boy.) And suddenly, I find myself with another preoccupation ... and I begin thinking about all the things that would be fun to do with a grandchild; friends who know tell me it's the greatest thing in the world to be a granddaddy.

The winter sun breaks across the barren trees as cars busily blur the landscape before me.

Somehow, with God's help, I will be an even better granddaddy than I was a daddy. And somehow, my children will understand and be glad.

And on Christmas eve, when we are all sitting in church together, singing "Silent Night" and lighting a candle, I will understand even more the miracle of birth—from generation to generation.

Lottie Moon Offering: Sharing God's love

by J. Howard Cobble

Why do I support the Lottie Moon Christmas Offering for Foreign Missions?

The Lottie Moon Offering is people taking the story of God's redemptive love to other people in places where the Christian gospel is not normally told.

It is Richard and Carmella Bartels in Benin, West Africa. This gifted missionary couple work in a small mission to bring God's light into the dark holes of this primitive nation.

It is Lee and Debbie Warf who left a new, fast-growing Ohio church because God gave them the vision of foreign missions. The Warfs will complete Spanish language training in Costa Rica this month, ready to move to Venezuela when the Lord provides a visa. It is Ruth and Warren Harris, Michigan schoolteachers, who took early retirement to become missionaries in Peru. One year's volunteer service in the South American nation was God's call for

them into career missions. They are bringing hope to a nation enduring the worst economic crisis in its history.

It is Rodney and Debbie Hammer, a young Kansas City pastor and his wife, bright, articulate, energetic and deeply committed to the Lord. New appointees, the Hammers eagerly await the start of their missionary orientation. Rodney and Debbie will be non-resident missionaries to China, ministering to the world's most populous, ministering to the world's most populated while living in Hong Kong.

It is Travis and Keri Collins. Gifted with brilliant minds and driven by spirits humbled by the Lord, this couple will serve in Ogbomoso, Nigeria. Travis will use the fruits of his Ph D. study at Southern Baptist Theological Seminary to teach God's word in that city's Baptist seminary.

It is David and Cathy Brandon, an agricultural specialist and his wife, moving along with their children to Burundi, an African nation in desperate need of help in producing foodstuffs.

It is an experience related by Bill Richardson, area director for Brazil and the Caribbean. New Testaments and hymn books were recently made available to Cuban Baptists. When word spread that these books were available, some pastors traveled all night to get the allotments for their churches. Asked how much the books cost, a Cuban Baptist answered that the books were a gift from the SBC's Foreign Mission Board. The questioning pastor replied, "Tell the Foreign Mission Board that this is one of the best gifts that anyone could ever receive."

My support of the offering is not a recent decision. Christian parents taught me the importance of the Lottie Moon Offering when I was a child. Royal Ambassador's provided enriching education about missions. I urge Baptist parents to provide similar education for their children.

J. Howard Cobble is pastor of Severns Valley Baptist Church in Elizabethtown



James H. Cox
Associate Editor

fourth estate

Publish glad tidings

Two things occur to me about this time of year.

One, that those who give regularly to philanthropic causes do so more generously at this season than at any other.

Two, I am impressed that frequently there are folk who seek a worthy cause

which they can unselfishly support, especially now.

Anyone who has the means to help underwrite a worthwhile endeavor can find dozens that warrant consideration. Many of these first touch the heart, then the purse strings.

One which seems justified is the Western Recorder Kentucky Baptist Foundation. Through it, people like you are helping to insure that future generations of Baptists will be provided an informational, accuracy and immediacy. While the fund's principal is never touched by Western Recorder directors or employees, the interest it generates will supply Baptist communications needs from now until eternity.

One of the more persuasive arguments for the endowment is that requests for Baptist budget assistance could diminish if the endowment were to dramatically increase. The Cooperative Program typically provides more than 36% of the newspaper's operating revenue, with the remainder supplied by subscription and advertising sales. A reduction in requests for missionary efforts would assure more for evangelistic efforts which are dear to the hearts of most Baptists. Meanwhile, the endowment could offset spiraling increases in postal rates, paper and

printing, costs over which publications have little or no control.

The late J. William Pearce, Southern Baptist writer, speaker, preacher and teacher, told about a man in his eighties who planted a small peach tree on his property.

"Do you expect to eat peaches from your little tree?" an observant neighbor inquired.

The elderly gentleman thought for a moment, then replied: "All my life I have enjoyed peaches, but never from a tree I planted myself. I would not have had peaches if others had not done what I am doing now. It is my hope that I can supply peaches for somebody who will live after me."

The endowment fund of Western Recorder is like that, for it is a link with 165 years of publishing glad tidings. Anyone seeking a worthy cause where a check can maintain perpetual influence need look no further. Such tax deductible gifts assure a permanent informational supply line to thousands, even millions, of readers yet unborn.

Contributions in any amount are welcome, to this address: Kentucky Baptist, Box 43433, Middletown, Ky. 40253, "being confident...that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

SBC Executive Committee elects 2 vice presidents

Two vice presidents have been elected by the officers of the Southern Baptist Executive Committee.

Mark T. Coppenger has been elected vice president for public relations, beginning Jan. 1. Richard P. (Bucky) Rosenbaum Jr. has been chosen vice president for business and finance, effective Dec. 15.

The two new staff members were elected by the Executive Committee's six officers. The Executive Committee voted in September to amend its bylaws to allow for interim election by the officers of the two vice presidents and Baptist Press personnel. Each election is subject to confirmation at the Executive Committee's February meeting.

Coppenger, 42, has been executive director/treasurer of the State Convention of Baptists in Indiana since 1988. He was pastor of First Baptist Church of El Dorado, Ark., from 1983 to 1988 and was assistant/associate professor of philosophy at Wheaton College in Wheaton, Ill., from 1975 to 1981.

He has not held a public relations post. Coppenger is a graduate of Ouachita Baptist University in Arkadelphia, Ark.; Vanderbilt University in Nashville; and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He and his wife, the former Sharon South, have three children.

In electing Coppenger, the Executive

Committee endorsed a change in the public relations position description, separating responsibilities for public relations from management of news services.

Alvin C. Shackelford was vice president for public relations and director of Baptist Press until he was fired by the Executive Committee last summer.

The committee terminated Shackelford and Dan Martin, news editor of Baptist Press, in a called meeting July 17. The committee did not cite reasons for the firings, but some members said they felt Baptist Press had not represented them and Southern Baptist conservatives as they wished to be represented.

In the public relations post, Coppenger will be responsible for developing research projects designed to determine the attitude of the public toward the Southern Baptist Convention, forming a comprehensive public relations program that will include advertising and promotional materials, and

providing information services for the committee.

He also will be co-manager of the SBC annual meeting, along with Rosenbaum.

Some Southern Baptist observers have predicted Coppenger is being brought to the Executive Committee to replace Harold C. Bennett, president and treasurer since 1979. "I don't think in my life I have ever gone to something as a stepping stone to something else," Coppenger said.

"When I have responded to (God's) call, I have responded to that specific call; I have gone to the position I am called to, and that is it."

Rosenbaum, 36, is manager of the conference center marketing section, coordinator of the church program training center and coordination specialist in the Southern Baptist Sunday School Board's office of church programs and services.

Since joining the Sunday School Board in 1980, he has held several procurement

and management positions.

Rosenbaum is a graduate of Carson-Newman College in Jefferson City, Tenn. He began seminary external education studies through Southern Baptist Theological Seminary in 1989 and has studied at Vanderbilt University, the University of South Carolina in Columbia and the Rochester Institute of Technology in Rochester, N.Y. He and his wife, the former Joann Burnette, have five children.

In addition to co-managing the SBC annual meeting, he will manage the committee's business and finance office, serve as operations manager of the SBC Building in Nashville, and be the financial planner for the SBC operating budget and the committee's personnel manager and internal auditor.

He succeeds Tim A. Hedquist, who became assistant pastor and staff administrator of Bellevue Baptist Church in Memphis, Tenn. (BP, ABP)

Chapman names chairs for Crossover Atlanta

by Mark Wingfield

Dwight "Ike" Reighard and Frank Pollard have been named co-chairmen of Crossover Atlanta, an evangelistic effort in Atlanta prior to the 1991 Southern Baptist Convention.

The two pastors were appointed by SBC President Morris Chapman, pastor of First Baptist Church in Wichita Falls, Texas. Their role will be to enlist churches from across the nation to become partners with Atlanta-area churches in the pre-convention evangelistic blitz.

Reighard is pastor of New Hope Baptist Church in Fayetteville, Ga., and was chair of the committee on order of business at last year's annual meeting. Pollard is pastor of First Baptist Church in Jackson, Miss., and is former president of Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

Chapman said he hopes Crossover Atlanta will be the first of many programs under the banner of Crossover America. The idea of "crossover" is to place Southern Baptists from all parts of the nation in evangelism projects in key cities, he said.

Crossover Atlanta will be a convention-wide project managed by the Home Mission Board's evangelism section. It will be an expanded version of evangelistic blitzes held in conjunction with annual meetings in Las Vegas, Nev., in 1989 and in New Orleans in 1990.

Plans are already underway for Crossover Indianapolis when Southern Baptists meet there in 1992, said Bobby Sunderland, who is the HMB's coordinator for the special evangelism events.

"I was uncertain about our first effort being in Atlanta until Darrell Robinson (HMB evangelism vice president) informed

me that 60 percent of people in the Atlanta area are unchurched," Chapman explained. "Then I realized there are still many people to be reached in that area."

"This could be a wonderful opportunity for all Southern Baptists to work together as well as to see countless lives changed," he said. "This is an opportunity for us to work together in evangelism—an area we all say is important to us."

Chapman and Sunderland have set a goal of enlisting at least 200 partnership churches in Atlanta. There are 422 Southern Baptist churches in the seven associations of metropolitan Atlanta.

Inquiries about Crossover Atlanta or Crossover Indianapolis should be addressed to Bobby Sunderland, Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30367. Telephone calls should be directed to (404) 898-7687. (BP)

Pastors and profs start new publishing house

An alternative publishing house has been established in Greenville, S.C., by a group of Baptist pastors and professors.

