

Sunday School Board elects Draper president

by Greg Warner & Linda Lawson

James T. Draper Jr. was elected the eighth president of the Southern Baptist Sunday School Board July 18 at the agency's headquarters in Nashville.

The roll-call vote, taken after almost two hours of discussion in closed session, was 75 in favor, none opposed and one abstention.

The 55-year-old Draper has been pastor of First Baptist Church of Euless, Texas, for the past 16 years and was president of the Southern Baptist Convention from 1982 to 1984. He will assume the presidency of Southern Baptists' publishing-and-curriculum agency Aug. 18.

After his election, Draper was lauded as "a person of integrity ... a person of intensity and ... a person of high intellect" by board Chair William Anderson of Clearwater, Fla.

Search committee Chair Wayne DuBose of Shreveport, La., said he received "a tidal wave of affirmation" after the committee's choice became known: "I have not received one negative letter or phone call about this. Southern Baptists have overwhelmingly said, 'Wise decision.'"

Draper's tranquil election stood in contrast to the Jan. 17 meeting at which his predecessor, Lloyd Elder, was forced to take early retirement in a dispute with trustees over management of the board.

Trustees voted early in the four-hour meeting last week to go into executive session. They closed their doors to talk with Draper and discuss his salary package.

After a motion for an open meeting, Bob Tenery, a trustee from Mocksville, N.C., offered a substitute motion to go into closed session.

"I was on board when Dr. Elder was

elected (in 1983), and we did not discuss the salary package in that session," Tenery said. "We will be discussing some things that shouldn't be in the papers right now."

The search committee had no preference

about a closed meeting, DuBose said: "We want to follow the will of the trustees. Dr. Draper is willing to go either way."

Before the closed session, DuBose said his committee received nominations of 21 people from about 70 Southern Baptists. The committee conducted "serious interviews" with eight nominees and held nine two-day meetings since being named Feb. 4.

"We did our work amid much prayer and fasting, some pressures and many rumors," he said. "We have a strong conviction that God had led us to Dr. James T. Draper Jr."

Draper's election came almost exactly six months after trustees accepted the early retirement of Elder, who served as president since 1984.

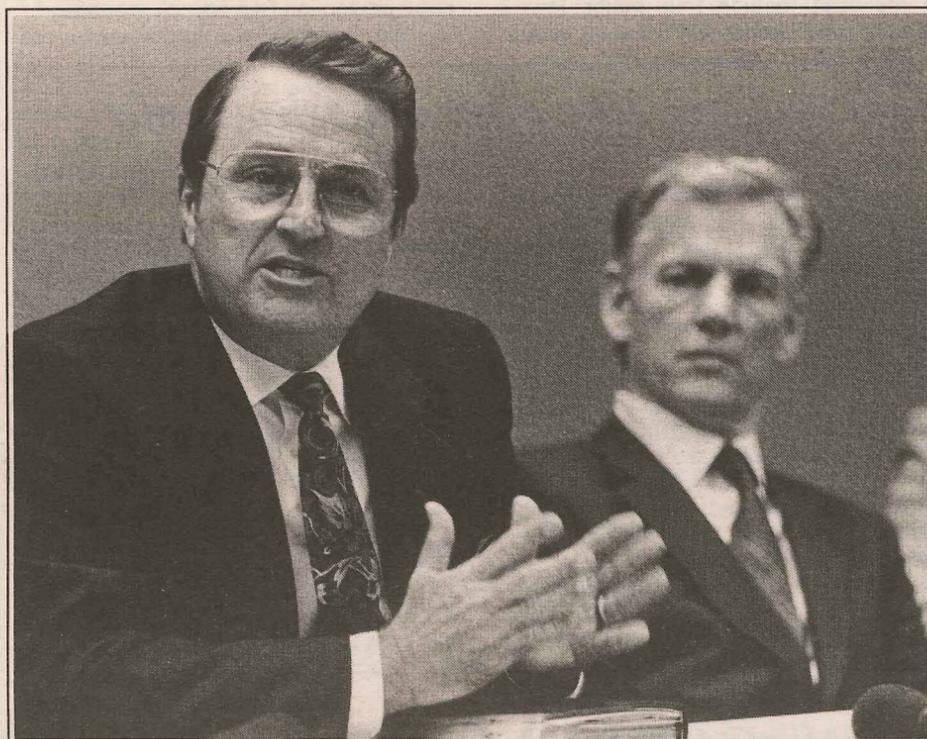
Elder, 58, retired rather than face probable firing by trustees, who accused him of mishandling a controversial history of the board, mismanaging three unprofitable board ventures and secretly tape-recording telephone conversations with board members.

Trustees, who have been criticized for the size of Elder's salary, \$135,888, and for paying him half his salary in retirement, did not disclose the amount Draper will be paid.

But in a press conference after the election, Anderson acknowledged Draper will be paid the same salary as Elder but with a cap on any retirement or departure package.

Elder was out of town during Draper's election. No mention of his absence was made during the open meeting of trustees.

Draper's election July 18 came with *continued on page 2, "Former SBC ..."*



SUNDAY SCHOOL LEADER—James T. Draper Jr. talked about his dreams for the Southern Baptist Sunday School Board after the agency's trustees elected him president last week in Nashville. He was joined by trustee Chair William Anderson of Clearwater, Fla. (BP photo by Jim Veneman)

Home Mission Board to leave city for suburbs by 1995

by Jim Newton

Directors of the Southern Baptist Home Mission Board voted last week to move their national headquarters from midtown Atlanta to a new location 22 miles north in suburban Alpharetta.

Plans call for the new building to be completed in 1995 before the agency's 150th anniversary and the Southern Baptist Convention annual meeting that summer in Atlanta.

The board agreed to buy 34 acres of property for \$1.3 million from Hillwood Development Corp., a division of the Perot Group headed by Ross Perot Jr. of Dallas.

Known as the Preston Ridge development, the land is located near the intersection of Georgia 400 and State Bridge Road in a booming area of north Fulton County. Developers broke ground one week earlier on a major new shopping mall one mile from the Preston Ridge site.

Ralph Smith of Austin, Texas, chair of the board's site and building committee, said the location was the unanimous recommendation of the committee, which considered more than 150 locations in metro Atlanta. The recommendation was adopted without debate.

Smith, pastor of Hyde Park Baptist Church in Austin, said the site met all of the

committee's 14 criteria.

The committee narrowed the choice from 10 locations to three, and did detailed analyses of two potential sites before making the recommendation.

Board President Larry L. Lewis said the proposed location also was the unanimous choice of the agency's administration and a staff task force. A poll of the board's 396 Atlanta employees indicated most favored a north or northeast location.

Lewis said he first preferred a location closer to downtown and nearer the Interstate 285 loop that circles Atlanta, but the cost of land, averaging \$300,000 per acre, was prohibitive.

Lewis said he was deeply concerned the new building be located in an area near good, affordable housing. A survey showed more current staff members live in the north-northeast area than in all other sections of the city combined.

Initial plans call for an office building with about 175,000 square feet.

During a press conference following the board meeting, Smith listed 10 key reasons why the site committee recommended the Alpharetta location.

They were: The quality of life in the area, including good schools, churches, parks, recreation facilities, availability of *continued on page 2, "Home Mission ..."*

Baptists battle to protect pro-life regulations

by Tom Strode

The Southern Baptist Christian Life Commission is attempting to inform lawmakers of its support of the pro-life family-planning rules it says are in danger of being overturned in Congress.

The CLC sent a letter to all U.S. senators and representatives last week, urging them to oppose attempts to set aside pro-life regulations in the federal family-planning program, known as Title X.

A day later, the CLC mailed a church bulletin insert encouraging Southern Baptists to contact Congress and the president to ask their support of Title X's pro-life rules.

The bulletin insert was included in a special mailing of SALT, the CLC's new publication focusing on Southern Baptist interests in Washington.

The CLC is devoting such energy to the issue for two reasons, said Executive Director Richard Land.

"First, the principle involved—that

they're asking pro-life people to support pro-abortion counseling through the use of their tax money, which is unconscionable," he said.

"Second, the upholding of the Title X regulations (by the Supreme Court) was a significant victory for the pro-life movement."

"If Planned Parenthood and their pro-abortion fellow travelers are able to reverse this through a combination of a multimillion-dollar media campaign and the distortion of the issue as a 'free speech' issue, which it is not, then the pro-life coalition in Congress is seriously undermined, and it portends yet worse things in the very near future. "It is serious."

Since 1988, the Title X rules have prohibited clinics from doing abortion counseling, promotion and referrals as a part of their family-planning programs. The regulations were not enforced in most states because of court battles.

The Supreme Court, however, upheld the regulations in the May decision of the

Rust v. Sullivan case.

Since the ruling, pro-choice members of Congress, as well as groups such as Planned Parenthood, have worked to convince the House of Representatives and Senate to overturn the regulations.

On July 18, the Senate passed a bill by Sen. John Chafee, R-R.I., removing the prohibition on abortion counseling. Earlier, the House included language in an appropriations measure negating the regulations by withholding money needed by the Department of Health and Human Services to enforce the rules.

In his letter, Land warned the senators and representatives: "No member of Congress may vote to overturn or in any way change the Title X regulations and be regarded by the CLC as having a pro-life position."

"No matter what the proponents of overturning the Title X regulations say, these votes are about abortion, and we will see to it that our constituency understands that this debate is about abortion." (BP)

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Keep state neutral toward religion, coalition asks

by Larry Chesser

The U.S. Supreme Court needs to maintain its established rule that government must be neutral toward religion, according to a plea from the Baptist Joint Committee on Public Affairs and a broad coalition of Christian, Jewish and religious-liberty organizations.

