

Grahams describe atrocities in Kuwait, Liberia

by Brad Bull, Staff Writer

Seven months and one day after Iraqi soldiers ransacked their home in Kuwait, Maurice and Laurie Graham recounted their experiences for Highview Baptist Church in Louisville.

The Grahams, Southern Baptist missionaries originally from Kansas, received

national attention after he became one of 24 men holed up in the U.S. Embassy in Kuwait City during the first five months of Iraqi occupation.

Mrs. Graham and the couple's two sons, Peter and Aaron, left the embassy in September when Iraqi dictator Saddam Hussein agreed to release women, children and some men with failing health.



HEROIC CHRISTIANS—Southern Baptist representatives Maurice and Laurie Graham and their sons, Peter and Aaron, greeted members of Highview Baptist Church in Louisville after describing life in the U.S. Embassy in Kuwait. (Photo by Brad Bull)

"That was the worst day of the whole ordeal," Graham told the Western Recorder. "I was glad they were getting out, but it was not an easy time to have to face being alone."

The Grahams spoke in both of Highview's March 3 morning services. Quoting a hymn sung by the congregation, Pastor Bill Hancock introduced them as people who said, "Take my life, lead me Lord."

Hancock added, "There is no place in the world where it is safe to be a missionary, but these people have gone where God has led."

In each service, as the Grahams approached the podium, the congregation of several hundred people came to their feet in an emotionally charged ovation.

Her remarks, however, were not limited to issues about Kuwait. She pointed out the only reason the family was in Kuwait was due to the civil war in Liberia, where they originally were assigned.

The Liberian conflict erupted while the Grahams were in the United States on furlough, and the family has yet to recover the possessions left behind in that country—and does not expect to do so.

Mrs. Graham referred to Liberia as the country which is very much in her heart but very little in the news. "You must realize," she pleaded, "that all the atrocities you're hearing about in Kuwait have happened in Liberia."

In describing the ordeal of her husband's captivity, she thanked Baptists for their prayers. She specifically commended the practice of praying for missionaries on their

birthdays and other special events.

He echoed that sentiment thanking Southern Baptists who "literally prayed me out of a situation where I was totally helpless."

Hancock pointed out that the Dec. 9, 1990, release of the embassy hostages came on the last day of Southern Baptist's Week of Prayer for Foreign Missions, a time when the Graham family had thousands of people praying for them.

Retracing the events prior to his release, Graham said that Aug. 2 began for the family at 4:30 a.m. when they were awakened by booming sounds. "By 8:30, we were among the first Americans to certainly know about the invasion. We knew because Iraqi soldiers were in our home."

"We tried to be friendly. You do that when there are people in your home with machine guns and grenades strapped to their bodies," he said, managing a retrospective laugh.

"They left after ransacking the house and taking some water and Cokes."

"But I later made a mistake; I went downstairs to look for a phone number. While I was there, some more Iraqis entered the house. One pointed a machine gun towards my face while the others went upstairs. I stood there, fearing that my wife was being molested and my children tortured."

"The soldiers left though, and I went upstairs and found my family (and some others) huddled in a room crying. Laurie said the soldiers had been rough ... I still

continued on page 3, "Graham hopes ..."

New Christians outnumber U.S. casualties in Gulf War

by Sarah Zimmerman & Frank Wm. White

In what may be a wartime first, the number of professions of faith in Christ exceeded the number of U.S. casualties in the Gulf War.

At least 1,200 professions of faith were recorded by Southern Baptist chaplains in the Persian Gulf, said Lew Burnett, director of military chaplaincy for the Southern Baptist Home Mission Board. News reports estimated the number of allied casualties at less than 200.

One hundred ninety-four Southern Baptist chaplains served in the war.

They had to be creative in thinking of

ways to baptize new Christians.

Mike Langston, a Southern Baptist Marine, used a metal coffin aboard ship for the symbolic testimony of Christ's death, burial and resurrection. "It was all we had that would hold enough water for complete immersion," he explained.

Army Chaplain Alan Hendrickson used a plastic-lined pit in the desert sand to baptize new converts.

From the front lines, Lt. Col. Dennis Whitaker, a chaplain with the 11th Aviation Brigade in the Army's VII Corps, cited an increase in attention to matters of faith in the weeks of preparation before the ground war.

"They realize they need something more

than themselves to face battle," he said. "They want to know what God can do for them today."

Soldier's questions and comments about God are an expression of their search for spiritual meaning, Whitaker noted: "Any man who is searching for God will find him. It's the one who isn't looking that concerns me."

The role of a chaplain is not that of a morale officer or talisman for good favor, he said. "I'm their spiritual officer, not their morale officer. As they go out, I wish them God's presence for their comfort, and I pray that each will return," he explained.

A military chaplain receives all the excitement of ministry with people, plus

the added benefit of constant presence with them, Whitaker said. "I'm with them all the time," he reported, from when helicopters land, even to surgery.

And in the war zone, even Christians other than chaplains found opportunity to minister to fellow troops.

Staff Sgt. Bereal Gee wrote the Home Mission Board, asking for Bible correspondence courses and study materials. "God is moving fast over here," he said, "and it's hard to keep up with the demand." (BP)

Zimmerman is a newswriter for the Home Mission Board. White, a newswriter for the Southern Baptist Sunday School Board, is a public affairs officer assigned to the U.S. Army VII Corps in Saudi Arabia.

Negative numbers dominate budget report

by Marv Knox, Editor

Negative numbers tell the story of Kentucky Baptists' combined ministry budget at the midpoint of its 1990-91 fiscal year.

Through February, the Cooperative Program received 2.2 percent less than it did during the first six months of 1989-90. Compared to a 5.7 percent U.S. inflation rate, the budget's buying power is 7.9 percent less than it was a year ago.

And the budget has fallen 9.0 percent off the year-to-date pace needed to reach its \$17,894,462 goal.

In dollars:

- The Cooperative Program's six-month total is \$8,145,040. That amount is \$185,287 below the \$8,330,327 total for the same period last year.

- Receipts are \$802,191 under the \$8,947,231 budgeted for the first six months of the current fiscal year, which began last September.

- February receipts were \$1,260,788. That is \$37,744, or 2.9 percent, below re-

ceipts for February 1990.

- Those receipts were \$230,417, or 15.5 percent, below the \$1,491,205 monthly budget.

The Cooperative Program funds ministries across Kentucky and around the world.

The money comes from Kentucky Baptists, who contribute to their churches. Those churches pass a portion of their budgets to the Kentucky Baptist Convention. The KBC retains 61.25 percent of its undesignated receipts for Baptist work in the state. The remaining 38.75 percent goes to the Southern Baptist Convention for distribution to a variety of agencies.

The Cooperative Program's anemic performance poses a major concern for the KBC executive board.

"The large problem is the uncertainty about when the Cooperative Program will 'bottom out' and at what level," said KBC Executive Secretary-Treasurer William W. Marshall.

"In the meantime, KBC entities must adjust budgets as best we can and offer our

best with what's left."

Marshall added: "I suppose my greatest fear for all of us is that Kentucky Baptist churches would find their state programs, institutions and agencies unworthy of their support. At least one sign of that is in the financial support churches generate. I must admit I wish the signs were more encouraging."

Those signs are ominous, admitted Barry Allen, director of the KBC business division.

"There's no question but that every indicator suggests the Cooperative Program will fail to reach last year's mark," Allen said, noting the budget has surpassed the previous year's total 58 straight times.

"Something remarkable has to happen to pull us up," he added. "And there are no signs that we will make our budget goal, which is only 1 percent over last year."

The Cooperative Program typically performs best in the second half of the fiscal year, he reported. But this year's budget

continued on page 2, "Economic ..."

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Aftermath of war provides ministry opportunities

by Frank Wm. White

In the days following the coalition forces' rout of Saddam Hussein's armies from Kuwait, the Kuwaiti capital is ecstatic with celebration of freedom and, at the same time, marred with the scars of occupation and violence.

After the cease-fire, Kuwaiti citizens were festively driving through the streets, honking car horns and waving their nation's black, green, red and white flag which had been banished from view since the Aug. 2 invasion.

Flags flew from street corners, houses and rooftops.

Kuwaiti soldiers operated numerous checkpoints throughout the city, checking occupants of each vehicle for proper identification—a reminder that the horrors of the occupation were not long since past.

Once one of the Middle East's most beautiful cities, Kuwait's capital will not soon recover from the damages of occupation and battle.

Modern glass structures and stately, classic Greek-style buildings alike show signs of wanton destruction and the barrage of gunfire.

Iraqi tanks, armored vehicles, artillery pieces and other mangled vehicles still litter the city's streets where bomb craters are stark reminders of the violence. An occasional fly-covered, bloated body could be seen dangling from vehicles or crushed

under mangled machines of war.

American soldiers, evident throughout the city, received the Kuwaitis' highest praises. Soldiers driving through the streets were made to feel like beloved liberators. Passengers of every passing car waved at the Americans, many smiling and honking

interest was food.

Because of the relative wealth of Kuwait, begging for food has not been a common practice for the city's children.

Now is a time when Southern Baptists and other Americans may have their greatest impact in helping Kuwaitis rebuild their

invasion routine.

In the endless desert surrounding Hafar al Batin, less than 36 hours after the cease-fire began, Bedouins could be seen returning to the desert with their herds of sheep and camels.

All but a few staunch, territorial wanderers had taken their herds elsewhere and had been replaced in the desert by coalition forces' tanks and other vehicles that rivaled sheep and camels in sheer numbers.

In time, the Bedouins will forget about the guests who temporarily replaced them, recalling them only when they stumble on an abandoned bunker or piles of sandbags.

As host to the coalition forces, Saudi Arabia was spared the violent scars of war. The visit from Westerners, nonetheless, will have a lasting impact on the previously closed, Islamic society.

Saudi Arabians will not soon forget the thousands of Americans and other Westerners who briefly inhabited their land. That contact, brought about by impending emergency, could open the door for future contact.

As Southern Baptists return to Kuwait, they may also find opportunities elsewhere in the region that previously could not have been imagined.

Now, the challenge for Southern Baptists may be to see the greater world need and unite as a cooperative force to respond to opportunities in the Middle East and elsewhere in the world. (BP)

Survey team headed to Kuwait

The Southern Baptist Foreign Mission Board will send a survey team into Kuwait "in a matter of days" to determine how Southern Baptists can help people in the war-ravaged Persian Gulf country.

FMB President R. Keith Parks announced the plans after a meeting of the board's Global Strategy Group of top administrators and strategists.

Parks said he is convinced Southern Baptists want to be "instruments of reconciliation" and to help meet immediate human needs. "I want us to think big and

plan big so the creative energy of Southern Baptists can find heartfelt expression in reaching out to the many needy people of this region," he said.

The survey team will include John Cheyne, who coordinates the board's human needs efforts; Maurice Graham, Southern Baptist worker in Kuwait who was held hostage in the U.S. Embassy in Kuwait City for more than four months before his release Dec. 9; and Jerry Zandstra, pastor of the National Evangelical Church in Kuwait City. (BP)

their horns while some waved American flags.

Despite the euphoria and celebration, the ravages of the occupation could be seen most in the city's children. If soldiers stopped, the children swarmed the vehicle.

It first seemed the children might want only to shake hands and say hello. However, it soon became clear that their greatest

country.

Immediate food and disaster relief is an obvious need. Other more long-term ministries could develop from that effort.

Meanwhile, in north central Saudi Arabia, the town of Hafar al Batin, a commercial center of sorts for the area, on the day following the cease-fire was returning to what might appear to be its normal pre-

Meeting spawns network to study education materials

by Pat Cole

A meeting of about 80 Southern Baptist Christian educators has spawned a network intent on exploring innovative methods of Christian education.

The Christian Education Network was the name chosen for the group by a 13-member steering committee selected by workshop participants at Southern Baptist Theological Seminary in Louisville.

The workshop "grew out of a need to explore some issues in Christian education and the need to be more proactive regarding Christian education," said Joey Clifton, associate minister at Second Baptist Church in Memphis, Tenn.

The network will provide forums for Christian educators to share ideas and will encourage professional development among Christian educators, said Clifton, a steering committee member. It will also seek ways to keep educational ministers aware of literature options, he said.

Clifton, along with Tim Brock, minister of education at Fredericksburg (Va.) Baptist Church; Karen Massey, minister of education at Northside Drive Baptist Church in Atlanta; and Dennis Foust, associate pastor at First Baptist Church in Chattanooga, Tenn., organized the workshop. Southern Seminary's School of Christian Education was host.

Participants expressed a need for educa-

tional ministers to play a greater role in developing material that addresses the needs of the congregations they serve, said Clifton. Many local church educators, he said, are dissatisfied with the "programmatic approach" to Christian education prescribed by the Southern Baptist Sunday School Board and other publishing houses.

"For many years, we have been told what to do," he said. "We have come to realize each church is different."

Local churches taking a greater role in their own curriculum design is a "clear example of Baptist ecclesiology at work," said William B. Rogers, dean of Southern's School of Christian Education. Such an approach recognizes the diversity of needs

that exist in every Baptist church, he said.

Concern over the Southern Baptist Convention controversy and its impact on denominational educational literature was a factor in convening the workshop, acknowledged Clifton. The workshop, however, was not a response to the recent forced retirement of Sunday School Board President Lloyd Elder, he said, noting invitations were mailed before Elder's retirement was announced. The move toward localizing curriculum development is a positive step irrespective of the denominational controversy, he stressed.

"We are not saying we want to do away with the Sunday School Board, but it doesn't meet the needs of every church."

The newly-formed network is an attempt to "deal creatively with frustration," said R. Michael Harton, director of the Baptist General Association of Virginia's Sunday school development division. The frustration stems "not so much from an institution or even a denominational crisis but from the result of trying to perpetuate a coal-fired machine in a nuclear age."

Christian educators often face more anxiety over the denominational crisis than pastors, Rogers noted: "Educational ministers in local churches do not have the independence of sermon preparation. They are necessarily tied to the denominational literature and program, so therefore they feel the pressure of the denominational turbulence on a daily basis." (BP)

4 Missions volunteers boast Kentucky ties

Four volunteers with Kentucky ties have been named to work overseas through the Southern Baptist Foreign Mission Board's International Service Corps.

H.L. and Nell Hardy will serve in Chile for four and one-half months. He will be a general evangelism worker, and she will be a church and home outreach evangelism worker.

She is a native of Madisonville, and he is a native of Fulton. They are graduates of Murray State University in Murray, and they now live in Fort Worth, Texas.

Joel Heard will live in Central Asia for

two years, where he will be a program ministry worker. He will be affiliated with Cooperative Services International, the denomination's service agency.

Heard is a native of Lexington and a graduate of the University of Kentucky in Lexington and Southern Baptist Theological Seminary in Louisville. He lives in Louisville, where he is a member of Walnut Street Baptist Church.

Greg Norman will work in Uganda, where he will be involved in student evangelism for two years. He is a graduate of Georgetown College in Georgetown and

now lives in Dayton, Ohio.

In a related matter, former missionary Herman Russell has joined the Foreign Mission Board to help enlist more than 200 preachers annually in overseas missions.

