

Fort Knox-area churches hit 'high note' after war

by Suzanne Darland
State Correspondent

The Gulf War is over, and churches in the Fort Knox area are "on a high note, spiritually," characterized Howard Cobble, pastor of Severns Valley Baptist Church in Elizabethtown.

All have maintained prayer lists of servicepeople who are related to church members, and anxiety about the war had been palpable.

But even though the fighting has stopped, a thread of anxiety still runs through the congregations.

"They're still separated" from their loved ones, explained Dowling Runner, pastor of Berean Baptist Church in Elizabethtown. "They're anxious because they can't talk with them."

"They won't be sure about all this until

they walk in the front door," added Odis Weaver, pastor of Rineyville Baptist Church west of the base. It may be months before the troops return.

Some of the support groups formed by churches are continuing to meet, although perhaps not as often.

"They're wanting to meet through the transition, which could be a difficult time," noted Weaver. The group meeting at Rineyville for six weeks has agreed to meet monthly, perhaps for a Bible study instead of strictly a sharing time.

At Vine Grove Baptist Church, west of the base, a support group began meeting at 5:30 each Wednesday for a potluck meal. Church members were invited, and as many as 100 attended the informal sharing time. They'll probably meet only once a month now.

"The whole thing's been a roller-coaster

ride," said Lois Riffle, a military wife who spearheaded the group.

While First Korean Baptist Church in Radcliff had no formal support groups, the 15 Bible studies in members' homes functioned as such, said Delores Baugh, director of Missions for Severns Valley Baptist Association.

She was pleased that five association churches began support groups, "the first time churches other than in Radcliff became actively connected with the base."

"And as close as we are to Fort Knox, I suspect there's a need for support groups all the time," she added.

While troops from Fort Knox are expected to return in small units over the next few months, most members of the 100th Division HHC reserve unit stationed at the fort will go home March 26. That means chaplains John Meadors of Heavenbound

Baptist Church in Elizabethtown, Gabe Collett of Cynthiana Baptist Church in Cynthiana and Willie Ailstock of Dry Ridge Baptist Church in Dry Ridge will be in their pulpits Easter Sunday.

"The church has been super," said Meadors. "I've got a lot to catch up on."

This Friday, March 22, Severns Valley Church will sponsor a community service of thanksgiving, said Cobble.

"It will be a time of thanking God for victory and praying for the defeated," he said. The service will be at 7:30 p.m.

Stithon Baptist Church in Radcliff is changing its April 6 Desert Storm Support concert with singer Michael James Murphy to a Desert Storm Celebration concert. Pastor Gene Waggoner also said he has offered the 1,300-seat sanctuary for a city-wide rally when the troops return.

Next week: The Fort Campbell story.



SINGING PRAISE—Kentucky's Georgetown College Chorale performed last week during the PraiSing II celebration in Nashville. The week-long event inaugurated the Southern Baptist Sunday School Board's new "Baptist Hymnal." See next week's Western Recorder for more coverage of the celebration. (Photo by Deborah Aronson-Griffin)

Fellowship solidifies base, plans May 9-11 convocation

The Baptist Fellowship, a coalition of moderate Southern Baptists, solidified its organization during a meeting of its interim steering committee this month.

The committee agreed on a statement of purpose, a proposed constitution and by-laws, a system of representation for its permanent council and a draft document for establishing a Center for World Missions.

The proposals will be presented at the Fellowship's annual convocation May 9-11 in Atlanta. Planners hope 10,000 Southern Baptists will attend the meeting in the Omni Coliseum, a spokesperson said.

The proposed purpose statement says, "The purpose of The Baptist Fellowship is to enable the people of God to carry out the Great Commission, under the Lordship of Jesus Christ, in a fellowship where every Christian exercises God's gifts and calling."

The proposed constitution defines Fellowship members as "all members of cooperating churches, and ... individual members who contribute annually."

The constitution also proposes a plan for creating a permanent coordinating council to conduct business between annual meetings.

The 14 largest states in terms of Baptist membership would get from three to six

members, based on total numbers of Baptists in each state. Four regional clusters of smaller Baptist states would get three representatives each.

The interim steering committee will recommend one person from each of the 18 entities in May. Participants in the convocation will meet in state caucuses to nominate people for the other positions.

Membership on the council is to be balanced according to clergy/laity and gender and also include ethnic groups, the Western Recorder learned.

The nominating committee of the interim steering committee also will recommend officers for the permanent organization, to be elected at the May convocation.

The working document for establishing the missions center includes a commitment to "work with nationals in other countries as partners, as well as enabling their representatives to be missionaries to us and our congregations" and another commitment to "link or match individuals or congregations with needs and opportunities not being met by others."

The time and place for implementing such a center has not been determined, planners said. A committee will work on final details of the proposal, to be presented

See "Fellowship ..." page 2

CP study committee tables no-change motion

by Marv Knox, Editor

Kentucky Baptists' special Cooperative Program study committee tabled a no-change motion during its second meeting, held in Middletown last week.

The Cooperative Program is Kentucky and Southern Baptists' unified budget. It finances missions, evangelism, education and other ministries worldwide.

The Kentucky Baptist Convention created the committee last fall to study the policies that govern how the KBC receives and qualifies CP gifts from churches.

Those policies have become a point of contention, because the Southern Baptist Convention's 12-year-old theological/political controversy has engulfed the procedure for distributing CP funds.

Some moderates have said they feel excluded from meaningful participation in the SBC decision-making process, now controlled by conservatives. Some of them have sought to contribute to cooperative denominational ministries without sending

their money through the national CP, which is distributed by the conservative-dominated SBC Executive Committee.

Conservatives, however, have said they supported the CP when moderates were in control. They have insisted moderates should support the CP without changes now.

The CP's chain of support begins with members who give to their church budgets. The churches pass a portion of their budgets on to state conventions, and the conventions pass a portion of their receipts to the SBC.

The KBC now keeps 61.25 percent of undesignated receipts for Kentucky causes and passes 38.75 percent to SBC causes.

The issue of participating in the CP and convention life is more complicated in Kentucky than in some other states, since the Kentucky convention's CP policies are more strict than most.

Only receipts that are completely undesignated—at both the state and national levels—are considered CP contributions as

far as the KBC is concerned.

Consequently, gifts to KBC causes, no matter how large, qualify Kentucky Baptist churches for only two of a possible 10 messengers to the Kentucky annual meeting. More messengers are allowed for each \$250 of undesignated CP contributions or for every 250 members.

Also, the formula for state convention contributions to the annuities of some church staff members involves undesignated church CP gifts.

During its first meeting in January, the committee studied background issues and asked for comments from Kentuckians.

Last week, committee member Clark Brown, pastor of Grapevine Baptist Church in Madisonville, said the CP situation involves three issues: how contributions are "qualified" or considered to be either CP or designated funds; how churches qualify for messengers to the annual meeting; and how church staff qualify to receive the KBC's share of annuity funds.

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Goal: 15,000 new churches in 10 years

by Mark Wingfield

A campaign to start 15,000 Southern Baptist churches in the next 10 years was launched by trustees of the Home Mission Board during their spring meeting.

In other action, trustees approved a nationwide "Key Church" concept, voted to phase out the positions for local board members, allocated additional funds from last year's Annie Armstrong Easter Offering, elected officers and approved minor restructuring for the Atlanta staff, including the addition of four new positions.

The "15,000 Campaign" was suggested by HMB President Larry Lewis and unanimously approved by trustees. It calls for a special emphasis on church starting, with a goal of starting 1,500 new congregations every year for 10 years.

If successful, the campaign would assure that Southern Baptists meet their Bold

Mission Thrust goal of having 50,000 churches and missions by the year 2000. Currently 43,419 churches and missions are affiliated with the convention.

Reaching this goal will require Southern Baptists to start an average of four congregations per day nationwide, Lewis said. The current average of SBC church starts is slightly more than three per day.

Lewis compared the 15,000 Campaign to the 30,000 Movement executed by Southern Baptists in the 1950s. "The 30,000 Movement caught the imagination of Southern Baptists and challenged the whole denomination to respond to the need to establish new missions and churches," he said. "I believe the 15,000 Campaign could rally the same kind of excitement and enthusiasm among our people."

Trustees also approved the Key Church concept, similar to a program developed by the Baptist General Convention of Texas.

The strategy calls for enlisting key churches across America which will commit to start five new congregations per year. In many of these churches a staff person, sometimes they are called a minister of missions, would direct the project. Some of these staff positions would be funded jointly by the church, association, state convention and HMB.

"My goal is for every great metropolitan area in America to have at least one and maybe several key churches," Lewis told trustees. "I believe this may prove to be one of our most effective strategies in evangelizing America."

Trustees also voted to increase the HMB's 1991 budget by \$1.7 million, bringing the total annual budget to \$80.6 million. Primary funding for this increase will come from an overage in 1990 Annie Armstrong gifts and from unused monies budgeted last year. (BP)

Fellowship plans missions agency

continued from page 1

in May.

"Many of us feel the overriding purpose in the Fellowship should be missions, not theological education or social-ethical issues," said Daniel Vestal, chair of the steering committee and pastor of Dunwoody Baptist Church in suburban Atlanta. "But something this massive and significant cannot possibly be implemented by May. We hope to have an action report ready for adoption by May."

"But we can't wait another year to do specific mission projects. Churches must know we are ready to do tangible mission projects, or they won't support our budget."

The group mentioned Baptist World Alliance mission needs, emergency needs in Romania and the 200th anniversary of mission work in India in 1992 as immediate projects to be considered. Final decisions will be made in May.

The committee instructed Vestal to name a special committee to consult with the Southern Baptist Alliance, which has similar purposes as the Fellowship, and with the Baptist General Association of Virginia, which has expressed similar concerns about the Southern Baptist Convention's Cooperative Program unified budget.

The Fellowship administrative committee also was told to consult with Baptist Cooperative Missions Program Inc. about sharing office space in Atlanta.

BCMP had received about \$1 million from 122 churches, most in January and February, said Duke McCall of Jupiter, Fla. BCMP probably will receive \$4 million by the end of 1991, he added. Most of the money would go to state and Southern Baptist causes normally funded by the Cooperative Program. (ABP, BP, WR)

Is The Baptist Fellowship a new denomination? For an analysis of a recent inaccurate AP report, see page 4.

Prepare for back side of war, churches told

by Barbara Denman

As triumphant soldiers return from the Persian Gulf War to cheering crowds and excited families, ministers and psychologists are urging churches to prepare for "the back side" of Desert Storm and its aftershocks.

"While hostilities are over, we are in the eye of the storm," said Glen Owens, assistant executive director of the Florida Baptist Convention.

"The storm has passed and left us with a calmness and euphoria, but there will be a back side to the storm," he said.

The aftermath of war will affect Americans for years—not months, Christian psychologist Ron Guy of Fort Walton Beach, Fla., told people attending a Desert Calm conference in Milton, Fla.

Sponsored by the Florida Baptist Con-

vention, the session was one of two conferences scheduled to help church leaders minister through the crisis.

"Home is not the same as when the soldiers left; and those who left are not the same," Owens added.

Peggy Smith, program coordinator for the Family Service Center at the Pensacola Naval Air Station agreed. "Everyone coming back has changed," she said. "You can't go through something like that and not have scars."

Congregations can help military personnel deal with the trauma they have experienced through support groups and personal ministry, Smith suggested. Marriage enrichment seminars and parenting classes can assist families.

Smith expressed a concern that many of the reservists and their families will have more difficulty adjusting than their career

military counterparts who have dealt with this type of trauma before. Churches can help by developing a sensitivity to the reservist family, she said.

She echoed the feelings that the war is not over, noting, "we're now changing modes because the emotional cycle is beginning."

As the jubilation of those returning from the Persian Gulf is shown through media outlets, other families whose relatives remain may find themselves in an increasing state of stress and depression, said Gary Laird, minister of education at First Baptist Church of Milton, Fla.