In a friend-of-the-court brief filed last week by University of Texas law professor Douglas Laycock, the groups asked the high court to reject requests by the U.S. solicitor general and attorneys for the Providence, R.I., School Committee that the court replace its strict standard for deciding establishment-clause cases with a more lenient "coercion" standard.

Under such a standard, government could support or promote religion as long as people are not forced to participate.

The Justice Department joined the case in February, asking the high court to overturn lower court decisions holding that prayers at Providence commencement ceremonies violated the establishment clause of the First Amendment.

The government also asked the court to reconsider the scope and application of the "Lemon test," a standard to assure government neutrality toward religion.

The Lemon standard requires that government actions have a secular purpose,

neither advance nor inhibit religion and avoid entanglement with religion.

The bulk of the religious liberty brief argues in favor of the court's neutrality standard, contending that the proposed coercion rule is inconsistent.

The religious organizations represented in the brief include four major Jewish groups, most mainline Protestant groups

and the Seventh-day Adventists.

Other religious groups, including the Southern Baptist Christian Life Commission, the U.S. Catholic Conference and the National Association of Evangelicals, filed briefs either in support of various forms of a coercion test or in defense of the graduation prayers on free-speech grounds.

"We thought it was important for reli-

gious groups who take the establishment clause seriously to stand shoulder to shoulder and say, 'No thanks' to government's attempt to weaken the establishment clause," said BJC attorney Brent Walker.

"The message we wanted to send to the court is that government should not try to get into the religion business. Governmental neutrality ... is good, not bad. When government tries to give religion a helping hand, religion almost always comes out worse off."

Laycock argues the coercion test would end government neutrality and open the door for wide government involvement in religion: "The president, the Congress, or the Providence School Committee could adopt and promulgate creeds. The only constraint would be that government could not coerce people to believe in these creeds."

The brief also contends that the establishment clause must be understood against the historical background of disestablishment of religion in the states.

"Defenders of establishment everywhere tried to preserve establishment by making it less coercive, less preferential and more inclusive. In the extreme cases of South Carolina and Virginia (where the Church of England was the established church), establishment was reduced to a bare endorsement. These bare endorsements were rejected as establishments." (ABP)

Toll-free line offers missions info

Southern Baptists now can dial a toll-free telephone number, (800) 866-FMB1, for information about foreign missions.

Besides being free, the new line's purpose is to be "more user-friendly, to provide easier access for Baptists who want general information or information about mission resources," said Irma Duke, an associate vice president at the Southern Baptist Foreign Mission Board.

The 800 line will offer information about missionaries, their addresses and countries where they work, mission service opportunities and mission products for use in churches. It also will feature seasonal or topical information.

Callers will hear a recorded voice giving them a choice between general mission information or product ordering.

Those who choose general information then can pick what kind of data they want: missionary count and addresses, missionary service opportunities or other information. "Other" calls will be transferred to the board's public affairs office.

At night and on weekends, calls will be answered by a recorded tape asking callers to leave messages that staff members can answer during business hours.

The toll-free line is reserved for people calling for general information and product ordering, Duke stressed. Callers needing to talk to specific staff members should continue to call the agency's switchboard.

Southern Baptists wanting current mission prayer requests should continue to call the board's toll-free PrayerLine, (800) 395-PRAY. (BP)

Former SBC president to lead Sunday School Board

continued from page 1

barely enough time for Elder to complete the agreed-upon 30-day transition period before the trustees hold their regular semi-annual meeting Aug. 18-20.

Anderson said the timing of the trustees' special called meeting July 18 was not intentional but it was providential, since it will allow Draper to participate in the board's August meeting.

After the vote, trustee Leon Bolton said he abstained because Draper "does not have any more experience in the field of management than the one who was dismissed."

Noting the primary complaint against Elder was his management style, Bolton said the search committee failed to demonstrate that Draper had the management skills needed for the job.

Bolton said no opposition to Draper was expressed in the meeting.

Most trustees were reluctant to talk about their private session with Draper.

Anderson later told reporters the trustees' familiarity with Draper made the interview easy: "Jimmy is known so well among our people. He has written so widely.

"I didn't sense that he flinched one time, he didn't hesitate one time to answer questions. There were no hard questions, as far as I could tell."

One topic that was addressed was of biblical authority. "I told them I believe in the inerrancy of Scripture," Draper said.

He said the standard of inerrancy would "be a given" under his administration at the board. "We wouldn't want anyone to be involved in leadership or teaching who would not have a high view of Scripture," he said.

But he said he would not insist on the word "inerrancy" as the only appropriate description of biblical authority. "As long as we mean God's word is God-breathed, is inspired, infallible, inerrant, perfect, authoritative, whatever word you use if it means the same thing, that's the direction we want to go," he said. "We are people who believe the Bible, and we want to go on that basis as a given."

Although Draper said the SBC Peace Committee's four examples of biblical belief "are illustrative of the view that I have stated," he said those four examples wouldn't necessarily be used to screen employees and writers at the board—a practice employed at some SBC agencies.

Unlike some of his colleagues in the SBC's conservative movement, Draper said, he does not mind wearing the label fundamentalist. "I consider myself a fundamentalist if you let me spell it with a small 'f'

and mean by that strict adherence to the fundamentals of our faith," he said.

Although fundamentalists often are characterized as mean-spirited, Draper said, "I'm not mad at anybody."

Anderson said the trustees were impressed with that quality in their new president: "The keenest thing I believe about Jimmy is he is able to get along with people who do not agree with him about things. I think that is a gift from God. I think we need that in our convention. We need that in our organization."

Anderson said the election of Draper, a prominent conservative leader, does not signal a desire of trustees to redirect the ministry of the Sunday School Board, one of the denomination's largest agencies with 1,900 employees and an annual budget of \$190 million.

"I don't sense that a substantive difference is coming in terms of personnel being used or the processes by which we do things," he said.

Draper, who was elected SBC president as part of a movement to turn the denomination in a more conservative direction, is the most prominent conservative to be chosen to lead one of the SBC's 20 agencies and institutions.

"As far as the movement within South-

ern Baptist life," Draper said, "there needed to be someone who had been more visible to assume some positions, and that hopefully will bring confidence."

The need for such leadership, however, was not a factor in his decision to take the board presidency, he said.

Search committee members, who approached Draper at least three times about the position, told of Draper's initial reluctance to be considered.

Draper told reporters the only hesitancy he and his wife, Carol Ann, had about the position was over leaving the pastoral ministry, a prospect he considered traumatic. "I've done nothing but be a pastor for 35 years," he said. "We were never negative about the Sunday School Board or even about the position. It was just so foreign to what we had done."

Once he determined it was God's will, he said, his hesitancy disappeared.

Draper, a native of Texas, earned degrees from Baylor University in Waco, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has since been a trustee of both institutions, as well as the SBC Annuity Board.

He has written 17 books and has been a frequent participant in overseas mission projects. (ABP, BP)

Home Mission Board plans to move offices to Atlanta suburb

continued from page 1

jobs and infrastructure; the location adjacent to Georgia 400, a limited-access freeway providing a direct route 25 miles to downtown Atlanta and 32 miles to the airport; projected plans for rapid-rail transportation to the area; proximity to a new major shopping mall.

Also availability of nearby hotels and restaurants; value of property due to nearby location of other major office buildings and corporate headquarters; the financial stability and commitment of the developer, Ross Perot, to long-term value and quality; research that shows the area will increase in property value in the future; and convenience to the majority of employees.

Since 1968, the board has occupied offices at 1350 Spring Street NW in the midtown area of Atlanta. The board hopes to maintain an Atlanta post office box and mailing address, Lewis said.

In July 1990 the board sold its five buildings and 6.3 acres of land to AmProp Georgia I Limited Partnership of Chicago for \$14.5 million and voted to lease the buildings until a new headquarters is completed in 1995.

Income from the sale of the property has been designated to buy the land and build the headquarters office, said Lewis.

In other business, board trustees:

- Passed a resolution of appreciation for Southern Baptist Convention President

Morris Chapman, citing his challenge to support home missions.

The resolution urged Southern Baptists to "prayerfully consider" Chapman's appeal for churches to double their goals for the Annie Armstrong Easter Offering for Home Missions next year and to work toward establishing 1,000 new churches on Easter Sunday 1992.

- Recognized Emmanuel McCall, who has resigned the staff to become pastor of Christian Fellowship Baptist Church in Atlanta.

McCall, the first black HMB staff member, joined the board in 1975. He is director of the black church extension division.

- Hired four new staff members.

Everett Anthony, director of missions for Chicago Baptist Association, will be associate director of the metropolitan missions department.

Joe Westbury, public relations director at Union University in Jackson, Tenn., and former associate director of news and information at the board, will be editor of home mission study materials.

Steve Whitten, pastor of University Baptist Church in Amherst, N.Y., will be associate director of the program research department.

Eliu Camacho-Vazquez, Ohio Baptists' language missions director, will be director of the board's Caribbean office. (BP)

Kentuckian takes gospel to 'disillusioned' Soviets

by Ron Chaney, Staff Writer

People heard the gospel for the first time and came to have faith in Christ, Don Zuberer said, about his trip to the Soviet Union this summer.

Zuberer, pastor of First Baptist Church of Russellville, participated in one of the first Southern Baptist trips to the country since the Iron Curtain rusted and fell.

"The Russian people are disillusioned," Zuberer said of the spiritual condition he encountered as he handed out tracts on street corners. "Communism has failed. The economy is in shambles. People have blank

looks on their faces."