Russell coordinates the work of 10 missionary enlistment assistants who recruit pastors east of the Mississippi River for overseas missions.

He was a missionary in Malawi, Africa, from 1984 to 1989, until a kidney failure forced him to quit. A kidney transplant has restored his health, but doctors have advised him to remain in the country.

Economic downturns, denominational strife take toll on budget

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already is so far in the hole that even an outstanding performance for the next six months probably will not enable the budget to catch up.

Economic downturns and denominational controversy have taken their toll on the budget, Allen said: "All of the economic and denominational factors are beginning to show themselves. We tend to lag behind the economy as it moves up and

down, and the Southern Baptist Convention controversy did not impact us immediately. But we're now beginning to feel dramatically what has been accumulating."

Information about how the SBC strife has impacted church giving remains inconclusive, he said, but economic reports are discouraging.

"All 10 of the factors measured by the Kentucky Economic Index are down," he explained. "Economists interpret that to

mean Kentucky now is following the national trend of economic downturn."

The unknown variable in the equation is America's reaction to military victory, Allen added: "It may ease some caution on the part of church members in their giving. Still, I don't feel it will have a dramatic impact on the Cooperative Program."

Even with a budget shortfall, Kentucky Baptists need not expect deficit spending at the state level, he said.

The executive board is not currently moving to fill two departmental vacancies, the heads of stewardship and communications. Also, program staff leaders are limiting spending to trim costs.

Those cuts impact the 1991-92 budget, which is being developed with broad cuts.

Such restraint, while necessary, is unfamiliar, Allen said: "We've not been down this road in the last 20 years. We've been on a 30-year roll."

'New Hope' offered for unplanned pregnancies

by Beth W. Prassel
Special Correspondent

After months of brainstorming, maternity/adoption workers at Kentucky Baptist Homes for Children have titled their program New Hope Pregnancy Counseling Service.

KBHC began full maternity/adoption services last June. But the program needed a specific name which would appeal to young people, said maternity/adoption Coordinator Sherra Still.

"We named it New Hope," said Still, "because anyone in a crisis needs hope. And an unplanned pregnancy is a crisis. ... We felt the name would convey the fact that we have answers—and hope."

The new name is part of an effort to reach more pregnant teen-agers and adults. Last fall, Still and a committee began planning ways to reach young people through brochures, newspaper ads, public service announcements and radio spots.

As a member of the KBHC speakers' bureau, Still also is available to speak to churches or other interested groups about the New Hope program. New Hope offers positive options for young people—parenting or placing the child for adoption.

For many young women, noted Still, the best plan is adoption. KBHC placed six infants for adoption last year.

Because separation from the child is difficult for the birthmother, Still provides

support and comfort for her throughout the process. She also tries to involve the birthmother in choosing adoptive parents.

After the birth, the baby goes to a foster home, called a "Rainbow Home." Within two or three weeks, the court hearing is held for termination of parental rights, and the child is placed in the adoptive home.

KBHC also wants to help girls who choose to parent their children. "It is hard to see a girl choose to parent a child when she does not have the means to do that," Still said. But if the girl chooses to parent, "we help her make plans."

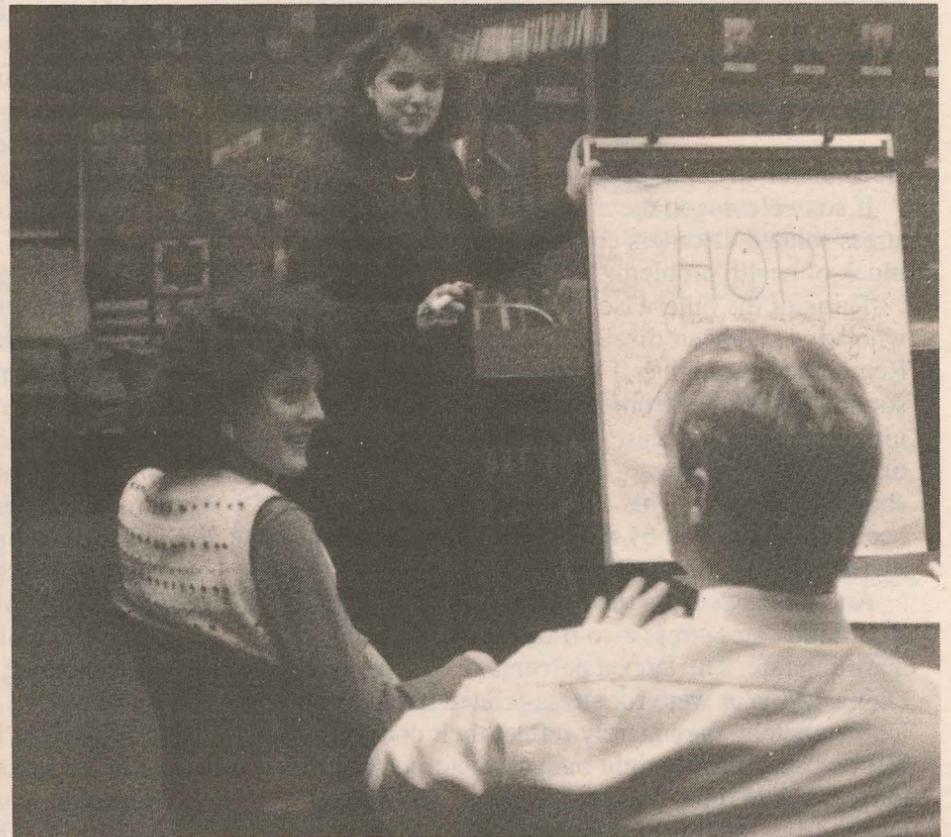
Kentucky Baptists can do several things to help reach young women in crisis pregnancies, said Still.

First, she encouraged pastors, counselors, relatives or friends to refer young people to the New Hope program.

Second, people need to have a helpful attitude toward pregnant girls. "Somehow I wish I could convey to the church people what these girls go through for nine months," Still noted. Most of them have no support from the birthfather and often face the entire nine months alone.

Third, Still stressed the Rainbow Home program as one of the main avenues of involvement for Kentucky Baptists. "It's an opportunity to provide love and hope for a newborn infant or an unwed mother by opening your home."

For more information, call (800) 456-1386 toll-free or call (502) 245-2101.



HOPEFUL NAME—Kentucky Baptist Homes for Children Maternity/Adoption Coordinator Sherra Still (standing) leads co-workers in discussing names for the agency's pregnancy-counseling program, New Hope Pregnancy Counseling Service.

State urban ministers to cooperate with Christ in cities

Ministers from Kentucky's urban areas will focus on "Cooperating with Christ in the Cities" next week in Lexington.

The metropolitan ministry conference will be held at Immanuel Baptist Church March 18 and 19.

The purpose of the conference is to assist metropolitan Baptist associations in developing urban strategies at the associational level and to equip urban pastors and

staff to develop and implement an urban strategy for their churches.

It is designed for directors of missions, pastors, church staff and laypeople from urban areas.

"This conference is different in that the idea originated with the Northern Kentucky, Elkhorn (Lexington) and Long Run (Louisville) associations," reported Robert C. Jones, director of the Kentucky Baptist

Convention's direct missions department.

"If we're going to be successful in spreading the gospel in the United States, we've got to reach the cities," Jones said. "And if we're going to reach Kentucky for the Lord, we've got to reach our cities."

The conference—sponsored by the three associations, the KBC and the Southern Baptist Home Mission Board—is the first of three such events planned in Kentucky. The others will be held in 1992 and 1993, Jones said.

Keynote speakers for the conference are Ken Lyle, executive director-treasurer of the Baptist Convention of Maryland/Delaware, and Russell Awkard, pastor of New Zion Baptist Church in Louisville.

The conference also will feature 11 small-group seminars. The seminars and their leaders are:

- Census, Phil Jones, Home Mission Board, Atlanta.
- Singles, Brett Robbe, Immanuel Baptist Church, Lexington.
- Apartment Housing, Joan Stoval, Baptist Association of Greater New Orleans.

- Mobile Home Parks, Neil Stevens, Arkansas Baptist Convention, Little Rock.
- Metro Ministries, Jere Allen, Home Mission Board, Atlanta.

- Demographics, Larry McSwain, Southern Baptist Theological Seminary, Louisville.

- Senior Adults, David Scott, Ormsby Heights Baptist Church, Louisville.

- Church Leaders, Norman Willie, First Baptist Church, Newport.

- Metro Family, John Lepper, Kentucky Baptist Convention, Louisville.

- Funding, Dale Thompson, York Baptist Church, Louisville.

- City Church "Cardio-Pulmonary Resuscitation," Harry Fowler, North Carolina.

"We're trying to address the issues that directors of missions say are the key issues in their churches," Robert Jones said.

Registration is \$10 per person, which includes three meals. To register, make checks payable to Elkhorn Baptist Association and mail to Harold Polk, 1161 Red Mile Parkway, Lexington, Ky. 40504.

Recorder gets new numbers

The Western Recorder has a new set of telephone numbers.

The new numbers represent an attempt to help Kentucky Baptists who call the Baptist Building in Middletown.

The Recorder traditionally receives the largest number of incoming calls through the building's switchboard. Four Recorder phones have been given direct-dial numbers, with the hope of reducing incoming traffic on the main switchboard and reducing the number of times callers get busy

signals.

The new Western Recorder numbers are:

- General information, (502) 244-6470.
- Editor Marv Knox, (502) 244-6471.
- Associate Editor James H. Cox, (502) 244-6472.
- Business Manager Ray Hayes, (502) 244-6473.

The Recorder still may be reached through the Baptist Building switchboard, (502) 245-4101.

Graham hopes to return to courageous church in Kuwait City

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have a hard time talking about it."

In light of the situation, one might think the decision to go to the embassy would have been easy, Graham reflected. He pointed out, however, that the trip was obviously going to be very dangerous.

When they did begin to leave, the Gramhams had to sweep glass from the bullet-shattered windows out of their car seats.

Their safe trip to the embassy by way of a friend's home involved at least two miracles, Graham reported. The first was that a bullet lodged in a tire rim but did not puncture the tire.

Then, as they left their residence, they could see the bodies of dead soldiers in the street and other soldiers stealing cars. But in spite of their obvious desire for cars, Graham recounted, the Iraqis seemed oblivious

to their vehicle.

"We were the only moving car on the road," he said. "But it was like they didn't even see us, as if they were totally blinded to us."

Graham's story then turned from a description of sheer terror to terror mixed with the tedious ordeals of captivity at the embassy.

He depicted the rigors of the scorching Kuwaiti heat and surviving on just 900 calories per day, of bathing in salt water and drinking the brackish water of a well detainees dug on the compound.

After the women and children were evacuated, tensions increased. Intelligence personnel inside the embassy identified canisters outside the compound as Iraqi mustard gas containers. Staffers passed out tear gas masks but admitted the equipment

would not deter mustard gas.

With the crisis growing more and more desperate, the 24 men were informed that a rescue attempt by United States special forces was likely.

Graham assisted a doctor in assessing their medical inventory. The military had been informed of all the captives' blood types and would bring blood to treat those wounded in any rescue attempt.

"But we discovered that we also had no body bags. So, the State Department was informed to send 24 body bags in case none of us made it."

In spite of such frightening experiences, Graham played down his own ordeal in describing the courage of the members of the church where he was associate pastor in Kuwait City.

No longer able to restrain his tears,

Graham spoke of the outstanding valor his predominantly Filipino and Indian congregation displayed by remaining in Kuwait to carry on the church's ministry.

Church members helped distribute tons of food delivered by the International Red Cross. They also took on the care of handicapped children after Iraqi soldiers commandeered the doctors and nurses at the hospital where the children were being treated.

Graham still does not know exactly what he will do, but he plans to return to Kuwait this month to assess the church's situation and help in the process of rebuilding.

Paraphrasing a popular gospel song, Graham concluded, "We don't know what the future holds, ... but we know God holds the future in his hands."

See interview, page 6.

Church can help us overcome stress

editorial

Marv Knox

Been under any stress lately?

If so, welcome to the club. Medical reports indicate stress-related disorders comprise our nation's biggest block of health problems.

Think of the otherwise healthy people you know who have had heart disease and high blood pressure. Remember last night's TV commercials: a string of soothing messages from Excedrin, Anacin and Bayer, interrupted by an occasional Maalox moment, topped off by a Nytol nightcap. The primetime announcer should have said: "This evening's entertainment has been brought to you by America's stress-fighters. Stand by (heh, heh) for news!"

And the news from the Southern Baptist Annuity Board indicates stress also frazzles our ministers at an alarming rate. The largest percentage of ministers' claims last year were for stress-related health problems. Unfortunately, they merely reflect their congregations. Hectic pace, terribly tight budget, disturbed constituents, too little time, not enough sleep. The lament comes from the lips of ministers, shopworkers, executives, homemakers, you name it.

Of course, everybody needs a little stress. Landrum Leavell, the president of New Orleans Baptist Theological Seminary, quotes Vance Havner, the late evangelist, who said, "A violin without tension (stress) is only horsehair pulling on catgut." But the flip side of the truism is that too much stress destroys. Havner

could have said, "A violin with too much tension (stress) winds up as very expensive firewood."

So, what do our churches do about all this stress? Five stories on pages 8 and 9 of this issue of the Western Recorder deal with the problem. Those stories and common sense suggest several answers:

- Learn to balance. Our churches can encourage us to lead balanced lives. Somebody needs to remind us to eat right, get plenty of rest, play with family and friends, talk to the Lord. To paraphrase, "All work and no play give Jack a heart attack."

- Lean on me. Church cannot wipe out all the problems that give us stress. But we can support each other through the times of extreme stress. Almost all of us can testify that the love and concern of fellow Christians eased our burdens during times of turmoil.

- Lighten up. Guilt may be one of the biggest stressors for church people. We're raised to "be good," when deep down we know we're not always so good. Certainly, guilt sometimes is appropriate. But a healthy understanding of repentance and God's forgiveness would relieve many of us of our heaviest stress.

- Level the load. Churchwork produces stress, especially for folks who just cannot say no. Those among us who enlist workers and recruit volunteers need to be sensitive to who's helping. If 20 percent of the people do 80 percent of the work, the 20 percenters need help before the stress of too much church burns them out.

- Laugh a lot. "Big-groaner jokes" may not be the answer. But church needs to be fun. Walk among a congregation where the people are light-hearted and enjoy each other's company, and you'll see a productive church with healthier-than-average members.

Goodbye, Mike: No easy answer for untimely death

down home

Chances are, you never met my friend Mike.

Look up "generous neighbor" in the dictionary, and you'll find his picture.

He could fix almost anything, and he shared his tools and talents freely. Once, when our den suddenly became a river channel, he fished around in his garage at 2 a.m. until he found his trusty wet vac. He even offered to help me pump water.

Another time, he stopped by late after work and fixed our downstairs shower. He saved us a fortune.

Not only could he fix stuff; he also liked to eat. Fortunately, he liberally served pizza and soft drinks to hungry-looking neighbors and their kids.