The new venture, Smyth & Helwys Publishing Inc., is named in honor of two early Baptist leaders—John Smyth and Thomas Helwys—who were known for their strong stands on religious liberty.

The board of directors said the purpose of Smyth & Helwys is "to offer supplemental and alternative materials for Baptists who have become increasingly concerned about the future direction of Convention Press and Broadman," the imprints of the Southern Baptist Sunday School Board.

"These channels for publishing will no longer be available, as is indicated by the recent action concerning Leon McBeth's work on the history of the Sunday School Board," the statement said. McBeth, professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas, was contracted to write a centennial history of the SSB, but trustees recommended the book not be published and copies shredded because, they felt, it did not treat recent actions by conservatives fairly.

Frank Stagg, emeritus professor of New Testament at Southern Baptist Theological Seminary in Louisville and a member of the S&H board of advising editors, said: "As Baptists, we must stand for an open Bible, open minds and open discussion. The publishing venture which Smyth & Helwys is undertaking is a needed one. Channels once open to honest scholarship are now closed or closing."

Other board members are Samuel E. Balentine, assistant professor of Old Testament at Southeastern Baptist Theological Seminary in Wake Forest, N.C.; C.R. Daley, editor emeritus of the Western Recorder, Louisville; Bill J. Leonard, professor of church history at Southern Seminary; Randall Lolley, pastor of First Baptist Church of Greensboro, N.C.; Alan Neely, professor of ecumenics and missions at Princeton Theological Seminary, Princeton, N.J.; Molly Marshall-Green, associate professor of Christian theology at Southern Seminary; and Cecil Sherman, pastor of Broad-

way Baptist Church, Fort Worth. Ronald D. Jackson, pastor of Tabernacle Baptist Church in Vidalia, Ga., is managing editor.

S&H will publish its first volume, "Studies in Acts," by T.C. Smith, professor emeritus at Furman University in Greenville, S.C., in mid-December. It is planned as part of a series, "Kerygma and Church."

A second volume, "Interpreting Isaiah for Preaching and Teaching," is to be published next May. The first volume will be available directly from Smyth & Helwys, P.O. Box 72, Greenville, S.C., 29602, and bookstores. (ABP)

B'hood opens search for president

The Brotherhood Commission's presidential search committee has confirmed the procedure for seeking the replacement of retiring President James H. Smith.

Committee chairman Wendell Reed, a computer systems manager from Salem, Va., said the search committee will be open to recommendations from throughout the Southern Baptist Convention.

"All correspondence will be kept in the strictest of confidence," Reed said.

People wishing to recommend a candidate for president of the Brotherhood Commission should submit the candidate's name in writing to Wendell Reed, Presidential Search Chairman, 1548 Poplar Ave., Memphis, TN 38104.

The search committee then will notify the potential candidate of their recommen-

dation to the committee. The name of the person making that recommendation will not be revealed to the candidate. The candidate will be invited to submit a resume.

Candidate's resumes will be evaluated thoroughly, Reed said. The committee then will interview leading prospects.

Anyone making a nomination will receive a confirmation letter from the committee that the prospective candidate has been notified. Verbal recommendations will not be considered under any circumstances, Reed said.

Smith's tenure at the Brotherhood Commission will end June 30, 1991, if a successor has been chosen by then. If necessary, he will remain as president beyond then until another person is appointed. (BP)

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HMB appoints task force for 1996 Atlanta Olympics

around the sbc

A task force to coordinate ministries during the 1996 summer Olympics in Atlanta has been created by the Southern Baptist Home Mission Board.

The International Olympic Committee awarded the 1996 Olympics to Atlanta, hometown of the Home Mission Board, early this fall. For the games' two-week run, Atlanta will become home to 625,000 international visitors.

Among other news from around the Southern Baptist Convention:

Hymnal orders up. Orders for "The Baptist Hymnal," scheduled for publication by the SBC Sunday School Board next March, are approaching the \$1.5 million mark.

Sales recently topped 180,000 copies, with a value exceeding \$1.45 million.

Gregory gets 2 new jobs. Joel Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, has been named to two positions.

He has been chosen as permanent preacher for "Baptist Hour," a radio program produced by the SBC Radio and Television Commission. The program will celebrate its 50th anniversary in 1991.

He also has been elected pastor of First Baptist Church of Dallas, with 27,000 members, the SBC's largest. He is in line to succeed Senior Pastor W.A. Criswell.

Centers seek applicants. The SBC's two conference centers are accepting applications for their 1991 summer staffs.

Glorieta, N.M., applicants must be 17 or older and be available May 26-Aug. 18. Some applicants will work June 7-Sept. 3.

Ridgecrest, N.C., applicants must be 17 or older and be able to work June 2-Labor Day. Some staff will work shorter terms.

Glorieta address: Summer Employment, Glorieta Baptist Conference Center, P.O. Box 8, Glorieta, N.M., 87535-0008, phone (505) 757-6161.

Ridgecrest address: Summer Employment, Ridgecrest Baptist Conference Center, P.O. Box 128, Ridgecrest, N.C., 28770, phone (704) 669-8022.

Rwanda missionaries return. Five SBC missionaries who left Rwanda this fall because of a rebel invasion have planned to return, despite rebel attacks.

They decided to rejoin 10 other SBC missionaries in the African nation after the government declared victory over the rebels last month.

ISC assigns 28 workers. The SBC Foreign Mission Board has assigned 28 new volun-

teers to its International Service Corps program.

They include people in such fields as teaching, evangelism, maintenance and office administration.

Missionary homemakers get help. A task force has been asked to study ways to enhance the role of the SBC missionary homemaker in evangelism and church planting. (BP, ABP, WR specials)



BARGAINING CHIP—J.R. Courtright's bargaining chip in this fall's United Auto Workers contract negotiations with General Motors was prayer. Courtright, who has worked at a

Canton, Mich., GM plant for 25 years, is Southern Baptists' first endorsed chaplain for a UAW local union. (BP photo by Sarah Zimmerman)

Soviet Christians gather in Moscow for evangelism congress

world in view

More than 1,000 Soviet Christians from a wide variety of denominational, ethnic and geographic backgrounds gathered in Moscow this fall to discuss means of cooperating in evangelizing their country now that religious freedom has been attained.

Representatives participated on behalf of Orthodox, Roman Catholic, Baptist, Pentecostal, Lutheran, Methodist and Adventist churches. All 15 provinces and 24 other countries were represented.

Among other religious news from around the world:

Churches condemn apartheid. Black and white South African churches banded together to denounce apartheid during a conference this fall in Rustenburg.

Although black and white churches still disagree somewhat regarding how to dismantle institutional racism, the country's myriad black churches do not have serious disagreements over ridding South Africa of apartheid, conference participants said.

Chinese pastor lives, preaches. Despite rumors of his execution, Chinese pastor Lin Xiangao continues to lead an outlawed congregation in Guangzhou (Canton).

Known in the West as Samuel Lamb, he spent more than 20 years in prison for his Christian beliefs and has been taken in for questioning nine times since February. He

still ministers to about 500 members of the church, technically illegal because Lin re-



RELIGIOUS TENSIONS IN INDIA—Tensions between Muslims and Hindus, thought to be a thing of the past, have erupted again over militant Hindus' plans to build a temple where a Muslim shrine now stands. Politics entered the picture when the Hindu-based Bharatiya Janata Party, whose leaders have been prominent in the temple campaign, withdrew its support for the Singh government, leaving the prime minister without a majority in Parliament. (RNS/Reuters photo)

fuses to register the congregation with the government.

Bishops remember massacre. The U.S. Catholic bishops marked the first anniversary of murders of six priests in El Salvador by calling their fallen colleagues martyrs and urging the United States to abandon pursuit of military solutions to the Salvadoran conflict.

Burger King boycott ends. The Christian Leaders for Responsible Television organization has lifted its one-year boycott of Burger King after just two months. The boycott was put in place because CleaR-TV said the company sponsored two-thirds more sex, violence, profanity and anti-Christian bigotry than the average advertiser. It was called off when BK agreed to reduce its offensive programming.

Operation Rescue goes underground. The anti-abortion group Operation Rescue will close its national offices by mid-December because OR bank accounts were seized when it refused to pay fines and court costs, said founder Randall Terry. But OR won't quit, he says: "We're going to become a moving target. We're going to close our office ... but continue to do what we do—discreetly."

Storefronts uplift souls. Small storefront churches attract worshipers who seek what they can't find in large congregations, reports anthropologist Hans Baer of the University of Arkansas: "A janitor, a domestic or the unemployed can move from a low

social status to a high religious status in a storefront church where they can be an elder, a bishop, one of God's elect."

UCC proposes universal health care. The domestic mission arm of the United Church of Christ has endorsed a proposal that calls for a universal health care system in the United States. The country's health care is in a "state of crisis," and basic medical care is out of reach of much of the nation, especially the poor, notes the Board of Homeland Ministries.

Bishop: discuss birth control. The Roman Catholic church's credibility could be undermined if bishops do not discuss "out loud" the serious questions raised by ordinary Catholics about the church's ban on birth control, warns Bishop Kenneth E. Untener of Saginaw, Mich. Failure to do so will result in "great damage" to the church's credibility and unity, he says.

Luther gets gold. Reformer Martin Luther—who founded the Lutheran Church and would have been 507 years old last month—finally got his gold.

A letter sent to Luther at Luther Place Memorial Church in Washington told him, "Your exceptional financial credentials clearly indicate that you require and would appreciate a credit line designed to provide uncommon spending flexibility." It offered him a VISA/MasterCard gold card.

If the card had come 400-plus years earlier, the monk-turned-protester could have used it to finance the Reformation. (RNS)

Parks urges world's Baptists to pray for Mideast crisis

by Art Toalston

A spiritual dimension must be added to efforts to resolve the Middle East crisis, according to a Southern Baptist leader who is urging Baptists worldwide to make next Sunday, Dec. 9, a day of prayer for the region.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said, "It is urgent and appropriate to focus worldwide prayer on this turbulent part of the world," where Saddam Hussein's Iraq has seized neighboring Kuwait, prompting a military face-off between Iraqi troops and international forces massed in Saudi Arabia.