But they were open to the gospel. "Only four people didn't want a tract," Zuberer recalled. "Most people stopped and read, listened to what we had to say. They listened intently. They accepted us very well, and no one acted ugly to us."

Some people who had never heard the name of Jesus before came to have faith in Jesus, he said.

The group of 23 Christians also helped Baptist churches in Leningrad, Moscow and Lvov start Sunday school programs. Sunday schools need consultants because Communist leaders barred churches from

having Sunday schools, Zuberer explained. Mothers and grandparents taught the Bible to their children, but no formal training took place.

The group took basic Sunday school materials as examples to give to churches. They explained the functions of Sunday school and helped with organization.

Zuberer said the Christians he met showed a difference in their lives: "There is an aliveness in their eyes. Christians have joy."

They impressed Zuberer because "they were weeping over people in America, for the spiritual deadness. They would go to

their knees in prayer."

Baptists are so committed to their faith that they worship on Tuesdays, Thursdays, Saturdays and Sundays, he said.

As the society changes, the churches have taken advantage of opportunities, Zuberer said: "Churches are coming out from under cover. They are doing a good job with outreach."

The Baptist church at Lvov is becoming more visible, he said. Baptists bought a Lutheran church building that the government had used for storage and as a bus stop. The church remodeled it and put in a baptistry.

Mother-DOM plans to 'juggle' churches & baby

Pam Cobb stands out in her field.

Not many Southern Baptist associational directors of missions have given birth to children. But Cobb brought Audrey Marie into the world June 22.

When Cobb became pregnant, members of churches in Henry County Baptist Association wondered how the baby would impact her ministry. Their director of missions told them not to worry.

"I can't give up this job," she assured them. "I enjoy it too much."

That job is part-time, so Cobb will use her time at home as maternity leave. And she plans to take little Audrey Marie with her when she visits churches, so the people can meet the newest addition to the Cobb household.

Sometimes, however, Cobb will have to balance motherhood and ministry, she predicted. That will mean juggling schedules for both baby and association.

Fortunately, Cobb has help at home, she reported.

Daddy Greg Cobb will pitch in, the mother/director of missions said: "He's a good dad. He doesn't mind taking care of her at all."



POSTHUMOUS HONOR—Marion Fields (left), widow of the late Kentuckian Calvin Fields, received the Award of Merit from the International Legion of Royal Ambassadors on behalf of her husband this summer. The award is the highest national recognition given by Royal Ambassadors, the Southern Baptist missions organization for boys. Calvin Fields directed Kentucky Royal Ambassadors for 15 years. He was the Kentucky Baptist Convention's Brotherhood director at the time of his death in 1982. BC President James H. Smith presented the award to Mrs. Fields.

Ex-missionary named recruiter in commonwealth

Former missionary Kenneth Shirley has joined the Southern Baptist Foreign Mission Board staff to work with potential missionaries in Kentucky and five other states.

As one of the board's six candidate consultants, Shirley will work with people who are interested in missions. In addition to Kentucky, his region includes Michigan, Illinois, Indiana, Ohio, Tennessee and Southern Baptist Theological Seminary.

Shirley, 37, and his wife, Gail, were appointed missionaries to the Ivory Coast in 1980, where he worked as a general evangelist until 1989.

A native of Camden, S.C., Shirley received degrees from Pfeiffer College in Misenheimer, N.C., and Southern Seminary in Louisville.

Prior to his missionary work, Shirley was associate pastor of Shively United Methodist Church in Louisville and later worked as a counselor at a crisis information center in Kentucky. He also was a Southern Baptist journeyman to Liberia from 1975 to 1977.

The Shirleys have two children, Megan, 10, and Benjamin, 8.

Postage pushes Western Recorder subscriptions up \$1

The Western Recorder will raise its subscription rates by \$1 when the next fiscal year begins Sept. 1.

The rate increase was approved by the newspaper's board of directors when it ratified a \$822,338 budget for the 1991-92 fiscal year.

The rate increase will push individual subscriptions from \$8.48 to \$9.54, tax included. Subscriptions ordered through churches will rise from \$6.50 to \$7.50.

Federal postal-rate hikes created the biggest need for the subscription increase, explained Editor Marv Knox.

"Our postage costs climbed 32 percent in February, when the U.S. Postal Service raised the rates for second-class mailers, such as the Recorder," Knox said. "The new postal rate hurt. It inflicted wounds on

Baptist state papers and other non-profit mailers nationwide. Some even worry that postal rates will drive them out of business altogether."

The Recorder has worked with regional Postal Service officials for years, trying to guarantee the lowest rates possible, he added: "We have implemented every technical innovation that will lower our rates. They are as low as regulations will allow. And when new standards provide for further rate reductions, we will implement them."

Baptist state paper editors and other non-profit mailers now are battling yet another postage increase. The U.S. Senate is considering legislation that could raise postal rates another 12 percent in the next fiscal year, reported Wm. Fletcher Allen, presi-

dent of the Southern Baptist Press Association.

With an appropriation of \$201,406, postage and mailing is the second-largest item in the Recorder's 1991-92 budget. It trails printing, which is to cost \$213,894.

The postage increase has inflicted a financial burden beyond Baptist newspapers, said the Recorder's business manager, Ray Hayes. Rates for churches' newsletters also have increased, he said, citing the same postal increases that afflicted newspapers.

Consequently, the rates have made the Recorder a more economical vehicle for local-church news than a church's own newsletter, Hayes said.

Because of the Recorder's postal status and its technical innovations, the paper will be able to send individual copies to sub-

scribers—including those who receive their churches' newsletters on the back page—for just \$0.15 per week.

"That's a remarkably low price for providing our people with a world of Baptist news every week," Knox said. "For just 15 cents, subscribers who get their church newsletter with their Recorder receive everything—local-church news, news and features about Kentucky Baptists, and information about Southern Baptists and other Christians around the globe—delivered to them every week."

For more information about the postage increases or the Recorder's church newsletter program, contact Hayes or Knox at the Western Recorder office, P.O. Box 43969, Louisville, Ky. 40253, or call (502) 244-6470.

Glad River Publications to produce new line of Christian books

A new publishing house—designed to provide resources for Christian life and ministry—has sprung up from Kentucky soil.

Glad River Publications will produce its first book this summer, said Publisher Bill Thomason of Louisville.

"The enormous changes going on in the Christian church today—seen in the great ferment occurring in all the major denomi-

nations—means that old categories of Catholic, mainline Protestant and Evangelical are breaking down," said Thomason, a member of Crescent Hill Baptist Church in Louisville. "New forms that cross these traditional boundaries are emerging."

And that means new opportunities for Christian ministry, Thomason noted.

"Glad River will give voice to these new expressions of Christian understanding and

practice, providing resources from the free-church tradition for the whole church," he said.

The new press plans to publish biblical and historical studies, theology and philosophy, and resources for practical ministry and Christian living, Thomason said.

Glad River's first book will be "Religious Liberty: The Christian Roots of Our Fundamental Freedoms." The author is

Glenn Hinson, the David T. Porter professor of church history at Southern Baptist Theological Seminary in Louisville who is internationally known for his work in ecumenism.

Glad River is a non-profit organization operating through Paradigm Publications of Louisville, Thomason said. Income after expenses will go to charitable causes, such as missions and theological education.

What kind of ship will Draper steer?

editorial

Marv Knox

The Southern Baptist Sunday School Board has launched into its second century with a new captain at the helm.

Sunday School Board trustees elected Jimmy Draper as president last week. Their action followed by less than two months the final celebration of the board's first 100 years. Interestingly, a dispute over the centennial history book provided a central issue in the controversy that led to the negotiated early retirement of Draper's predecessor, Lloyd Elder.

But now Draper will guide the Sunday School Board into uncharted waters. He could hope for a more seaworthy vessel.

For many years, Southern Baptists' smallest and largest churches attached barnacles of non-support onto the board's hull. The tiniest congregations—often rural, independent and struggling—simply did not offer most of the programs promoted by the board. Many megachurches felt they could do a better job than the board and developed their own resources or went to independent publishers.

During the past decade of the Southern Baptist Convention's theological/political controversy, the board also has been battered by stormy seas.

It entered the era under a cloud of suspicion cast by conservatives, who felt the board's staff and the materials they produced were too liberal. A series of mini-controversies (two examples: a dispute about an adult Sunday school lesson's identification of Satan in the book of Job; the forced termination of the editor of *The Student* magazine, shortly after he devoted an issue to women in ministry) proved their point, they thought.

Simultaneously, such disputes eroded the confidence of many longtime supporters. They felt the board already was charting a new course, blown by conservative winds. In the past year, a group of Southern Baptists have started an alternative publishing house, and untold numbers of churches are re-evaluating their use of board materials.

Not surprisingly, all that tossing and turning has taken its toll on the hands on deck, the board's staff. They feel the gales of an uncertain future. Scores of them have given their entire careers to the board; others have left successful ministries and business careers and dedicated themselves to its causes. They have families, mortgages and ministries, and they wonder what will happen as the winds of change continue to blow.

But Draper is not new to the denominational storm. He was the third person elected SBC president after conservatives began their effort to move the convention to the right. He knows denominational controversy and its political storms.

He also briefly touched down in the Sunday School Board storm last winter: He wrote the sanctity of human life infuriated some Southern Baptists, who felt its perspective was too rigid and its tone too dogmatic; but it heartened many others, who believed the board was overdue for an anti-abortion lesson.

Draper brings numerous virtues to his new post. Among them:

- **Statesmanship.** Adrian Rogers exudes more charisma. Paul Pressler wields more political acumen. Charles Stanley preaches to a bigger audience. But Draper enjoys the broadest appeal. In fact, he was the only incumbent that convention battles raged. Draper combines charm, warmth, humor and preaching skills in a likable personality; he appears to lead by consensus and persuasion rather than dogma and force.