Support groups for these families are as necessary now as they were during the war, Laird said. The Milton church began a support group for community families in January and later is offering a readjustment workshop. (BP)

Cooperative Program committee studies 'qualification' options

continued from page 1

The committee agreed to focus on the first issue—qualification of CP funds.

Don Mathis, pastor of Central Baptist Church in Corbin, quoted Harold C. Bennett, president of the SBC Executive Committee, as saying the CP is a single unit, which should not be separated into state and national programs. "I think he's exactly right," Mathis said.

William W. Marshall, the KBC's executive secretary-treasurer, told the committee that Bennett acknowledged a difference between principle and practice on the Executive Committee's part.

"There are more than 40 churches in the SBC who are going around the state conventions," Marshall said Bennett reported. They send funds directly to the Executive Committee, but they are counted as CP, he said, adding that no Kentucky churches are in that group.

H. Stephen Shoemaker, pastor of Crescent Hill Baptist Church in Louisville, urged the committee to focus on creating unity within the state.

"My goal is to propose to the state what would keep Kentucky Baptist Convention churches as strong as possible," he said, "so that we can continue to work together as one people, no matter what happens at the national level."

At least three options are available, he said. The first two—making no changes or allowing churches to designate funds away from agencies—will increase division in the KBC, he said. The third, positive option would allow a church to determine how its CP contribution is to be split between na-

tional and state causes, he suggested.

If a church indicated no preference or said it wished to maintain the status quo, then its contribution still would be divided 61.25/38.75 between state and SBC causes. But the church could rearrange the split, with any portion going to the KBC and the balance to the SBC.

"It lets churches on either side of the situation declare how their money should be divided," he said. "All gifts would be qualified as CP, following the historical tradition, on the KBC level. The SBC would make its own decision."

That model "reverts back to a pre-CP style of budgeting," said Buddy Crabtree, pastor of Walnut Grove Baptist Church in Russellville.

"It is in line with what local churches are doing—deciding what percentage of their budgets goes to CP," said J.B. Crawley, a lay member of Campbellsville Baptist Church in Campbellsville.

"It would destroy the state convention," predicted Mathis. "It pits the glamor of foreign missions against the missions in eastern Kentucky. It seems to favor the moderates, who want to designate around some SBC causes, but there are a lot of conservative churches out there who would wipe out the state convention."

"It won't satisfy some who want to designate to specific things and still qualify as CP," added Donald Coleman, pastor of South Jefferson Baptist Church in Valley Station.

"If we qualify any giving, we're going to open the door for all types of uncooperative people to come back within our ranks,"

Brown warned.

"The controversy in the convention is raging," said Greg Earwood, pastor of First Baptist Church of Murray. "The CP is in grave danger. ... We have got to realize local churches are going to do what they want to do. The question is, 'Are we going to be inclusive? Will we find a place for everybody?'"

Tommy Tucker, pastor of Olivet Baptist Church in Paducah, said the problem is that cooperation has gone out of the Cooperative Program. "I'm appealing for some sort of compromise, where we maintain what we have and recognize we've got some serious problems."

Three words remain vital for Baptists—cooperation, autonomy and responsibility, said J. Robert White, president of the KBC and pastor of First Baptist Church of Paducah: "If we do not allow room for churches to be in harmony with the convention and still have autonomy, we'll probably lose some folks. Some will say, 'Let them go.' But I think we want to be as inclusive as we can be."

White suggested possibly reverting back to the KBC's previous way of qualifying messengers to the annual meeting, which did not require CP gifts from churches, but rather gifts to convention causes. The change was made in 1979.

"All we would do if we went back to pre-'79 (is) slap a lot of conservatives in the face," Mathis said. "A lot of them would take their money and send it directly to the SBC."

Mathis offered a motion that "no change be made in KBC messenger requirements

and that the present policies remain in place for receiving and distributing funds. Further, we urge KBC churches to continue and whenever possible to increase support of the Cooperative Program, and that we encourage our KBC staff and leadership to expand positive promotion of the Cooperative Program."

The motion is an attempt "to keep doing the work positively," he said. "Any other effort would be more divisive."

"I would hope that we would not lose the opportunity for doing a positive good for Kentucky Baptists," Shoemaker said. "The motion will not do that."

"In 1991, if we try to bring about something positive for Kentucky Baptists, it's going to backfire and splatter all over our faces," Crabtree said.

At least three committee members expressed a desire to delay the vote, pending more study and discussion.

"My bottom line feeling is the committee is a useless committee," Mathis said. "We've got an insurmountable problem—whether we've got two meetings or 22. ... I think we better turn it back over to the KBC."

But Mathis said he was not "trying to railroad anything through" and seconded Crawley's motion to table the issue until the next meeting, May 28.

The committee created a subcommittee to study the qualifications for church staff annuity supplements.

White urged members not to discount the work of God. "The Holy Spirit is fully able to bring us to a position we have not even thought of yet," he said.

1st ordained woman in state 'not sorry' about call

by Beth Wyatt
State Correspondent

"The art of personal care giving is letting people know you are available," Suzanne Coyle told Kentucky Baptist Women in Ministry meeting at Shakertown in Pleasant Hill March 1-2.

KBWIM was organized in Lexington during the annual meeting of the Kentucky Baptist Convention in 1985. Affiliated with Southern Baptist Women in Ministry, a national organization, the Kentucky group claims the sole distinction of conducting an annual retreat.

Coyle, pastoral counselor and marriage and family therapist in Lexington and Lawrenceburg, led conferences on caring. The first woman ordained in a Southern Baptist church in Kentucky, Coyle has not allowed the disfellowshipping action of South District Baptist Association in Kentucky in 1976 to thwart her ministry.

Gravel Switch Baptist Church, the church which ordained Coyle, was later reinstated to the association. At that time, however, ostracized for her dedication and calling, she served a church in Pennsylvania, under appointment by the Home Mission Board,



CAREGIVERS—Pastoral Counselor and Marriage and Family Therapist Suzanne Coyle of Lexington (at left), the first woman to be ordained by a Kentucky Baptist congregation, led presentations on giving personal care during the Kentucky Baptist Women in Ministry annual meeting earlier this month in Mercer County.

while completing doctrinal studies at Princeton Theological Seminary. She was later called to South Jersey, serving two churches as pastor.

Married to Peter Zinn, pastor of Lawrenceburg Presbyterian Church, she said, "I am not sorry I stayed with my calling. It was lonely in the first years. But I am glad I

followed my direction from God. I have been able to increase participation of women ministering in Southern Baptist churches."

Coyle is a certified pastoral counselor. "I experienced caring and I want to show gratitude," she added.

From Middlesboro to Newport, from Paducah to Pikeville, KBWIM includes women who have felt a call to serve those around them through Jesus Christ. Attending the retreat were an associate pastor, ministers of education, hospital chaplains, Baptist campus ministers, deacons, college personnel, seminary students and a deaf ministry interpreter.

Strength for the journey was emphasized in Bible studies with characters from the Old and New Testament as examples. "We need to be careful not to get so busy doing things for the Lord that we don't do things with him," said Carolyn Hale, dean of students at Georgetown College in Georgetown.

Nenette Measels of Middlesboro, KBWIM steering committee chair, is eager for Kentucky Baptists to know that the organization is open for membership to anyone supportive of women serving Christ through ministry.

Charles Stewart: he never expected to fill dual role so long

by Marv Knox, Editor

Charles E. Stewart never intended to hold down two jobs for the first 31 years of his ministry, but "things kept getting in the way."

Things like new members and buildings.

"Our church grew faster than the finances," said Stewart, pastor of Rose Hill Missionary Baptist Church in Ashland since 1964. Under his ministry, the church has averaged 100-plus new members per year, more than 65 percent new Christians.

"Every time I'd think about retirement (from his job with a gas company), we'd need to build a new building. There was no question but that I should keep my other job so we could afford to build."

Stewart finally retired from his other job at age 57 in December 1985. But because of his years of leadership and the role model he provided, he was named one of the Southern Baptist Convention's "exemplary bivocational pastors of the year" last fall.

During his bivocational ministry—in-

cluding two previous pastorates in the Ashland area—Stewart juggled his time.

"On my way home from work, I would stop at the hospital," he recalled. "Then my wife and I always would make three visits each evening, except for Thursday night, when I was involved in churchwide visitation. After that, we would make time for the children."

Special events called for special measures, he added: "If I had a funeral, I'd take one hour of vacation and my lunch hour. For vacation Bible school, I'd take a half day of vacation each day."

Stewart's brand of ministry pre-dated a new trend. "It was what's now called 'marketplace evangelism,'" he explained. "I was in the marketplace ... doing marketplace by necessity."

He credits Sunday school for his own development: "I always felt inadequate because of my lack of education. I did three things to educate myself, to make myself study—taught Sunday school, taught the January Bible Study and taught Sunday School Preparation Week."

He also credits Sunday school, vigorous outreach visitation and vacation Bible school as the major reasons for Rose Hill's baptisms.

Despite their successes, Stewart and Rose Hill aren't content to focus on themselves. The church sponsors three missions, all with bivocational pastors:

- Rush Baptist Chapel in Rush, Ky., where Jerry Foster, administrator of Rose Hill Church's Christian school, is pastor and David Sears, principal of the church's high school, is associate pastor.

- First Southern Baptist Chapel of South Point, Ohio, where Ric Fraizer, a biology and chemistry teacher in the high school, is pastor.

- Fellowship Baptist Chapel in South Shore, Ky., where Paul Badgett, a fertilizer salesperson and former Sunday school superintendent at Rose Hill, is pastor.

"I can't say enough about our mission

pastors. They're doing the work," he said.

That "work" is a multiplication of ministry.

"That's the fastest way to reach people," Stewart said of starting new churches. He learned that lesson early in life: As a youngster, he was part of a team from Pollard Baptist Church in Ashland that took a census, ran a vacation Bible school and held a tent revival to get Rose Hill Church started.

"Last Sunday, we had over 1,000 people in all four places combined," he reported. "We wouldn't have gotten much more than half those people to our church."

"The more places the gospel is preached, the more people will be reached. And the closer you are to the people, the more people will come. ...

"Sure, you have to give up good people to start these missions—we gave up our Sunday school superintendent. But you can't hold back the people."

State natives start work in Wales

by Mike Creswell

Kentucky natives Bill and Lucy Pat Curl, newly appointed Southern Baptist career missionaries, have inaugurated Southern Baptist mission work in Wales, beginning in one of the largest European housing developments.

Living in Brackla, the Curls have visited all the Baptist churches in the area and found a warm welcome.

"We've been treated royally by these people," said Mrs. Curl. She added that many have kidded them about leaving warm Florida for Wales, which is in the throes of one of the harshest winters in years. Curl, of Louisville, was associate pastor of First Baptist Church in Orlando, Fla., from 1972-90. Mrs. Curl, of Georgetown, was accompanist and choral director.

Brackla is in the Bridgend area, between the larger cities of Swansea and Cardiff in southern Wales. It is a principal industrial area, boasting Ford and Sony factories along with dozens of smaller industries.

"That was just a bare hillside 10 years ago," said Ian Burley, slowing his car during a tour of Brackla, called a "housing estate" in Wales. Burley, evangelism director for the Baptist Union of Wales, pointed to a hillside dotted with clusters of houses

stretching to the horizon. The mammoth development taking shape at Bridgend is the second-largest private housing development in Europe since World War II, Burley said. It already houses 10,000 residents in about a square mile.

Meeting such a challenge is hard for Welsh Baptists, who have about 70 pastors to serve more than 30,000 members spread among 600 churches.

"The fact is that some of our pastors are not able to retire because of the needs and the demands, and they just have to keep working on and on," said Burley.

Already Curl, appointed last October, has been called on to lead a funeral, leading to good contacts with an unchurched family.