"Increasing threats of war and continuing violence," Parks stated, "are beyond human solution." He said he realizes many Baptists already are praying individually, but added: "I trust many more will be praying."

In Southern Baptist life, Dec. 9 is the concluding day in this year's Week of Prayer for Foreign Missions. And the Middle East is this year's focus for foreign mission studies in Southern Baptist churches. Parks said the region was selected several years ago—"providentially perhaps"—for the annual season of study and prayer as well as giving to the annual Christmas offering for foreign missions.

"During the approaching celebration of

the birth of the Prince of Peace, let us pray that the people of the Middle East will see him as the only way to spiritual and temporal peace," Parks said in announcing his call to prayer.

Parks also listed 10 specific petitions to God regarding the Middle East. He urged Baptists to pray for:

- Jesus to be recognized as Savior and Lord.
- God's purposes to be accomplished through the crisis and chaos.
- Saddam Hussein to seek true peace.
- President Bush and other leaders to have wisdom beyond themselves and to make choices God desires.
- Southern Baptist representative

Maurice Graham (still stranded in Kuwait) and other hostages to be released.

• Inner peace and spiritual victory for Christians and missionaries in the region as a strong testimony to others.

• Safety for America's servicemen in the Middle East, and clarity of witness by Christians among U.S. forces.

• Peace between Arab and Jew.

• Full and free opportunity to proclaim the gospel.

• Revival among Christians in the Middle East.

Maurice Graham, of Shelbyville, Tenn., is among a handful of Americans still at the beleaguered U.S. Embassy in Kuwait. About 1,000 Americans remain in Kuwait and Iraq. Graham's wife, Laurie, and their 13- and 10-year-old sons were permitted to leave Kuwait in September. The Grahams, Southern Baptists' first workers in Kuwait, had been in the country less than three months when Iraqi troops stormed into the country Aug. 2.

"Diplomacy is important," Parks said in an interview, but at this point no man-made solution is on the horizon. World powers continue to resort to war to resolve their irreconcilable differences, he said.

"It is tragic that we haven't progressed beyond that," he observed. "Destructive power is the least desirable kind of power. I feel there is a spiritual dimension that we as Christians believe in that can aid world leaders in envisioning a solution. What we really need is the intervention of God."

History—both biblical and secular—shows "the concentration of the prayers of God's people seems to have an impact," Parks said. "Prayer is not something you can put in a test tube or measure or weigh. But I think a concentration of more people praying enables the Lord to move in a more powerful way—simply because he has chosen to work that way." (BP)

Black Baptists call for settlement now in Persian Gulf crisis

While expressing support for President Bush's "initial position of sending troops to the Persian Gulf," the nation's largest black church body has urged the United States to choose its allies carefully and move toward "a meaningful negotiated settlement of the conflict."

These exhortations were contained in a 400-word resolution on the Persian Gulf crisis that was passed without discussion by a unanimous vote of delegates to the 110th annual meeting to the National Baptist Convention U.S.A., Inc. The denomination has 7.8 million members, which makes it the third largest Protestant body in the nation.

In the resolution, the National Baptists said, "We acknowledge that there are occasions when wanton aggression should be checked by responsible defense strategies by our military. Consequently, we support President Bush's initial position of sending troops to the Persian Gulf to show strength so we could negotiate from a position of strength."

However, the statement cautioned, "the U.S. must be careful not to become allies with nations that may prove to be an embarrassment to our moral leadership upon being found guilty of violations of human rights in their own back yard and reflecting the economic extremes of the rich getting richer and poor getting poorer."

Amos C. Brown of San Francisco, who chaired the resolutions committee, said the reference was to Saudi Arabia and Kuwait, which he charged with mistreating poor people and women. (RNS)

Baptist workers face strains in Israel, occupied territories

by David Smith

Southern Baptist representatives in Israel, the West Bank and Gaza are adapting to changing circumstances, including Iraqi threats of chemical warfare and increasing anti-Americanism.

"People are nervous about the situation, although no ministries have been curtailed," said Tom Hocutt of Birmingham, Ala., administrator of the Baptist Convention in Israel. Families with children are under the most strain, he said. Nearly 50 Southern Baptist representatives currently work in Israel, Gaza and the West Bank.

Iraqi leader Saddam Hussein has repeatedly threatened to attack Israel with chemical weapons if Iraq or Kuwait are invaded by the international forces now massed in Saudi Arabia. Much of the Israeli population is obtaining gas masks to prepare for the threat. Meanwhile, violence between Palestinians and Jews in Israel—and Palestinian anger over U.S. actions in the Middle East—are rising.

Sonny Rogerson of Georgetown, S.C., a Southern Baptist representative who works with the West Bank Baptist Society, said he keeps track of his family members at all times. So does Connie Anthony, who works in Jerusalem.

Anthony's greatest fear is that her husband, John, would be at work, the children at school and "me at home" when a crisis occurred. "The worst-case scenario for us is for the family to be separated," she said. The Anthonys are from Mount Ida and Hope, Ark.

Rogerson has had to reschedule many ministry activities.

"I have to be real careful where I go and when, since I've been hit by rocks or bottles five times in the last month," he reported. "I try to drive a beat-up van to avoid being targeted by stone throwers. I try to look at what's ahead whenever I go anywhere to see if there's any group or confrontation. I also try to keep up with the news to see if trouble is brewing so I won't put myself or the family in danger."

"The situation is the same as it's been for three years (since the beginning of the Palestinian uprising in the occupied territories), but now it's more intense and brutal," Rogerson added.

Jack Hodges of Hildebran, N.C., works in Gaza. "Over the last three years we've learned to deal with a lot of new things, and I think that's given us some ability to deal more objectively with these new threats," he said.

Among the new threats are anti-American remarks and vandalism against Baptist institutions committed by Palestinian youths, as well as an increase in stone throwing.

"We're revamping our contingency

plans. We realize things could escalate and we might need to get out. The worst thing is that we might have to leave," Hodges said.

"Saddam Hussein has changed things," added Rogerson, who sees a resurgence in Arabism and Arab pride. Rogerson is concerned about a possible regional war in which Arabs would see America as an aggressor, followed by a Palestinian venting of anger against all things American.

"Some Palestinian Muslim friends have told me if there's war I shouldn't show my face," he said.

Some foreign businesses have ordered their employees to leave Israel, but Southern Baptist representatives in Israel, the West Bank and Gaza have not yet exercised that option. Each Southern Baptist family can choose to leave at any time, however.

"The only thing that keeps me here is that God has not directed me anywhere else," Rogerson concluded. "There's no indication that it's time for me to leave or that this is not where he wants me, even if it means death. It's better for me to die in his will than to live outside of his will." (BP)

David Smith is press representative for Southern Baptist workers in Israel and a former Western Recorder staff writer.



Jim Spivey, assistant professor of church history at Southwestern Baptist Theological Seminary, has received orders to join a Texas Army Reserve unit in the Middle East. Spivey said people at Southwestern have been praying for God's intervention for peace. "There is an unflinching commitment to pray for me." (SWBTS photo by Jeff Floyd)

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New disabilities law may impact church hiring practices

by Kathy Palen

Churches and church organizations can be affected by a new law that provides broad anti-discrimination protections to persons with physical or mental disabilities.

Churches should take several steps to ensure compliance with the Americans with Disabilities Act, according to a memo issued by the Baptist Joint Committee on Public Affairs.

In general the law prohibits discrimination on the basis of disability in employment, public services and public accommodations. Its applicability does not depend on the receipt of federal funding.

Although the law includes several ex-

emptions for religious organizations, it still will apply to some churches and church-related organizations

Beginning July 26, 1992, the law's employment discrimination provisions will prohibit all employers with more than 25 employees—that number will drop to 15 or more employees two years after the effective date—from discriminating against qualified people with disabilities. The law will require employers to make "reasonable accommodation" to such employees, unless those accommodations would pose an "undue hardship" on the employer.

Although the ADA's employment provisions would apply to all employers, a religious entity will be allowed to give

"preference in employment to individuals of its particular religion" and to insist that its employees "conform to the religious tenets" of the religious entity.

"This partial exemption for religious employers from Title I is best illustrated by an example involving persons who are infected with contagious diseases, such as AIDS, that do not 'pose a direct threat to the health or safety of other individuals in the workplace,'" according to the BJC memo. "If such a person seeks a non-ministerial position (e.g. custodian, receptionist) with a church, he/she probably cannot be denied the position solely on the basis of the disability. On the other hand, the applicant can be denied employment based upon reli-

gious considerations (e.g., denominational affiliation, failure to adhere to the church's teachings concerning sexuality). A church is free, of course, to discriminate on any basis in the hiring of its ministerial staff."

In addition, religious entities, which are completely exempted from the law's public accommodations provisions, may be required to make their facilities reasonably accessible to their employees.

Churches and church-related organizations that will be affected by the Americans with Disabilities Act should take several steps in anticipation of complying with the law, according to the memo. Those entities should:

- Review all job descriptions in light of the new law. The ADA prohibits discrimination against a disabled person who can, with or without reasonable accommodation, perform the "essential functions" of the employment position. Attention should be given as to what the essential functions are. A written description prepared before advertising for the job, will be evidence of what those essential functions are.

- Review employment standards, criteria and procedure to eliminate not only discriminatory intent, but also effect.

- Refrain from making inquiries of an applicant about his or her disability, except to the extent it bears on the "ability of an applicant to perform job related functions" or relates to applicants' religious qualifications for the job. A medical examination may be required only after an offer of employment is made, with the offer made contingent upon the results of the examination, and only if all employees are subject to such an exam regardless of disability.

- Review all work rules and regulations to ensure they do not discriminate against people with disabilities.

- Train supervisors and human resource personnel to make them aware of the ADA.

- Obtain legal advice on the law's applicability before undertaking any building projects or structural renovation.

- Post notices, in an acceptable format to applicants and employees, describing the applicable provisions of the law.