- **Denominational identity.** Draper knows Southern Baptists well, at all levels. He has been involved in associational, state convention and national programs. His local and state activity long predates his national exposure, unlike many of his counterparts.

- **Leadership.** Draper has provided insightful leadership at the church where he is pastor, First Baptist of Euless, Texas. The congregation is known for its strong and vital ministries to all sorts of people in a growing suburban center. Draper is known for providing vision and for delegating responsibilities to an able staff.

He also appears to have exerted calming leadership at Southwestern Baptist Theological Seminary. Trustees seemed headed for a lose-lose showdown with President Russell Dilday. But during Draper's tenure as trustee chair, the tensions have eased and the climate has stabilized.

- **Pastoral spirit.** Draper has a sensitive concern for church folks and a zeal for the souls of people who have not accepted Christ as savior. Anyone who has ever listened to him talk about his job as a pastor knows he loves the Lord's church and individual Christians.

- **Missionary commitment.** First Baptist of Euless has been an active missionary church through the years. Draper has led in partnership missions efforts, in local projects, in sending members out as career missionaries, in giving to finance other Southern Baptist mission efforts. The church's stand on missions reflects its pastor's vision of what being a Great Commission Christian means.

Draper will need all these skills, and more, as he steps to the wheel of the Sunday School Board. If the board is to be successful, it must be big enough to carry all kinds of Southern Baptists, through stormy seas and calm.

Draper owes loyalty to conservatives who have taken firm control of their convention. They have placed him in power, and they will watch how he leads. But if he sees clearly, he realizes that he directs the work of a board that should serve all Southern Baptists. They have created the board's success: they have bought its materials, frequented its bookstores, promoted its programs and given up experienced ministers who have become faithful employees.

All Southern Baptists deserve the best leadership Draper has to offer.

Baptists need to pray for Jimmy Draper. Pray that he will be more like Noah than Captain Ahab: If he pilots an ark large enough to carry all of us, the board can prosper. But if he steers a schooner in chase of a whale of theological ideology, many churches are likely to jump into life rafts and take their business elsewhere.

Wildcats may open basketball season in tip-off with God

down home

People said basketball is God in Kentucky, but I didn't want to believe them.

Sure, I'd heard that Rupp Memorial Baptist Church was looking to start Slam-Dunk Baptist Mission.

Someone whispered that if the Wildcats win a national championship, the Catholics will open Pitino Abbey, a monastery for retired basketball players and a retreat center, where short kids could pray for long legs and old coaches could ask God for one more victory.

And Asbury Seminary recently produced a play based on the parable of the prodigal son. "Rebound!" starred Wildcat deserter Rex Chapman as the prodigal, 'Cat legend Dan Issel as the faithful brother and former Coach Joe B. Hall as the father.

Those are bad jokes, of course. But a true story from the sports page last week is a real groaner: The University of Kentucky may rank love of basketball over reverence for God. Officially.

U.K. Athletic Director C.M. Newton is thinking about moving Midnight Madness—the giant pep rally/team practice that starts basketball season—to 12:01 Sunday morning, Oct. 20.

Midnight Madness usually comes at 12:01 a.m. Oct. 15, the first day members of the National Collegiate Athletic Association can have basketball practice. Fans from all over dig out their blue sweat-shirts and drive down to Lexington to see the 'Cats take the first dribble down the hardwood road to the Final Four.

But this year, the 15th is a Tuesday. You know, a school night.

Brother Newton told the *Courier-Journal* about his rationale for thinking about moving Midnight Madness from the 15th to the Lord's Day.

"Primarily, it's an academic decision for our players, who have to get up and go to class the next day. Also, a large part of the interest is from young people, and I think it sends the wrong message. We don't want young people coming here at midnight from, say, West Liberty, and sleeping through school the next day."

Mercy me. Nary a word about sleeping through Sunday school, or skipping church. Just as long as we get Our Team off to a good start, who cares whether we break the Fourth Commandment?

Like a preacher-friend told me last week, "Sunday has gotten lost in the shuffle."

But did you hear that Louisville Cardinal fans are having a prayer meeting for the Wildcats? Yep, they're meeting that UK will go ahead and allow Madness to prevail over Sunday school. The Cards want the 'Cats to go directly from NCAA sanctions to The Wrath of God.

—Marv Knox

western recorder

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U.S. denominations: Down, but not dead

analysis

by Randall Balmer

The religious denomination, that peculiar institution born of American religious pluralism, may be fading. Consider the evidence:

Several of the mainline denominations face severe financial shortfalls. The Evangelical Lutheran Church in America must cut \$5.2 million from its 1991 budget after running deficits the three previous years. Anticipating a leveling off of revenues, the Presbyterian Church (U.S.A.) has imposed a freeze on hiring and foreclosed the possibility of new programs for the next several years. The Episcopalians are finding that more money taken in at the local level remains in the parishes rather than transferred to the national leadership. Even the Roman Catholic bishops face the task of balancing budgets, agonizing over the proper combination of cuts in expenditures and increased assessments for dioceses across the country.

The denominations' difficulties, however, extend well beyond finances.

Several face internal disaffection, even strife, within their ranks. Moderates in the Southern Baptist Convention, unhappy with what they regard as the heavy-handed tactics of the conservative leadership, have taken the first decisive steps toward forming their own programs. The Presbyterians fought bitterly last month over a proposed report that would have liberalized the church's teachings on sexuality. Conservatives have called upon Bishop Herbert W. Chilstrom to step down as ranking leader of the Evangelical Lutheran Church in America.

Perhaps the greatest insult to the leadership of the various denominations is that, put simply, no one is paying attention. Since the publication of "Humanae Vitae" in 1968, American Catholics have quietly ignored

the teachings of the Vatican forbidding artificial means of birth control. The Episcopalians have placed the issue of ordination of homosexuals on the agenda for their general convention this month, but the bishop of Washington, Ronald H. Haines, took matters into his own hands. On June 5 he ordained an openly lesbian woman into the Episcopal priesthood.

Why are denominations facing such difficulties?

The ecumenical movement of the past quarter century has tended to blur the theological distinctions that once made one denomination different from another. As mainline traditions have sought to cooperate with one another, attention to theological niceties has diminished.

Robert Wuthnow, a sociologist at Princeton University, has charted a phenomenon that he calls "denomination switching." Denominational loyalty, roughly akin to brand loyalty that a consumer exercises when buying shampoo or laundry detergent, has all but disappeared since World War II, Wuthnow argues. When a family moves to a new town or a new neighborhood, its choice of a church has less to do with denominational affiliation than with the merits of one local congregation relative to others.

Denominations have also become too large and their bureaucracies too remote from the people they are supposed to serve. How can the leadership of the Southern Baptist Convention hope to placate its large and diverse constituency, even in the South where, according to the old saw, there are more Southern Baptists than there are people?

The real explanation for the quandary facing mainline denominations is simply that the institution itself is a cultural dino-

saur. Denominations in America, even in traditions with bishops, have no real power. Whereas denominations once enforced discipline within their ranks or at the very least delineated differences in doctrine or worship, they now merely perpetuate themselves through the publication of educational materials or the release of policy statements that are often ignored, even within their own ranks.

In a culture fixated with celebrity and susceptible to the cult of personality, religious loyalties rest more often with a local minister or church than with a distant den-

ominational apparatus. Congregants are more likely to identify with a pastor than to follow the pronouncements of some bureaucrat.

Indeed, some of the largest and fastest-growing

congregations stubbornly refuse to affiliate themselves with denominations; others age growingly restive within their denominations. A majority of the members of Highland Park Presbyterian Church in Dallas, for instance, voted recently to withdraw from the Presbyterian Church (U.S.A.), although they remain with in the denomination because they could not muster the requisite plurality.

"This church is so big," a pastor of a large Midwestern congregation said last fall, "that we don't need a denomination."

Where does all this leave the denominational executives? We'll see further retrenchments in the coming years, although it would be premature to sound the death knell. Institutions, after all, even those that have outlived their usefulness, are inordinately durable. (RNS)

Randall Balmer, who writes frequently on religion in America, is associate professor of religion at Barnard College/Columbia University.

"The institution itself is a cultural dinosaur. ... Denominations in America have no power."



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

Lessons from fellow sufferers

If it is true that "misery loves company," the fact that almost all secular and religious institutions are experiencing financial stress right now may offer some consolation to those who might have wondered if they were "suffering" alone.

A July 11 article in the New York Times may help Kentucky Baptist Convention "budget-watchers" realize that "things could be worse!"

"The Roman Catholic Archdiocese of New York, faced with a budget deficit and cut-backs in New York City programs it helps run, announced yesterday that it was laying off employees for the first time since the fiscal crisis of the 1970s.

"Layoff notices have been sent to 111 workers, most of them in a joint city-archdiocesan program that makes home visits to troubled families. The layoffs are being made to help close the archdiocese's \$30 million deficit in its \$370 million operating budget.

"Cuts in social services by financially squeezed cities hurt religious agencies in two ways: by increasing the demand for their charitable services and by eliminating programs that they run on a contract basis, like the family-visiting program in New York.

"At the same time, donations have fallen in many areas.

"In New York especially, church officials are bracing for greater strains in the wake of the deep cuts in the new city budget.

"Because of deficits, eight Catholic schools closed their doors last month and will not reopen in the fall.

"Catholic Charities, which delivers social services for the archdiocese, has closed two of its district branches.

"Because of declining federal aid, severe service cutbacks have hit the network of Catholic hospitals and nursing homes affiliated with the Archdiocese. These agencies, recipients of funds from Catholic Charities, have combined annual operating budgets of \$1.4 billion.