Especially kids. I think he liked children best. He loved his three—Jennifer, Brett and Ashley—immensely, and I'm pretty sure he loved our two—Lindsay and Molly—quite a bit.

I'll never forget the day he decided the kids needed to ride the sled. What to do without a good hill? No problem. Mr. Fix-it hooked the sled to his lawn tractor and tore up the back yard. Squeals and laughter filled the block.

Mike also flirted with my wife, Joanna. His was good-natured flirting, the kind that lets her know somebody besides her husband thinks she's cute and funny, a lot like his wife, Judy.

Those are memories now. Mike died a week ago Sunday night. Leukemia. He suffered for more than a year, and when he died, a part of us did, too.

You can explain war and drunk drivers and construction mishaps; people make mistakes. You can even explain old age; folks have to die sometime.

But try and explain cancer in a young body. Look into a pair of 7-year-old blue eyes and tell a little girl that her best friend's daddy just died.

Hold the phone close and try to feel your dear friend's sagging shoulders as she cries and says it's finally over.

No, you can't explain why good people die young. "It's God's will" rings hollow when a mother must raise three children. Alone. "At least he isn't hurting anymore" is true. But a pretty widow can rightly ask, "Why did he have to hurt in the first place? And what about my pain, and our children's?"

A good, young Christian husband and daddy just died. No use in explaining. We just look backward and forward. Back to splendid times with a wonderful human being. Ahead to fine things done by four people he made into a family. Further still, to their heavenly reunion.

For now, we ask God to comfort friends who suffer.

—Marv Knox

Revive 'priesthood of the believer' doctrine

viewpoint

An honor bestowed by Georgetown College in 1870 casts a reflection upon recent trustee action at Southern Baptist Theological Seminary in Louisville.

Robert Snyder in his history reveals that just five years after the close of the Civil War, President Nathaniel M. Crawford brought German biblical scholar Eduard Reuss all the way over to Giddings Hall and gave him an honorary doctorate for his post-exilic dating of the Priestly Code, 1833.

Reuss' identification of the relatively late authorship of one of the documents upon which, according to the Graf-Wellhausen Hypothesis, the Hexateuch is based, modifies its Mosaic ascription. Southern Seminary trustees are now insisting that teachers ignore such gener-

ally accepted scholarly findings and teach rather what, because it is widely expounded by ministers, is believed by Southern Baptist laity, the Mosaic authorship.

According to P. Lobstein in "The New Shaff-Herzog Encyclopedia of Religious Knowledge," Reuss was not primarily concerned with "dogmatic or practical theology," or "philosophic speculation" for that matter. Instead, he "evinced the talents of a historical investigator, showing patience in pursuing details and diligence in collecting facts." His was the spadework—Graf, his student adding to it in 1866 and Wellhausen finalizing the hypothesis in 1876-77.

The Graf-Wellhausen Hypothesis is so generally known that it was routinely referred to recently in U.S. News and World Report. The magazine reviewed the work of an author who not only accepted the hypothesis that a strand of the Hexateuch was written by an author

scholars have labelled "J," but ventured the conclusion that "J" was a woman because there is some three times more material devoted to Eve than to Adam.

Marcus Borg, in "Jesus: A New Vision," reveals a split on a number of questions between ministers and teachers. It remains a very good question. Who is right: the ministers and laymen, or the professors?

Fortunately, Southern Baptists have, but have seemingly forgotten, a resolution: the priesthood of the believer. This doctrine of religious liberty states that the individual believer is competent to decide what he accepts to be the meaning of the Scriptures without outside aid. In the past, this led Southern Baptists to cherish their "diversity within unity." A return to this premise would heal a lot of denominational discord and lead once again to open quests for Truth.

Frank Ellers
Georgetown

western recorder

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Refugees desperately need sponsors

around the sbc

Refugees coming to the United States desperately need sponsors, a representative of the Southern Baptist immigration and refugee service said.

Somchit Vang has issued a plea for churches to sponsor families fleeing their homelands due to religious and political oppression.

The resettlement office is a subsidiary of the Southern Baptist Home Mission Board. It resettled 746 refugees and needs to resettle a similar number this year. But no potential sponsors are waiting to help the next influx of refugees.

The majority of refugees to be resettled are Soviets, Vietnamese, Laotians, Eastern Europeans and Ethiopians.

For information about resettlement, contact Ken Forman in the Kentucky Baptist direct missions department, (502) 245-4101, or the Home Mission Board resettlement office, (404) 898-7000.

In other news from across the Southern Baptist Convention:

Russian book coming. A 1977 book published by the SBC Sunday School Board's Broadman press, "What it Means to be Born Again," is being published in Russian for distribution in the Soviet Union.

The release will coincide with a project to distribute 4 million New Testaments in the Soviet Union by September.

"Baptist Hour" gets Golden Mike. The SBC Radio and Television Commission has received the National Religious Broadcasters' Golden Mike Milestone Award for 50 years of broadcasting "The Baptist Hour."

The program features a modified worship service format, with music and a spoken sermon.

HC to focus on education. The SBC Historical Commission will feature religious education in churches during its annual meeting April 22-24 in Nashville.

The meeting, designed for ministers of education and people interested in religious education, will feature five presentations



HYMNAL COMPLETE—Paula McKenzie, a quality inspector for Berryville Graphics in Berryville, Va., checks a pallet of finished volumes of the 1991 edition of "The Baptist Hymnal" before shipment to churches. The new hymnbook is being unveiled at Praising II, a workshop in Nashville, this week. (SSB photo by Jim Veneman)

by religious education professors and a panel discussion focusing on education issues in local churches.

The commission also will celebrate its 40th anniversary during the meeting, and other festivities will note the 100th anniversary of the Sunday School Board.

Registration is \$30 per individual, \$50 per couple and \$20 per student. For a registration form or information, contact the Historical Commission, 901 Commerce St., Nashville, Tenn. 37203-3630, or call (615) 244-0344.

Oral history seminar set. Richard Dillingham, director of the Southern Appalachian Center at Mars Hill College in North Carolina, will lead a workshop on oral history Monday, April 22, at 3 p.m., and again Tuesday, April 23, at 7 p.m. at the SBC Building in Nashville.

Cost is \$10. To register, contact the Historical Commission, 901 Commerce St., Nashville, Tenn. 37203-3630, or call (615) 244-0344.

A-Board offers marriage retreat. The SBC Annuity Board will sponsor its first

annuitant marriage enrichment retreat in conjunction with its annual spring annuitant conference.

Both meetings will be at Ridgecrest Baptist Conference Center in Ridgecrest, N.C. The marriage retreat will be May 4-6, and the conference will be May 6-10.

"We are offering the marriage weekend because our annuitants asked for it," said coordinator Bobbie Burkett. "Retirement brings new challenges to a marriage." Retreat leaders will be Britton and Bobby Wood, certified marriage enrichment leaders from Fort Worth, Texas.

For cost and reservation information, contact Ridgecrest Conference Center, (704) 669-8022.

Agee's leukemia in remission. Oklahoma Baptist University President Bob R. Agee, diagnosed with hairy-cell leukemia last September, has been told the experimental treatment program used on his disease has caused the leukemia to go into remission.

He now maintains a regular office schedule and has resumed outside speaking engagements.

Bombay crusade results in 2,062 conversions

world in view

Southern Baptist volunteers and missionaries led 2,062 people to become Christians and started a church during a recent crusade in Bombay, India.

The evangelistic results came primarily from open-air preaching services in three locations in the huge city.

The new church represents part of an effort to broaden the focus of Bombay Baptists by working with Christians in a high-rise, middle-class area. Most past evangelism there was aimed at poor areas, said project coordinator Arnold Tanner.

In other global missions news:

Students strengthen ties. Southern Baptist college students continue to play a key role in the development of ties between Baptists in the United States and the Soviet Union, said Brad Gray, consultant for evangelism/world student ministries at the

Southern Baptist Sunday School Board.

Student mission teams assisted in the restoration of Temple of the Gospel Church in Leningrad this winter. They were invited by Russian Baptists following the success of similar teams last summer.

"The project has been a tremendous success," Gray said, noting an ongoing relationship is being formed.

German churches serve U.S. families. Baptist churches in Germany have ministered to U.S. military families separated by the Gulf War.

Many soldiers deployed to Saudi Arabia were living in Germany with their families when the war started.

Bethel Baptist Church in Frankfurt launched a program called "Shoulders" to support military personnel and their families. Similar programs have been started by at least four other churches.

"This is an excellent tool to witness," said Bethel member Pam Oswald.

Cholera plagues Peru. Southern Baptists have joined forces to fight an outbreak

of cholera in Peru.

Cholera is a bacterial infection that can cause violent diarrhea, vomiting and rapid dehydration. If untreated, it can cause death within hours or days.

The Southern Baptist Foreign Mission Board has approved \$60,000 from relief funds to purchase and transport medical supplies. Board officials expect to combine their efforts with donations of money and supplies from Baylor University Medical Center in Dallas. Members of the Texas Baptist Men organization also have coordinated an air shipment of supplies.

Iranian school feels heat of hate. The Iranian Bible Training School in London has been the target of a hate-mail campaign in the neighborhood around a building the school is buying.

The school, which trains Iranian Christians for evangelism in Iran, receives partial funding from Southern Baptists.

Letters said the building was to become a "safe house" for "undesirables," but local church and government leaders have defended the school in newspapers.



William W. (Bill) Marshall
Executive Secretary-Treasurer
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on mission together

Ping Pong in Nicosia

I don't remember which of the two of us was the better player, but I do remember the conversation which followed a game of ping pong at St. Paul's in Nicosia, Cyprus.

The group had taken a break for lunch and a few of us had decided to play a little before the meeting resumed.

Ken was the World Council's representative for church aid to Palestinians, primarily through the Orthodox churches, the predominant Christian body in the Middle East. He and his family and ours lived on Cyprus. Its neutrality made easy our access to Israel and the Arab world.

I was an invited guest of this meeting which brought member leadership together from all over the Middle East. The invitation came, we guessed, because we had volunteered to keep the Anglican Bishop of Iran in our home.

The Bishop was a delightful man; a second-generation Christian whose earlier forbears had been Shiite Moslem. His name was Dequani Tafti, but he insisted that our children call him "Uncle Bishop."

We would visit his family at their home in Isfahan, Iran, some two years later. Their warm and genuine hospitality would leave an indelible print on our lives. I remember meeting his son who would later be murdered during the Islamic revolution in Iran. The Bishop and his family found it necessary to flee to London where, as I understand, they still reside.

After the ping pong game, several of the multi-lingual Christian leaders cornered me—curious about Southern Baptists. I was younger then, and was probably a little too proud of Southern Baptist accomplishments. I am confident I mentioned that we had become the largest non-Catholic career missionary organization in the world. But I had been there in the Middle East long enough to note that we were but a "speck of sand in the desert" as compared with older, larger groups of Christians. And I lived on the island where Barnabas' church, the Orthodox, had taken root not many years after the life and times of Jesus, the Messiah.

After I attempted to explain who Southern Baptists were to the group, one of them asked: "Why are you not with us as a part of the World Council of Churches?"

Before I could answer, my friend Ken responded: "Southern Baptists are so big they don't need the rest of us!"

The group chuckled at that. But after a moment's pause, one among the group from Lebanon retorted: "One day Southern Baptists may discover they need the whole church. The desert is vast and water is precious."

I have never forgotten those words. And the day may have come when Southern Baptists will discover that we are not as large, as powerful or unstoppable as we may have perceived ourselves to be.

Homeless men aided at John H. Morgan Center

by Ron Chaney, Staff Writer

Homelessness has caught the public's eye in recent years. But what is being done to meet the needs of the homeless?

Stephen Williams has a vision and a drive to confront the issue.

Williams is executive director of the Jefferson County Medical Society's outreach program which runs the John H. Morgan Center in Louisville, an emergency shelter for men.

The center seeks to meet basic needs, he explained. Men who need help can get meals and bedding for the night. On weeknights, the center offers medical clinics. Social workers help out, and once a week a barber cuts hair.

But Williams hopes to expand the center to meet social needs, improve the employability of people and check spiritual needs. Using the same volunteer system for chaplains as the center does for doctors and nurses is a part of his dream.

Williams felt called to missions and

thought the best way to do it was through social work. He attended Southern Baptist Theological Seminary in Louisville and received a Master of Social Work degree.

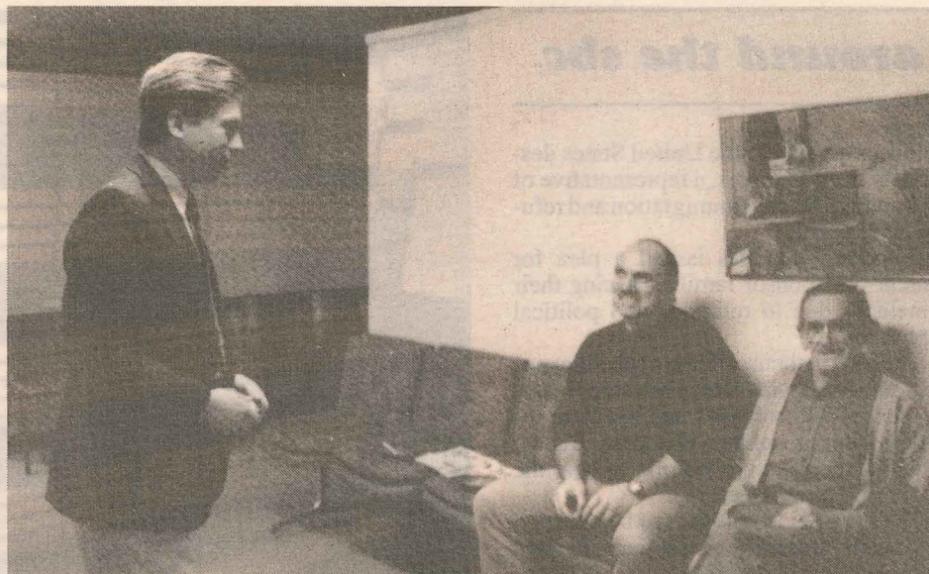
He credits his father, Joe Priest Williams, a retired Baptist pastor, with influencing him. "I was almost destined by my genes to help people."

The elder Williams, retired pastor of Baptist Tabernacle in Louisville, met needs through involvement with social causes and working for civil rights. He did not see pastoring as only preaching, said the younger Williams.

"The poor are very important to Jesus in the gospel of Luke," Stephen Williams said. "You cannot oppress people. If anybody is oppressed today, it is the homeless."

Homelessness is not caused by spiritual problems, he asserted. "Just because a person is rich or poor has nothing to do with his or her relationship with God."

"We have a duty as Christians to help our fellow humans. Who are our fellow humans if not the homeless?"



HELP FOR THE HOMELESS—Stephen Williams (left), executive director of the Jefferson County Medical Society's outreach program, talks with men at the John H. Morgan Center, an emergency shelter in Louisville. (Photo by Ron Chaney)

Former hostage 'free associates' about Iraqi captivity

by Brad Bull, Staff Writer

Maurice Graham, the Southern Baptist representative who stayed in the U.S. Embassy in Kuwait for five months, recently visited Kentucky. He offered his feelings on key words and phrases associated with his ordeal:

Western Recorder: Aug. 2.