Bush draws criticism for civil rights veto

by Gary O'Guinn

President Bush's veto of a major civil rights bill has drawn sharp and widespread criticism from interfaith religious leaders who supported the bill as crucial to reaffirming the nation's commitment to minority rights and an integrated workplace.

Calling the veto everything from a "great frustration" to a "cruel slap in the face," the leaders vowed to redouble their efforts and make the bill, or a similar one, a major issue in 1991.

"I guess we were outraged. It was just insulting. It was a badly needed piece of legislation that was projected by the Bush administration as a quota bill. They were very dishonest about it—it's simply not a quota bill," said Kenyon Burke, associate general secretary of the division of church

and society at the National Council of Churches.

President Bush and various business groups, such as the U.S. Chamber of Commerce, said the Civil Rights Act of 1990 would lead to extensive use of racial or minority quotas in hiring and promotion.

The Senate, voting 66 to 34, fell one vote short of overriding the veto.

Robert K. Lifton, president of the American Jewish Congregation, called the veto a "cruel slap in the face of thousands of Afro-Americans, women, Hispanics, Jews and other minorities who are victims of employment discrimination."

Bishop James Malone, who heads the U.S. Catholic Conference's Domestic Policy Committee, called the bill a piece of "vital legislation" and a "fair and reasonable effort to protect the dignity and rights

of all Americans," in expressing disappointment at its veto and the polarizing debate accompanying it.

Benjamin Chavis, head of the commission for racial justice for the United Church of Christ and one of the sharpest critics of the President's veto, said it "would lead to a greater degree of racial polarization" for which "President Bush has only himself to blame." The moral tone set by the presidential action on this issue, he said, is "who cares?"

The veto "is a very poisonous move. It sends a very negative signal to the country about our commitment to civil rights and fairness for all people, especially people of color," said Burke, who also sits on the executive committee of the Leadership Conference of Civil Rights.

"It's the Republican's Willie Horton thing all over again and encourages the David Dukes of the country to surface. It creates a climate in which racial hatred festers and says to minorities and women, 'You don't count.'"

Proponents of the bill argue that the measure is needed to salvage 25 years of progress in labor civil rights that was reversed by a series of Supreme Court decisions last year. Those decisions, they say, limit the legal protection available for victims of job discrimination and unfairly transfers the legal burden of proving bias from employers to employees.

Religious groups make up a significant part of the 180 national organizations of the Leadership Conference, said James Lintner, the director of the office for church in society of the United Church of Christ in Washington. Lintner helped coordinate the efforts of the conference to support the civil rights bill. (RNS)

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The Ku Klux Klan made an appearance again on the steps of the Capitol. Small in numbers, they nevertheless preached an extended message. Charles Beasley, a member of the klan from Mount Holly, N.C., said the march from the Washington Monument was against "abortion, communism, gayism and school mixing—blacks shouldn't be in school with our children or marrying white women." (RNS photo/Reuters)

Needs of different churches drive literature improvements

by Frank Wm. White

About two-thirds of Southern Baptist churches have fewer than 150 people enrolled in Sunday school, and the Southern Baptist Sunday School Board is about to begin providing curriculum and a leadership magazine designed specifically for their particular needs.

With curriculum improvements to be introduced for use beginning in October 1991, the board's Convention Uniform Series materials will be designed primarily for use by churches with fewer than 150 enrolled in Sunday school.

Life and Work Series materials will be designed primarily for larger churches with 150 or more enrolled in Sunday school, while Bible Book Series materials will meet

the needs of churches of any size.

Churches are free to choose the curriculum which best meets their needs, but the Convention Uniform materials will be designed with smaller churches in mind, said Art Burcham, manager of the Sunday school general officer program section at the board.

About 25,000 of more than 40,000 Southern Baptist churches and missions have fewer than 150 members enrolled in Sunday school. Many of the churches have long felt their needs were not addressed in the curriculum, Burcham said.

For smaller churches, terms such as "Sunday school departments," "large groups" and "age-graded classes" are alien to the way they are organized. Many smaller churches may have one teaching unit for

children and may have multiple age groups in a teaching unit. Sunday schools are organized in classes rather than departments, he said.

Convention Uniform Series materials will be designed with that type of organization in mind, Burcham said.

Because Convention Uniform materials already follow the same scripture text for all age groups when possible, it works well with a structure where all Sunday school workers plan and train together rather than in age divisions, Burcham pointed out.

"In a smaller church, the pastor often is the only staff member, and he may be leading Sunday school worker meetings himself," Burcham said. "He can provide biblical background for all the teachers when they are using the same scripture

text."

The shift in focus for Convention Uniform Series materials allows Life and Work Series materials to focus on a Sunday school organization with a department structure and closely age-graded organization, Burcham said.

To support the focus on smaller and larger churches, age-group leadership magazines will be discontinued and replaced by "The Sunday School Leader: Smaller Church Edition," published quarterly, and "The Sunday School Leader: Larger Church Edition," published monthly.

"The smaller-church edition is not just a mini-edition of the larger church edition," said David Seay, editor of both magazines. "They look different, and the content will be different. Some topics may overlap, but stories will be written for different sizes of churches."

Larger-church leaders will find help for weekly workers meetings, understanding the basics of age-group work and developing leadership skills, he said.

The edition for larger churches will relate to pastors, ministers of education and other staff members as well as Sunday school directors and other general officers, and division and department workers, Seay said.

The edition for smaller churches will target the pastor, Sunday school directors, other general officers and workers in all age groups. "The magazine especially will relate to bivocational pastors," Seay said.

The smaller-church magazine has a particular focus for a Sunday school director who serves in a church that does not have a minister of education.

Suggestions for Sunday school assemblies and guidelines for conducting weekly and monthly workers meetings are included in the edition for smaller churches.

"Both magazines will make a real effort to help the pastor see his role as leader of the Sunday school and offer help for pastors in that leadership role," Seay said.

Age-group leadership helps that are now available in age-group leadership magazines will be included in the teachers' materials when improvements are introduced, Seay said.

Curriculum highlights and distinctives



The Bible Book Series presents all books of the Bible in a nine-year plan.

- For youth and adults in churches of all sizes.
- Based on King James Version.

- Covers all 66 books of the Bible in a way consistent with the nature of each book.

- Youths and adults study the same Bible passages.

- Separate periodicals available for members and teachers.

- Resources designed for planning with other workers during weekly workers meeting.



The Convention Uniform Series presents major areas of the Bible in ways appropriate to the needs of the learner.

- Designed primarily for churches with 150 or fewer people enrolled in Sunday school.

- Youths and adults study the same passages. Occasional alternate passages are selected for preschoolers and children.

- Based on King James Version.

- Resources designed for workers who often plan alone.



The Life and Work Series for youth and adults and the Life and Work Foundation Series for preschoolers and children are designed for churches with more than 150 enrolled in Sunday school.

- Bible study is related to life needs and the life and work of Southern Baptists.

- Different Bible passages for each age division.

- Based on New International Version with some children's and preschool verses from King James Version.

Common characteristics for curriculum lines

Each series is based on the Bible as a textbook.

Each series emphasizes evangelism in every study as the emphasis appears in the scripture text. At least one session each quarter for older children, youth and adults has a specific

evangelism focus. Also, annual evangelism lessons are presented on a coordinated date for older children, youth and adults.

Two teaching plans are presented in each teacher's book.

New literature places greater emphasis on Bible, evangelism

by Frank Wm. White

Improvements in Southern Baptist Sunday School literature from simplified teaching plans for preschool teachers to more Bible stories for preschoolers and children, an optional notebook for youth and an increased focus on evangelism for adults, youth and older children are based on requests of Sunday school workers.

Improvements will be introduced in literature for use beginning in October 1991 and will involve all three lines of Sunday school curriculum produced by the convention's Sunday School Board.

Improvements focus on a greater emphasis on the Bible, increased evangelism and practical application, greater ease of use and increased attractiveness.

A general brochure and separate brochures on each age level will be available from Sunday School Board and state Baptist convention Sunday school offices in January 1991.

"Improvements in adult Sunday school literature answer a real cry from the churches who have said, 'We want more help for evangelism,'" said Gene Mims, pastor of First Baptist Church of Cleveland, Tenn., and a writer for adult Convention Uniform Series materials.

Mims is chairman of the board's trustee executive committee and was chairman of

the Bible teaching committee when the improvements were considered and approved.

Editors are thorough in their efforts to ensure that materials are solid and in keeping with the Baptist Faith and Message doctrinal statement, he said.

For youth, an optional notebook, "WORData: Youth Bible study and Evangelism System," will provide a hands-on personalized approach to Bible study.

The notebook has 184 pages of additional information to supplement quarterly materials. The notebook includes prayer guides, evangelism aids, Bible study aides and the Bible background material.

Louis Hanks, manager of the youth Sunday school curriculum section, emphasized churches can have effective Bible study without using the notebook. However, he said the notebook "is our best shot" at an option to expand teaching possibilities of the traditional materials.

While teachers in all age levels will find two teaching plans offering basic and expanded teaching approaches, the two-plan approach meets a need expressed particularly in the children's area, said Muriel Blackwell, manager of the board's Sunday school preschool-children's department.

Both plans are sound and will be easier to use with step by step guidance, she said. The basic plan "is a good sound learning

experience but is different from what we now offer," she added.

Life and Work Foundation Services materials for children will have month-long projects in the expanded plan, while Convention Uniform Series materials will include a month-long project as one of the additional activity suggestions in the expanded plan.

Both preschool and children's teachers will find more Bible stories that will avoid unnecessary repetition. Preschool teachers

Training starts on Breakthrough project

by Frank Wm. White

The Great Commission Breakthrough project could revolutionize Sunday school work and church efforts to grow, project planners and participants in a pilot project training session contended.

More than 160 people participated in a three-day training session this fall in Nashville and were commissioned as Great Commission Breakthrough consultants for the one-year pilot project that is to involve as many as 540 churches.

After the pilot, project planners at the Southern Baptist Sunday School Board expect to train as many as 7,000 consultants who will work with every interested church and mission in the SBC.

materials will include simplified teaching plans to show each session's relation to the Bible teaching aim.