"Cardinal O'Connor told a meeting of priests in the spring that he will try to keep institutions open and programs running. But he warned it would not be easy. 'Our health care costs are mind-boggling,' he said. 'We are operating at very severe deficits because of sharp reductions in state and city reimbursements.'"

"Making cuts will be 'heartbreaking,' he said. 'No matter what you attempt to cut, someone is going to be hurt.'"

This should also remind Baptists that the more dependent religious institutions are upon secular resources, the more vulnerable they are to the effects of national and local economies as well as politics.

Baptists have remained, for the most part, non-dependent upon federal funding.

Many of us still hope that Baptists will not "sell their birthright" for a national "voucher" plan which will ultimately allow tax money to pay for parochial education.

Tears in the baptistry: A grandfather's love

viewpoint

by Jennifer L. Gaddie

As I lowered myself into the sparkling blue water, the smell of chlorine tickled my nose. Goose bumps appeared all over my 6-year-old body as I entered the cold pool. My white bathing suit clung to my body, defining my skinny, shivering frame. Once in the water, I swam to my grandfather. He was going to explain to me a baptism, that someday he would also perform on me.

My grandfather's large, gentle hands placed my tiny body beside him. He laid my hand in his and told me the meaning of baptism. Most of this time my mind was wandering.

I stared at my hand lying in his, right above the clear water. My hand appeared fragile and delicate compared to his. Brown spots of aging covered the top of his hand. Blue veins popped up from beneath the tan, wrinkled skin. Calluses from working in the fields of the farm scattered themselves throughout the palm. These wise, old hands of a faithful Baptist minister made me feel secure and happy.

My mind returned to what he was saying as he moved my body in front of his. Grandfather placed one hand firmly behind my back and the other steadily over my nose

and mouth. I grasped with my small hands onto the arm extending in front of me. Then smoothly he lowered me beneath the water and above it again. Thinking nothing of it, I childishly laughed after clearing my face of the water. We then began splashing and playing in the shimmering water of the pool. ...

I slowly stepped down into the tank, being careful not to slip. The lukewarm water caressed my 16-year-old body. Focusing their attention on me, people in the sanctuary of the church became still and quiet. Grandfather took my hand. I gave him a handkerchief as he placed me in front of him.

Cupping the handkerchief with his hand, he rested it ahead of me. Words of blessing were spoken. The handkerchief covered my nose and mouth. Then going beneath

and above the water again, I was now baptized.

Once above the water, I saw his strong hand trembling when he returned the handkerchief to me. Grandfather embraced me and told me of his proudness. Before I turned to step out of the water, I spotted tears running down his aged face. I could feel the love he has for me.

Goose bumps raised across my body as the air hit me while emerging from the water. The white full-length robe I wore stuck to my body. The same warm tears that rolled down Grandfather's cheeks now also fell from my eyes.

Jennifer Gaddie, a 1991 graduate of Shelby County High School, is a member of Clay Village Baptist Church, near Shelbyville. Her grandfather, A.J. Hensley of Waddy, is pastor of Pleasant Ridge Baptist Church.

Correction

A computer glitch misplaced a line of type in the July 16 Western Recorder. It created errors in two articles on page 5 of that issue.

The fourth paragraph of the article by Bob Blevins ("Lord, let our lives touch someone today") should read:

As we started to leave the shop, a man standing outside the shop attempted to get my attention. At first I did not recognize him. Through the shop owner's help, she interpreted for him to tell us his baby had

died. He was one of our Baptist pastors of a small mission about 60 miles away. I had only met him once, as we have only been on the field for three months.

The fourth paragraph of Gary L. Millsap's letter ("Form defeats substance") should read:

• Constant admonitions to break for prayer during preparation and during the lesson; this is not a bad idea in itself, but after praying the "Sinner's Prayer" in unison a few times, it loses its teaching effect.

Jericho participants told 'color outside lines'

Stories by Linda Lawson

Southern Baptists, it's OK—absolutely necessary, in fact—to color outside the lines to reach people with the gospel of Jesus Christ.

That was the single-focused message in worship services, conferences, missions fair, global walkaround, a world awareness game and even a construction project during Jericho: A Southern Baptist Missions Festival held July 6-12 at Ridgecrest (N.C.) Baptist Conference Center.

"If the people don't come to us, we must take the gospel to them," said Larry Lewis, president of the Southern Baptist Home Mission Board. "A church meeting in a game room of a high-rise apartment building is just as much church as the congregation that gathers in a brick building with white columns.

"It's hard to imagine a place where we can't start a church if we color outside the lines," said Lewis.

Designed to increase awareness of Southern Baptist home and foreign missions and to help participants see themselves as missionaries wherever they are, Jericho has been held at Southern Baptists' two national conference centers, Ridgecrest and Glorieta, N.M., since 1989. It is sponsored by the Foreign Mission Board, Home Mission Board, Sunday School Board, Brotherhood Commission and Woman's Missionary Union.

A total of 241 of the 1,348 participants made public commitments to career missions, volunteer missions or pledged to

pray or give more to missions during the Thursday and Friday sessions.

"If I understand anything at all about what God is doing, he has again laid before us an open door beyond anything in the last 50 years," R. Keith Parks, president of the Foreign Mission Board, said.

In some places, increased mission efforts bear immediate, dramatic results, while work in other places will be "slow and difficult," he said. One of the first "unreached people" groups for whom the FMB called for prayer in 1988 was the Kurdish people of the Middle East, then virtually unknown, he noted.

"God moved in the hearts of Southern Baptists three and one-half years ago to get ready for the time when he opened the door," said Parks. "God brought it together in his time."

Carolyn Miller, newly elected national president of Woman's Missionary Union, challenged Jericho participants "to make missions our lifestyle" by praying for missionaries and by doing mission work in the community or wherever God calls.

More than 100 home and foreign missionaries participated in Jericho—leading conferences, giving testimonies and being available to talk and counsel with people.

The grounds of Ridgecrest were transformed into a missions fairground Monday afternoon. Amid helium balloons, inflated "crayons" and wind socks, Jericho participants of all ages wandered among 57 booths where they could watch performing artists, play missions games or tour the mobile medical-dental center.



JERICO CONSTRUCTION—Volunteers from Baptist Men groups and Jericho conference participants constructed plywood furniture for mission churches during the Southern Baptist Conference Center. The project was directed by Jim Furgerson of the Brotherhood Commission. (BP Photo by Eddy Oliver)

At the SBC Stewardship Commission booth, participants turned in a piece of colored cord they had received at registration. The pieces then were tied together with others to form the Cooperative Program Missions Life Line.

Instead of traditional dining room fare,

Jericho participants dined from the North Carolina Baptist Men disaster relief van.

"We tried to emphasize the idea of coloring outside the lines to show we can do missions in different ways," said Betty Hurtt, fair coordinator and manager of the library services group at WMU. (BP)

CONTINUING WITNESS TRAINING (CWT)

A National Seminar for Pastors/Leaders is scheduled at the

*Gardenside Baptist Church
1667 Alexandria Drive
Lexington, Kentucky*

Harry Hunter, Leader

Monday, Sept. 16, 1:00 p.m.
through

Thursday noon, Sept. 19
(Eastern Time)

Cost — \$75 per person
(Room, board and travel are not provided)

Co-sponsored by

Personal Evangelism Department, Home Mission Board, SBC &

Office for Evangelism, Kentucky Baptist Convention

Bill Jagers, Director; and Billy Compton, Associate
Telephone: 502-245-4101

REGISTRATION FOR CWT SEMINAR

Church Name: _____ Phone: _____

Address: _____

City, State Zip: _____

Pastor/Leader's Name: _____
(Person responsible for leading CWT in local church)

Tuition Fee Enclosed (\$75.00)

Mail to: Office for Evangelism
Kentucky Baptist Convention
PO Box 43433
Louisville, KY 40253-0433

Make checks payable to:
KENTUCKY BAPTIST CONVENTION

Instructions for preparation for the seminar will be sent on receipt of your registration.

Women carry out multitude of duties as missionaries

Teaching Bible studies, planting churches, coordinating multi-housing ministries, counseling single mothers and telling others about Jesus Christ represent only a few of the missionary activities carried out by Southern Baptist women around the world and in the United States.

Four women—two home missionaries and two foreign missionaries—described their work during a conference on women in missions during Jericho: A Southern Baptist Missions Festival held July 6-12 at Ridgecrest (N.C.) Baptist Conference Center.

"A lot of things I've done were not because I was prepared but because I was there and there was a need," said Shelby Castlen, who has served in the Philippines with her husband, Jim. They now work as Baptist representatives in Australia.

She has counseled students, coordinated rabbit and gardening projects, worked with volunteers to make 60 puppets, ministered in hospitals and jails as well as leading Bible studies and participating in church and community activities.

In contrast, Elizabeth Beane works in the southwest Atlanta community where "I had chosen to stay when people were moving out." For 16 years, she has directed a Christian social work program at United Baptist Church.

"I really believe I am doing what God chose me to do," said Beane, an associate missionary with the Home Mission Board.

She directs a wide range of ministries including providing food and clothing to the poor and drug and alcohol counseling. Her back door is open, and there is an empty place at her kitchen table for anyone who wants to come in and talk.

Lily Stone's earliest recollections of missions were occasions when her mother pulled from Stone's closet flags she had

stored there for a missions procession of flags.

"The Lord was working on my heart to be a missionary before I became a Christian," said Stone, who with her husband, Gary, has been a journeyman (two-year missionary) to Ecuador. As career missionaries, they have completed three and one-half years as fraternal representatives in the outback of northern Australia and next will go to Guatemala.