"At this point we're still surveying, trying to get a feel for the needs of the community," Curl said. "Initially, we're looking to minister to needs we find, probably establishing Bible studies and other ministries. New Christians will be directed toward existing churches for now," he said.

"Awesome possibilities are everywhere and countless needs can be met by a ministering church. Christians in the area have a tremendous sense something must be done. We're discovering many godly people who want revival." (BP)



DUAL ROLE—Named an exemplary Southern Baptist bivocational pastor of the year in 1990, even though he cut out the second job in 1985, Pastor Charles E. Stewart of Rose Hill Missionary Baptist Church in Ashland has served that congregation since 1964.

The 'split' story: Untrue, but prophetic?

editorial

Marv Knox

An Associated Press story in newspapers across Kentucky brewed up stormclouds a week ago Sunday.

The story said The Baptist Fellowship, an umbrella group of moderates, had voted to leave the Southern Baptist Convention.

The article might have been prophetic. Only the Lord knows. But it wasn't true.

The story reported on the third meeting of the Fellowship's interim steering committee. The organization was formed when 3,000 SBC moderates—disaffected by 12 straight years of political defeat at the convention's annual meeting—met in Atlanta late last summer to bandage their wounds and look to the future.

The Fellowship created the interim steering committee to provide transitional leadership for the larger group. The committee primarily has met to plan this year's national convocation in Atlanta May 9-11 and to propose the short-term structure of the Fellowship.

A news story on the committee's recent meeting starts on page 1 of this issue of the Western Recorder. But the story within the story is the AP's report that the moderates had split from the convention.

Some background: The writer who prepared the AP story was working the weekend beat in an understaffed regional bureau. Mostly, he was receiving reports from homecoming celebrations for troops returning from the Gulf War. Alone in the office, he could not leave the telephone to cover the Fellowship committee's meeting in person. He relied on a long news release provided by the Fellowship and deleted much of the information.

Three items apparently caught his eye: (1) The committee proposed a constitution and bylaws, to be considered by participants at the convocation in May. (2) The committee also endorsed a proposal to create a Center for World Missions, which would send mission workers around the globe. (3) The story quoted Cecil Sherman, pastor of Broadway Baptist Church in Fort Worth, Texas: "We didn't get beaten in the SBC. We didn't get mad and quit the SBC. We left because we don't like the way they do missions, public policy or theological education."

The story created discussion and prompted telephone calls all across the country, Kentucky included.

"I felt a whole range of emotions when I read that article," said one Kentucky Baptist affiliated with the moderates. "Dread, fear, anger and resentment, and a surprising sense of excitement."

"That's the moderates' business," a conservative said of his reaction. "If they're not happy and want to leave, then that's their decision to make."

But despite the reporter's assumptions and all the feelings the story created, the Fellowship has not left the SBC, committee members said.

"We didn't start a convention in Atlanta," a leader

from out of state told the Western Recorder. "The May meeting won't be a constitutional convention, designed to start a new denomination.

"First of all, the Fellowship doesn't have the shape of a convention," he said. The Fellowship has committed to look at theological education, Bible study curriculum and public policy/ethics. Those issues are the respective core programs of the SBC seminaries, Sunday School Board and Christian Life Commission, he admitted, but noted study committees are far removed from full-blown agencies of an established denomination.

"Secondly, and more importantly," he added, "the churches aren't ready for a new denomination. We—even the minority who are ready to leave the SBC—can't lead people where they won't go."

Two Kentuckians on the steering committee agreed their group had not yet formed an alternate convention.

"The majority of the people in the committee are still not ready to start a new convention," said Gabe Payne, a layperson and member of Cadiz Baptist Church in Cadiz.

Most of the talk of a new convention came from younger committee members, who have a longer future ahead of them, but a much shorter history of denominational connectedness, he said.

"The SBC is not what it was and may never be again," Payne conceded. "But there's a difference of opinion over where to go next. ... Some said, 'If we just hold on, we'll have the convention back in our laps, because they (conservatives) can't run it and can't finance it.'"

"We ran the range of extremes—from people who want to leave to those who will never say die, who never will leave," reported Reba Cobb, a layperson and member of Crescent Hill Baptist Church in Louisville. "But we experienced a sense of unity—that we are Southern Baptists."

Kenneth Chafin, pastor of Walnut Street Baptist Church in Louisville, also is on the committee. He is out of town and could not be reached for comment.

Back to the Associated Press story: Was it prophetic? Is the Fellowship the embryo of a new convention?

Beyond admitting that some among them would be willing to start a convention, participants declined to hazard a guess.

Daniel Vestal, chair of the committee and former standard bearer for SBC moderates, told reporters: "Our intention is not to start a new convention. But I am not going to be naive and dishonest and say that is not a possibility. I do see a new association of Baptists, which at this point is existing within the Southern Baptist Convention. What will happen in the future only God knows."

Prophetic or not, the AP story caught Kentucky Baptists' attention. Now, while we're thinking about possibilities for the future, let us pray that all of us will do what Christ wants us to do.

If this is March, basketball season must have started

down home

What's most important about March?

OK, OK. This year it's Easter—just squeaked in there on the 31st. But movable holy days don't count.

So, true calendar-watchers recognize March's fame: basketball season.

Oh, I know this is Kentucky, where folks think basketball season started when Dr. Naismith hung his peach basket on the side of the barn and it won't stop until the Rapture, if then. (Poses an interesting theological question: If we get wings in heaven and even great-grandmothers can fly over backboards, how many points will a slam-dunk bring?)

But outside the commonwealth and North Carolina, basketball season begins and ends with the NCAA tournament. All at once, we wake up and smell the sweatsocks.

Unfortunately, I can't watch this year. We didn't do our taxes in time, and I don't have our refund money for the TV arbiter. No way am I going to knock the set off Nickelodeon without outside help.

According to Lindsay, our 7-year-old color analyst, "Basketball is the grossest sport of all." How so? "All they do is sweat and throw the ball." Denny Crum and Rick Pitino can't refute that logic to the satisfaction of a first-grade girl.

Lucky for her, basketball season at our house lasts less than a month. March. Baseball season is the middle of October. Football has two seasons—New Year's Day and Super Bowl Sunday. Hockey doesn't really exist. The longest season is the Kentucky Derby, which in Louisville lasts all April and a week of May. I hear it has something to do with horses.

If you think I'm lying, ask any daddy who only has daughters. If he says he doesn't agree, he's just acting macho.

What's all this got to do with religion and the Recorder? Probably not a lot.

But this basketball-only-comes-during-March idea got me thinking about faith and that sort of thing: You see, many people treat religion with the same amount of respect the Knoxes give sports.

One group thinks belief matters when it's accompanied by hype. They get in a lather over shopping and parties and do God a favor by going to church Christmas eve. It's the Super Bowl of religion.

Another group gets fired up when the two-minute warning sounds. They're really interested in The End. They've had a great time lately, thinking CNN gave them seats on the 50 yard line for Saddam and Armageddon.

But just as real athletes know training stretches their seasons around the calendar, mature Christians realize they must walk with Christ every day.

—Marv Knox

western recorder

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MARV KNOX, *Editor*
JAMES H. COX, *Associate Editor*
RAY L. HAYES, *Business Manager*
C. R. DALEY, *Editor Emeritus*

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ministerially speaking

Stay in touch

"A Friendly Church is Hard to Find"—that enticing headline recently leaped out at me from the pages of a "preacher magazine." The article described the experiences of a Protestant family seeking out a church in their new community.

I was rather nervous. I thought most churches worked hard at reaching new members. Apparently, I was wrong.

This family visited 10 Protestant congregations, including Methodist, Presbyterian, Episcopal, Lutheran and Baptist churches. The total result—a few form letters, a recording on an answering machine by one laywoman who left no number to call back and one unannounced pastoral visit. Next-door neighbors who were members of these churches never asked the family to consider affiliation with their church.

With evident frustration, the author concluded, "It proved easier to find a good plumber, get on the mailing lists of theater groups and antique shows and arrange for cable television than to make comparable connections with any Protestant church."

Folks who walk in the doors of our church come for many reasons. But, primarily, they come in order to make contact with the people of God. One good turn deserves another—let's get back in touch with them. And stay in touch.

*Rob Nash, pastor
Buechel Park Baptist Church
Louisville*

Forgive

A little girl jumped feverishly up and down on her bed. Downstairs, Mom heard what sounded like an earthquake, and then a "craaaash!" Bounding into her 4-year old daughter's room, Mom found a prized lamp in pieces beside the bed.

"I told you if you didn't settle down you

were going to break something!"

The 4-year-old, by now in tears, took her punishment bravely. Later, she came downstairs and found Mom in the kitchen.

"Momma," she said, "I'm really sorry I broke the lamp."

"Honey," her mother replied, "I'm sorry too. But I forgive you and you know what else? I'll never mention it again."

The next day, Mom accidentally stepped on the head of the girl's favorite doll. Quickly, the little girl was at her mother's side saying: "It's O.K. Mommy ... I forgive you. And I'll never mention it again!"

It's amazing how contagious forgiveness is. Mark Twain in his typical manner described forgiveness as "the fragrance the violet leaves on the foot that crushes it."

The Bible teaches that our willingness to forgive releases the flow of God's forgiveness toward us. Jesus warned that if we refuse to forgive others, God will likewise refuse to extend forgiveness to us. When was the last time you released another who has offended you by forgiving them? Try it, and see if it is not a contagious, fragrant and liberating experience.

*Tim Maynard,
Bardstown Junction Baptist Church
Shepherdsville*

Giving gifts

What do you want for your birthday? Josh asked me that question. I told him I wanted a new racquetball racquet. He asked me how much they cost. His eyes got big when I told him. He quickly changed gears.

"Mom's birthday is before yours," he said. "Maybe I could make her something."

"Good idea," I told him. "Parents like to receive homemade gifts. We keep them and bring them out when we are all older."

I told him parents also like to receive coupons (promissory notes) from their children. We appreciate handwritten notes in which our children offer to mow the

lawn, wash the car, shine shoes, clean up their room, be nice to their siblings, etc.

I reminded Josh that his mother had been disappointed lately in the way his room looked. I suggested he give her a coupon stating he would clean up his room and keep it looking nicer. He grimaced. I hit an exposed nerve.

We spent the next few minutes talking about gifts in general. We discussed why we give them, what they communicate, and how they should represent sacrifices on our part. I told him that a sacrificial gift can do more for the one giving it than the one receiving it. I tried to make him understand that the value of a gift is not determined by the amount it cost, but the amount of sacrifice it represents.

Being a preacher, I could not refrain from drawing an analogy. I told Josh that God's gift of his son to the world was a great value. This gift represented the ultimate sacrifice. It communicated more love than I could understand, but certainly needed and appreciated.

That was a heavy discussion for an 11-year-old and even his much older dad. I hope Josh learned something about the purpose of giving and the way to measure the value of gifts. I hope I did, too.

Wouldn't it be wonderful if we lived in a world where people believed Jesus when he said, "It is more blessed to give than receive" (Acts 10:35)?

Do you need to communicate love and gratitude to someone in your family by giving them a gift of your time, talents or even your resources? Do not wait for a special occasion. Do it now.

By the way, this article was written before Jackie's birthday. We'll see how effective I am as a preacher and dad. If Josh comes through with a coupon to clean his room, I may try next time for brushing his teeth and taking a bath without coercion.

*Robert F. Browning, pastor
First Baptist Church Somerset*



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

on mission together

Fish sandwich

I first called my daughter at home thinking she might be there. March 12 was, after all, the due date for our first grandchild and today is March 12.

No answer.

So I called her work number at Alliant. "Sharon Clifton," a voice answered.

She tells me she doesn't believe the baby is coming today. But that's okay since her doctor is away for a few days.

Sharon and Steve are ready. They've taken classes—you know that special-breathing kind of thing. A room has been prepared; baby-bed, soft light, pads to keep baby from hitting its head too hard; precious "little boy" things (to put away for number two, if a little girl arrives instead.)