Sybil Waldrop, manager of the Sunday school preschool curriculum section, said the overall objective is to "be of as much assistance as we can to make effective teaching easier."

With the discontinuation of age-group leadership magazines, articles and materials for age-group leaders will be included in the teachers' periodicals.

The Nashville session was the second of five regional training conferences. The first session was at Glorieta (N.M.) Baptist Conference Center. Others will be at Ridgecrest (N.C.) Baptist Conference Center; Dallas; and Tampa, Fla.

About 15 consultants have led as many as 50 churches in a pre-test of the project during the past six months. Although those projects are not completed, consultants report many have experienced growth in enrollment, baptisms, attendance, giving and other areas.

The pilot phase will be completed in the test churches by Sept. 15, 1991. After adjustments are made, additional Breakthrough consultants will be trained to work in churches between 1992 and 1995. (BP)

AN OPEN LETTER TO SOUTHERN BAPTISTS



ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Dear Fellow Southern Baptists:

In light of the controversy in the Southern Baptist Convention, we want to be sure that all those 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 Annuity Board of the Southern Baptist Convention is the second largest church pension fund in the United States. The growing assets of the Board total over \$2.8 billion, consisting of contributions and earnings managed for the benefit of members and their beneficiaries. The Board has adopted sound investment policies and retains the services of more than two dozen of America's most outstanding professional 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.

The mission and spirit of the Annuity Board remain the same. The trustees and staff of the Board are working faithfully to "serve those who serve the Lord."

B. J. Martin
Chairman of the Board

The above letter was
unanimously adopted by the Board of
Trustees at the October 30, 1990 meeting in Dallas, Texas.



mountains



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

clear creek chronicle

Handicapped?

Third-year student Kenny Queener came to our house the night before his departure for Brazil. "I want you to pray for me," he requested. After his return he visited again, aglow with the foreign mission experience and the thrill of leading others to Christ.

His first contact with the Kentucky-Brazil partnership, a bulletin board announcement, brought the reaction: "There's no way I'm going overseas." The testimony from a chapel speaker who had been to Brazil and a Lottie Moon message "touched my heart and I had to go." Tennessee and Kentucky churches provided the finances. In a suburb of Rio de Janeiro, Queener gave his testimony, sang and preached. Much of the team's time was involved in one-on-one home witnessing, accompanied by an interpreter. "One lady saw us from an upstairs window and asked us to visit. She told us 'When I saw you, there was a great light.' She and members of her family trusted the Lord," Queener remembers.

The Greenback, Tenn., native was converted in 1979 and received a call to preach during a 1981 revival. He came to Clear Creek after a "miserable week" in a vocational rehabilitation school for the handicapped.

Born with cerebral palsy, Queener notes other students "accept me for who I am. I don't let the handicap hinder me in doing God's work. I remember what a pastor once told me, 'God doesn't look at our ability but our availability.'"

His Tennessee home had plenty of room for the five Queener children. With infectious laughter he states his biggest campus adjustment has been "moving from a mansion to a barracks. I am so thankful for the big family we have here."

At nearby Hosman Baptist Church, Queener teaches boys in Sunday school and young adults in discipleship training. He was nursing home pastor for two years. His life theme scripture aptly describes the confident way he serves the Lord, "... be steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord" I Cor. 15:58.

PERSONNEL: Pastors—**Michael Gilmore** from Oaklawn, Winston-Salem, N.C., to Westport Road, Louisville. ... **Ferrel Isenberg** from Central, Lebanon, to Temple, Owensboro. ... **Alex Brookhuis** to Blue Ball, Elizabethtown. ... **Curtis L. Moore** from Sunnyside, Shepherdsville, to French Broad, Hendersonville, N.C. ... **Robert Coons** from Pleasant Ridge, Utica, to Gilead, Glendale. ... **Edward R. Bolen** to Turners Station, Turners Station. ... **Enis Harper** from Riverside, Four Mile, to Locust Grove, Girdler. ... **David Napier** resigned Pounding Mill, Kenvir. ... **Bobby Jack Burton** to Barretts Creek, Grayson, as interim. ... **J.R. Hume** to Pollard, Ashland. ... **Steve Hopkins** from Prestonsburg, Prestonsburg, to Whitehall, Columbus, Ohio. ... **Tom Coffey** to Bethel, Campbellsville. ... **Tom Downey** to Corinth, Buffalo. ... **John Meadows** to Heavenbound, Elizabethtown. ... **James P. Craigmyle** to Williamstown, Williamstown.

Others—**Steve O'Neal** from Walnut Street, Owensboro, to Henderson Memorial, Hopkinsville, as minister of music and youth. ... **Timothy Perdue** to Pollard, Ashland, as minister of music. ... **Phillip Rice** to Chadwicks Creek as music minister.

ORDINATIONS: Ministry—**Paul Ballew**, **Chris Beckham** and **Kelly Carruthers** by Liberty, Folsomdale. ... **John Sowers** by East Barbourville, Barbourville. ... **Jeff Slone** by Hosman, Pineville. ... **Daryl Mullins** by Blackey, Blackey.

Deacons—**Cary Brothers** and **Gary Miracle** by Cox's Creek, Bardstown. ... **Tip McNiell** by Harlan, Harlan.

CONGREGATIONS: **Little Flock**, Shepherdsville, honored Edith Rodgers and Millie Blair for 39 years and 21 years, respectively, of perfect attendance in Sunday school. ... **Springdale**, Louisville, celebrated its 4th anniversary, Nov. 11.

Widow keeps couple's missions dream alive

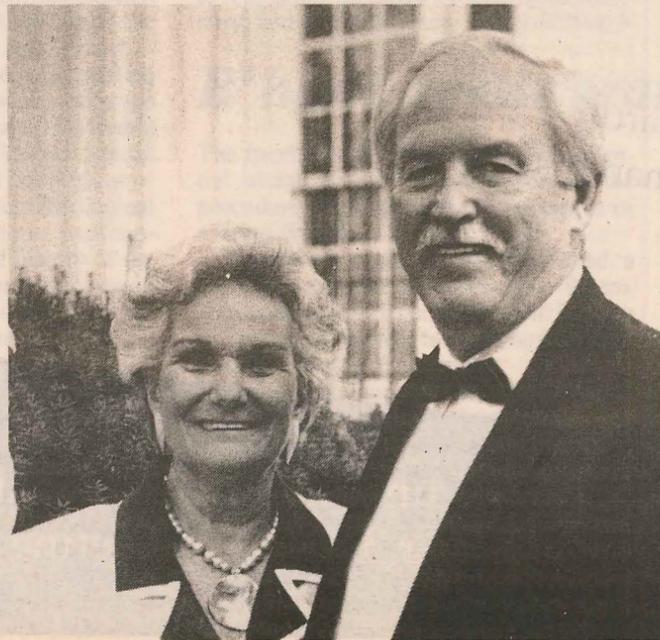
by Betty Anderson
State Correspondent

Ever since she and her late husband made a trip to Kenya in 1985 with volunteers from First Baptist Church in Russellville, Helen Hughes knew what she was going to do.

In the east African nation, the couple encountered a vast population that had not been exposed to the gospel. Helen and Robert Hughes were deeply moved, and committed themselves to sharing Jesus Christ wherever they were needed—even if it meant leaving home.

They had planned to go on the pilgrimage together. Robert Hughes signed up as area coordinator for Kentucky Baptist

COMMITTED
—Helen and Robert Hughes of Russellville had planned to be volunteer missionaries in their retirement years. After his death in 1989, she decided to pursue their dream alone. She'll spend Christmas doing that in Lineville, Ala.



KENTUCKIANS LEAD—Eastern Baptist Religious Education Association elected officers during its recent meeting at Southern Baptist Theological Seminary in Louisville. From left to right—**Tim Brock**, minister of education at Fredericksburg Baptist Church of Fredericksburg, Va., recording secretary; **Nenette Measels**, minister of education at First Church of Middlesboro, Ky., president-elect; **Tim Lines**, assistant professor of Christian education at SBTS, president; **Katherine Cole**, minister of education at Augusta Heights Church of Greenville, S.C., secretary-treasurer; **Bruce Powers**, professor of Christian education at Southeastern Baptist Theological Seminary in Wake Forest, N.C., vice president. (SBTS photo by Tony Aja)

New churches—**Millers Chapel**, Mayfield. ... **Greater St. Paul**, Mayfield. ... **Walnut Grove**, Morgantown.

New missions—**East Marshall**, Gilbertsville, sponsored by Briensburg, Briensburg. ... **Henderson House**, Shelbyville, by First, Shelbyville. ... **Riverside**, Pineville, by Victory Missionary, Roark. ... **Prestonville**, Worthville, by First, Carrollton.

ASSOCIATIONS: **Russell Creek** passed a resolution in support of the Cooperative Program.

REVIVALS: **Gerald McNeely** of Louisville, retired Southern Baptist missionary to Spain, led Northside Church, Springfield, Ohio, in revival in November. ... **Mercer Association** held a "Here's Hope" crusade resulting in 43 professions of faith in Christ.

MISSIONARIES: **Kent and Sarah Faris**, from Bellevue and Florence, S.C., at Caixa Postal 488, 29000 Vitoria, ES, Brazil. ... **Wendell and Betty Smith**, from Hardin County, at Box 54, San Pablo, Laguna 4000, Philippines.

Brotherhood's disaster relief program. He did much of the cooking on these trips. Meanwhile, Helen—a certified child care worker—cared for children of disaster victims, enabling the parents to have some time to restructure their lives.

Helen is a retiree from Sears, Roebuck and Co. Hughes was retiring as a rural mail carrier when, in September of last year, unexpectedly he died.

For a time, his widow felt God had taken her ministry away. They had been called as a pair, she reasoned. But her initial reaction was temporary. Feeling perhaps she could re-route her call to volunteer ministry, early this year Helen Hughes contacted the Christian Service Corps of the Southern Baptist

Home Mission Board, offering herself wherever needed.

Upon quick acceptance, she claims she has "never felt so in God's will."