Like Stone, Nancy Anthony felt God might be calling her to missions even before she became a Christian. However, "I thought if a woman was called into full-time Christian service she either went to Africa or China!"

For the last 13 years, Anthony's call to foreign missions has been in the Chicago Metro Baptist Association. Of 147 churches in the association, one-third are Anglo; one-third, African-American; and one-third speak a language other than English.

"We do a lot of entertaining in our home," said Anthony, seeking people to contribute money for starting churches. On her own she has taught English as a second language and, for last several years, worked with single mothers and their children.

Karen Park of the FMB international service department said she talks with many college students about missions, and young women always want to know the specific kinds of opportunities open to them.

"It's exciting to know women are involved in church planting, teaching, working with publications and even in graphic design," along with many other jobs and responsibilities, said Park.

Jericho was sponsored by the Home Mission Board, Foreign Mission Board, Sunday School Board, Woman's Missionary Union and Brotherhood Commission. (BP)

Kentuckians participate in Kazakh-American festival

by Michael Chute

The first large-scale cultural exchange between Americans and Kazakhs created an array of humanitarian, environmental, business and social projects in Kazakhstan, second-largest of 15 Soviet republics.

Sixteen Kentuckians attended the first Kazakh-American Cultural Festival, June 21-July 6, which drew 330 Americans and more than 100,000 Kazakhs. Southern Baptists initiated the cultural exchange, working with the Central Asian Foundation, a non-profit corporation that directs Christian aid toward human and economic development. Kazakhstan's Golden Apple Foundation and the Baptist Convention of Pennsylvania-South Jersey assisted CAF. Americans of many denominations participated.

"The festival became a foundation for establishing Kazakh-American cooperation," Kazakhstan President N. Nazarbaev told participants. "It was conceived as an opportunity to get closely acquainted with new friends. Favorable conditions for this kind of exchange were created by great changes in the Soviet Union."

Projects held across Kazakhstan—a vast region as large as the eastern United States—involved medical, business, technical and professional people, educators, university students, construction and crafts workers, pastors, media producers, athletes, and performing artists.

A significant part of the festival was the first international religious conference ever held in Kazakhstan. It created a forum for adopting a "manifesto"—signed by leaders of Islam, the Russian Orthodox, Baptists and Seventh Day Adventists—calling for a law to guarantee religious freedom and grant each person the right "to choose the most satisfying religious confession." The manifesto also said religious freedom guarantees the "government will not interfere in any way—either by restriction or favoritism—with any religious confession."

The Kazakh-American festival was a family affair for the Rameys of Williamsburg, Ky. George Ramey, vice president for business affairs at Cumberland College, participated in the Religious Conference.



CELEBRATING A NEW RELATIONSHIP—Americans (right) learn how to move to Kazakh folk music—a fast, stringed-instrument sound. During "The Steppes Treasures" festival in a mountain region of Kazakhstan, a Soviet republic in central Asia, Kazakhs and Americans learned about each other through games, performances and fun. (BP Photo by Don Rutledge.)

Patricia Ramey, as a member of a cultural exchange group, exhibited items she hand-crafted with the help of women from Williamsburg's First Baptist Church. And on the student team, sons Jonathan and Steven worked in summer camps and English clubs.

Ramey believed the festival had a positive effect on both Kazakh and American participants.

"Probably the most significant effect was on the 150 translators who worked with us," he said.

Kazakh and American businessmen and professionals focused on establishing the infrastructure for a market-based economy in the republic. An agreement between CAF and the government calls for the immediate enlistment of 10 American business specialists to help President Nazarbaev's economic committee train Kazakh leaders in Alma-Ata, the sixth-largest Soviet city.

American medical workers and environmentalists aided health institutions in Semipalatinsk and Pavlodar—located near a nuclear test site—which have high rates of radiation-related diseases.

Americans also helped in food distribution around the inland Aral Sea. Southern Baptists have provided \$1 million to a feeding program in the famine-stricken region. At least 7 million people in the Aral region face severe malnutrition because of extensive irrigation from its source rivers. Diversion of water for cotton fields in Kazakhstan, Uzbekistan and Turkmenistan has put the region on the brink of ecological disaster.

A team of U.S. ecologists from the festival has agreed to form a consortium with Kazakh environmentalists. Through Kazakhstan's wildlife and fisheries department, they will work on revitalizing the Aral Sea. The group also hopes to get people involved in humanitarian projects.

A 15-man construction team worked in Zaisan repairing a boarding school dormitory damaged in two 1990 earthquakes that left 14,000 people homeless in its wake. The team also built a Kazakh-American Friendship Center and broke ground for a new U.S.-Kazakh school.

Fourteen American musical performing units toured throughout Kazakhstan with Kazakh groups. A permanent U.S.-Kazakh performing group called Heart to Heart continues to tour. Sports clinics and cultural displays attracted many participants. U.S. college students conducted recreational and educational programs in Soviet "Pioneer Camps."

The head instructor of one "Pioneer Camp" asked Jeff Lewis of Mt. Juliet, Tenn.,

if the American students could bring some Bibles and talk to the children—ages 8-14—about God. About 230 children packed the auditorium to hear about Jesus Christ.

"I was concerned about their understanding," Lewis admitted. "The first question was from a little 8-year-old boy who stood up and asked, 'Why did God let his son die for us?' That just cut my heart. God was giving them understanding; he was bringing clarity to their hearts."

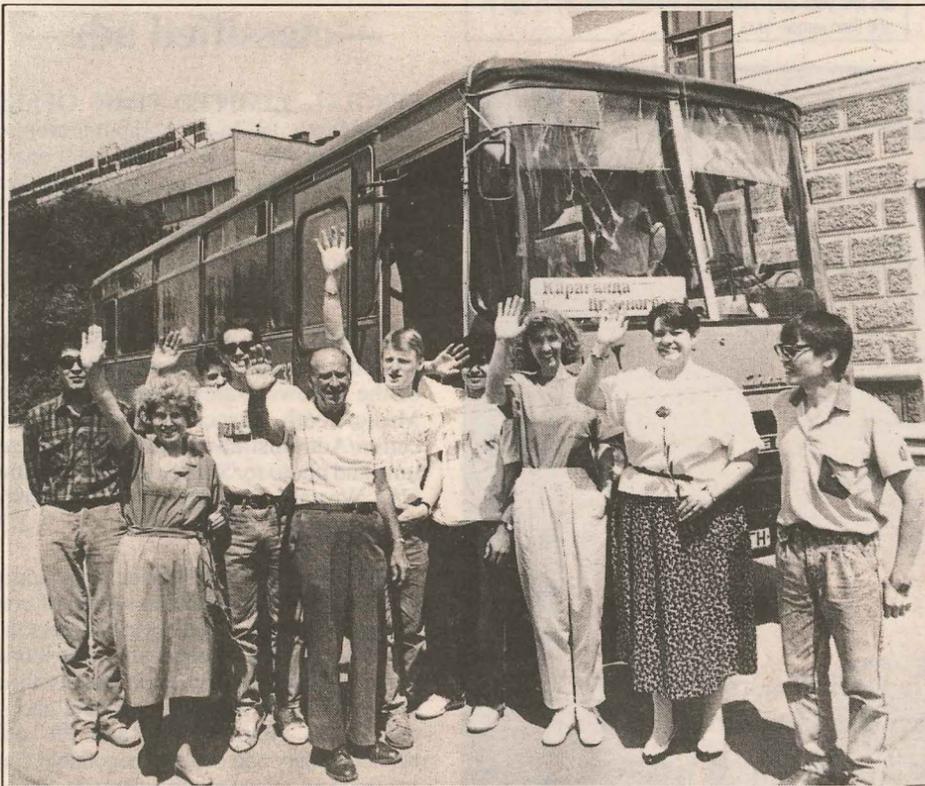
Soccer demonstrator Karen Hurd from Lexington, Ky., said the best thing about the festival was "getting to share Christ openly." She said she may come back.

The crafts exposition was a favorite of Kazakhs, who were curious about Americans and American things. The exhibits "were the one thing, besides concerts, open to the general public. I hope we were able to build friendships with the average people in Alma-Ata," said Edna Frances Dawkins of Richmond, Va. "Not only have great friendships been made, but I believe we've broken down some walls of separation" between Americans and Soviets.

Opportunities for continued and expanded long- and short-term Christian lay involvement are available in business, ecology, medicine, education, performance, language study, tourism, student programs and sports. Christian host families able to provide for Kazakh high school and college students visiting the United States will begin receiving them early in 1992. Christian hosts also will welcome 300 Kazakh business professionals coming annually for two- to eight-week programs as interns in American businesses.

A second Kazakh-American festival will be held in Pennsylvania and other states May 10-25, 1992, with 300 Soviet participants.

After Kazakhs and Americans celebrated the U.S. Independence Day July 4—another first for Kazakhs—Stan Smith of Harrisburg, Pa., commented, "I feel like I'm looking over God's shoulder and I don't want to leave." (BP)



AMERICANS ARRIVE IN USSR—A group of Americans arrive at their hotel in Tselinograd, U.S.S.R. (L-R) Kazakh interpreter, Ardyn; Kay Barr of Norfolk, Va.; John Bailey of Kansas City, Mo.; retired director of Kentucky Baptist Convention's church music department, Eugene Quinn of Louisville; Jason Blumer of Easley, S.C.; Kazakh interpreter, Cali; Marilyn Cochran of Dallas; Vera Stewart of St. Louis; and a member of the Atlanta string orchestra.