We had been to lunch together the week before, downtown at Kingfish on the river. There was a line, so she gave the hostess our name.

In a little while we hear: "Clifton. Party of Two." I follow my little girl, now a grown woman and expectant mother, to the small table. Proudly, I might add. Glances generally fell toward Sharon, then me, and then Sharon again—in that order. I was tempted to say to one lady who kept looking: "Yes, I am going to be a grandfather."

We both ordered a whitefish sandwich and talked while waiting for the food to come.

Work had been a little stressful for her that day and we talked some about that, as well as about my work and some of its stresses. But she was happy. And we are happy for them. It is supposed to be a happy time in the life of a family, though it doesn't always turn out that way.

Somewhere toward the end of the meal we had run out of the more pressing things, making room for the less important.

Though I didn't say it or talk with her about it, my memories swept me along the stream of her childhood. And at each bend; each rapid; each sleepy pool of the stream was a marker.

I knew that her memory markers would likely be different from my own and I realized that I had never asked her to recount for me the markers in the stream of her life together with us—only little glimpses from time to time.

It was soon time to go. I dropped her off at her work and headed back to Middletown.

I was happy that she was happy; I was happy that we may soon be grandparents. But I couldn't resist the temptation to lament: "Where did it go, this precious gift of time?"

And a silent voice from the Lord of my conscience replied: "Make the best of what is left."

Video describes how war will affect ministry

around the sbc

What happens in the Middle East, now that the Gulf War is over? How will postwar developments affect Christian work in the region?

A special edition of "Foreign Missions Update," the monthly video news and feature program of the Southern Baptist Foreign Mission Board, will examine those questions during the next week.

That special, "The Gospel in the Aftermath," will air on the ACTS network on March 21, at 8:30 p.m. EST, March 22, at 11 a.m. EST and March 26, at 7 p.m. EST.

The program also is available for \$10 on videotape for showing in churches and homes, or for local broadcast upon request.

To order, call the board at (800) 866-3621, toll free; or write the board's distribution coordination department at P.O. Box 6767, Richmond, Va. 23230.

In other news from across the Southern Baptist Convention:

McGregor directs ABP. Don McGregor, retired editor of the Baptist Record, the Mississippi Baptist Convention's newspaper, has been elected executive director of Associated Baptist Press.

ABP is an autonomous supplemental news service, not structurally connected to any SBC organization. It was created last summer, after the SBC Executive Committee fired without explanation Al Shackelford and Dan Martin, the two remaining professional journalists on the staff of the

central office of Baptist Press, the convention's news service.

Martin served as interim editor of ABP when it started last year. The ABP board of directors currently is assessing the news service's future, particularly staffing and fund-raising.

Martin and at least one other professional SBC journalist have been approached about the editorship.

BWA writes Mid-East Baptists. The Baptist World Alliance has sent a letter of encouragement to Baptists in the Middle East, promising to raise funds to alleviate problems caused by war.

The letter also promises to encourage Baptists to visit the region again.

Court to hear FMB appeal. The Virginia Supreme Court has agreed to hear the SBC Foreign Mission Board's appeal of a \$1.56 million judgment against it in a lawsuit brought by Diana Sue Wade, a former missionary to Africa.

She filed suit in 1988 on behalf of her four children, contending she and they suffered trauma because FMB officials knew her then-husband, G. Thomas Wade Jr., was sexually abusing their oldest daughter but did not tell Mrs. Wade.

A jury awarded the children the \$1.56 million, out of a \$141 million claim. The court also will hear Mrs. Wade's negligent breach of contract suit.

N.C. escrows Meredith money. The North Carolina Baptist convention has escrowed its funds allocated to Meredith College, a Baptist school for women in Raleigh.

Meredith trustees voted last month to amend the school's charter so that future trustees would be elected by the board rather than the convention.

The convention's executive board responded by escrowing the Meredith funds in an interest-bearing account until the situation is resolved.

Meredith's move follows similar actions by trustees at Baylor University in Waco, Texas, and Furman University in Greenville, S.C. Trustees have said they initiated the changes to protect their schools from conservative takeover. Opponents have accused them of stealing the schools.

Stores raise Bible money. More than 34,000 New Testaments in the Russian language will be distributed in the Soviet Union, thanks to funds raised at 61 Baptist Book Stores.

The stores have completed a collection campaign in connection with the Moscow Project, an interdenominational effort to place 4 million copies of scripture in Soviet households by September.

The stores raised more than \$6,800; matched by gifts from the International Bible Society, it bought 34,355 testaments.

Russian book for sale. Copies of the new Russian-language version of "What it Means to be Born Again" will be available in U.S. Baptist Book Stores May 1.

The U.S. sales are coming in response to requests from Baptists who plan to travel to the Soviet Union or who know Russian-speaking people, an SBC Sunday School Board spokesperson said.

The books, which cost \$4.95, can be ordered by calling (800) 458-2772.

Voluntary service in state valued at \$4.2 million

by James H. Cox, Associate Editor

With 2,177 projects sponsored by Kentucky Baptist Brotherhood in 1990 behind them, 16,096 participants earned first place among all state Baptist conventions in number of project volunteers.

Kentucky Brotherhood leader Robert Y. Simpkins noted changes that produced the volunteers and said an increased focus on missions could provide benefits at home, too.

Total Southern Baptist Convention statistics on volunteers were released by the Brotherhood Commission in February. They included 59,810 participants in 4,002 national and international projects in 1990.

The SBC Volunteers in Missions Task Force estimated volunteers spent an average of three days on a project and that the average missionary salary is \$88 per day. Applying these figures to Kentucky, the formula values the time and labor of the Kentucky volunteers above \$4.2 million. Substantial additional savings resulted in construction costs saved by volunteers.

Simpkins views the involvement of men and boys on voluntary missions as a radical departure from the past.

"Twenty years ago, it (Brotherhood) was primarily a meet-and-eat approach. That was good at the time, but today's mission action plan provides so many opportunities for men and boys to become involved," he said.

"Brotherhood has not been dying but changing. We have not left missions education but have enhanced it by providing missions opportunities."

Simpkins cited a focus on spiritual gifts, interests and talents as a way programs have been developed to reach people.

Kentucky volunteers now may pursue

opportunities in at least 13 areas of interest: sports, including fishing, golf, softball, basketball and volleyball; missions; associational rallies/"dream" missions; renewal—marketplace; lay revival/witness; prayer-giving; disaster relief; Baptist builders; jail-prison ministries; nursing home/aging ministries; Volunteers in Missions; Retirees on Mission; transportation; and performing arts.

Simpkins also hinted that some of the leadership challenges in local churches might be resolved by helping people focus attention on cooperative mission projects. He suggested causes and solutions for such congregational division.

"We are doing little to attack the layman-pastor controversy in our churches," he indicated. "Pastors are not being equipped to equip the saints. Men are continuing to rebel from an increasing emphasis on the spirit of God from their working out of and living out of their spiritual gifts."

He continued: "Some pastors are intimidated by their leadership styles when a layman assumes leadership in the church and visibly is blessed by God in this position. Laymen feel the need to rebel or fight back. Certainly, they aren't going to fight God, so next in line is the pastor."

More and more pastors are being asked to leave or to assume an equipping role. Peace will come when the laymen and the pastor work together out of their giftedness, Simpkins added.

Calling the present plan inadequate, he suggested that the time has come to do something different.

"Seminary holds a key. From the pastor and layman's point of view, both are equal at the foot of the cross, are called, gifted, empowered and sent. Neither holds a superior position over the other," said Simpkins.

1990 BROTHERHOOD VOLUNTARISM

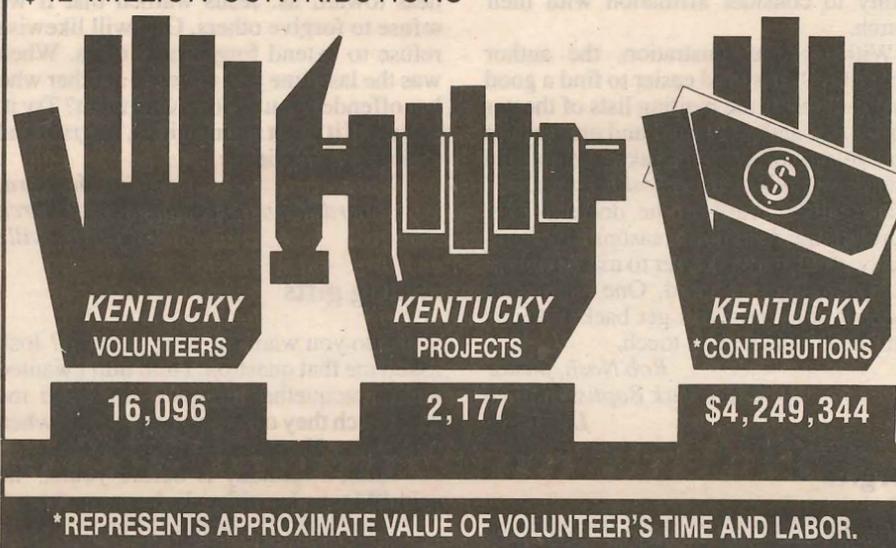
NATIONAL TOTALS

59,180 VOLUNTEERS

4,002 PROJECTS

\$42 MILLION CONTRIBUTIONS*

KENTUCKY



BROTHERHOOD COMMISSION ILLUSTRATION BY JEFF HATCHER

VOLUNTEER STATE—Kentucky holds first place honors among all state Baptist conventions in number of Brotherhood project volunteers in 1990. Of 59,180 volunteers nationally, Kentucky supplied 16,096 mission project participants, or 27.2 percent of combined Southern Baptist state convention volunteers.

Mobile unit to aid children in crisis

by Robin Oldham
State Correspondent

A mobile unit specifically focused on child-care is the latest expansion of an effort spearheaded by Kentucky Baptist Convention Brotherhood to aid people affected by natural disasters.

The new unit's purpose, to help children work through crises, is compatible with other already established disaster relief projects, said Robert Y. Simpkins, KBC Brotherhood department director.

"It will help us do a better job of sharing Christ's love with people during extremely difficult times," he explained.

"Many times children are overlooked during times of crisis. Even the most caring parents and other adults may be overwhelmed by the crisis-at-hand and need help in caring for children."

Funded by Cooperative Program gifts and by donations, the unit's initial costs approached \$10,000. It is equipped with sleeping mats, toys, diapers and other items to ease a child's trauma.

The unit is maintained on a Shelby County farm with other Brotherhood department disaster relief equipment.

Initial interest has been encouraging, Simpkins noted. More than 200 volunteers have registered to staff it in response to emergency calls.

Regina Melton of Sebree is state coordinator for the child-care project.

Football star lives Christianity on, off field

by Renee Steele

"Actions speak louder than words," believes football All-American Bryan McKenzie, on the field and off.

His commitment as an athlete and Christian helped him become a prominent leader at Georgetown College in Georgetown, where he graduated last December.

The football standout from Russell, Ky., who transferred from the University of Kentucky, stepped into the starting line-up no sooner than he arrived.

In his three-year tenure on defense, the 6'3" 230-pound linebacker was a towering force on the football field. During his last two seasons, McKenzie led the Tigers in tackles and sacks to garner All-District and

All-Conference honors. Last season he was named to the NAIA All-American First Team.

He excelled in the classroom, too, earning a B.A. degree in communications with an overall 3.6 grade point average. He was hailed as a GTE Academic All-American in 1990, a member of the Academic All-Conference team in 1988, 1989 and 1990, as well as a NAIA scholar athlete three consecutive years.

McKenzie's dedication to a Christian lifestyle contributed heavily to his prominence at Georgetown.

Out of the Tiger uniform McKenzie holds the same theory of action, teaching through living.