Maurice Graham: Lots of booming. By 8:30 (a.m.), troops were in our house. By 4:30, four different groups had come in. They ransacked the house. I don't know what they were looking for. We went to the home of a friend who worked at the embassy—mainly because we didn't have any other choice. We were at his house 3 days before (the ambassador) ordered all employees to return to the embassy. That's how we got in the embassy. We only took two changes of clothes since we thought we'd only be there a few days.

WR: Resolution 660 (the United Nations resolution ordering Iraq to unconditionally withdraw from Kuwait).

MG: I'd rather not talk about political things. What we say here does get overseas. It could put our missionaries on the field in a bad position.

WR: The day your wife and sons left.

MG: One of the hardest days of my life. Mixed feelings. Glad they were getting out, but very hard. It was not an easy time to be alone.

WR: Fear.

MG: When they gave us gas masks. The intelligence officers believed the canisters outside the compound contained mustard gas. But our masks were only good against tear gas. That was very frightening, because even if the mustard gas didn't kill you, it would cause severe scars and deformity.

Another very frightening experience was building our bunker to prepare for the possible rescue by the SEALs (U.S. Navy special forces). We were told that half of us probably would be killed.

WR: Fellow hostages.

MG: Mostly professionals. That was the greatest blessing because they were highly trained engineers who could make the electronic adjustments we needed and fix the phones. We did have some tense moments of yelling and screaming. We all had our days when it got to us.

WR: Craving.

MG: (Laugh.) Ten days before we were released, some Iraqi soldiers came to check about visas and see if we needed anything. The diplomat asked for some cases of Pepsi and maybe a few vegetables. But I had the biggest craving for a big old sirloin tip steak and I blurted out, "I want some meat!"

(Laugh.) The diplomat almost fainted. He had been trying to make the Iraqis think we didn't need anything.

The next day they brought us 10 cases of

Pepsi and some vegetables. We had started a garden, but there was only a limited amount we could get in the time we were there.

WR: Comedy.

MG: Oh, gosh. There were all kinds of funny things that happened. Stuff like that was the only relief you had.

One day it was my turn to go with another guy and fill the water container we used to flush the toilets. We used a three-inch hose and a gasoline powered pump that was designed for fighting fires. I was holding the container and Jack turned the thing on full force. I got drenched with this nasty stuff we called "rat water." I guess you had to be there, but it was hilarious.

Another funny thing was a story told by one of the embassy employees. Right after the invasion the Iraqi soldiers were robbing houses because they didn't have any food. This lady, who's house got robbed, said some Iraqis, who obviously couldn't read English, took all of her Gaines Burgers (dog food).

Boy, you've got me going now. Another thing happened with a spray paint can; you know, the kind with the cap you have to pry off with a screwdriver. Some one had sprayed an anti-Saddam message on a wall. We were watching some Iraqi soldiers try to take the cap off one of those spray cans so they could paint over the graffiti.

They couldn't get the cap off, so finally some of them squatted down and held the

can while another threw a rock at it.

(Laughter.) I don't think I have to tell you what happened. That can got punctured and flew all over the place and just covered them with that bright orange paint.

I was afraid we were going to get shot, we were laughing so hard. You have to find humor in tragedy. It's the only way to survive.

WR: Scripture.

MG: Romans 8:16. I think that's it. The verses talk about God hearing our groaning.

WR: Celebrity.

MG: Very uncomfortable. That's the hardest thing I've had to deal with. I just want to be myself. You don't join the Foreign Mission Board to be a celebrity; if you do you'll be disappointed. I haven't done anything any different than any other missionary. Many have done much more than I for the kingdom of God.

WR: Prayer.

MB: That I can go back to Kuwait. There's even greater opportunity now.

WR: Southern Baptists.

MG: People I deeply love and rely upon to do the work God called me to do. I deeply appreciate their support and the mechanism they have provided for ministry.

WR: The future.

MG: Question mark. I have no idea. One minute I want to go back to Kuwait, the next I want to be a nomad, the next I want to settle down somewhere and be forgotten.

Lexington church reaches singles

by Jane Taylor Howell
State Correspondent

A Lexington congregation is attempting to reach singles in its community in the belief that when singles choose the church, it often becomes their family.

And when they need family, the members already are there.

Immanuel Baptist Church has extended its outreach to singles in diversified ways, said Bret Robbe, associate pastor for singles.

A singles retreat, Sunday school department for singles, divorce-recovery workshop for parents and a corresponding class for children, plus singles' fellowships provide ongoing opportunities, he said.

The 1990 U.S. census indicates that 51 percent of adults over the age of 18 are single, Robbe noted.

"Ninety-five percent of those attending the recovery workshop are not part of our

church. A large number of them don't go to church anywhere," he said.

Robbe believes an environment which is less threatening than a church building has a definite appeal for some people. So, Immanuel Baptists scheduled its one-day conference for singles last month at a Lexington hotel. Sixty percent of the participants were not members of the ongoing singles group at Immanuel.

Principal speaker Harold Ivan Smith, author and national lecturer to singles' groups, challenged his audience at the Lexington meeting to "walk a little taller and be proud of your singleness."

In contemplating marriage, Smith advised: "Go through four seasons with a potential partner to be sure if you want to spend the rest of your life with him or her. We all act differently on a cold February day after 10 days with cabin fever than on a sunny spring day in the woods."



WINNER'S CIRCLE—Boys attending a Kentucky Baptist regional missions congress at DeHaven Memorial Baptist Church in LaGrange await the results of their Royal Ambassador racer car competition. One of eight regional gatherings, the missions congress gives men and boys the opportunity for fun and games as well as spiritual encouragement. The congresses are sponsored by the Kentucky Baptist Brotherhood Department. (Photo by Ron Chaney)

Christians can learn from cults, ex-JW says



GOOD JOB—Paul Blizard (left) receives congratulations from Kentucky Baptist evangelism Director Bill Jagers after telling the story of his journey from participation in Jehovah's Witnesses to Christianity. (Photo by Suzanne Darland)

by Suzanne Darland
& Denise Spencer
State Correspondents

Jehovah's Witnesses and other cults reach people because a whole generation of Christians have lost their zeal for evangelism and their knowledge of the Bible, Paul Blizard said.

"Everything we're not doing, the cults are," Blizard, a former high-ranking Jehovah's Witness, said during a dialogue luncheon at the Kentucky Baptist Evangelism Conference in Elizabethtown.

Consequently, Christians have much to learn from the cultists, said Blizard, pastor of First Baptist Church of Fairdale in the Louisville area, who later spoke to the entire conference.

"They're doing super evangelism; we're not. They're feeding the hungry; we're not. Their methods are good; it's their message that stinks."

Blizard and his wife became Southern Baptists in 1982, after they became Christians and were ousted from their families and the Jehovah's Witnesses community.

But what he saw appalled him, he re-

membered: "It really shocked me that there were people who had been in my Sunday school class for 30 years who didn't know the basics about the Bible. I was also shocked by their lack of commitment. That really shook me up."

Some of the barbs he previously threw at Christians were true, he admitted, adding, "But now I'm on the other side, and we've got to get on the stick."

Christians can witness to Jehovah's Witnesses, but they can't expect immediate response, he said: "It takes a long time. Most Jehovah's Witnesses are sold on the organization."

Christians should focus on two doctrines: God and salvation, he said. Then they should "bury themselves in scripture."

"Pastors, train your people to know the word of God," Blizard urged. "Don't spend so much time studying cults."

Baptists should not worry so much about winning arguments with Jehovah's Witnesses, but pray for the Holy Spirit to bring light to darkness, he added. "Personal experience is no match for a person with an argument."

And the impact of Christian faith on a

person's life speaks volumes to non-believers, Mary Lou Crutcher said in another luncheon group.

In fact, lifestyle evangelism should be a part of every Christian's experience, said Crutcher, a consultant for the Kentucky Baptist office for evangelism from Louisville.

"Jesus meant for every single one of us to do this," she said. "It is the single-most important thing we do."

Consequently, Christians never should leave evangelism solely to professional ministers, she added.

It also should not be silent, she said: "Evangelism includes lifestyle and a verbal witness. A lifestyle witness without a verbal witness lets you take credit for a 'good life.' A verbal witness without a lifestyle witness has no credibility."

The dialogue luncheons featured 11 topics. The others were Building Witnessing Relationships, Continuing Witnessing Training, discipling Christians, marketplace evangelism, partnership with Baptists in Utah-Idaho, teaching evangelistically, vocational evangelists, YouthReach and personal evangelism.

Associational VBS clinics scheduled across Kentucky

Associational vacation Bible school clinics will be held across the state this spring, announced Jewell Wells Nelson, associate director of the Kentucky Baptist Sunday school department. The clinics will prepare church workers to teach the 1991 vacation Bible school curriculum, she said.

Conferences will be offered to workers for every age group. Sessions will be conducted by associational leadership teams, she added.

Associations, dates, host churches and times of the clinics are:

Bell—May 6, Old Yellow Creek, Middlesboro, 6:30 p.m.

Bethel-Logan—April 15, Post Oak, Russellville, 6-8:30 p.m.

Blackford—April 25, Cloverport, 7 p.m.

Blood River—May 6, Gilbertsville, 7 p.m.; May 7, Grace, Murray, 7 p.m.

Boones Creek—April 15, Corinth, 7 p.m.

Christian County—Second, Hopkinsville, time undecided.

Crittenden—April 22, Williamstown, 7 p.m.

Daviess-McLean—May 14, Seven Hills, 9-11 a.m.; 7-9 p.m.

Enterprise—April 30, First, Allen, 7-9 p.m.

Graves County—April 22, Immanuel, Mayfield, time undecided.

Green Valley—May 13, Airline, 9 a.m.-12 noon.

Greenup—April 9, First, Russell, 6:30-9 p.m.; April 16, Oakland Avenue, 6:30-9 p.m.

Henry County—May 13, Eminence, 7 p.m.

Laurel River—April 15, First, East Burnstadt, 7 p.m.; April 27, Corinth, 9 a.m.-

12 noon.

Little Bethel—April 9, Second, Madisonville, 6:30-9:30 p.m.

Lincoln—April 16, Calvary Hill, 7-8:30 p.m.

Long Run—April 11, Broadway, 7-9:30 p.m.; May 11, Ninth & O, 9:30 a.m.-12 noon; June 6, Audubon, 9:30 a.m.-12 noon.

Mercer—May 20, Shawnee Run, 7-9 p.m.

Nelson—April 22, Bardstown, 7-9 p.m.; May 16, First, Shepherdsville, 7-9 p.m.

Mount Zion-South Union—May 20, Main Street, Williamsburg, 6:30 p.m.; May 21, West Corbin, 6:30 p.m.

Ohio River—May 6, Dyer Hill, 7 p.m.

Ohio Valley—May 7, Grangertown Baptist, 6:30 p.m.

Pike—May 6, Meta, 7 p.m.; May 7, Meta, 9 a.m.

Pulaski—April 29, Buena Vista, 7 p.m.

Rockcastle—April 18, Ottawa, 7-9:30 p.m.

Russell Creek—May 2, Greensburg, 6:30 p.m.

Severns Valley—April 29, Stithton, 7-9 p.m.; May 21, Hodgenville, 7-9 p.m.

South District—May 7, Lexington Avenue, Danville, 7 p.m.

Sulphur Fork—May 6, DeHaven Memorial, LaGrange, 7-9 p.m.

Taylor County—April 30, Campbellsville, 7-9 p.m.

Warren—April 16, Greenwood, 6:45 p.m.

West Kentucky—May 7, Clinton, Second, 7 p.m.

West Union—May 6, West End, Paducah, 7-9:30 p.m.; May 7, First, LaCenter, 7-9:30 p.m.

Handbell ringers 'take a stand' for music in Baptist churches

by Brad Bull, Staff Writer

A standing-room-only crowd packed the March 2 closing concert of the Kentucky Baptist State Handbell Festival.

In fact, most people there were standing. Performers outnumbered the audience almost three to one. Festival organizer Renee Hale reported 360 participants representing 27 choirs and age groups from teen-agers to senior adults.

St. Matthews Baptist Church in Louisville was host for the 15th annual two-day festival. Hale, the handbell-instrumental consultant for the Kentucky Baptist church

music department, said choirs came from as far east as Ashland and as far west as Owensboro.

The convocation has four purposes, she said. "The primary purpose is to help choirs learn to improve leading in worship. A handbell choir can promote a unique mood during church services."

As secondary purposes, Hale mentioned fellowship, education and opportunity for objective critique.

Each choir was observed by state music specialists of the Southern Baptist Sunday School Board church music department, she noted. These judges analyzed choir per-

formances and offered advice.

The closing concert featured performances by combined choirs in intermediate and advanced divisions. Norman Johnson, minister of music at First Baptist Church of Birmingham, Ala., and graduate of Southern Baptist Theological Seminary in Louisville, directed.

Johnson organized the first handbell festival in Kentucky when he was minister

of music at St. Matthews United Methodist Church in Louisville. Claiming that handbell ringing is the fastest-growing religious music form in the country, Johnson pointed out, "When I started that first festival, there were only 13 handbell choirs in the whole state, all denominations included."

One hundred thirty-five handbell choirs now ring out in Kentucky Southern Baptist churches alone, he reported.

13 Associations win evangelism awards

Thirteen Kentucky Baptist Convention associations received first-time Evangelism Efficiency Awards during the Kentucky Baptist Evangelism Conference.

The awards went to associations which recorded more baptisms in 1990 than 1989,

Correction

Charts listing the Kentucky Baptist churches that reported the most baptisms in 1990 (WR, Feb. 26) incorrectly noted the location of Ellers Memorial Baptist Church. It is located in Harrodsburg, not Danville.

had fewer churches reporting no baptisms in 1990 than in 1989 and have formed evangelism councils.

The associations and their directors of missions are Bell, Bruce Walzer; Central, William A. Clutts; Enterprise, James Smith; Liberty, John Nunley; Monroe, Bob Bottoms; Ohio County, Thomas Shelton.

Also Rockcastle, Jack Bruce; Severns Valley, Allen and Delores Baugh; Sulphur Fork, A.L. Meacham; Tates Creek, Hurstle Laxton; Western Kentucky, Charles Blair; West Union, Wayne Newby; and Whites Run, Harold Lee.



RINGING BELLS—Jena Hickman (right) and Jonathan Phillips joined other members of the youth handbell choir from First Baptist Church of Franklin in the Kentucky Baptist State Handbell Festival. (Photo by Brad Bull)

When the church becomes a v

The spiritual and physical toll of stress: heartache

by Linda Lawson

Depression, high blood pressure, heart ailments, headaches, nervous tics, lower back pain, inability to sleep, addictions—the list of problems that can be symptoms of an overdose of stress seems endless.

Too much stress is perhaps the number one malady of Americans, including ministers. Among participants in the church and seminarian medical plan administered by the Southern Baptist Annuity Board, stress-related illnesses were the most costly item in insurance claims filed in 1989.