In May, she spent three weeks at Stuart Mission Center in Atlanta, working with women in crisis institutions. In a ghetto amid drugs and prostitution, she felt at peace. "I had never had to depend on God for my very safety before," she recalled.

Four more CSC assignments were offered to her during the summer. She exercised an option of choosing fields and waited. In July, she accompanied her pastor, Don Zuberer, and other church members on an extensive tour of Europe. Again, needs of the multitudes overwhelmed her.

At Christmas, she will be a CSC witness to the remnant holding down the fort at Lineville, Ala., a small town east of Birmingham. Most of the city's 1,000 residents are related to the National Guard unit located there which has been deployed to Saudi Arabia. Their departure almost removed the town from the map. An elderly couple living in Lineville told Hughes: "We won't have any Christmas 'cause we don't have any folks."

Hughes decided: "I can be those people's 'folks'." She'll spend the holidays spreading cheer and sharing her Christian spirit and witness among those left behind who are convinced Christmas will pass them by.

Hughes wants to divide her time between missions experiences and her home and church life in Russellville. She is the mother of two grown sons—Mark, in Louisville, and John Paul, in Atlanta.

Information about similar opportunities is available from the Short Term Volunteer Department, Home Mission Board, 1350 Spring St., N.W., Atlanta, Ga. 30309.



H. C. Chiles
Clear Creek Baptist Bible College
Pineville, KY 40977

sunday school lessons

LESSONS FOR DEC. 9, 1990

Life and Work Series

Divine son

John 9:5-9 By the market in Jerusalem was a pool called Bethesda, meaning "the

house of mercy." When the waters bubbled up intermittently in the pool they were reputed to contain elements of a medicinal and curative nature. Around this pool, five porches had been erected for the comfort of those who were waiting for a cure. Among those who thronged the porches was a man who had suffered from a disabling infirmity for 38 years. He was almost in the grip of despair.

Christ went to the pool to alleviate the suffering of those assembled there. He singled out this man and asked him if he really would like to be made well. When the man signified his desire to be healed, the great physician challenged his faith, saying, "Rise, take up thy bed and walk." This afflicted man was cured immediately, and he took up his bed and walked.

When the Jews saw the man carrying his pallet on the Sabbath they objected, saying, "It is the sabbath day; it is not lawful for thee to carry thy bed." When the man looked around, he discovered that the one who had made him well had disappeared.

John 5:14-19 In that assembly were as many broken hearts as there were infirm bodies. Many of them had been waiting for years for something which had not happened. Christ went to the place where he was needed most.

As soon as Christ was identified, the Jews sought to persecute him as a Sabbath-breaker. Christ claimed he was doing a work like God did. But the Jews thought he deserved to die for healing on the Sabbath, and doubly so for claiming to be equal with God.

International Series

The Pharisee and the tax collector

Luke 18:9-14 The Pharisee was a devoutly religious man, as he went to the temple to pray. He was a moral man, and no scandal was attached to his name. He was an honest business man. He did not seek to acquire the property of anyone by fraud or force. He was a very generous man. He gave himself credit for a decided superiority over others.

The publican was not deeply religious. He was dishonest and stingy, gaining all the money he could and keeping as much of it as possible. He was regarded as a social liability to his community and a traitor to his nation. He was fully aware of his sin.

The Pharisee congratulated himself on being free of the faults of others. He did not have any consciousness of sin. He needed to see himself as God saw him.

Standing at a distance the publican confessed his sinfulness. Knowing he deserved condemnation, he did not offer an excuse for his sins.

The Pharisee went away from the temple without the touch of God on his spirit. He went away unhelped and unchanged. He went away unforgiven.

The publican, because he had acknowledged his sin, had received forgiveness, justification and salvation. Salvation is offered freely to those who acknowledge their sins, repent and trust Christ as their savior.



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

homes for children

Why is that door locked?

That is a question that a number of members of First Baptist Church at Clay have been asking each other lately. They had always been accustomed to finding the doors opened, and several other chores taken care of on Sunday morning, such as filling the baptistry. It had never occurred to them who took care of what were routine tasks.

The answer, as Bob White the pastor relayed it to me, is that my father-in-law, J. W. Wilson, has had to miss a number of Sundays because of illness, and no one realized all of the things he had been doing routinely around the church. He has missed so seldom over the 43 years he has been a member there. He is one of these individuals who sees a job needing to be done and just does it without looking for credit or reward.

Over the 20-plus years that I have known him, he has been a deacon, Sunday school teacher, chaired numerous committees and has a standing rule that his home church comes first. He has been a good role model for me and for many others who have worked with him at the church and in the Ohio Valley Association.

I believe there are many people in our churches like J. W. Wilson who work quietly, behind the scenes in many cases, but who are sorely missed when they have to be away. In fact, my guess is that most pastors could name an individual in their church who—week in and week out—performs vital services out of a devotion to our Lord and to that local church. They are supportive of the pastor, see the best in the situation and are always seeking to get the job done. I have learned that those qualities are rare ones to find, and all of us owe them a tremendous gratitude.

One person at Baptist Homes for Children also comes to mind. That person is Gloria Henson, who has been serving as a secretary at Spring Meadows for more than 32 years. She has a real sense of the history of Spring Meadows and knows far more about its operation than many of us will ever understand.

From unlocking doors to keeping up with important details, these individuals perform vital services for all of us.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Cooperative weather

A real emphasis of this calendar year at Oneida has been new roofs. We have spent nearly \$200,000 in that area alone. God has blessed us with warm, sunny weather into December allowing us to do all that we set out to do. Normally much of what we have accomplished would have had to have been postponed to next spring.

The D. Chester Sparks gym and classroom building was first roofed in 1954. We have just finished roofing it for the third time.

Also we have completed a new roof for our swimming pool-classroom building. Named Goins-Houchell Hall,

it honors two former students who served over 50 years at Oneida in nearly every capacity including that of president. Completed in 1970, and with a heated pool, the hall has a constant humidity problem and special materials were put between the decking and the roof this time. Our girls and boys swim in that building on even the coldest winter days. We have developed many outstanding swimmers and divers over the years. Also, the building houses our art department and two middle school classrooms. It is a beautiful building. Some years ago we replaced its wooden outside walls with concrete block that resembles stone.

During the summer months we built beautiful hip-shaped roofs to replace the previously flat roofs of our two oldest boys' dorms that, together, house 218 boys along with houseparent apartments, our campus store, a weight lifting room, TV area and a large laundry area. Those buildings are named Carnahan Hall and Marvin-Wheeler Hall, after benefactors whose generous spirit was so crucial in those formative years of our work 90 years ago.

Also, in recent months we have put new roofs on four staff houses. That joined with other roofing of the past several years, including Anderson Hall, our oldest building, and Burns Hall, our largest building, has our roofs in the best shape in memory.

The beautiful weather has permitted us to make a large shelled corn grain bin out of a 30-foot high former oil tank and to rebuild a grain bin moved from another location. With a new one we constructed two years ago, we can now store 8,600 bushels of shelled corn. During the harvest this year, our former corn picker totally gave out. After two weeks spent on one repair after another, we gave up. We now have another corn picker that can pick and shell four rows at one time.

We have a new auger that gets the shelled corn from the ground into our storage bins. We have bought a new silage cutter in recent months that helps keep our silos filled with over 500 tons of corn silage.

Beautiful weather also allowed us to complete four beautiful tennis courts the last week of November. That has been a dream of years. Our first tennis court, built in 1969, was covered by our new second gym, built last fall. With only one court, our tennis teams have had to have all their meets away including their practices. Each game and practice has involved traveling from 34-100 miles or more daily. We have made such effort because, unlike many sports, tennis can be played into old age. Whether in music, art, drama, crafts and other vocational skills, along with sports, we put a high priority on our students' learning skills they can use and enjoy for a lifetime.

A 1928 Oneida graduate and longtime school worker and benefactor, Preston Baker, and his wife, Ruby, allowed us to haul thousands of tons of shale and dirt from their farm, three miles away. It took us two weeks with five dump trucks, a loader and two bulldozers to fill an area eight feet deep, adjoining our athletic fields, running 250 feet east-west and 120 feet north-south. Very beautiful courts painted green in bounds and red out of bound have been completed. Several factors, including the warm weather, joined to allow this to happen weeks after such work is normally cut off. They are all-weather courts, with much space around the 10-foot high chain-link fence for seating, as well as room for aluminum bleachers at midcourt.

These courts will be in use immediately and will be dedicated at our next homecoming, Saturday, April 27, 1991. They are named for alumnus and former staff member Omer "Blue" Hensley and his wife, Sophia, both now deceased.

christian education

BHFI
BAPTIST HOSPITALS FOUNDATION



We share because we care

Baptist Hospitals Foundation's guest author this month is Irene S. Colvin, president of the Baptist Hospital East Auxiliary in Louisville, Ky. Irene and her husband, A.B., live in Louisville and are members of Hurstbourne Baptist Church. A.B. is a former pastor and retired from the Kentucky Baptist Convention after 27 years. Irene retired as assistant director of Southern Baptist Theological Seminary's preschool after 13 years and has been a volunteer with Baptist East for 16 years. She enjoys needlework, cooking, indoor gardening and spending time with her two daughters and two grandchildren. She very much enjoys her work with the volunteers and has a wonderful enthusiasm for life.

Mrs. Colvin is only one of many auxiliaries at Baptist Hospital East, Central Baptist Hospital, Western Baptist Hospital and Baptist Regional Medical Center. We appreciate every one of them. We are blessed by their presence.

Since its modest beginning in 1958, Baptist Hospital East Auxiliary has been exemplifying "the true Christian commitment of those individuals who give so generously of themselves."

The Auxiliary enrolls its membership from scores of churches in the greater Louisville area. More than 1,500 members are in the Auxiliary today.

In addition to thousands of hours of volunteer service rendered by its members, the Auxiliary provides funds for improving the care and comfort of our patients.