He proclaimed his Christianity by ac-

knowledging that his talents were gifts from God. During four weeks in England last summer, he worked with professional Athletes in Action ministry teams, conducting practices and offering a testimony of his personal Christian experience.

As a Georgetown student, he regularly addressed church groups, Baptist Student Union meetings, chapel services and dormitory devotional periods.

McKenzie is a spokesman for the Fellowship of Christian Athletes in Lexington while anxiously awaiting the upcoming National Football League draft. He anticipates attending a seminary to prepare for local church ministry while continuing his association with FCA after his playing days are behind him.



FUN FOR ALL—Participants in a drama workshop at Severns Valley Baptist Church in Elizabethtown Mar. 1-2 applied faith in Christ to their craft. The Kentucky Baptist student/recreation department was sponsor. (Photo by Suzanne Darland)

Churches invited to Kings Island

The Long Run Baptist Association youth committee has invited all Kentucky churches to join the fun at Kings Island this summer.

Kentucky Baptist Days, June 27-29, give churches the opportunity to entertain and enjoy Kings Island, an amusement park near Cincinnati. Musicians, soloists, dramatists, clowns and others are encouraged to sign up.

Churches are asked to contact Long Run Association about the entertainment they plan to bring and to secure tickets (\$15-adult, \$10.50-child). For more information write 400 East Chestnut St., Louisville, Ky., 40202, or call (502) 587-6735.

Accreditation woes continue to plague Southeastern

by R.G. Puckett

Southeastern Baptist Theological Seminary trustees heard sobering reports from top administrators during their spring meeting at the Wake Forest, N.C., school.

"We have made little progress on accreditation issues, we are still perceived with suspicion and our funding base has clearly reached a serious point," said President Lewis A. Drummond. "Nothing is more important than our theological and financial integrity."

The seminary's accreditation has been examined by two accrediting agencies—the Association of Theological Schools and the Southern Association of Colleges and Schools—since the fall of 1987.

At that time, a new conservative majority of trustees changed procedures for selecting faculty, ensuring that only biblical inerrantists could be elected.

Consequently, President Randall Lolley and most administrators resigned within the next several months.

The seminary's accreditation now is on "warning" status, and most trustees seem to think the school will be put on probation or lose its accreditation this year.

"We are going to be put on probation in May," said Robert D. Crowley, former trustee chair from Rockville, Md. "That is

not totally inevitable, but ... that is probably going to happen."

He accused the faculty of blackmailing the trustees, apparently referring to the faculty's role in the accrediting process.

The basic accreditation issue has been the procedure for acquiring faculty. The faculty claims it has been cut out of the process, but most trustees say they have been faithful to the school's documents.

During the March meeting, trustee Kenneth Stevens of Michigan moved to seek legal counsel to determine the rights of the trustees. He initially moved to consider suing the accrediting agencies if they lifted accreditation.

Drummond and Dean L. Russ Bush III advised against such action. The motion was modified to indicate no legal action would be considered, but it failed by one vote.

A committee comprised of Crowley, Daniel Johnston of Virginia and William Delahoyde of North Carolina will draft a document for the accrediting agencies that cites the trustees' view of the issue.

In another action, trustees authorized Chair Roger Ellsworth of Illinois to appoint a committee to deal with the decline in enrollment and financial crisis if accreditation is lost.

Ellsworth also is authorized to report to

the Southern Baptist Executive Committee regarding the consequences of loss of accreditation or probation.

James R. DeLoach, a former trustee chair from Texas, got even stronger action. His approved substitute motion, which is based on the contingency that Southeastern loses its accreditation, calls for: withdrawal of financial support for the accrediting agencies, a request that the five other Southern Baptist seminaries withdraw support from the agencies and a request to the Southern Baptist Executive Committee to consider starting an accrediting agency for Southern Baptist schools.

Trustees learned the seminary now faces enrollment and financial problems.

Southeastern's "full-time equivalent" enrollment—the total number of credit hours being taken, divided by 12—dropped from 1,073 in 1986-88 to 667 for 1989-91, said Paul Fletcher, vice president for internal affairs.

Enrollment factors into the financial situation because the Southern Baptist Convention provides funds to its seminaries based on their full-time equivalent ratings. That formula was frozen in 1988, particularly to help Southeastern and Golden Gate Baptist Theological Seminary in California, but the loss of funds could be as much as \$559,019 in 1992-93, Fletcher

reported.

Enrollment gains are hampered by three factors, said George Worrell, vice president for external affairs: students passing over the seminary because it is not yet conservative enough; retention of students, such as the 95 who did not return for the spring semester; and negative feelings about the school spread by alumni and others.

The school's development efforts are improving, with the exception of endowment and capital improvements, Worrell said.

In other action, trustees tabled a motion that prohibits Jewish, Muslim or non-Christian speakers from being invited for chapel programs.

They approved a motion that prohibits the use of "inclusive language" in classrooms by professors. Another motion directs Drummond to appoint someone to review library books on sexuality and/or homosexuality and to report the findings to trustees.

The trustees also heard reports on studies regarding travel policies, conflict of interest and expenses incurred at the president's home and office.

Drummond announced that the school's Center for Great Commission Studies will be launched in April as part of a focus on church growth and church planting. (ABP)

Christian Life Commission differs over school prayer

by Ray Waddle

A federal prayer-in-schools proposal has revealed differences among Southern Baptist Christian Life Commission trustees about how to "return God to the classroom" and reverse America's "moral chaos."

Some CLC trustees believe the Nashville agency should find a way to support mandated prayer in public schools, while others fear that such legislation would give freedom to "satanist children" to lead classmates in prayer.

"Conservative Southern Baptists as well

as moderate Southern Baptists are seriously divided about this," said commission Executive Director Richard Land after commissioners met in Nashville for their winter meeting.

A constitutional amendment proposed in Congress would reinstate voluntary prayer in public schools. But CLC Washington staffers give the bill little chance of passage.

Land departs from Baptists who think a return to prayer in schools would correct the nation's "moral drift" since the U.S. Supreme Court struck down Bible reading

in schools in 1962 and banned public classroom prayer in 1963.

"The breakdown of moral structure is only minimally attributable to prayer being taken out of schools," he said. "It has far more to do with the breakdown of the family, the increase in divorce, abortion, pornography. To say a prayer amendment is the answer is far too simplistic."

The federal "equal access" law, giving high school students freedom to assemble during non-school hours for religious purposes, constitutionally is the most realistic way to assure religious liberty in schools

and "reintroduce" God to campuses, Land said.

But some CLC trustees believe Southern Baptists should push for sanctioned prayer in order to wrest classrooms from an increasingly atheistic or "pagan" posture.

"If we can pledge allegiance 'under God,' then why isn't it important enough to pray to God?" asked Gary Crum of Washington, D.C. "How can we have a moral society if we don't teach about God?"

"I'm concerned about putting God back into our schools, which are in deplorable shape, but there needs to be serious discussion among evangelical leaders about what the proper way to do that should be," said Nancy Schaeffer of Atlanta.

The problem with prayer-in-school or scripture-reading-in-school legislation is with who decides the prayer and scripture, Land said: "Are we going to have majority rule? Is it going to be Buddhist scripture-reading in some sections of Los Angeles? Is it going to be from the Book of Mormon in Utah? ... Is it going to be from the King James Bible in Birmingham?"

James Smith, an assistant in the CLC's Washington office, said the only way the legislation could pass is for President Bush to "give a daily drumbeat" on its behalf, but the president is not doing that.

In other business, the CLC trustees unanimously approved bylaw changes that would pave the way for the Southern Baptist Convention to merge the SBC Public Affairs Committee into the CLC.

The proposed merger, to be considered by messengers to the SBC annual meeting in June, would reduce from three to two the number of organizations that represent the SBC on religious liberty.

Last year the convention expanded the CLC's agenda to include religious liberty. The Baptist Joint Committee on Public Affairs, comprised of nine Baptist denominations, is the other organization.

Historically, the PAC has comprised Southern Baptists' representation on the Baptist Joint Committee. After the merger, the CLC's board would choose trustees for the BJC's board.

Ray Waddle is religion news editor for *The Tennessean* in Nashville. Louis Moore of the CLC staff also contributed to this story.

Southwestern taps Draper, sets top budget

by Scott Collins

Southwestern Baptist Theological Seminary trustees approved a record budget, elected new officers and heard a positive accreditation report during their semi-annual meeting in Fort Worth, Texas.

Trustees re-elected James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, and former president of the Southern Baptist Convention, as chair.

"I hope we'll just continue with what we've had," Draper said after his re-election.

"It's been a year when we've moved through some tense moments and emerged stronger for it, and I would hope that we

would continue.

The \$19.8 million budget for 1991-92 reflects a 4.1 percent increase.

Seminary officials and trustees voiced concern about the declining percentage of money allocated from the Southern Baptist Convention's Cooperative Program unified budget to the six SBC seminaries. That allocation has dropped from 22 percent to 20 percent of the total SBC budget in recent years.

In his report, President Russell Dilday updated trustees on the recent visit of a team from the school's two accrediting agencies. Although the team's final report has not been received, Dilday said the administration is optimistic.

July 1, but the increase will be uniform and less than those of the past three years, Powell added.

He spoke to trustees about the board's commitment to provide a medical plan and praised Prudential for its willingness to risk losses to see the church plan return to healthy status: "Our rates are high because we have taken a benevolent approach. We never cancel; we never re-underwrite. We know how to lower the premium—cancel the sick—but I'm not going to be responsible for cancelling someone's insurance because he is sick. As long as we have that, our rates will be high."

A-Board stabilizes church medical plan, Powell says

The Southern Baptist Annuity Board has experienced "remarkable success in the face of significant obstacles during the past 12 months," President Paul Powell told trustees during their winter meeting.

"Despite the economical, political and denominational climate, ... we have made progress in every area of work," he said.

The Church Comprehensive Medical Plan appears stable after four years of staggering losses, and it might even break even this year, he said.

A prediction of a 22 percent national increase in the cost of medical care in 1991 still would necessitate some rate increase

Increased retirement contributions of \$10.5 million in 1990 are a sign of confidence in the Annuity Board, said Treasurer Harold Richardson. Total member contributions and relief receipts were \$180.9 million.

Some other reports included:

- The Fixed Fund annuity delivered an effective annual yield of 9.1 percent, an excess over the anticipated rate of 8.9 percent.

- Benefits and relief payments rose \$10.4 million from 1989, to \$94.2 million.

- Total assets rose from \$2.78 billion to \$3 billion. (BP)

mountains to the mississippi



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

clear creek chronicle

War heroes

Joel Lytle, a 1982 graduate, is a chaplain captain with the 67th signal battalion now in Saudi Arabia. In a recent letter to retired professor Dudley Pomeroy he told of the effective work among the soldiers.

"I average ten services per week, five Bible studies, and do a daily devotion every morning in the dining facility. The counseling never stops. Most problems are family related. Unfaithful spouses or rumors (usually not true) cause very large problems to soldiers. Red Cross emergencies are the only way a soldier can go home, so in most cases we have to work through the issues. I'm sure getting a good lesson in counseling. You would be proud."

"Many doors are open to share Christ. One-two soldiers per week commit their lives to the Lord. That is an exciting time. The Sunday School Board has sent a large supply of dated Bible studies. They are distributed throughout the theater."

Lytle's wife, Christine, and two children wait for a joyful reunion at Ft. Gordon, Ga. She has talked with him a few times since his arrival in the Gulf. The battalion families have been encouraged by a weekly letter from Chaplain Lytle. A recent letter included these comments:

"When this war ends many awards will be presented to soldiers who served above and beyond the call of duty. Some will be identified as heroes. Some heroes will never be identified. To all of us who are actually in Saudi Arabia, our heroes are our families. You take care of all the business at home; pay the bills, fix the dripping sink, change the oil, mow the lawn, change the diaper and all the time never complain. The list goes on and on. We were training all the time for this very thing, but how could anyone have expected you to be ready to take on the loads every day. And do so very well!"