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

clear creek chronicle

Making things right

On my desk is a wooden bowl fashioned by Elijah Williamson, a deacon in Sidney Missionary Baptist Church. Elijah turned to carpentry as a hobby following his 1972 disability retirement from the coal mines. On the wall of his home hangs a beautiful dulcimer he fashioned. He also made two fiddles and a guitar. He can also produce beautiful music. I don't think I've ever heard "Amazing Grace" played more beautifully than he did on the fiddle.

On Tuesday morning of revival week we attended the Pike Association of Baptists executive board. Elijah was present but told us he couldn't stay for lunch because "I have something to do." That evening his granddaughter was converted, and Elijah fell at her feet in thanksgiving to God, praying for his other grandchildren to be saved and for members of his family to turn to God. The next night in a testimony time, Elijah related what had happened. He had purchased an item from a local store, and when he got home found it did not work. He took it back to the store owner, but for some reason the owner did not want to make it right. Elijah got upset with the man and "did not act like a Christian should. It got on my conscience, and I left the associational meeting and apologized to the store owner. I asked his forgiveness and told him I had not acted like a Christian man. When I went to church that night, my granddaughter was saved. I truly believe if I had not got myself right and sought the forgiveness of the store owner, the Lord would not have saved my granddaughter."

Elijah and fellow church member Ronnie West occasionally play instrumentals in church. Williamson said, "He's about like I am. We're about a nervous wreck and we get up and shake together and do the best we can. The Lord doesn't require the greatest playing and singing—just a joyful noise. That's the biggest part of my life now. I enjoy the church, picking, camping, the simple pleasures of life. I enjoy life better now that I'm a Christian. It does make a difference. When I get down, I know that I can go to the Lord in prayer, and he'll lift me up. He's always with us down in the valleys or up on top."

Elijah and June Williamson have invited my family to visit when they gather friends and other church members in their Meathouse Hollow home for supper, singing and picking. It will mean even more coming from a man willing to make things right.

Campbellsville College receives \$500,000 gift

christian education

Campbellsville College has received its largest gift ever: \$500,000. The money will be used to complete the renovation of the gym into a student activities center. The center, planned to open in the fall, will include areas for basketball, volleyball, tennis and roller skating. It also will feature an assembly area to seat 800 and a banquet area.

In other Christian education news:

mountains to the mississippi

PERSONNEL: Pastors—Charles Everett Owens from Pleasant Valley, Greensburg, to Immanuel, Covington. ... Seibert Sullivan, formerly pastor of Altona, Calvert City, to Eastside, Campbellsville. ... Donnie Jessie resigned Russel Heights, Columbia. ... Stephen B. McSwain, former pastor of First, Shepherdsville, has published "Basic Bible Sermons on Spiritual Living" by Broadman Press. The book is dedicated to the members of First, Shepherdsville.

CAMPBELLVILLE COLLEGE: Campbellsville honored Marshall Black with a Campbellsville College Distinguished Service Award. Black was pastor of churches in Mercer, Boyle, Nicholas, Marion and Taylor counties. ... Rebecca Ballard of Eubank and a junior at Campbellsville received an L.M. Hamilton Scholarship for the second time. ... Campbellsville will host the Biblical Studies Program led by Page Kelly, professor of Old Testament interpretation at Southern Baptist Theological Seminary in Louisville. The program will focus on Isaiah, the 1992 January Bible study book. ... The alumni banquet, scheduled for Oct. 25 at 7 p.m., will feature

Nashville singer-comedienne Kay Dekalb Smith. Tickets are \$9 each. Make reservations by Oct. 18 through the alumni affairs office at (502) 789-5216.

GEORGETOWN COLLEGE: Russ Lemons of Glendale, a senior at Georgetown, was selected to attend the U.S. Intercollegiate Congress in Washington, D.C.

SOUTHERN SEMINARY: Ben Loring, pastor of First Baptist Church of Amarillo, Texas, will be the worship leader for the third annual Pastors' School Aug. 5-9. For information, contact the office of continuing education at (502) 897-4315.

CONGREGATIONS: Lynn Acres, Louisville, had a group form Pine Branch, Asheville, N.C., to help with vacation Bible school. Ten people made professions of faith in Christ and were baptized. ... Members of First, Mt. Washington went to New Hope, Winchester, to conduct a community survey. The group visited 149 people and found 11 families for prospective church membership. ... Florence, Florence, will honor Bob Hickman, retiring minister of music and senior adults, Aug. 4 at the Commonwealth Hilton. ... Former youth group members, leaders and ministers of Immanuel, Elizabethtown, will gather for a youth alumni picnic at Freeman Lake Park Aug. 17 at noon. People wishing to attend or who would like to entertain, contact the church at 800 Rhodes Dr., Elizabethtown, Ky. 42701 or call (502) 765-6516.

Anniversaries—Beacon Hill, Somerset, 26th, July 28. ... First, Walton, 125th, Aug. 6. ... Sinking Spring, Murray, 160th, Aug. 15. ... Campbellsville, Campbellsville, 200th, Aug. 25.

New Church—Community, Junction City, constituted June 23.

MISSIONARIES: On the field—Lawrence and Lou Anne Baker of Fort Campbell and Hopkinsville at Apartado 185, Huaraz, Peru. ... Harold and Deborah Nowell of Columbia, S.C., and Murray at P.O. Box 427, Taipei 10099, Taiwan.

In the states—Linda Dillworth, Philippines, a native of Fort Knox, at 1520 Farnell Ct., Apt. 1319, Decatur, Ga. 30033.

DEATHS: Aubrey Lancaster, father of Laverne Barnes who is married to Harold Barnes, director of Cedarmore Baptist Assembly in Bagdad. He is survived by his wife, Julia, of the Oak Grove community near Cadiz; other daughter, Dale Curling of Oak Grove; sons, Wilford of Hopkinsville and Gaylon of Grand Rapids, Mich.; nine grandchildren and 11 great-grandchildren. He was a deacon at Mt. Pleasant Baptist Church near Cadiz for 13 years and had been a deacon at Oak Grove Baptist Church since 1939.

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H. C. Chiles
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sunday school lessons

LESSONS FOR JULY 28, 1991

Life and Work Series

Standing for justice

Ahab, the son of Omri, was the seventh king of Israel. He married Jezebel, the wicked daughter of the king of Sidon. She hated everything connected with the worship of Jehovah. This unscrupulous woman did not hesitate to do anything to accomplish her purposes.

I Kings 21:7—The Conspiracy. Jezebel promised Ahab that she would give Naboth's vineyard to him. Some people are very generous with the property of others. After chiding Ahab for his weakness, Jezebel assumed

authority. She wrote letters and sealed them with the royal seal. She sent them to certain men, instructing them that she wanted Naboth removed from the scene. She also bribed others to bear false testimony against Naboth, who subsequently was stoned to death. Thus Ahab was the inciter and Jezebel was the schemer and executioner of this diabolical plot.

I Kings 21:15-20, 27—The Consequences. As soon as he was informed of Naboth's death, Ahab took possession of his estate without compunction. However, it must be remembered that, even though God sometimes permits wicked people to carry out their evil purposes, he does not ignore their sins or fail to see that punishment follows in due time.

God sent Elijah to tell Ahab about his terrible guilt and to announce punishment. In obedience, Elijah confronted Ahab, and Ahab had no joy in his newly acquired vineyard. He remarked to Elijah, "Hast thou found me, O mine enemy?" It had not occurred to Ahab that he was his own worst enemy. Elijah let him know that his sin was not being overlooked. Nobody can sin with impunity and get by with it.

International Series

The wall is finished

The Northern Kingdom (Israel) and The Southern Kingdom (Judah) both had fallen and their people had been taken into captivity. Nehemiah was among the captives. Upon hearing the report of the plight of his people, Nehemiah was burdened to the point of tears. In his earnest prayer, Nehemiah confessed his sins, and those of his people. He asked

God's forgiveness and invoked the divine blessings upon them.

Neh. 6:1-4. Nehemiah and his co-workers had their hearts in their work and could not be daunted by opposition. They rebuilt the walls in the atmosphere of prayer and through cooperation of the people.

Like every other venture of faith, this project encountered criticism and opposition. Sanballat and Tobiah, motivated by jealous animosity, laughed sarcastically and ridiculed the efforts of Nehemiah. He and his fellow-workers were immune to the criticism and sarcasm. They prayed to God and labored diligently. Unafraid of the threats, the people continued their work and ignored their critics.

Naturally, their opponents were enraged. Nothing so angers the enemies of God as the progress of his work at the hands of his obedient children. Note that Nehemiah and his followers did not curse or fight their enemies, but they did talk to God about them and went on doing what God wanted them to do. Nehemiah refused to be sidetracked by these disgruntled critics. Unwilling to waste his time and energy with them, he brushed them aside with his famous reply: "I am doing a great work, so that I cannot come down." He refused to cease building.

Neh. 6:15-16. In spite of the active and bitter opposition of their enemies and the pessimism and discouragement of their friends, Nehemiah and his co-workers worked diligently until their great project was completed within 52 days.

The factors in their remarkable success were an unshakable faith in God, an inspiring leadership, a corps of willing workers, an enthusiasm for the task and a spirit of cooperation.



Curtis C. Mooney
President
10601 Shelbyville Road
Middletown, KY 40243

homes for children

Go for it!

The title listed above is from a chapter title in Chuck Swindoll's book, "The Quest for Character." In that chapter he notes how many people stop because there are so few people who say go to them. Despite the innovation in our society, the first time many of us see new ideas we see only the immediate danger points and fail to look at what could be accomplished by the new idea.