Among gifts made by the Auxiliary in 1990 were the following (approximate costs):

BHF causes	\$ 5,000
Neonatal nursery, level II	21,000
Intensive care	2,000
Surgery	37,000
Surgery patients, splint pillows ..	2,000
Nursing scholarships	8,000
Home health care, chaplain	6,000
White Bibles, new babies	6,000
Gifts—children, special patients ..	2,000

Being a part of the work of the Auxiliary gives us a practical way to know better what Jesus meant when he said, "It is more blessed to give than to receive."

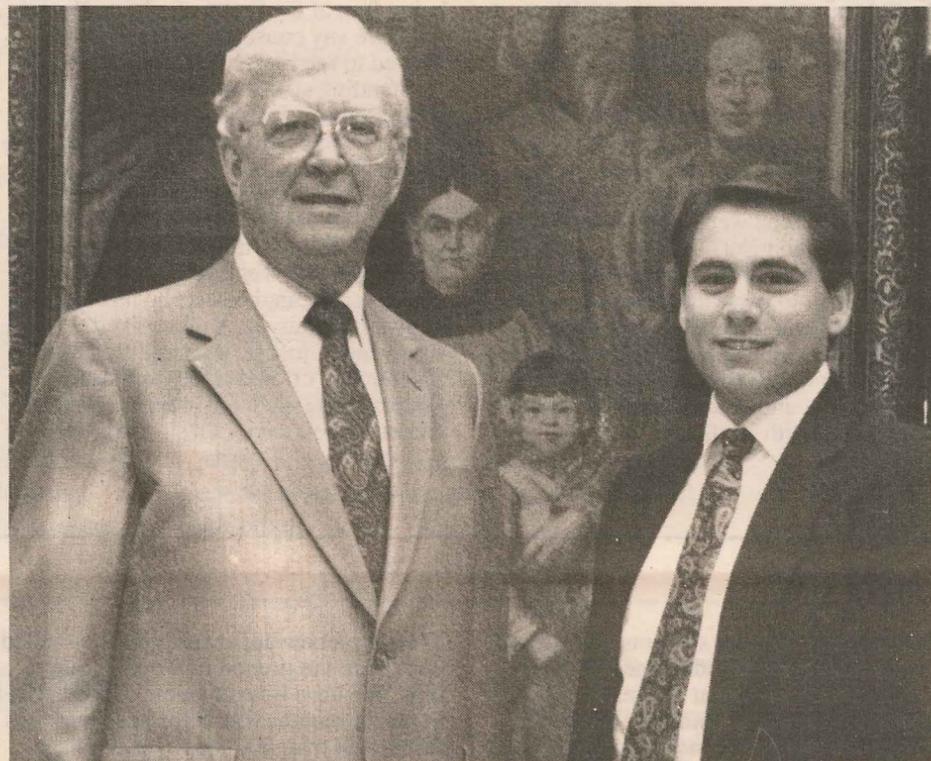
Any questions or comments concerning this article, Baptist Hospitals Inc. or Baptist Hospitals Foundation should be directed to Charles W. Cox Jr., vice president of Baptist Hospitals Foundation, BHI Corporate Complex, 4007 Kresge Way, Louisville, KY 40207 (502) 896-5000.

CUMBERLAND COLLEGE—Robert Schoonover, professor of education and director of the graduate program, was inducted into the Athletic Hall of Fame at Ottawa University in Ottawa, Kan. ... Students and faculty observed Middle Eastern Awareness Week to inform and educate participants about events in that part of the world.

CAMPBELLSVILLE COLLEGE—Coach Ron Finley's Fighting Tigers won the college's first football homecoming game since the sport was reinstated in 1987. ... Sharon Thomas, 20, of Shepherdsville, was crowned homecoming queen in October. ... George Fields, a Louisville humorist and graduate of Southern Baptist Theological Seminary, addressed Campbellsville's alumni banquet during homecoming activities. ... Mike Crain, alumni director at Campbellsville, also spoke. ... Reginald

Bethel, 1953 graduate of Lexington, and Susan Davenport Stewart, 1978 alumna of Bowling Green, were presented distinguished alumnus awards. ... Bob Gaddis, assistant professor of music and chairman of the fine arts division, has been elected to the board of directors of the Kentucky Music Educators Association.

GEORGETOWN COLLEGE—The presidential search committee has been accepting applications from interested persons across the nation for the position of president. A Washington, D.C., firm is conducting the search. ... The Georgetown College Choral will present a variety of Christmas music Dec. 7 at 8 p.m. in Hill Chapel. The college band will present its Christmas concert Dec. 13 at 8 p.m. in the chapel. For further information, contact the office of public relations at (502) 863-8174. ... The college dedicated its newly-



David Woodard (right) of Louisville is greeted by Southern Baptist Theological Seminary President Roy L. Honeycutt. The Kentucky Baptist, who began ministry studies at the Louisville school this fall, was awarded a presidential scholarship. (Photo by Tony Aja)

Baylor, Furman governance dominates conventions

Governance of two of Baptists' oldest and largest educational institutions dominated the Texas and South Carolina Baptist conventions' annual meetings in mid-November.

Major controversies previously erupted when Baylor University in Waco, Texas, and Furman University in Greenville, S.C., each unilaterally moved to make their boards of trust self-perpetuating.

Both institutions cited a fear of a "fundamentalist takeover" as the reason for their actions. In moving to create the self-perpetuating boards, the institutions distanced themselves from the state conventions, which previously had named trustees.

In addition to Baylor and Furman, questions of governance of schools also appeared in the annual meetings of the Florida, Louisiana and Oklahoma conventions.

The Baylor and Furman actions set off controversy in the state conventions, both leading to called meetings of the executive boards, hints of lawsuits and divided opinions. In Florida, Stetson University moved to distance itself from the Florida Baptist Convention through a negotiated arrangement which will reduce the level of convention funding in exchange for less involvement in the selection of trustees.

In Louisiana, a proposed charter restatement for Louisiana College in Pineville was withdrawn from consideration after controversy erupted.

The charter revision, which has been under consideration by the college for two years, was aimed at streamlining the document. It reduces the present charter from 11 articles to six and is specific in maintaining its relationship with the convention and allowing the convention to name trustees.

Messengers voted to authorize the convention president to appoint a five-member committee to dialogue with the college and report back to the 1991 annual meeting.

In Oklahoma, messengers moved to keep a tighter grip on Oklahoma Baptist University in Shawnee, passing a resolution calling for "necessary steps to be taken to ensure commitment to the historic relationship" between the school and the state convention.

However, a move to change convention bylaws to strengthen pastoral representation on the OBU board was defeated.

At the annual meeting of the Baptist General Convention of Texas in Houston, a record 7,106 messengers registered, primarily drawn by what has become known as the "Baylor question."

On Sept. 21, Baylor trustees altered the university charter to remove the institution from control of a 48-member board elected by the convention and to place it in the hands of a 24 member self-perpetuating board of regents. The charter change provides the BGCT shall continue to elect 48 trustees, but their duties will be limited to

renovated missionary-in-residence home in November. Currently, Al and Edna Lindholm, from Yemen, are missionaries-in-residence. ... The college is accepting applications for its Pastor's Christian Leadership Scholarship Program. Deadline is March 1. ... Charles N. Boehms, biology department chairman, has been elected vice president of the Kentucky Academy of Science. ... The college is sponsoring an ecumenical "community sing-it-yourself Messiah" Sunday, Dec. 16, 3-4:30 p.m. at McCauley Theater in downtown Louisville. Tickets are \$3.00. Participants are asked to bring or purchase a Shaw or Schirmer edition of Handell's Messiah.

MARY HARDIN-BAYLOR—Trustees announced that Jerry G. Bawcom, president of Texas Wesleyan University in Fort Worth since 1984, will become the 21st president of Mary Hardin-Baylor University. He will join UMHB Feb. 1 as president-elect and will assume the presidency Aug. 1, 1991.

SOUTHEASTERN SEMINARY—"Shared governance" was the theme of the school's trustee meeting in October. Faculty members officially were invited to observe the workings of the board of trustees. This was believed to be the first time in Southeastern's history that faculty was invited.

SOUTHWESTERN SEMINARY—Officials recently broke ground for the new \$2.5 million Kathryn Bowld Music Library. ... David Oliver, specialist in religion and aging, will present the Kellogg Lectures in Christian Gerontology, April 4-5, 1991. ... The second annual Women's Leadership Consultation will be held Jan. 31-Feb. 2, 1991.

GOLDEN GATE SEMINARY—Robert L. Cate, dean of academic affairs, has resigned to accept a position with Oklahoma State University. ... Clayton K. Harrop, professor of New Testament interpretation, has been named acting dean of academic affairs.

SAMFORD UNIVERSITY—The university received a \$38.8 million bequest from the late Ralph Waldo Beeson.

electing only one-fourth of the regents.

The BGCT executive board, in called session, named a 26-member committee to study the relationship between the school and the convention.

The committee met prior to the annual meeting, partly behind closed doors. It presented a recommendation which stipulated that Baylor trustees be elected according to the BGCT constitution and added the trustees "shall not assume the office of 'trustee' as defined in the amended Baylor charter unless they are directed to do so by formal action" of the convention and its executive board.

In presenting the recommendation of the committee, Chair Robert Naylor criticized the Baylor action. His presentation was met by sharp rejoinders from Winfred Moore, trustee chair, and Herbert Reynolds, Baylor president, and calls from some Baylor supporters that Naylor, president emeritus of Southwestern Baptist Seminary in Fort Worth, remove himself from the study committee. He declined to do so.

Baylor emerged again in the final day of the annual meeting as supporters made an effort to restore BGCT funds which have been escrowed.

Messengers denied by a 29 vote margin—1,995 to 1,966—a "request" that consideration be given to freeing Baylor funds now being held in escrow and to be escrowed in the 1991 budget. (ABP)

Ministry centers give rise to urban congregations

by Mark Wingfield

As existing churches flee America's inner cities, Christian social workers are leading an effort to plant new congregations by combining the tasks of church starting and ministry.

At least 32 inner city congregations have been started in the past two years through an emphasis of the Southern Baptist Home

Mission Board called "Starting Churches through Ministry Centers."

The project is the brainchild of Harold Wilcox, the HMB's director of church and community ministries.