Quoting Psalm 61, Lytle told the families back home: "David faced many problems. He knew he needed help in them. And he knew God would help him through those problems. We are no different. God will help us in our distress. Even in the situation of separation and war. One thing is sure—God hears our cry and is our refuge!"

DEATH: David Barnes, 33, died Feb. 18 as a result of a brain tumor. He was buried in Louisville Feb. 21. Barnes was the son of Harold and Laverne Barnes. The elder Barnes is manager of Cedarmore Baptist Assembly near Bagdad. David Barnes also is survived by his wife, Aletha, and two children.

MISSIONARIES: On the field—**Adney and Velma Cross**, from Morganfield and Christian County, at Box 1467, Oshakati, 9000, Namibia/South West Africa. ... **William and Lucy Pat (Redding) Curl**, from Louisville and Georgetown, serving first term at 88 Hunters Ridge, Brackla, Bridgend, South Wales CF31 21H, United Kingdom. ... **Larry and Becky Doyle**, from Cave City and Greensboro, N.C., at Apartado 21-162, Sucursal Eloy Alfaro, Quito, Ecuador. ... **David and Gloria Glaze**, natives of Louisville and Tylertown, Miss., at Bolanos 141, 1407 Buenos Aires, Argentina. ... **Mike and Becki (Ratliff) Glenn**, of Denver, Colo., and Louisville, at Apartado 4113, Puerto La Cruz, Edo. Anzoategui, Venezuela 6023-A. ... **Dennis and Margaret (Hill) McCall**, from Vicksburg, Miss., and Louisville, at B.P. 2640, Bujumbura, Burundi. ... **Takahiro and Lana (O'Banion) Oue**, of Kochi, Japan, and Larue County, Ky., at 6-2-5 Hiyoshidai, Tomisatocho, Inba-gun, Chiba 286-02, Japan. ... **Larry and Edwina (Mills) Rowell**, from Moultrie and Guston, at Mission Baptiste, 01 BP 580, Ouagadougou 01, Burkina Faso. ... **Jim and Donna (Maggard) Shemwell**, natives of Greenville and Dayton, at BP 1353, Lome Togo. ... **Van and Mary (Hancock) Thompson**, from Owingsville and Calhoun, at P.O. Box 31135, Lilongwe 3, Malawi.

CONGREGATIONS: Easter programs—**Beechmont**, Louisville, will present its 10th annual pageant March 27-30 at 8 p.m. Free tickets are available by calling the church at (502) 368-5806. ... **Henderson Memorial**, Hopkinsville, will perform "The Christos" March 27-29 at 7:30 p.m. The drama was written and directed by Pastor Doug Anderson. Group reservations can be made by contacting the church at (502) 886-3223. ... John Rutter's "Requiem" will be presented

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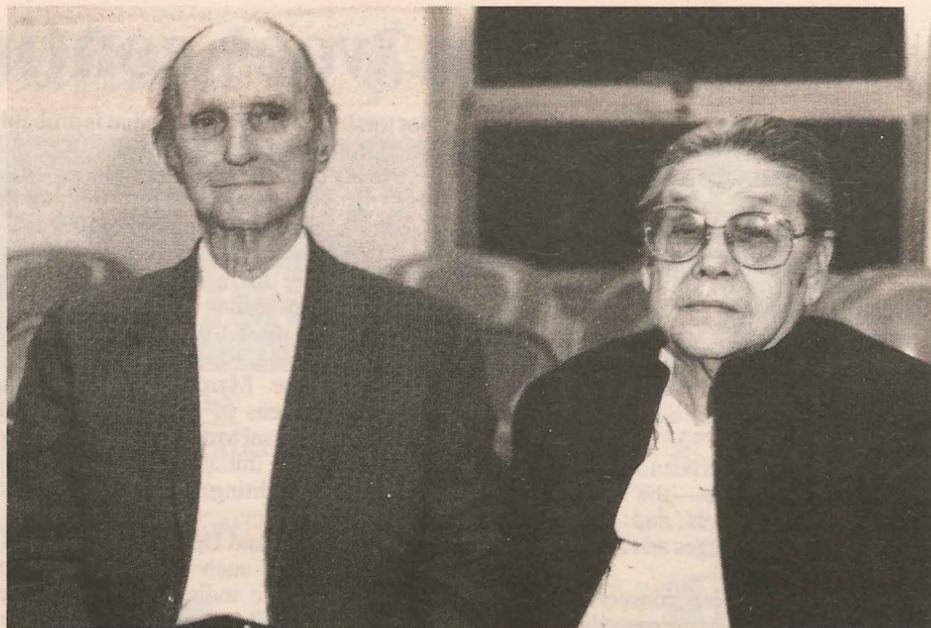
HOW TO LIVE TO BE 100 AND ENJOY IT: Dr's Report; send \$1.50 to: Helpful Living, P.O. Box 671, Cadiz, KY 42211. Satisfaction guaranteed. 3-19-3T

POSITIONS AVAILABLE: Principal (K-12), Counselor (K-8), Assistant Principal/Teacher (7-12); Highview Baptist School. Kentucky Certificate required. Submit letter of interest and resume to: John Boone, Highview Baptist Church, 7711 Fegenbush Lane, Louisville, KY 40228. 3-12-3T

WANTED: Maple-finished Lord's Supper trays, 36-glass size. Tunnel Hill Baptist Church, Elizabethtown, Ky. 502-737-8120. 3-19-2T

WANTED: First Baptist Church of Shepherdsville, Ky., is searching for a full-time pastor. Resumes or prospective names should be mailed to: First Baptist Church, Attention: Tom Pack, Chairman, Pastor Search Committee, P.O. Box 26, Shepherdsville, KY 40165. 3-12-2T

WANTED: Daycare Worker, 18th Street Baptist Church, 2001 Dixie Hwy., Flexible hours; call 502-778-3016. 3-19-1T



"Better late than never." That was the feeling at First Baptist Church, Pikeville, when Ken and Sadie Charles, 98 and 89 years old respectively, were baptized at the church Feb. 23.

at Buechel Park, Louisville, March 24 at 7 p.m.

Other—Park City, Park City has recognized member Evelyn Bailey for 2260 Sundays (44 years) of perfect attendance to Sunday school. Deaths in her family in 1945 and 1948 caused two absences which were all that prevented a 50-year perfect attendance record.

PERSONNEL: Pastors—**Wayne Dozier** to Crescent Springs, Covington. ... **Joe Ernsperger** to Grace, Independence. ... **Scott Bivins** to Northside, Almo. ... **Robert Tarrence** from Riverview, Bowling Green. ... **Steve Ayers** from Barren River, Bowling Green, to Hillvue Heights, Bowling Green, as co-pastor with **Bill Dick**. ... **Roger Skipworth** from Clearfork, Rockfield. ... **Paul Welch** from Third, Owensboro, to Eastwood, Bowling Green. ... **Stephen B. McSwain** from First, Shepherdsville, to First, Avondale Estates, Ga. ... **Arnold Rider** resigned at Decoursey, Covington. ... **O. Neal Wade** resigned from Lakeside Mission, Nancy. ... **Jay Padgett** from Calvary, Somerset, to Bethel, Eubank. ... **Greg Johnson** resigned from First, New Haven. ... **Will T. Bowlin** as interim from Alsile Missionary, Williamsburg, to Patterson Creek, Williamsburg. ... **Richard Easterling** from Kirksville, Richmond, to First, Liberty. ... **C.W. Turner** from Parlor Grove, Waynesburg to Riverside, Pineville. ...

James Disney has left Hosman, Pineville. ... **Mark Terry** as interim at Hosman, Pineville. ... **Sammy Hunt** to Buckner, Cave City. ... **Robert Hanes** to Buckner, LaGrange. ... **Lawson Williamson** from First, Dawson Springs, to West Fork, Murray. ... **Don McGuire** to Fordsville, Fordsville, as interim. ... **Eddie Price** to Waltons Creek, Centertown. ... **Phil Shutt** is new pastor at Hazel Creek, Beechmont.

Others—David Love to Living Hope, Bowling Green, as minister of music and church administration. ... **John Lawrence** to Jackson Grove, Bowling Green, as minister of youth. ... **Rusty Trotter**, youth minister, from First, Shepherdsville, to Sulphur Spring, Franklin, as minister of education and youth. ... **Daniel Kelly** to First, Whitesburg, as minister of education and youth. ... **Jeff Cavalcante** to Clifton, Louisville, as interim youth minister.

CORRECTION: Thurman Sutton resigned as pastor at Woodbine, Woodbine; he did not accept a position there as previously reported.

ORDINATIONS: Deacons—Pleasant Valley, Horse Cave, will ordain **Glenn Bastin** and **Dennis Trent** March 17. ... Victory Memorial, Louisville ordained **Clayton Abney** and **John Wilder** March 3. First, Paris, ordained **John Ely Smith**, youth minister, Feb. 24.

New Salem honors Berry

During 44 years of ministry with Kentucky Baptist churches, Gifford Berry baptized 180 persons, preached nearly 6000 sermons, conducted 48 vacation Bible schools, 215 funerals and 47 weddings.

New Salem Missionary Baptist Church in Nortonville, the church which ordained Berry in January 1946 and where he is now an active member, recently honored his work. A special recognition service and

reception acknowledged Berry's contributions to the 10 churches he has pastored as well as several others where he was interim.

The church also recognized Berry's wife of 55 years, Corean (Hale), and their daughters, Jackie Webb and Linda Ray.

The church pointed out that in spite of health problems Berry remains active in ministry as a Sunday school teacher, choir member and supply preacher.

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LESSONS FOR MARCH 24, 1991

Life and Work Series

God's Son crucified

John 19:6-7 Jesus was the victim of hatred that would not be satisfied with anything less than his death. After he was seized in the Garden of Gethsemane, he was taken before Pilate, the procurator of Judea, and accused of political conspiracy. Pilate was convinced that Jesus was innocent but he was too cowardly to

stand by his convictions. A person cannot avoid doing something with Jesus. He will either receive Jesus or reject him, confess him or deny him.

John 19:14-18 Pilate did not assert his authority and release Christ. The Jews informed Pilate if he did so he would prove he was not a friend of Caesar. It was evident to Pilate the accusers wanted the death penalty regardless of the facts.

Believing Jesus was innocent of any crime worthy of death, Pilate tried preventing his execution. But when the religious leaders told Pilate that if he released Jesus he would prove he was not a friend of Caesar, he yielded and delivered him to a military squad for crucifixion.

John 19:28-30 While his body was burning with fever and his life was slowly ebbing away on the cross, Jesus called attention to his most excruciating physical torture by crying "I thirst." That cry was not a request for the alleviation of his suffering, but merely an expression which revealed in part the intensity of the agony he was undergoing.

Near the end of his six hours on the cross, Jesus uttered the one word which is translated, "It is finished." This word of the dying God-man was probably the greatest word ever uttered. He finished his great work of redemption in a manner that was highly satisfactory to the Father.

International Series

Freedom and responsibility

I Cor. 8:8 An important problem arose in the Corinthian Church. Was it right for

Christians to eat meat which had been offered to idols and later sold in the public markets? Let us guard against anything which would cause our weaker brethren to stumble and fall.

I Cor. 9:19-23 Paul adopted mercy as a way of life. He considered his proclamation of the Gospel an act of mercy. Motivated by a desire to introduce sinners to Christ, Paul was willing to undergo strict self-discipline.

I Cor. 10:31-11:1 Paul made a practice of solving problems of personal conduct by great truths to regulate the smallest duties. He was far more concerned about the welfare of others than he was about his own interest. Any act that causes another to stumble and fall into sin is wrong. When you are contemplating a certain course of conduct always think of whether or not it will be helpful to others.