Stress is costing American business in excess of \$150 billion annually in health-care costs, lost work time and poor quality of work.

Joe Richardson, personnel counselor in the Southern Baptist Sunday School Board's human resources department, said stress, at an optimal level, results in creativity, mental alertness, high productivity, energy, excitement, exhilaration and a feeling of challenge. Too little stress can lead to boredom, apathy, accidents and absenteeism. Too much stress causes irritability, fatigue, anger, illness and burnout.

Richardson noted that some issues may cause greater stress for Christians than other people.

"One of the things the Bible teaches is to

always do our best. This will always create tension which can be good. But when we exceed our limits, as in how much we can do, we feel stress in terms of painful hurt."

Sometimes, Christian people misunderstand God's desire that they do their best to mean they are to be perfect, said Richardson. "They can be very unforgiving of themselves," he added. "It takes a real maturity to accept God's forgiveness."

In another area, "Christian adults struggle with the stress that comes from having to choose, due to time or energy limitations, among several things they feel they ought to do." Also, less mature Christians who experience the highs of a spiritual mountaintop may feel guilt and doubt when life gets difficult, he said.

In "The Christian and Stress," a discipleship training equipping center module, Richardson outlined three stages of physical response to stressors.

Alarm is the first stage. Breathing, heart and blood pressure rates increase. Muscles tense. Digestion slows to allow more blood to flow to the brain.

"The body is prepared for fight or flight," said Richardson.

When a stressful situation is not quickly resolved, the body moves into the resistance stage where it seeks to adapt to the stressor. High blood pressure, heart dis-

ease, migraine and tension headaches, backaches, strokes, ulcers and diarrhea are some of the consequences.

Those who do not reduce their stressors move into the exhaustion stage when the body no longer can adapt to the demands of stress. Damage of a vital bodily function or even death is the result.

"God is an orderly God," said Richardson. "In creating the world, he set up an orderly but complex system which operates on basic principles and rules."

The task of the Christian is to learn God's laws and live by them. When a law is broken, stress is one result.

God's laws specify we are not to lie, steal, covet or commit adultery, noted Richardson. The law of gravity also is one of God's laws. "If we defy gravity by being overweight, we're going to have back trouble and difficulty walking. We're going to have stress," said Richardson.

The problem with too many Christians today is they want relief from the stress caused by breaking the laws of God without stopping the behavior that created the stress.

Despite their willful nature, God still desires for his children peace and lives free of harmful stress, said Richardson.

"Jesus said he came to bring us life, abundant life. That doesn't mean everyone will be healthy or without problems. I think

this means that even while dealing with problems we may still have abundant life. We may have peace. God is with us, and because of that we can get through our difficulties." (BP)

Clergy get stress

The topic of the conference was "Healing our Wounded Pastors," and the conversation was of depression, burnout, overwork, unrealistic expectations and other all too human maladies that prey on clergy.

A female minister in the audience said she had become overwhelmed by the number of emotional and personal problems that society discusses. She had been led to wonder at times, "Am I codependent? Am I a workaholic? It used to be we just worried about whether we had sinned."

Undoubtedly, pastors have always been as susceptible to life's ups and downs as the folks in the pew. Today, however, it has become acceptable to talk about the troubles facing clergy, be they psychological problems or simply sin by another name.

In fact, churches are being exhorted to recognize the high levels of stress and stress-related illnesses and disorders that face clergy today. "The church is the only army that I know that shoots its wounded," said Colorado Episcopal Bishop Jerry Winterrowd, who addressed the session on wounded pastors during a recent week of lectures at Denver's Iliff School of Theology. "We tend to deny there is a problem with the system and distance ourselves from a clergy person who is having problems," said the bishop, who has long been active in dealing with problems of clergy families.

The lectures were just one more example of the growing awareness of troubles in the clergy ranks. Some of the data being compiled by church groups makes it clear why denominations have become alarmed.

- Medication for stress-related illnesses ranks second only to maternity expenses in the Southern Baptist Convention's medical plan.

- A denomination survey of 57 Christian

Church activities as source of stress

by Terri Lackey

Stress runs rampant in today's fast-paced society, and overtaxed church calendars perpetuate it when scheduling demands the attention of some family member nearly every night.

"Basically, churches can be guilty of overprogramming for their families and then making them feel guilty for not being there every time the doors are open," said Gary Hauk, manager of the family enrichment section of the Southern Baptist Sunday School Board's family ministry department.

Sim Hassler, pastor of First Baptist Church Spring Branch in Houston, agreed.

"Something is going on at many churches every night of the week, and some expect

that if you are a true follower of Jesus Christ that you will be there," he said.

Hassler said as a pastor he finds himself in the conflicting roles of supporting the frenzied schedules created by a well-intentioned staff, while quietly nodding at a family's need to stay home from functions to have time with each other.

"One of the biggest frustrations for me is that I don't expect my people to make every church event, but they think I do," Hassler said.

"I'm in a double bind of wanting to bless those events that the staff has planned but also realizing that even I can't attend all those events."

Hassler said the only way he knows to combat a member's frustration with high activity levels at church is to fight each

battle one at a time.

"The best way I know to take care of it is to hear the people when they complain. I just say individually to them, 'You don't have to make all that.' And, I mirror that with my staff," said Hassler who explained he does not attend every church event.

Hauk said families' inability to cope with overscheduling can become a factor in destroying family life.

"I think churches may tear a family apart by overloading and overburdening the family," Hauk said. "Churches can contribute to the divorce rate when they overschedule, overload, overwork and overguilt. But, I don't think it has to be that way."

If staff members would take a good look at scheduling they could determine ways to better coordinate activities, Hauk said.

For example, rather than scheduling activities for children at one time, teens at another and adults at still a different time, those responsible for the church calendar could coordinate scheduling to allow the entire family to arrive at church on the same day at one time, he said.

Likewise, Hauk said, "We need to look at utilizing Sundays and Wednesdays and not tying up so many other days of the week."

Charlie Baker, pastor of Southern Hills Baptist Church in Tulsa, Okla., said he refuses to subject his 2,000-member congregation to a constant barrage of church events.

"We give Sunday morning, Sunday night and Wednesday night to worship, and unless it is a rare exception, we don't get back together at any other time of the week," Baker said.

"As a whole family, we try to do everything in the way of worship during these times so that they can have the rest of the week to do things with their smaller families," Baker said of his congregation.

The Tulsa pastor even goes so far as to give extremely busy families permission to



Greg and Saralee Hooper rush to get themselves and their three sons, Benjamin, Brady and Brandon, ready for church on a typical Sunday morning. (BP photo by Jim Veneman)

stay at home on Sunday nights if that is their only opportunity for time together.

"Some men and women are on the road all during the week, and they need to spend time with their families on Sunday evenings. Now, if they just sit around watching television during that time, that's another ballgame," Baker said explaining Sunday night church should be missed only for the sake of quality family time together.

Betty Hassler, family ministry coordinator for Houston's Union Baptist Association, said church members must understand they can make choices.

"People need to discern the difference between God and church. God is included in church, but he's not restricted to church."

"God is larger than this institution," she continued. "His purposes might call me into conflict with a church event."

And that purpose, Hauk said, might be spending time with family members.

"We have to give people permission not to be there all the time," he said. Families may need the church's blessing to be absent.

"I don't think Christ expected us to give up our families for our church." (BP)

a vice grip: dealing with stress

Helping children cope with pressure—a joint effort

by Frank Wm. White

Pressures to achieve are robbing children of their childhood as they face stresses they are not equipped to deal with, two special-

stressed out, too

Church (Disciples of Christ) ministers who changed jobs in Illinois and Wisconsin between 1983 and 1989 found that 58 percent had left their jobs to get away from stress.

• A poll of Episcopal priests and spouses in six dioceses in 1988 showed that one quarter of clergy and spouses suffered from stress, anxiety and insomnia; one fourth had some kind of eating disorders; and more than 10 percent had severe depression, sexual problems, money problems or alcohol problems. Forty percent said they feel lonely and isolated.

• A four-year study by the Park Ridge Center in Chicago showed that one in 10 ministers have had affairs with members of their congregations. The report, released in 1990, showed that about one in four ministers had some kind of sexual contact with a parishioner. Many blamed the affairs and sexual dalliances on the intimacy of counseling situations.

Those who analyze the state of clergy life blame the problems on the same forces and influences that might be the topic of sermons: consumerism, the need to control others, power, relaxation of denominational disciplines and increased sexual promiscuity.

Peggy Shriver, an adviser to the National Council of Churches, said cultural diversity also causes stress in churches. She said women and minority ministers still find it difficult to be accepted in predominantly white churches.

On top of the ills common to most people, clergy face stress and pressure peculiar to the profession. Members of the clergy face demands for "omnicompetence," from the laity, said the Rev. James Gill, a Jesuit priest and psychiatrist. At the same time, the clergy are likely to impose unnecessary pressure on themselves by acceding to the expectations of laity. (RNS)

ists at the Southern Baptist Sunday School Board agreed.

Bill Young, manager of the preschool/children's section in the discipleship training department, and Cos Davis, manager of the preschool program section in the Sunday school division, said churches and parents should join together to protect children from inappropriate pressures of society and teach them how to deal with life's stresses.

Churches should refuse to be part of the problems confronting young children and, instead, should educate parents on how to help children manage stress, Young said.

"No parent should try to raise children in a stress-free world—that's just not possible," he said. "We need to give them inner strength to help them handle challenges of stress."

When a parent recognizes the stresses the world tends to place on a child, the parent must be available to help the child, Young explained.

"Children are more vulnerable to stress because they don't have previous experiences to rely on. They need help knowing how to understand situations they face," Young pointed out.

Stress is a positive factor that becomes negative when it is out of balance, he said. It becomes out of balance because the child does not have the developmental skills to cope.

Even preschoolers face pressure to develop skills at an earlier age, Davis said. Some educators and politicians advocate early skills development, and even the parents may push for a "super baby."

The result is undue pressure that is not sound for the child, Davis said.

Parents and church workers need to be sensitive to the symptoms of stress by taking time to listen and understand the child's situation, Young pointed out.

"Most parents are very sincere and want what is best for the child," Davis said. Because society can lead in directions that create undue pressure on the child, churches can play an important role in helping parents find what is appropriate for the child.

Churches can equip parents through seminars and materials such as "Parenting by Grace" produced by the board's family ministry and discipleship training depart-

ments, Davis said.

Many parents feel ill-equipped to deal with a child's stress, Young acknowledged. "Seek help when you need it. Many times, talking with the child will help uncover the basis for the child's concern," he said.

Also, many children's stories help the child see his or her feelings are normal or see alternative solutions to the problem, said Young.

Young suggested parents seek the help of a church media library worker or staff member to find books for parents and children to deal with particular concerns.

When relating to the child, churches need to provide rich experiences that are appropriate for the age level, Davis pointed out.

With preschoolers, churches need to use the time to lay foundations of faith. "Trust and positive impressions developed in preschool years help develop security and strong self-image that is needed," Davis said.

Earlier is not always better, Young pointed out. "We often expect too much of our children too soon. We tend to ignore the developmental process of a child."

But even in the best circumstances, children must learn to deal with stress.

Parents should be available to listen and talk with children at times of stress. "They may not be able to tell you what they think, but they can tell you how they feel. They can tell you about butterflies in their stomach or headaches," Young explained.

"Parents often are so absorbed in their own world that they don't take time to understand the child's situation," Young said. "We must be sensitive to the child and look for signs of stress."

Signs may range from tantrums and aggression in one- to three-year-olds to increased fantasy and a need for more physical contact for older preschoolers, Young said. Older children may exhibit other abnormal behaviors.

Signs of stress vary from child to child, but prolonged or intense abnormal behavior is usually a sign the child is trying to deal with some kind of stress in his own way, he said.

"When we teach children how to deal with stress, we give them an inner strength to handle challenges they will face," Young

said.

"We need to allow children to be who they need to be and love them for who they are, not who we want them to be," Davis concluded. (BP)



Once dressed and ready for church, Saralee, Greg, Brandon, Benjamin and Brady Hooper leave the house for Sunday school at Eastwood Baptist Church in Bowling Green where Greg Hooper is minister of education. (BP photo by Jim Veneman)

The Bible offers healthy methods for relieving stress

by Linda Lawson

While the Bible does not contain warnings about the dangers of cholesterol or the need for aerobic exercise, it does include examples and guidelines for living healthy lives and coping effectively with an overload of stress.

"There are some things we ought to do—eat properly, exercise, relax and get enough sleep—that are biblical," said Joe Richardson, personnel counselor in the Southern Baptist Sunday School Board's human resources department.

He cited New Testament references to the human body as a temple and to the body as a living sacrifice which he said emphasize the importance of healthy habits.

Richardson also noted that the lifestyles of early Christians were much more conducive to good health and stress reduction. For example, he noted that during the week before his crucifixion, Jesus spent his days in Jerusalem and his nights in the village of

Bethany, two miles east of Jerusalem. Therefore, Jesus walked at least four miles each day.

"Their daily existence was one of exercise," he said. "Exercise makes you better able to deal with stress."

He also cited the incident in Jesus' life when, after a day of dealing with large crowds, he got on a boat with his disciples. When a storm came up on the sea, Jesus was asleep.

"My guess is that Jesus was exhausted from dealing with the demands of a huge crowd," said Richardson. "These incidents point up the biblical nature of good health habits."

Richardson also emphasized that Christians have the added advantage of direct access to God.

"There are times when we feel forsaken and alone when we are in the midst of problems," said Richardson. "God hasn't withdrawn from us. We have withdrawn from him. Our feelings of aloneness can be

turned around if we ask his forgiveness and his presence. That is a resource non-Christians don't have."

Christians are responsible "to act Christ-like in their relationships with brothers and sisters struggling with stress, to help them find peace. Instead, we may add to their stress by being critical," he noted.

Christians will make progress toward reducing their stress levels by daily Bible study, prayer and other disciplines to grow in their understanding of the relevance of their faith to daily living, said Richardson. "We need to understand how what we study on Sundays applies to Thursday mornings. Christianity is witnessing and Bible study and prayer and ministry, but it is also parenting and working and living."

"One of the most important things Christians often have to learn in dealing with an overload of stress is how to say no," Richardson observed.

Also, they need to differentiate between situations that can be changed and those

which cannot. If change is possible, actions may include reducing the noise, removing the danger or leaving the scene to move to a less stressful situation, said Richardson.

Other possible actions may include learning to better manage commitments, dealing more positively with overcommitments and improving skills in conflict management.

Signs that Christians are coping better with stress will be evident when they "begin to experience more frequent and longer times of peacefulness," said Richardson.

Their life situations will become better focused, he added. "In times of too much stress everything seems at loose ends. It becomes almost impossible to sort out priorities."

Also physical symptoms—headaches, high blood pressure, lower back pain, inability to sleep—will begin to disappear, said Richardson.

"Though it may be hard, people can do something about too much stress in their lives," he said. (BP)

Church starting and church growth go hand in hand

by Mark Wingfield

Does church starting cause membership growth in a denomination or is church starting the result of growth?