"We Southern Baptists say every person should have the opportunity to hear the gospel and have a congregation of believers to associate with," Wilcox explains. "If we really mean that, we're going to have to get

into the inner cities, where our churches have moved out.

"Baptist centers remain in the inner cities, where they have been for years. We are uniquely qualified to start churches there through ministry."

The HMB, in cooperation with state conventions and associations, has established 77 Baptist centers across the nation. The centers typically offer food, clothing

and other ministry programs.

Two years ago, about one-third of the Baptist centers offered some form of weekly worship, Wilcox says. Now, about three-fourths of all Baptist centers have organized congregations.

Churches in ministry centers are more meaningful to the down-and-out, Wilcox explains. "We've said these people are welcome in our churches, and they would be. But they need a place where they will be comfortable. Why not let them have a church in their own community?"

In Oakland, Calif., Paula Dickson helped start two congregations at Telegraph Baptist Center. One of those, a Filipino congregation, already has outgrown the accommodations and moved to a larger meeting place.

Now Dickson is starting a third congregation. "We can do more by facilitating a number of missions than by being the primary mover in just one. We want to grow them up so far, push them out and start another one."

Starting a church in a Baptist center also enhances the existing social ministries, says Lisa Chilson, associate director of East Seventh Baptist Ministry (Graffiti) in Manhattan, N.Y.

"Meeting for worship has brought out a lot of leadership," she explains. "People who are homeless aren't lacking in leadership skills; they just need someone to nurture. We now have stronger leadership within the center."

As an example, Chilson cites the three neighborhood women who assumed responsibility for the clothing closet. Before the church was started, the ministry center staff did the work.

The three women have a "sense of ownership" through this ministry, she explains. "They lay out the clothes. They give them out. This is their clothing closet. They're able to minister to people."

"Because of the church forming, there's an avenue for them to grow spiritually and then go out and live what they've learned." (BP)



Parishioners sing hymns during worship at Johnenning Baptist Center in Washington, D.C. The Johnenning Center is one of a growing number of Southern Baptist ministry centers also

doubling as churches. Here the center's gymnasium becomes a sanctuary for Sunday worship.

(BP photo)

Baptist centers make a difference in troubled inner cities

by Mark Wingfield

The smallest breakthroughs are often major victories to pastors of Baptist center congregations.

The pastors, who usually double as Baptist center directors, work with a highly transitory population, immense human need and limited financial resources. Sometimes they have to laugh at their situations; other times they are moved to tears.

Terese Carlson, a US-2 missionary serving at Bell Baptist Center in Bell, Calif., was touched by the prayer of a child at snack time. The boy's family won't let him attend all the church activities, even though he enjoys going to the Baptist Center.

"Thank you, God, for my favorite place," the boy prayed.

In Birmingham, Ala., an answer to prayer made a difference in the satellite congregation led by Baptist center director Ray Joiner. The weekly Bible study meets in the Metropolitan Gardens housing project, the scene of frequent violence related to drug trafficking.

One woman who attends the Bible study had neighbors active in the drug trade. In the mornings, she often had to clean blood off her front steps from fights the previous night.

Within two weeks after the group prayed for the safety of the woman and her 4-year-old son, the drug-dealing neighbors suddenly packed up and moved.

In Indianapolis, Baptist center director Mark Powell encountered an elderly couple who came for emergency food assistance. After addressing their physical needs, Powell asked if there was anything he could pray with them about.

"Well, someday we'd like to get married," the man said, explaining that he and the woman had been living together.

"I didn't pull out my favorite sin sermon

and stand on the desk and preach," Powell recalled. "I just talked with them and told them we could take care of that right here."

The couple was married, she became a Christian, he renewed his Christian commitment and they both joined the church at the Baptist center.

Baptist groups who visit the Baptist center churches also are moved by their experiences. When a Girls in Action group

toured the Indianapolis center, they were impressed with a man who had been helped by the center and now was working there as a volunteer.

When the man was later diagnosed with AIDS, the girls all sent him cards while he was in the hospital.

"Here is a man who was on his way out, and we made a difference in his life," Powell said. (BP)

Laity must take gospel to the world, speaker says

by Tim Bearden

Just as the laity led the early church, so must they now, said Bill O'Brien, vice president for public affairs at the Southern Baptist Foreign Mission Board in Richmond, Va.

Speaking to about 300 people attending the National Fellowship of Baptist Men's Triennial Meeting, O'Brien said, "The faith was spread in those early days, not by preachers but by anonymous believers who were scattered."

"As they were going, it was as easy for them to share the faith as it was to breathe," he continued.

Jesus prayed for his followers, asking for their protection from "the evil one," while they ministered, O'Brien said.

"We can frustrate the prayer of Jesus and cause it to go unanswered by refusing to be in the place he prayed to the Father we

would be," O'Brien continued, "in the middle of the world, not in the middle of a group of organizational meetings."

Most of the world will never meet Jesus unless they meet up with you, O'Brien told the volunteers. "The only way they are going to meet up with you and the likes of us is if we are willing to forsake our ways—both our sinful ways and our organizational programmatic ways—and once again be innocently available to the spirit of God."

Outgoing NFBM president Norman Wiggins, president of Campbell University, Buies Creek, N.C., told volunteers that without a cross, there is no crown.

"We are upstream Christians in a downstream world," said Wiggins. If one stops to count the cost of discipleship, he will find that time, talent and treasure must be given up if one is to have his crown, Wiggins said.

Henry Blackaby, director of prayer and

spiritual awakening at the Southern Baptist Home Mission Board in Atlanta, said following Christ might mean a life of danger and hurt. Nevertheless, our goal should be to follow him.

"If you want to be like Jesus," Blackaby said, "it may be that others will find healing in the wounds that you take into your life."

Yet in the midst of current day dangers and hurts, Blackaby sees hope.

"I am convinced that God is raising the greatest corps of (Christian) men ever in the world," Blackaby concluded.

James H. Smith, Brotherhood Commission president, said the greatest day of voluntarism is in the future.

"The growing ground swell of volunteers gives Southern Baptists the largest missions force ever," he said. "This movement will grow faster as we give more lay people hands-on missions experience." (BP)

Woman's Missionary Union

Three Kentucky associations have formed partnerships with three associations in Utah/Idaho: Long Run with Salt Lake, Blood River with Eastern Idaho, and Henry County with Silver Lakes in Idaho.

Some of the first projects were *Here's Hope* revivals in the Spring of 1990. The largest group has been a team from Yellow Creek Baptist Church in Owensboro, with 20 men working on a construction project in Grantsville, Utah. About 55 volunteers served on 27 projects in the first year of the five year partnership.

But what about women—what about those of you involved in Woman's Missionary Union—what can you do specifically?

Findley Edge says in *The Greening of the Church*:

1. When people discover their calling to a place of special ministry, they will have the feeling of EUREKA! This is it! The EUREKA feeling means that as people reflect on their ministry, they say to themselves—"This is really what I'd rather be doing for God than anything else in the world."

2. When people discover their EUREKA, they can't help but talk about it. They don't talk about it because they "ought to," but because they want to.

3. When people discover their EUREKA, they dream fantastic dreams about it. Ways of making these dreams happen flood their minds. As they think about it, more things come to their minds that ought to be done and they see ways to accomplish them.

What does that have to do with Partnerships? With this partnership between Kentucky and Utah/Idaho?

1. Hopefully, some of you and some of the women in Utah/Idaho will see this partnership as your special calling and ministry. "You'd rather do this for God than anything else in the world."

2. Hopefully, some of you and some of the women in Utah/Idaho will talk about this partnership. Enthusiasm breeds enthusiasm.

3. Hopefully, some of you and some of the women in Utah/Idaho will begin to dream dreams about this partnership. And, as you do, new needs and ways of meeting those words will be born.

Here are some possibilities for ministry that you can dream and pray about:

1. **Prayer Link-ups.** Associational WMUs can be linked with associational WMUs; church WMUs can be linked with church WMUs; Acteens with Acteens; GAs with GAs. Have you ever heard anyone say, "All I can do is pray—I can't do much."? What if all the members of Kentucky WMU prayed? What if all the members of Utah/Idaho

WMU prayed? What could happen in our two conventions? Lots of excuses can be offered—"I can't go as a missionary." "I'm not a public speaker." "I have small children." "I'm too young or I'm too old." But the fact is that all can pray.

2. **Literacy workshops.** Are you certified by the Home Mission Board in Conversational English or teaching people to read and write? If so, your gifts are needed.

3. **Acteens Activators.** Acteens can lead Big A Clubs, do Backyard Bible Clubs, conduct surveys, lead resort ministries, and a variety of other ministries. Would you and your girls like to be involved in this partnership?

4. **Training Teams.** Are you one of the women in Kentucky who wants to invest your time, money and personality in something worthwhile? Do you know how to train other women to have effective WMU organizations? Perhaps you can go as part of a training team.

5. **Exchange Program.** Bea Conrad, executive director of WMU in Utah/Idaho came to the Kentucky WMU Annual Meeting in Florence; Kay Trisler, a Kentucky Baptist Woman, went to their August women's retreat; Carol Noffsinger, Kentucky WMU consultant, went to Salt Lake City for their Annual Meeting and Convention. More opportunities will be afforded for Utah/Idaho women to come here and share and for Kentucky women to go there and share.

The dictionary defines partnership as "the relationship existing between two or more competent persons who have contracted to join in business and share the profits." What are the profits of this partnership between Kentucky and Utah/Idaho?

- People won to Christ—here and there
- New churches started—here and there
- Churches strengthened—here and there
- Understanding among Christians
- Fellowship

We are in this partnership. Our two conventions voted to establish it. But more importantly, we are in a partnership with God. Mysterious as it may be, God does choose to use people to do his work. The permanent watchword of Woman's Missionary Union reflects this—"Laborers together with God." And because of this partnership with God, as sisters in Christ, we labor with each other in order that God's Kingdom may come and God's will may be done in Utah/Idaho and in Kentucky.

(If you are interested in participating in this partnership with women and girls in Utah/Idaho, contact the state WMU office.)