Following his instructions and his noble example, we shall do well to relinquish any personal rights that might have an injurious effect on others.

Christians are not to seek their own selfish interests, but they are required to live for the welfare of others—and most of all, for the glory of God. By the glory of God is meant the bringing of his attributes into prominence and the working out of his purposes, and this we do through obedience to his expressed will.

We are admonished to recognize God in all our plans, purposes and pursuits—his ownership of us, his authority over us, his love for us and his provision for our needs. We can live to the glory of God by acknowledging him, by seeking to know him better and by loving and serving him faithfully.



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

homes for children

The need for vision

Chuck Swindall in his book, *Come Before Winter and Share My Hope*, tells of two Eskimos fishing through two holes in the ice. The one on the right sits with his line through a hole about the size of a manhole. The one on the left also waits patiently with his line through another hole in the ice. His hole, however, is like a giant crater that a whale would fit through. The man on the left really had vision. He was thinking and preparing for something big to happen in his life.

I believe too often we are like the man on the right. We size up the situation and set our sights on the normal or the average. In fact, I believe we use the average too much as a standard to judge ourselves or those activities in which we engage. The average is the midpoint between the worst and the best. To do better than the average is really not a major accomplishment.

Our Lord described to his apostles in Acts 1:8 a vision of the church that none of them could dare dream. He told them that "you will receive power when the Holy Spirit comes to you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (NIV). I am sure the apostles at that point had trouble seeing the church survive the movement to wipe it out, much less spread throughout the world. But today we see the church across the world and have our vision of sharing with the millions who have still not heard.

At this time in our denominational life it is tempting to see the unrest and turmoil and try to hold on to what we have. We become content with numbers which indicate limited growth or show that we have not declined much. What we need instead is a vision of what can be.

In Prov. 29:18 we are told that "where there is no vision, the people perish" (KJV). Now God's people are not going to perish, but those who for whatever reason cannot see that vision have little chance of attaining it.

In our churches, organizations and our personal lives we need to look at the size of the hole we cut in the ice. Are we preparing for the average or are we anticipating the whale God is going to send our way?



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

200 more than expected

Did you ever have over twice as many guests show up for dinner as you were expecting? That was our challenging and exciting experience Saturday, March 9. Emma Lou Cissell, Jody Baker, and Peggy Ballou, WMU executive board members for the Southeastern Kentucky region decided several months ago to do something different. A regional WMU meeting had not been held anywhere in Kentucky for about 15 years. They decided to organize one and in mid-February extended an invitation to their 13 associations in the eastern mountains. Their announced goal was to have 200 meet in the Oneida Baptist Institute chapel Saturday, March 9 at 10 a.m.

After their invitation was mailed, it hit me that eight months before we had scheduled a play to be given on the

evening of March 9. It was to be a 100 minute production based on the life of Christ titled "The Body and the Wheel." A 33-member drama cast had been practicing daily since the first week of January as had our 40 voice choir for our third production of the year. Why not a matinee performance for the WMU ladies? I called Mrs. Cissell and she agreed that would be a wonderful idea for those who wished to stay after the noon meal. So, a second letter went out announcing the added event.

Two days before the big day we were telephoned to expect 275, instead of 200, and I informed our kitchen staff. Other last minute preparations necessary for any major event were made. Saturday dawned bright and clear, an absolutely beautiful day weatherwise. By 9:30 a.m. cars, vans, and buses were coming in a steady stream. By 10 a.m. I sent a message to the kitchen that over 400 had arrived! After registration closed, several score more slipped in one by one. Off went another message to the kitchen. More tables were set up in the main dining room, in the girls lobby, in the entrance to the dining room. Each table was covered in white and flowers. It was beautiful.

In the meantime, the WMU program was proceeding in the chapel. Carolyn Weatherford Crumpler, former executive director of the WMU for the entire SBC was the featured speaker. Her audience, which included an unusually large number of pastors and husbands, along with over 400 women, listened raptly for 40 minutes. Other highlights included a talk by Kentucky WMU president DeJores Spears who had traveled from Paducah with her husband. There were several skits, two testimonies, and the Oneida choir sang. The planned program ran only five minutes overtime. Thirty minutes later, approximately 475 had been served lunch and seated, while over

600 of our Oneida family ate in the main gym. Think of that! They feasted on hot fried chicken, mashed potatoes, green beans, fresh baked rolls, salad bar, cocoa berry cake. Our kitchen staff had risen to the challenge in magnificent style. Many had seconds and food was left over.

Hundreds of the ladies then streamed toward Oneida's Craft House. In the next 40 minutes over \$900 worth of crafts were sold, and at least 100 weren't able to get through the door!

When the matinee performance began at 2:30, the chapel was again filled. Some scores had left but their places were filled with a number of people having arrived from Louisville and varying other places. A surprise group was members of the Preston Baker family, assembled to celebrate his 82nd birthday. He taught and worked here for 50 years.

The play was very moving. Nearly every word of the script was directly quoted from the Bible. The play ended with Christ's crucifixion and resurrection while the Oneida choir sang the "Hallelujah Chorus." Our students had first given the play two nights before for our campus family. Three hours after the afternoon performance, they performed Saturday evening for the third time to a large audience including guests from as far away as Texas and Michigan.

While all these events were happening, two of our graduates now staff members, Matt Sibcy and Taresa Quillen, were married in a beautiful ceremony in the Oneida Baptist Church at 3:00 p.m. The reception followed in our school's second dining room. That had been decorated in the morning while the main dining room was being prepared for the WMU. The wedding ceremony took place with a large portion of the Oneida family attending, while the WMU watched the play in the chapel.

Each event was so perfect that we knew it was a God-annointed day.

Supreme Court thwarts free exercise claims

Stories by Larry Chesser

Churches battling two municipal landmark ordinances suffered setbacks in recent actions by the U.S. Supreme Court.

The court's actions further demonstrated the impact of a 1990 ruling that watered down the high court's longstanding test protecting free exercise of religion.

Last year, the high court virtually abandoned its strict standard that required governmental agencies to demonstrate a compelling state interest before taking steps to curb religious freedom. In that case, *Oregon v. Smith*, the justices held that the state of Oregon need demonstrate only a reasonable interest, not a compelling interest, to

deny members of the Native American Church the right to ingest peyote in religious ceremonies.

In one of its recent actions, the Supreme Court vacated the Washington Supreme Court ruling that the application of a Seattle landmark preservation ordinance to churches violated the First Amendment's free exercise clause and the Washington state constitution. The case was sent back to Washington for reconsideration in light of the *Smith* case's "reasonableness" test.

Washington's Supreme Court had ruled prior to the *Smith* decision that Seattle's landmark preservation ordinance did not constitute a compelling state interest and that the application of the ordinance to First

Covenant Church over the church's objection violated its free exercise rights.

In another municipal landmark ordinance case, the high court declined to hear the appeal of a lower court ruling against a New York City congregation that challenged that city's landmark statute.

The court let stand a ruling by the U.S. 2nd Circuit Court of Appeals that the landmark ordinance did not violate the free exercise rights unless the church is completely unable to carry out its religious mission in its existing facilities. The 2nd Circuit's ruling was appealed to the Supreme Court by St. Bartholomew's Church, which was seeking to replace an existing structure that had been designated for his-

toric preservation.

"Washington was the first state to recognize that restrictions on a church's architecture are restrictions on religious freedom," said Baptist Joint Committee General Counsel Oliver S. Thomas. "That the Supreme Court would vacate this decision indicates how deeply the justices are committed to *Smith*'s watered-down view of the free exercise clause. It underscores the urgent need for the Religious Freedom Restoration Act."

Thomas was referring to a legislative proposal that would restore the stricter compelling interest test. The measure first introduced late in the 101st Congress and expected soon to be reintroduced. (BP)

Government seeks softer standards

The U.S. Department of Justice has asked the Supreme Court to reconsider its long-held strict interpretation of the First Amendment's ban against governmental establishment of religion.

The Justice department asked the high court to overturn lower court decisions holding that invocations and benedictions during junior high and high school commencement exercises at a Rhode Island school district violated the Establishment Clause of the First Amendment.

In cases involving what the brief described as "accommodation of religious heritage in civic life," such as the Rhode Island case, the Justice Department argued for a softer standard that would permit government-sponsored religion as long as the practice "is not coercive and not part of an establishment of an official church." (BP)

Dunn notes history of religious freedom

Those who see the First Amendment's religion guarantees as the exclusive product of either religionists or rationalists have missed part of the picture, according to a Baptist spokesman on church-state issues.

"It took the combined and collective strength of the rationalists and the radical religionists to produce in the context of the American revolution the religious freedom guarantees of the Constitution and the First Amendment," Baptist Joint Committee Executive Director James M. Dunn told an audience at the University of Tennessee at Chattanooga.

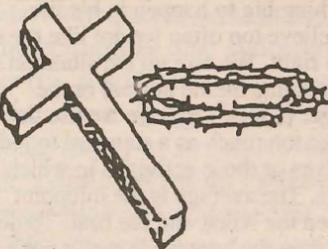
"Many of today's church-state conflicts might be diminished with a more complete understanding on the beginnings of church-state separation," Dunn said. "The Enlightenment leaders teamed up with frontier preachers of a liberating religion. Together they brought about the first nation on the face of the earth with real religious freedom, full religious freedom for all, even those who are not religious."

Dunn criticized those who seek to interpret the meaning of the First Amendment without listening to the words and music of both the religionists and the rationalists.

He challenged the view held by some that First Amendment bans only the establishment of a national church and governmental preference for one religion over another. (BP)



CHARLES COLSON GOES TO PRISON—Charles Colson meant it when he said his life had been turned around and he was going to devote his life to prison ministry. Here he makes the rounds of Lorton Prison in Virginia with staff and volunteers in his organization begun in 1976, Prison Fellowship. At the handicapped facility, Colson asks each inmate, "Do you know the Lord?" Most answered affirmatively and smiled. (RNS Photo by David Singer)



'The Christos'
'The Passion Drama of Christ'
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Abortion law disturbs pro-lifers

by Tom Strode

A newly-enacted Maryland abortion law may prove to be a setback not only for pro-life advocates but for religious liberty defenders as well.

The law was passed by the House of Delegates and Senate and signed by Gov. William Schaefer.

The act, in practical terms, allows abortion with few, if any, restrictions. Even the limitations in the law appear to have loopholes permitting such practices as late-term abortions and bypassing parental notification if the physician performing the abortion so chooses.

A "conscience clause," which has been in effect in the state for more than 20 years, is altered by the act to expose physicians, nurses and other health-care workers to civil suits and job discrimination if they decline to recommend an abortion. Hospital

tals with policies prohibiting referrals could be subject to the loss of accreditation. Under the new law, a health-care professional who did not refer for an abortion could be sued if there were problems later with the mother's health arising from the pregnancy. The clause maintains protections for health-care workers who conscientiously object to performing or participating in abortions, but removes protection for those who refuse to refer women for abortions.

"Religious liberty groups will be watching closely to see how the state of Maryland protects the First Amendment rights of health-care workers," said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission.

"I am appalled by this disgraceful bill," said Richard D. Land, executive director of the Christian Life Commission. "It is now clearly 'open season' on unborn babies in the state of Maryland."

"I am particularly disturbed by limitations on the participation clause. If limited, it will virtually eliminate pro-life people from the ranks of health-care workers in Maryland. It is a serious violation of the First Amendment freedom of religion and freedom of speech rights of pro-life, health-care workers." (BP)

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Distorted vision is a barrier to reaching ethnics

Stories by Mark Wingfield

Southern Baptists must correct a distorted vision that prevents them from effectively evangelizing America's ethnics and the world, Oscar Romo said.

Romo, director of language church extension with the Home Mission Board,

addressed Baptist state ethnic leadership, state directors of missions and state church extension leaders during the HMB's annual leadership conference in Chicago.

Romo also called for structural changes within the denomination to include more ethnics in leadership.