The answer to both questions is yes, according to a new study of five U.S. denominations by Kirk Hadaway of the Southern Baptist Sunday School Board and Penny Long Marler of Hartford Seminary.

Results of the study were presented to Southern Baptist Convention state directors of missions and church extension during their annual leadership meeting in Chicago.

The study found a strong correlation between church starting and membership growth, but could not identify a cause-and-

effect relationship for all denominations.

A high statistical relationship between church starting and membership growth may be a "barometer of the times," the report claims. "When the times are favorable to American churches, denominations will plant new churches, but when times are bad, few new church starts will be attempted."

The late 1950s were "very good years" for church starting among both evangelical and mainline denominations, the researchers say. But by the early 1960s, church starting was declining among all denominations.

In the SBC, the rate of new church starts rebounded in the 1970s and has now increased to the point where Southern Bap-

tists are almost starting as many churches annually as they did in the 1950s.

However, the increase in church starting did not immediately translate into a similar growth in membership. Church starting probably did keep the SBC from declining the way mainline denominations did, the researchers concede.

Hadaway and Marler conclude that church starting is important but is not the sole factor influencing growth.

For example, between 1983 and 1988, new churches added 214,120 members to the SBC, the study says. During that period the denomination grew 4.7 percent in membership. Subtracting the members added by new churches leaves the denomination with a growth rate of 3.2 percent.

"The SBC would have grown during this period without its new churches, but the rate of growth would have been reduced," the report states.

Among Southern Baptists, a conservative ideology provides motivation to use church starting as a way to evangelize unreached people, the team says. "Fluctuations (in the rate of new starts) do not reflect changes in the strength of this ideology or hard work, they reflect changes in the dominant culture.

"The motivation to start new churches is constant, but the feasibility and success of this activity are dictated by the times. In recent decades, a shift away from the liberal values of the sixties helped conservative denominations more than mainline denominations."

However, Hadaway and Marler say growth of evangelical denominations has not come at the expense of mainline denominations. The study shows that while evangelicals grew more than mainline denominations, even evangelical denominations were affected by social and cultural changes that devastated mainline churches.

Evangelical denominations like the SBC continued to grow during this period, but grew less rapidly than before, they note. "Southern Baptist churches avoided decline at an aggregate level, but the SBC certainly experienced no true resurgence during the past three decades. In fact, SBC (percentage) growth is now at its lowest level since the 1930s. Clearly, the social and cultural changes affecting the mainline also affected evangelical denominations." (BP)

Mega church growth tied to Sunday school attendance

by Chip Alford

Southern Baptist churches that average 2,000 or more in Sunday school attendance have almost 50 percent more unchurched people in their Sunday schools than the SBC average, participants in a conference at the Southern Baptist Sunday School Board learned.

According to the 1990 Uniform Church Letter, 15.3 percent of persons over the age of 10 enrolled in mega church Sunday schools are not church members, compared to 10.5 percent conventionwide.

"That means you are really in a better posture for church growth than the average Southern Baptist church," Jim Fitch, man-

ager in the Sunday School Board's Sunday school growth and administration department, told participants in the mega church minister of education Sunday school consultation. Religious educators from 25 of the SBC's largest churches attended the conference to interact with Sunday School Board leadership and discuss issues unique to larger churches.

Fitch said the number of mega church Sunday schools in the SBC is gradually increasing, rising from 17 to 38 in the last five years. Still, with a total membership of about 260,000, these churches represent only a small minority of SBC membership.

Fitch shared with conference participants several characteristics of mega church

Sunday schools garnered from the 1990 Uniform Church Letter report. Statistics showed that the average Sunday school attendance in mega churches is 41.5 percent, compared to the SBC average of 48.1 percent. Other statistics revealed:

- The average worship attendance in mega churches is 49.5 percent of their Sunday school enrollment.

- Mega churches average 1,400 new members per year in Sunday school with an attrition rate of 1,200, leaving a new member growth rate of 200 people per year.

- One person is baptized in mega churches for every 10 members who attend Sunday school regularly. The same one in 10 ratio was reported conventionwide. (BP)

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21 Million may starve in Africa, hunger group says

by William Bole

Twenty-one million people are at risk of starving to death in Ethiopia, Sudan and Somalia, according to the World Food Program of the United Nations.

This is the stark message of a new lobbying campaign by Bread for the World, an ecumenical Christian anti-hunger lobby in Washington.

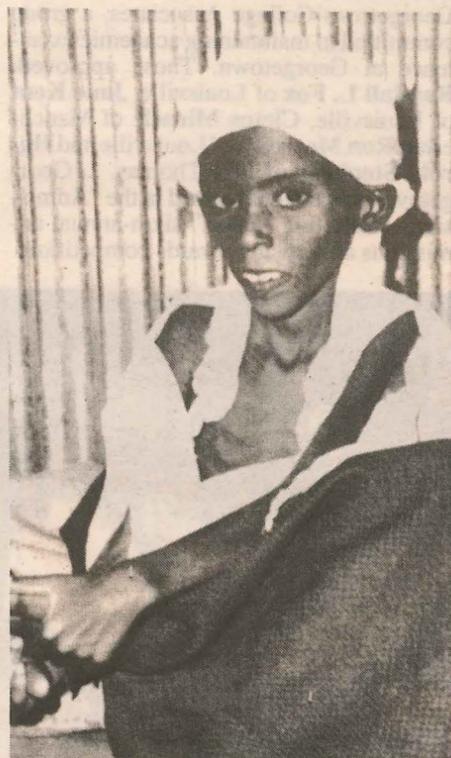
The organization says the number of people in danger of starvation there is sixteen times the number of those who died in the Ethiopian famine of 1984.

The emergency in the Horn of Africa will be the focus of Bread for the World's annual "Offering of Letters," in which local congregations set aside a Sunday to collect letters to lawmakers in Washington, rather than money, during the worship service.

This year year, the collection-plate lobbying will be on behalf of The Horn of Africa Recovery Act, a bill in Congress that calls for an immediate response by the United States to the crisis in the three African countries. The legislation, conceived by Bread for the World policy analysts, is sponsored principally by Sen. Byron Dorgan (D-N.D.) and Rep. Alan Wheat (D-Mo.).

This is not the first time that churches and the general public have been asked to respond to a hunger emergency in that part of Africa. In recent years, denominational agencies such as World Vision, Church World Service and Catholic Relief Services have made numerous appeals for donations and shipped tons of food and other supplies to the region.

Why does the threat of mass starvation keep returning? According to Bread for the World, which has 40,000 members across the country, war is the answer to that question.



VICTIM OF FAMINE—Famine conditions are rampant again in Ethiopia, and its victims include thousands of innocent children. (RNS Photo/Reuters)

"Though drought is a contributing factor, war and militarization are the primary causes of hunger" in the Horn of Africa, the group says in a statement announcing the new effort. "In each country, military con-

flicts drain monetary resources, disrupt development projects and displace people from their land, leaving them unable to produce and market their own food." (RNS)

Baptists provide relief for refugees

by Craig Bird

Thousands of refugees from Somalia, most severely malnourished and many ill, are being fed and warmed by missionaries in Kenya while United Nations and Red Cross relief programs work through red tape.

The Somali refugees, escaping the apparent final stages of a lengthy civil war in the northeast African country, swarmed aboard rescue boats as the capital city of Mogadishu fell to a coalition of rebel groups in late January.

Southern Baptist missionaries in the Kenyan port of Mombasa heard rumors that boatloads of refugees were sitting in the harbor with little food. Less than a week later, \$45,000 from the Southern Baptist Foreign Mission Board had been sent and 5,000 people were eating, sleeping under warm blankets and being offered Bibles and Christian tracts.

"What God is doing here impresses me the most but I also am really impressed by how quickly we were able to move to help people in need," said missionary Ralph Bethea, a church developer in Mombasa and head of the relief project. "It showed the strength of our cooperative way of doing missions. Muslim imams and mullahs who

really resisted us doing anything for their people at first because we are 'infidels' keep coming up and asking, 'Why are you Christians doing this for us?'"

Somalia is an overwhelmingly Muslim country long hostile to Christianity. Mission researchers estimate there may be no more than a few hundred Somali Christians in a population of more than 8 million people.

But the relief ministry is not an attempt to trade food for conversions, Bethea stressed.

"We have handed out Bibles and tracts to those who want them but our evangelism approach has been very, very soft-sell," Bethea said. "First we just want them to see that Christians care about them and love them. That's an important start."

Missionaries in the camp have met 12 former ministers in the just-fallen government of Somali President Said Barre. They also discovered 22 children from a Somali orphanage who had slipped aboard one of the ships.

Food and blankets are being distributed to 79 groups of refugees temporarily housed at an agricultural fairgrounds and another 45 groups scattered around Old Town—the section of Mombasa built on an island. (BP)

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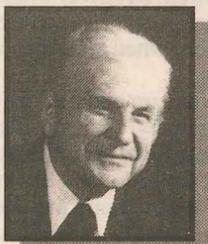
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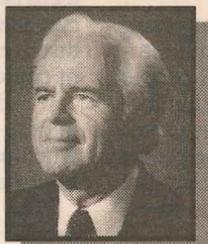
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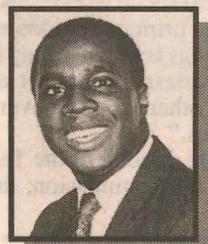
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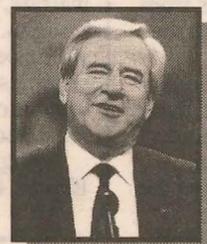
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John Phillips, Moody Bible Institute, Chicago, Illinois



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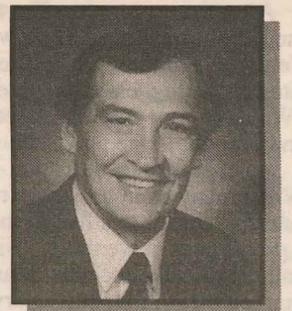
PREREGISTRATION NOTICE: While preregistration is not required to attend the conference, all who preregister by April 8 may purchase audio-cassette tapes of the conference sessions at a 50 percent reduction. Cut-off date for preregistration is Monday, April 8, 1991.

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AN INVITATION

A second Nationwide Bible Conference is being offered because of the many requests from the 1990 "Decade of Destiny" Conference. The 1991 theme is "Bright Light for Dark Days." Preachers and prophets are being assembled to proclaim His Word during these days which are becoming gloriously dark. Bellevue Church will host pastors, deacons, laymen, and wives from across our land for a time of superlative Bible preaching, panel discussions and practical workshops. In the Name of Jesus and with great anticipation, I invite you to this timely conference.



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christian education



Bill D. Whittaker
President
Clear Creek Baptist Bible College
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clear creek chronicle

Missions among the "non-producers"

Art Bingham, 1976 alumnus, left a seven-year railroad job in Cincinnati and moved to Clear Creek. He recalls "three great years there. The foremost lesson I learned was God is in control. Trust him and he will take care of us."

After three years in a Dayton church the Bingham moved to Stowe Baptist Center, Columbus, Ohio. The inner city site has the highest crime rate in the city. "We have gone into the streets and lanes and brought in the poor, lame, halt, blind ... society ranks these as non-producers. While many churches move to the suburbs, the masses live in the cities. It is a privilege to serve there," Bingham enthusiastically declares. March 10 marked their 12th anniversary.

The center started in a 25-foot by 50-foot former laundromat. While walking, Art found a \$118,000 building for sale. It sold twice and they finally got it for \$55,000. Without any money for remodeling, Bingham secured work teams from several states to completely renovate the facility.

Their diverse ministry now includes work with refugees, clothing closet, daily soup kitchen, food pantry, literacy and citizenship classes, dental and vision clinics. Financial support comes from the Annie Armstrong offering the Ohio cooperative program.

An introduction to a Cambodian Christian helped them launch refugee work. Two Vietnamese children are now named for the Bingham.

Two years ago, the Ohio Baptist Convention tapped Charlene Bingham to direct the state literacy missions program. Working through associations, WMU, Brotherhood and state leaders, she now has 21 active literacy programs with 240 volunteers. The first state conference occurred last summer. Mrs. Bingham deeply admires Lillian Isaacs, who pioneered SBC literacy missions in 1953 while she and her husband, John, were on the Clear Creek staff.

Over 11 million people live in Ohio. About one percent are Southern Baptists. Your Annie Armstrong Home Mission offering makes it possible for God to use the Bingham to produce some marvelous examples of his grace among the "non-producers" of Columbus.

CAMPBELLVILLE COLLEGE—Enrollment is up 9.7 percent from last spring, with 817 students. ... **James Arvil Davis**, Campbellville senior, is holding an art exhibit at the Gosser Fine Arts Gallery through March 29. ... **Laura Sue Humphress** of Campbellville was named 1990 Valentine queen. She will represent Campbellville college at the Kentucky Mountain Laurel Festival in Pineville, a preliminary to the Miss Kentucky Pageant. ... **Robert Doty**, professor of English, received the Good Shepherd award given by the American Association of Baptists for Scouting and Campbellville Baptist Church for distinguished service to scouting and the church. ... The Campbellville College Chorale and Handbell Choir will go on tour March 15-23. The groups will perform at Campbellville Baptist Church, Tuesday, March 26 at 8 p.m.

CUMBERLAND COLLEGE—A group of faculty and students will travel to Yantai, China, this summer for a Cooperative Services International program. Faculty includes **Brian Austin**, **Jane Carter** and **Chuck Dupier**. Students include **Charissa Hall**, **Jennifer Kersey**, **Eric Thurman** and **Laura Werts**. ... The first Kentucky chapter of Mu Phi Epsilon, a music fraternity with 34 chapters worldwide, was established at Cumberland. ... Cumberland students were selected for the all-collegiate band and choir: **Heidi Pack** of Nashville, **Cheryl Scappaticci** of Oak Ridge, Tenn., **Angela Starnes** of Jonesville, Va., **Joy Wallace** of Cold Spring, **Wes Brockway** of Williamsburg, **Kelly Oldaker** of Scottsburg, Ind., **Carolyn Randall** of Brunswick, Ohio, and **Nathan Ward** of Clayton, Ohio. ... "Policy Studies Review" published a paper by **David Bruce Hicks**, assistant professor of political science, entitled Internal Competition Over Foreign Policy Making: The Case of U.S. Arms Sales to Iran.

GEORGETOWN COLLEGE—**Katrina K. Schimmoller**, senior at Georgetown, was named to USA Today's All-USA Aca-

ademic First Team for outstanding academic achievements and received a \$2,500 cash prize. ... **Leslie Goff** of Leitchfield was crowned Belle of the Blue in Georgetown's Miss Belle of the Blue scholarship pageant. She will represent Georgetown at the Mountain Laurel Festival. ... The Georgetown College Board of Trustees approved the nominations of several Kentuckians as Georgetown College Associates, a group committed to maintaining academic excellence at Georgetown. Those approved: **Randall L. Fox** of Louisville, **Jane Kent** of Louisville, **Cletus Miracle** of Manchester, **Ron Meredith** of Louisville and **Harold Stephens** of Fort Thomas. ... Georgetown won the gold award in the "Admissions Marketing Report" sixth-annual admissions advertising awards competition.

SOUTHERN SEMINARY—**Ronald J. Sider**, professor of theology and culture at Eastern Baptist Theological Seminary, will speak at Southern Friday, March 22, at 10 a.m. in Alumni Chapel. ... **David M. Carey** of Louisville was named director of accounting services. ... **Shana Alexandria Bryan** of Columbus, Ga., a first-year church music student at Southern Seminary, was crowned Miss Louisville 1991.

SOUTHEASTERN SEMINARY—The Center for Great Commission Studies will begin April 15-16 with an inaugural conference on church growth and church planting in the '90s. The purpose of the center is to study the theology and methods by which Christians intentionally spread their faith.



HANDS-ON SCIENCE—Students at Pleasant View Elementary School in Whitley County participated in a science experiment with **Ann Hoffelter**, chair and professor of the Cumberland College chemistry department. A team of Cumberland chemistry students visits fourth graders at the school each week in "turn on to science," a program to help children with science.

Self-image called key to keeping teens off drugs

by **Barbara Denman**

Teens with a good self-image have a better chance of staying off drugs, especially if they can communicate, make decisions and cope with stress, a social worker says.

"This is prevention and intervention warfare," said clinical social worker **Shelly Vaughn**. "One of the primary reasons why young people use drugs is because they feel worthless and powerless. Drugs act as a crutch to deal with others and to cover up fears and insecurities."

Vaughn, associate director of the Texas Baptist Christian Life Commission, drew

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from her experience in treating drug-dependent teens to write "On Trac," a drug-prevention curriculum designed for churches.

"Our self-esteem affects our decision making, our ability to take calculated risks, our coping ability and our spiritual lives," Vaughn said.

Studies and surveys indicate that young people turn to drugs during stressful situations when they are unable to tell people how they feel. By mastering communications skills where they can express their thoughts in an honest manner, young people are better equipped to deal with daily life stresses without turning to drugs as an escape, she explained.

Teens who can make decisions based on Christian principles have greater control of their lives, Vaughn said. "They learn to reduce the amount of ambiguity in their choices and limit the degree to which outside influences affect their decisions."

Thirty youth leaders from Florida Baptist churches attended a seminar led by Vaughn during the Christian Action Against Drug Dependency seminar sponsored by state convention's mission ministries department at Lake Yale Baptist Assembly.

When it comes to drugs and alcohol abuse, Vaughn said, churches need to get involved in preventive education. "Our society is not teaching its youth how to make good decisions, and the churches are not in every case teaching them to apply their faith to decision making."

Drug abuse is "rampant in our churches," she said. "Just because kids are in a youth group doesn't mean they are not using drugs."

Congregations that refuse to admit that drug use is a problem among their youth are "in denial," Vaughn said. "We are enabling their drug addiction."

Tommy Pophin, minister of youth at Southside Church in Brandon, Fla., said he has encountered drug problems among the teens in his youth group. Drug use is not discussed among the teens, he said, so he only discovers the problem when teens drop out of church activities.

"Suddenly we wake up and find they're in drug or alcohol rehabs," he said. That's when parents request help from the youth minister, he added, but then "it's too late."

The "On Trac" curriculum includes a section that helps parents prevent drug abuse. From her experience, Vaughn noted, addicted teens usually come from dysfunctional homes. That makes it even more crucial for a church to provide Christian role models who can cope with stress, she added. The "On Trac" program provides exercises and role plays designed to help youths develop their self-image and their ability to cope and make decisions.

A videotape included in the curriculum kit shows several youths talking about their drug and alcohol addictions. Their stories are revealing. One young woman tells that she first experimented with alcohol and marijuana on a ski trip sponsored by a Baptist church. A pastor's son reveals a darker and ambiguous side of his family's home life.

Vaughn encourages churches to begin educating youths at an early age, noting that the average addicted teen began experimenting with drugs and alcohol at age 8. (BP)



H. C. Chiles
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sunday school lessons

LESSONS FOR MARCH 17, 1991

Life and Work Series

God's son denied

John 13:36-38 After Judas had left the upper room and had gone out to culminate his dastardly act of betrayal, Jesus proceeded to prepare his disciples for

what was soon to take place. He informed them of his forthcoming departure and urged them to remain together to the bonds of genuine Christian love.

Motivated by love for his Lord, Peter impulsively declared he was ready to accompany Jesus to die if that was necessary. Knowing full well that Peter did not have the stamina to substantiate his avowal, Jesus bluntly told him that he would deny him three times before the cock crowed in the morning.

Jesus knew that his intentions were better and more brave than his actions would be. He knew well that it was easy for Peter to make rash promises that he could not keep.

John 18:15-18 This story has many things to say about the danger of temptations—especially those which come to us in unexpected forms, times and places. In this remarkable prayer, Jesus prayed not only for the disciples who were with him, but also for all who would receive him later as savior.

John 18:25-27 When Jesus was arrested by the soldiers, his disciples forsook him and fled, but Peter and John soon turned and followed him. It was a cool night so those in the courtyard ignited a fire to warm themselves. Peter walked to where the fire was burning. Around this fire were the servants of the household and the soldiers. When asked if he were a follower of Christ, Peter denied it. Each time he was identified as a follower of Christ, he denied it.

When he realized he had made a terrible mistake, Peter was sorry for his sin, wept bitter tears of repentance and

was transformed into a compassionate man, zealous for God's glory and courageous in the hour of death.

International Series

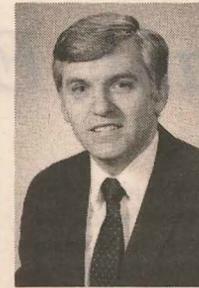
Guidance about marriage

I Corinthians 7:3-16 The sexual revolution is sweeping over our nation. We encounter it in the mass media. In many circles promiscuity is extolled. Many are claiming they have a right to behave as they please. Therefore it is not surprising that we are witnessing a moral decline.

Marriage is the natural and normal thing for most individuals. While many need a marriage partner, there are those who do not. It is the will of God for all to abstain from immorality. Before marriage, all are required to practice continence. After marriage, all are obligated to be faithful to his or her partner until death. The sexual relationship between men and women is divinely restricted to those who are married to each other.

Paul did not state any rule as to whether or not the Christians in Corinth should get married. He did not assert that either state—the unmarried or the married—was more holy than the other. He taught that the unmarried state was good and marriage was honorable. He acknowledged that each had some advantages over the other and that each was best for different people.

Paul made it clear that his readers did not have to get married, but they were certainly at liberty to do so if they so desired.



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

homes for children

Impressions on the war

With President Bush's announcement of a ceasing of hostilities in the Gulf War, many thoughts ran through my head.

First there is a tremendous sense of pride in our nation, its military and our leaders. It seems like it has been so long since we have had such a national success. I believe this victory is a tremendous morale boost for all of us and one which we as a nation needed.

Next, there is a sense of justice served. All civilizations have to have laws and boundaries which people do not cross without retribution. I believe every one of us knew that sooner or later naked aggression had to be confronted. Perhaps there were other ways of doing so, but my own reading of the situation was that force alone was going to be understood by the Iraqi leader.

One of the most positive aspects of the situation was the way in which the world almost as one responded to this aggression. Much of the credit for that coordinated response has to go to President Bush and his staff who through diplomacy held together an otherwise unbelievable group of nations. Hopefully, this joint action will mean good things for our world's future. Maybe we are beginning to lay aside our differences and act toward the common good.

All of my impressions of the war are not positive, however. While I feel no sorrow for the Iraqi leader, I do feel much sorrow for the people of Iraq. So much of the infrastructure of their country has been destroyed. Thousands of families will mourn the death of soldiers and civilians. They will spend billions of dollars to rebuild their nation and all literally for nothing. They are perhaps the ultimate victims of this war.

One last impression of the war is fear. It is hard to believe that one man, one leader, could cause so much loss and pain. Just think of the loss of life and the billions that will be spent to rebuild Kuwait and Iraq, the billions spent on the war and the billions lost by businesses worldwide. To think that one person could be responsible for this is most frightening.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Working for the love of it!

One Saturday afternoon last month, it was a sunny, almost Spring-like day. This came in February which is supposed to be cold, snowy and icy. I thanked God in my heart for the beauty of the day. But there was also other beauty, that of the human spirit.

I pleasantly was occupied getting things done in my office. I am always far behind with letter-writing, and there are always articles such as this waiting to be written. It was a wonderful to be able to do such work for even 30 minutes uninterrupted. That rarely happens, so when it does the time is doubly savored.

As I worked I realized there were many others working all around me. Not one of them was required or even

expected to be doing what he or she was doing. Yet there were things to be done, and they were getting done. No one expected even a dollar for the extra effort, nor did they get it. Just doing it was its own reward.

Our business manager, now in his third year, was working at his desk. He took a cut in his salary 3-4 times what Oneida Baptist Institute can pay him. He shared with his church publicly a leading to serve with us even before I was aware of such a possibility.

Working near him on a computer problem were two staff members, one who has served faithfully for 17 years and another 1984 graduate who has worked with us several years. Working alongside them was a former staff member back for a two-day visit who had pitched in with his expertise. On this day I learned that he could return shortly to serve again full time. Thank you, Lord.

Then our guidance counselor was hard at work. Valedictorian of our 1960 class, she took a cut of \$17,000 seven years ago to serve with us. Had she remained where she was she would be making about \$30,000 more. But four weeks had ended in the nine-week quarter. There were "progress" reports to get out alerting parents that their child was making a D-F average in that point in time in one or more subjects. Also some new students had come in during the week and requests for their records from their previous schools had to be prepared.

Just across the concrete wall from my desk, our admissions secretary was hard at work. This remarkable wife of one of the busiest men on campus, and mother of three in school, two here at OBI and one in college, regularly averages about a 13-hour day and has for seven years. On this Saturday afternoon she was doing last minute details preparatory to receiving 12 new students.

Just across my desk a lady was hard at work helping me with correspondence.

She has come for several weeks of volunteer service. She first visited our school graduation weekend last year and fell in love with Oneida's work. Very versatile in her abilities, she has been back several vacation times upholstering furniture and doing "whatsoever hand findeth to do with all her might." Being nearly unable to see me for the mound of paperwork accumulated on my desk, this lifelong secretary got a "makedo" table, a typewriter, and went to work. There she was even on a sunny February afternoon, typing away.

All the folks just mentioned were working within just a few feet of me, in our office area. But there were several score others working in other places about the campus. It was the regular shift for a group of houseparents, cooks, etc. But also many other teachers, farm workers, other staff were busy doing work-related things on an afternoon when, officially, all were "off" work. They were working because they wanted to, they love the girls and boys they serve. When you love what you are doing, when God has truly "called" you to serve, you can do so without watching the clock. The motivation of one's work makes all the difference. It is a joy to work.

Oneida cannot pay anything like a normal salary. Nor has it ever. Yet no one has ever starved or frozen to death. Nor has the Lord ever lacked for dedicated, able servants to carry forward his work his work at Oneida.

The hymn copywrited in 1963 by Ben Speer says it all:

"Does the place you're called to labor
Seem so small and little known?
It is great if God is in it,
And He'll not forget his own.

Labor not for wealth or fame,
There's a crown and you can win it
If you'll go in Jesus' name."

Lutherans, Episcopalians reach theological accord

by Gustav Spohn

After two decades of formal unity talks, theologians from the Episcopal Church and Evangelical Lutheran Church in America have achieved a major breakthrough that could lead the two denominations to a relationship of "full communion," including mutual recognition of clergy and sharing of the Eucharist.

In a document summarizing the third

round of Lutheran-Episcopal talks conducted over the past 20 years, the theologians said they had achieved agreement on the troublesome concept of the "historic episcopate" and recommended a series of steps to make the churches interdependent while remaining autonomous.

The document is believed to go further toward resolution of the problem of the historic episcopate than any other.

The document, along with a "Concordat

of Agreement" that would move the Episcopal Church and the Evangelical Lutheran Church in America toward full communion, is to be presented to policy-making bodies of each denomination for approval.

The notion of the historic episcopate has long been a central pillar for Anglicanism, represented in the United States by the Episcopal Church. In this understanding, the continuity and unity of the church is embodied in the office of bishop as it passed

from generation to generation in a line of succession leading back to the apostles.

Lutheran denominations have largely rejected that interpretation, focusing on proclamation of the gospel and administration of the sacraments as the primary measures of Christian faithfulness. When they have had bishops, Lutherans have viewed the office primarily as an administratively practical—but nonessential—part of the church. (RNS)

Pope calls for evangelism effort, especially in Third World

by Ruth E. Gruber

Pope John Paul II has called for mass mobilization of Catholics to spread church teaching in a new wave of missionary activity, particularly to the Third World and even in countries where proselytizing is forbidden by Islamic law.

"The mission of Christ the Redeemer, which is entrusted to the church, is still very far from completion," the pope states at the outset of a 153-page encyclical letter. The mission must continue, says the pope, with the conviction that the Roman Catholic Church "alone possesses the fullness of the means of salvation. As the second millennium after Christ's coming draws to an end, an overall view of the human race shows that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service."

Titled "Redemptoris Missio," the message is the eighth encyclical issued by John

Paul II in his 12-year papacy and the church's first major statement on missionary work in a quarter of a century.

The encyclical states that missionary work has to be directed "to the South and the East" and that missionaries' greatest challenges would be in Asia, Africa and Latin America.

"The number of those who do not know Christ and do not belong to the church is constantly on the increase," says the document. "Indeed, (in the past 25 years) it has almost doubled. When we consider this immense portion of humanity which is loved by the Father and for whom he sent his Son, the urgency of the church's mission is obvious."

According to the Vatican, of the earth's 5 billion people, "only one-third know and recognize Jesus Christ of faith and only 18 percent are Catholics."

"Our own times offer the church new opportunities in this field; we have wit-

nessed the collapse of oppressive ideologies and political systems; the opening of frontiers and the formation of a more united world due to an increase in communications; the affirmation among peoples of the gospel values which Jesus made incarnate in his own life (peace, justice, brotherhood, concern for the needy); and a kind of soulless economic and technical development which only stimulates the search for the truth about God, about man and about the meaning of life itself," he wrote.

The aim of missionary work is "Christian conversion," including baptism, the encyclical states. But he stresses that Catho-

lics must be open to dialogue with non-Christians, a view he says is not incompatible with missionary work.

"Inter-religious dialogue is a part of the church's evangelizing mission," he wrote. "Understood as a method and means of mutual knowledge and enrichment, dialogue is not in opposition to the mission ad gentes (to the nations); indeed, it has special links with that mission and is one of its expressions."

"In the light of the economy of salvation, the church sees no conflict between proclaiming Christ and engaging in inter-religious dialogue." (RNS)

Opposition to sexuality report growing among Presbyterians

Opposition is growing across the Presbyterian Church (U.S.A.) to a task force report that favors ordination of practicing homosexuals and endorses "responsible" sex outside marriage, according to the director of a leading evangelical renewal group in the church.