"We are not having a clear vision for

evangelizing the most responsive mission field God has brought to our nation."

Southern Baptists, a predominantly Anglo denomination, must realize America will not long be a predominantly Anglo nation, Romo explained.

"America's ethnic groups are fast becoming a larger share of the population.

Someday soon, white Americans will be a minority group. Already one out of every four in America defines himself as Hispanic or non-white.

"By 2056 the average U.S. resident will trace his heritage to Africa, Asia, the Hispanic world, the Pacific islands or the Middle East—almost everywhere except white Europe.

"Once America was a microcosm of Europe," he said, "but today America is a microcosm of the world."

Already, American English is influenced by 636 languages and dialects spoken in the nation, Romo said. "It is imperative that the gospel be proclaimed in the language of the people."

If Southern Baptists intend to spread the gospel worldwide, they first must be effective in evangelizing the world as it comes to America, Romo claimed. "America has become a global mission field from which the gospel will be preached worldwide."

Because of these sociological changes, churches and denominations must change, Romo said. "In the United States, the church is approaching the 21st century with a 19th century institutional structure.

"If Southern Baptists plan to evangelize America, and from there the world, careful consideration needs to be given to updating the infrastructure of the denomination," he declared. "The infrastructure must seek to meet the needs of the people rather than the people the needs of the infrastructure.

"The infrastructure must include all of the people, not just some of the people."

Romo urged the Southern Baptist Convention to create two new vice presidential elected offices—one for ethnics and one for blacks.

Romo concluded: "The current trends of unchurched people in America imply that America is becoming a non-Christian nation. Baptists must prayerfully decide whether to evangelize the responsive groups or lose their base for evangelizing the world." (BP)



THE FERTILE FIELD OF LANGUAGE MISSIONS—Enrique Depaz (left) is pastor of Iglesia Bautista de La Place in La Place, La. One out of every four people in the United States claims to be Hispanic or non-white. Without the growth of language missions churches, the Southern Baptist Convention would have declined in number of churches. (BSSB Photo by Jim Veneman)

Language missions opens door to SBC expansion

Without its ethnic congregations, the Southern Baptist Convention would have declined in number of churches and shown less growth on four other fronts over the past decade, according to Oscar Romo.

Romo, director of language church extension for the SBC Home Mission Board, presented statistics on ethnic and SBC growth at the HMB's annual leadership conference in Chicago.

The data was compiled by Delbert Fann, national ethnic missionary for special projects. Fann, a home missionary for 30 years, used Uniform Church letter statistics and information from ethnic church growth requests as the basis for the study.

While the number of SBC churches increased 5.45 percent between 1980 and 1989, the number of ethnic churches increased 142.86 percent, the study reports. Without that large increase in ethnic congregations, the SBC would have recorded a decline of 2.99 percent in number of churches, the data showed.

In 1980, the SBC had 35,831 churches, including 2,074 ethnic churches. By 1989 that number had increased to 37,785 churches, of which 5,037 were ethnic. The percentage of SBC churches that are ethnic doubled during that period, from 5.79 percent to 13 percent.

The percentage of annual SBC baptisms occurring in ethnic churches also doubled during the decade. In 1980, ethnic baptisms accounted for 3.05 percent of all baptisms in the convention. By 1989, ethnic baptisms accounted for 6.06 percent of annual

SBC baptisms.

Overall, SBC baptisms for the period declined 18.30 percent, but ethnic baptisms increased 62.51 percent. In the past three years, the SBC has reversed its decline in annual baptisms, but has not yet achieved the level of the late '70s and early '80s.

Other categories included in the study are total membership, total receipts and total missions gifts.

Ethnic congregations recorded double-digit increases in each of these areas. However, those increases do not impact SBC totals as disproportionately as number

of churches and number of baptisms.

Total membership in ethnic churches increased 93.73 percent, while total receipts increased 197.76 percent and total missions gifts increased 170.35 percent.

Asian, Caribbean, European and Middle Eastern congregations are among Southern Baptists' fastest-growing. During the '80s, the number of SBC Asian congregations increased 556 percent to 1,312, Caribbean congregations increased 450 percent to 165, European congregations increased 362.2 percent to 208, and Middle Eastern congregations increased 360 percent to 69. Hispanic congregations comprise the single largest group of SBC ethnic churches.

Romo cautioned the group that some Southern Baptists don't accept the statistics compiled from ethnic reports. "These are your figures, based on information you have given us."

Research done by state ethnic leadership and compiled by the HMB's language division has been used by the U.S. Census Bureau and Immigration and Naturalization Service but isn't good enough for some Southern Baptists, he said.

"There are Baptist brethren who have questioned and continue to question our integrity as to whether there actually are that many ethnics," Romo said. "Because our brother is pale, the ethnic will have to prove his existence."

While this data can be re-documented, such a task would deviate time, energy and creativity which could otherwise be used in evangelism, Romo said. (BP)

Attitudes hinder ethnic growth

Evangelizing America's ethnics will require Southern Baptists to overcome several self-inflicted barriers, the denomination's director of language missions said.

Speaking to the annual gathering of ethnic missions leaders in Chicago, Oscar Romo quoted the cartoon character Pogo to say, "We have seen the enemy, and the enemy is us."

Romo characterized attitudes that have become "specks in our vision," preventing Southern Baptists from evangelizing ethnic America. Such attitudes include:

- Everybody should speak English, so there's no need for language missions.
- New congregations should be planned by the association and not started by ethnics as the opportunity arises.
- Ethnic missions should be discouraged from organizing into churches because "they" might become more in number than "us" and "outvote us."
- All missions must have a sponsor, missions may not sponsor other missions,

and churches should not be admitted to associations if they don't own property.

• Ethnic congregations are not a good investment because they cannot become self-supporting quickly enough.

• If sharing facilities with an Anglo church, ethnics should learn to be "Americans like us."

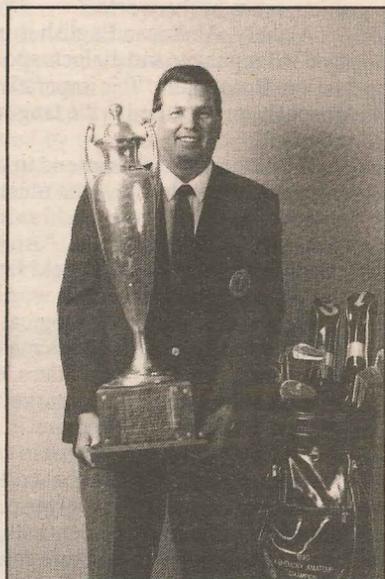
• It is acceptable for associations to recognize Anglo churches that deviate doctrinally, but not to recognize ethnic fellowships that organize "by the book."

Romo also cited concerns with other SBC programs he said don't adequately represent ethnics.

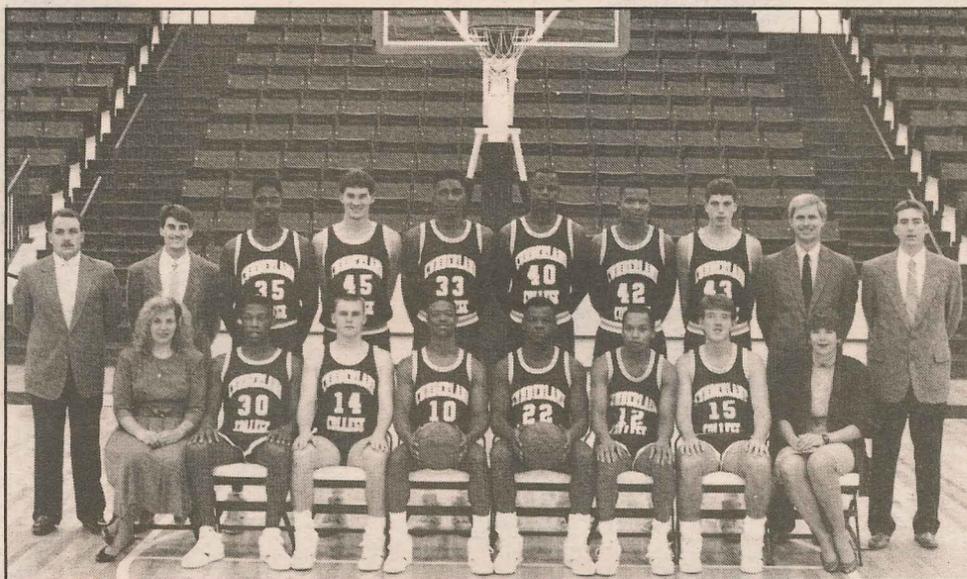
Too many ethnic pastors don't have retirement benefits or aren't contributing to the plans they enrolled in, he said, reporting that 43 percent have no retirement.

Romo questioned a decision by the SBC Radio and Television Commission to stop producing language programs, despite continued requests for the programs. (BP)

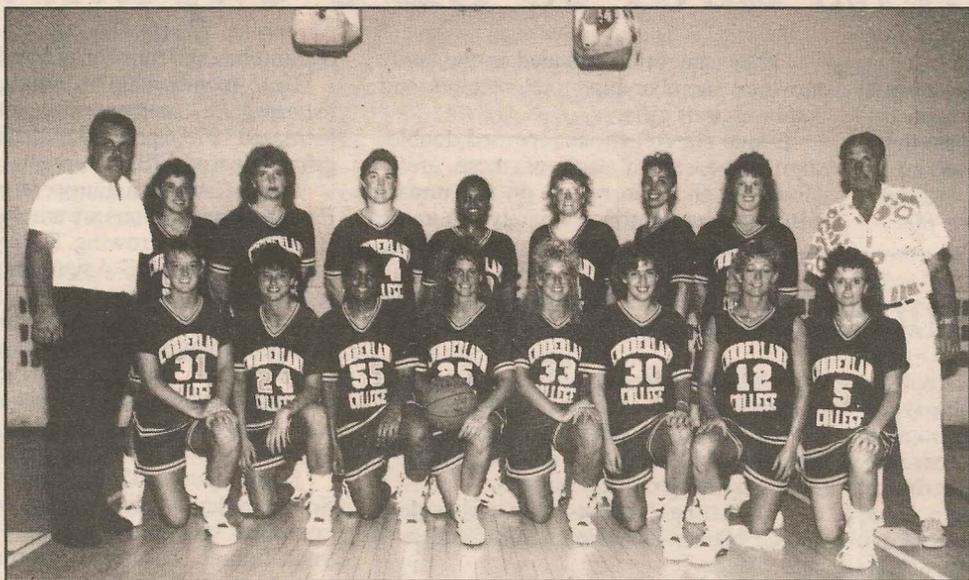
Cumberland College Athletes Shoot For The Goal



BILL SERGENT, Director of Sports Information, golf instructor and former assistant Lady Indian's basketball coach, was the winner of the Kentucky State Amateur Golf Championship. An 11 year veteran with the college, Sergent has won the Corbin Pepsi Invitational Golf title 6 times. In addition, he serves as color announcer for Indian radio broadcasts.



FOR THE LAST thirteen of fourteen years, the Men's basketball team has won twenty or more victories each season giving them the fifth highest winning percentage among the more than 200 NAIA colleges. Going into District Tournament play, the Indians were the number two seed and held a record of 21-7.



THE LADY INDIANS finished the season 22-11. In addition they captured the Thanksgiving Food World tournament crown and during the Christmas vacation traveled to the Bahamas where they were champions in the Great Bahamas Gombay Shootout. The women's team was the top seed in NAIA District 32 tournament. During their last regular season home game, the seniors, Hope Peace-Akins, Jana Newman and Ruth Ann Craig, were recognized.



FOUR CHEERLEADERS, Mike Martinez, Kim Gordon, Missy Cornett and Derek Plant were chosen for the National College Co-ed Championships. The Cheerleaders have been ranked in the Top Ten of UCA each year and been to nationals twice.