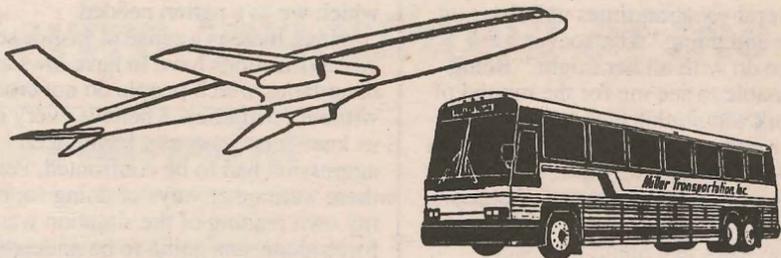
Betty Moore, executive director of Presbyterians For Renewal, said there are al-

ready over 30 formal proposals that opponents of the report plan to file at the General Assembly, the church's chief policy making gathering, to be held in Baltimore in June.

Because of the growing grass roots opposition to the report, which was completed at the beginning of February, Presbyterians For Renewal have decided to act as individuals to encourage people to realize that "there are ways of defeating this and of offering the very positive biblical principles that we feel the sexuality committee chose to disregard."

Grass roots opposition, she noted, should demonstrate that it is not just an organization, but average Presbyterians, who object to recommendations contained in the 17-member task force's report, called "Keeping Body and Soul Together: Sexuality, Spirituality and Social Justice." (RNS)

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Hawaii Baptists plan 30 new churches by 1995

Stories by Jim Newton

Hawaii Baptists have issued a "Macedonian call" to Southern Baptists to come over to "the paradise islands" and help them start 30 new churches by 1995.

As one of the major goals of Mission: Hawaii 2000, Hawaii Baptists plan to start six new churches each year for five years.

Currently, there are 100 Southern Baptist congregations in Hawaii, with total membership of about 16,300.

O.W. Efurud, executive director of the

Hawaii Baptist Convention, said the goal is extremely ambitious for a convention composed of small churches with an average membership of about 150. Only a dozen churches have more than 300 members.

If Southern Baptists in Texas were to adopt the same percentage goal, Texas Baptists would have to start a thousand new churches in the next five years, Efurud said.

Yet the comparisons aren't really valid, because churches on the mainland are so much stronger, their resources are so much more abundant, and the costs are so much

lower, Efurud said.

Starting new churches is only one part of the Mission: Hawaii 2000 strategy adopted by the convention last November.

Using a planning process developed by the SBC Home Mission Board for its Mega Focus City program, Hawaii Baptists have set ambitious goals in two priority areas: church growth and church starting.

Goals have been set to train effective leaders, increase church program enrollments and attendance, increase baptisms, establish new ministries to people in need,

increase missions giving and stewardship, increase total church membership, raise \$5 million for at least ten new church sites, and have 70 constituted churches with 20,000 members by 1995.

Although Hawaii Baptists are committed to doing everything they can, help from the mainland is essential for success, Efurud said. He hopes Southern Baptists will see the vision of missions in Hawaii, and respond like the Apostle Paul when he saw a vision of a man in Macedonia pleading, "Come over and help us." (BP)

Retiree finds fulfillment through missions volunteering

Lee Adams is climaxing 43 years of work with the Southern Baptist Home Mission Board as a mission volunteer in one of America's most beautiful mission fields.

Adams, who retired in 1986 after serving as administrative assistant to three different HMB presidents, currently is serving as administrative assistant in the Mission: Hawaii 2000 project, an effort to start 30 new churches in Hawaii by 1995, and raise \$5 million to purchase sites for new churches.

"She is ideal for this role," said O.W. Efurud, executive director of the Hawaii Baptist Convention. "She has a great spirit and attitude, takes the initiative, and does everything without having to ask, 'What do you want me to do next?'"

Adams is a detail person, following up on every aspect of the Mission: Hawaii 2000 project, Efurud said. "She has been indispensable."

When she and her husband, George, retired in April of 1986, they camped and played and enjoyed retirement together for more than two years.

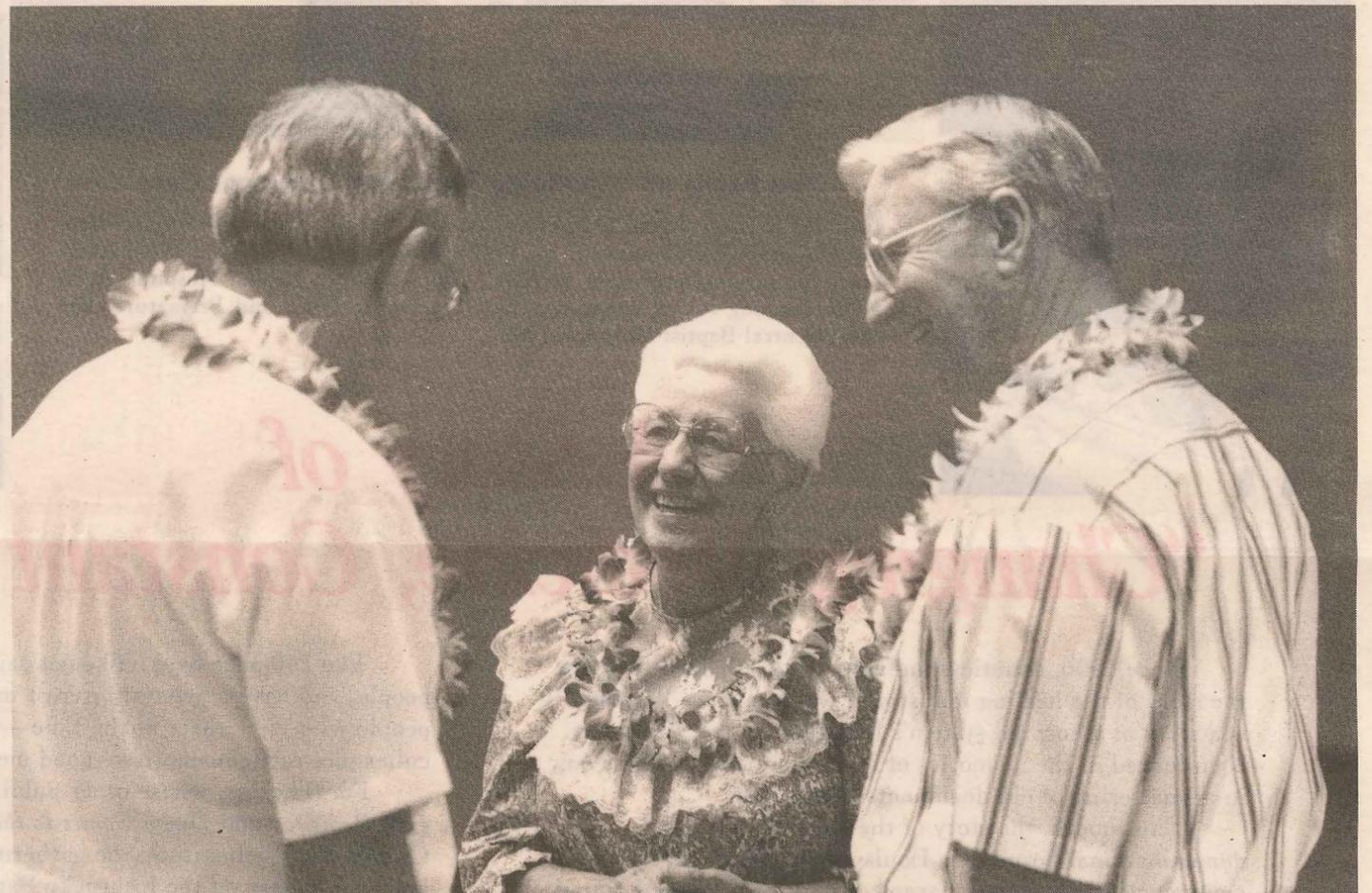
But in late December, 1988, George died of a heart attack, and Adams felt a lack of purpose and direction in life.

At Home Missions Week at Ridgecrest during the summer of 1989, HMB Vice President Paul Adkins suggested that Adams become involved as a mission volunteer. "It would be good for you," Adkins said.

The next day, Veryl Henderson, director of missions for the Hawaii Baptist Convention, urged Adams to come to Hawaii and serve as his volunteer secretary. Adams was open to the possibility, and suggested Henderson write her about details.

Several months passed, and one day Adams prayed, "Lord, I can't stand this any more. I've just got to do something." That same day, a letter arrived from Henderson asking her to come to Hawaii as a non-paid volunteer secretary.

She only intended to go for six months, but Efurud talked her into serving as his administrative assistant for Mission: Hawaii 2000, and staying for more than a year.



RETIREE FINDS MISSION IN HAWAII—Lee Adams (center), who retired in 1986 after 43 years as administrative assistant to three different presidents at the Southern Baptist Convention Home Mission Board, visits with her former boss, William G. Tanner (right), president of the HMB from 1977-86, and with former member of the HMB board of directors, Lloyd Elder (left). Adams, a non-salaried volunteer is helping coordinate the Mission: Hawaii 2000 site fund campaign. (BP Photo by Jim Newton)

Adams said she loves her work in Hawaii and has found the fulfillment she was seeking.

"I've enjoyed the people more than anything," she said. "They are so warm and dedicated, even though they do everything on a shoestring budget. There is an eagerness here that is refreshing and exciting. I really feel I've been needed, and that I've

made a contribution."

Adams has had a steady stream of friends and relatives who have come to visit her during vacations in Hawaii.

In February, she visited in Honolulu with her former boss, William G. Tanner, who left the HMB presidency to become executive director of the Baptist General Convention of Oklahoma just three months

after Adams retired. Tanner and his wife, Ellen, were in Hawaii for a meeting of state convention executive directors.

Tanner said that at one time, she knew more about home missions and its missionaries than any person alive. She also knew personally every key leader in the Southern Baptist Convention, and every member of the HMB board of directors. (BP)

\$1 Million raised in 9 months to purchase new church sites

In less than nine months, Hawaii Baptists have raised more than \$1 million to purchase 10 sites for new churches in a state where land costs up to \$1 million an acre.

As of February, 44 Hawaii Baptist churches and 108 individuals had pledged or given \$1,108,000 to the Mission: Hawaii 2000 site fund.

"This level of giving and support is unprecedented in Hawaii," said O.W. Efurud, executive director of the Hawaii Baptist Convention.

"Eighteen months ago, we never thought we could have raised a million dollars to help start new churches in Hawaii," Efurud said. "This has given Hawaii hope and encouragement, because we now see we have more potential than we ever dreamed

was possible."

At the same time, Hawaii Baptists increased their Cooperative Program giving by almost \$30,000 and exceeded their goals for the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Mission. The convention has voted to increase the percentage it gives to Southern Baptist Convention world-wide causes through the Cooperative Program from the current 28.9 percent to 35 percent by the year 2000.

Efurud praised the joint efforts of Mori Hiratani, pastor of First Baptist Church of Pearl City, and Hawaii coordinator of the site fund campaign; and John Earl Seelig of Fort Worth, Texas, mainland coordinator for the effort. They have been successful in

raising the site fund goal in Hawaii without decreasing gifts to other causes, he said.

The second phase of the campaign is to raise an additional \$4 million from churches and individuals on the mainland.

Seelig, former vice president for development at Southwestern Baptist Theological Seminary who retired last year after 30 years on the seminary staff, said the second phase of the fund campaign is "very difficult to promote back on the mainland."

"Most Southern Baptists don't think of Hawaii as a mission field. They think of Hawaii as a place to visit and to play."

While Hawaii Baptists already have reached their goal of \$1 million, only \$72,175 has been pledged by 32 individuals and three churches toward the \$4 million

goal to be raised on the mainland.

Efurud said the site fund campaign is unique. "This is the first time a state convention has launched a fund campaign this widespread, here and on the mainland."

Land in Hawaii is so expensive that most churches cannot afford to buy church sites with their own resources alone.

As part of the Mission: Hawaii 2000 strategy to start 30 new churches in five years, the site fund campaign will provide \$5 million to purchase sites for ten churches.

Hawaii Baptists have discovered from experience that their credibility and acceptance in the community is greater, and their churches are more effective, if they are able to buy land and construct a traditional church building, Efurud added. (BP)



The Faces of "Changing Medicine, Constant Care"

Included in the book are 140 photos, among them (clockwise): Kentucky Baptist Hospital (KBH) nursery, ca. 1942; Medical staff, KBH, ca. 1955; Assistance for surgical procedure at KBH, 1966; Western Baptist Hospital, April 1990; Nursing school chemistry class, September 1942; and Premature baby care, Central Baptist Hospital, 1990.

A Story of "Changing Medicine, Constant Care"

Since 1906, countless individuals have helped to write the story of the healing ministry of the Kentucky Baptists. It is a story of a hospital system's founding—a story that has been locked in the memories of its authors and tucked away in a smattering of old documents. Until now.

This month, the story of the start-up of a small, denominational hospital in Louisville in 1924 and its emergence as Kentucky's largest not-for-profit system found its way onto the shelves at Hawley-Cooke Booksellers and in the gift shops of the four Baptist hospitals.

Authored by Samuel W. Thomas, the book, "Changing Medicine, Constant Care," offers a revealing glimpse into more than half a century of advances in medicine and healthcare delivery in Kentucky. It is, Thomas said, "the scrapbook that the hospitals never kept."

Thomas spent more than two years researching and chronicling the story of the Baptist hospitals. To piece the story together, he turned to a number of community resources, including the Louisville Free Public Library, University of Louisville Photographic Archives, *The Courier-Journal* and *Western Recorder*.

Of equal significance, though, were approximately 100 interviews he conducted with staff members, nurses and physicians who witnessed the changes in medicine "from the inside." Their accounts—told in their own words—provide a fascinating look at the way it was. Among those interviewed was the "father of the Baptist hospital system," H. L. Dobbs, who from 1935 to 1973 directed Kentucky Baptist Hospital and the system it fostered.

Thomas has interwoven the vivid recollections of those who brought on and witnessed the progress with documents from hospital board minutes, newspaper accounts and 140 photographs. To preserve the character of the documents, they have not been edited.

The 240-page book, Thomas said, "should appeal to people who have a general interest in medicine and to the people who were there at the time—to hear friends and colleagues rattle memories—good memories."

For Thomas, whose other publications include *Crescent Hill Revisited* and *Dawn Comes to the Mountains*, about the Oneida Baptist Institute, the gathering of the written record and oral history on the Kentucky Baptist hospital system was personally intriguing.

"Many of my earliest memories center on a general hospital my grandfather founded in the Philadelphia suburb of Chestnut Hill.... Grandfather would be amazed and overwhelmed but certainly pleased with the strides medicine and hospitals have made. In his wildest dreams he never could have imagined such innovations. This holds true for those who dispensed medicine on Barret Avenue in the early years."

"Changing Medicine, Constant Care," was commissioned by Ben R. Brewer, former president of Baptist Hospitals, Inc. (BHI) and underwritten by the Baptist Hospitals Foundation. All proceeds from the book, said Charles Cox, vice president of the BHI Foundation, will be channeled into indigent care through the Sunday School Charity fund. The price of the book is \$19.95.

**To order "Changing Medicine, Constant Care" by phone, contact:
Baptist Hospitals, Inc.
(502) 896-5000**