None of us likes to be a lone wolf, and it is the rare individual that will proceed when everyone else is urging caution. I have recently had an experience of having to make a decision about doing something a new way in regard to filling a staff position. I had a game plan in mind and a stereotyped image of what I thought the person should be like. In the interview process, however, I was presented with someone different than I had imagined, but a person that had an exceptional track record and if we were interested we had to act fast.

Though I could have made the decision by myself, I decided to involve our top management staff and, given time limitations, a sampling of the members of our board. The overwhelming majority response I received was go for it. A lot had to do with the candidate for the position, but had I not received the endorsement of those key people, the position would be unfilled and we might have missed a key opportunity. Time and results alone will let us know if the right decision was made.

The key point, however, was that I was told to go for it by those that could have also told me all about the reasons not to try for it. There is an element of risk in every decision we make and all of us want to make the right one. Often the "safest" decision is the one we make; however, it may not be the right one.

In our work with the children in our care we are in reality challenging them to go for it as well. They are coming from some of the most difficult of life's situations, and it would be easy for them at any point to settle for less.

Our staff and the churches and individuals who support this work are the best cheerleaders these young people have. We are making a tremendous difference in the lives of young people because with each prayer of support, each note of encouragement and each gift to this ministry you are saying go for it!



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

He was a ragged little fellow

"I'm writing this in regard to Frankie (not his real name), a student of yours for several years. He was a ragged little fellow you so graciously and lovingly took in and educated and clothed, free of charge. He had such a bad home life. You gave him the opportunity to know the Lord better, and to make something of himself. I am so very grateful you gave him that chance.

"He was my pupil in my Sunday school class and I really loved him. This was in spite of his dirty exterior and his odor.

"I thought perhaps you might like to know what he is doing now. After he left Oneida, he followed his dream to get into the Navy, into electronics, and he became a Navy airman. He likes it very much.

"He would like to be stationed closer to home. He loves his little brother so much, and I think he wants to be near him. Frankie got his little brother started several years ago—as soon as he was big enough to go—to our church. The little fellow attends every Sunday and goes to Bible school. He is a very nice little boy and enjoys attending.

"Frankie keeps in touch with me for which I'm very grateful. He sent me his picture in his uniform and he looks so grown up!

Frankie is an odd boy due to his upbringing. But inside his heart, there is a lot of love. He loves the Lord, of that I am certain, and he's a good boy. In spite of his home and the street on which he lived, and the ugly things to which he was exposed, he didn't take up with anything bad.

"Thank you so much for the generous care and love all of you gave him at Oneida."

The above letter made our day. The old Sunday school teacher, who lives in another state, only became aware of Oneida as she desperately searched for someone to help Frankie. The only time she ever saw our school was when she brought Frankie here that first time.

I have been thrilled in recent months with two visits from one of our girls who graduated 10 years ago. She came to us in the 1970s, a refugee from Cambodia. She had no family in America, had escaped from her war-torn country where millions were killed by their own government in the "killing fields." She knew very little English.

In her years here, she was a very fine young lady, a hard-working student academically, and an excellent worker in our work program.

She has continued to work hard in the years since she left us. She has developed

into an outstanding, poised business woman, quite successful. On her last visit she brought her fiancée to see her old school. He is a very fine young man, a refugee from Vietnam, one of the "boat" people. They will soon be married. How wonderful to have had a part in her life.

A beautiful letter recently came from her, so clearly written: "I was happy to be reunited for my 10-year reunion. It was very pleasing to know that everyone is doing well in their life. I'm very proud to have graduated from Oneida because Oneida strengthened my spirit and character to be a well adjusted individual.

"I would like to let you know that you helped many students, including myself, who had nowhere or no one to turn to. I didn't realize at that time, but I know now that Oneida was the beginning of my successful and happy life. I have overcome my personal obstacles and Oneida has influenced me. I want to thank all who have worked very hard to make Oneida what it was, what it is today, and a better tomorrow."

A classmate of Mimi's recently telephoned me from Germany. He did not get to make the 10-year reunion. But he sent a \$1,000 donation some months ago.

In his recent telephone call, he told me of his recent marriage and happiness. Also, he shared with me his joy over the reunification of his native Germany. But his greatest news was that he is studying for the Christian ministry. Perhaps that was his destiny from birth for his family named him "Christian."

It was such a surprise, and such a joy, to hear his voice after 10 years. He was another that we took in when he had not a dollar to pay. But it never occurred to me Oneida was helping a future minister of the gospel in Germany. "Cast your bread upon the waters and it shall return after many days."

Thomas attends charismatic Episcopal church

world in view

Judge Clarence Thomas—President Bush's nominee to the U.S. Supreme Court—grew up in the Catholic faith in Georgia, but he and his wife now attend Truro Episcopal Church in suburban Fairfax, Va.

Court-watchers have wondered how Thomas' Catholic upbringing might affect his decisions on abortion. And his choice of church seems to confirm his reported anti-abortion stance. Truro Church is active in the National Organization of Episcopalians for Life. The 3,000-member congregation has a reputation for being not only one of the largest Episcopal churches, but it is a center for charismatic renewal in the denomination.

In other world religion news:

Methodists resist sexuality change. In meetings across the country this month, United Methodists are showing strong resistance to relaxing the denomination's approach to homosexuals. Thirty-one of 39 districts that have reported action on the topic have urged that rules barring homosexuals from the ministry be upheld.

Meanwhile, delegates to the 1991 Biennial Meeting of the American Baptist Churches have called for a study to develop Christian perspectives on sexuality.

Dial 900 for hope. Comfort and inspiration are just a phone call away—for souls will-

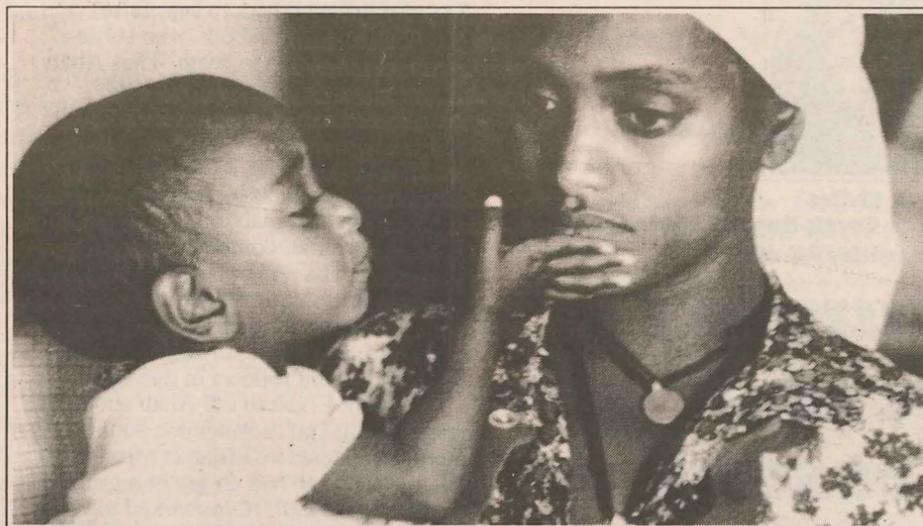
ing to pay the price. A group of mainline Christians has decided to offer an alternative to "the shrill voices of ... extremists." Callers who dial (900) 454-2300 can choose one of three messages of hope, for \$2.75.

Black churches growing fast. Nine of the top 15 U.S. churches with the fastest-growing attendance are black, according to John N. Vaughan of Southwest Baptist University in Bolivar, Mo. The Word of Faith Center in Detroit, a predominantly black church, tied with Calvary Chapel in Albuquerque, N.M., both reporting a gain of 1,500 people in average Sunday morning attendance from 1988 to 1989, the latest year for complete statistics.

P&G rumors rebound. The annual rumor that the Procter & Gamble trademark is satanic is making its rounds. So are other P&G-satanism rumors. Terry Loftus, a spokesperson for the Cincinnati soap corporation, said all the rumors are false and P&G will sue perpetrators.

Teens: Clergy can prevent suicide. Nearly half the nation's teen-agers believe clergy can offer valuable counseling to teens in danger of committing suicide, a Gallup poll reveals. But less than one-third believe churches and synagogues are involved in preventing teen suicide.

"Virgin births" concern Brits. Church leaders in England are voicing grave concerns over reports of an impending wave of virgin births in their land. At issue is the question of the extent to which artificial in-



NEW HOME—More than 14,000 Ethiopian Jews, such as this mother and her child, emigrated from their country to Israel in less than 36 hours early this summer. "Operation Solomon" saved the African Jews from persecution at the hands of rebel forces. (Photo by RNS/Reuters)

semination should be used to impregnate virgins and other women who have no long-term commitment to a male partner. Said Anglican Bishop Mark Santer: "A child is always a gift, never a right. The proper place to receive the gift of a child is within the relationship of a man and a woman who have committed themselves to each other—mind, body and soul—for life."

Latin Americans fight AIDS. Latin American churches and faith-based organizations are gearing up to fight the AIDS epidemic.

Catholics, Methodists and an interfaith group, Religious Support Against AIDS, are beginning to work on the problem, which is spreading rapidly in Brazil.

Drug lord surrenders, due to priest. A white-haired 84-year-old Catholic priest, Rafael Garcia Herreros, has been credited with negotiating the surrender of Colombia's most-feared drug lord, Pablo Escobar, head of the Medellin cartel, turned himself in to authorities last month, shortly after meeting with the aged minister. (RNS)

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Aug. 17	— Jonathan Creek
Aug. 17	— Laurel Lake
Aug. 24	— Jonathan Creek
Aug. 24	— Ashland, Rose Hill Baptist
Aug. 31	— Cedarmore Smaller Church
Sept. 14	— Clear Creek School

Needs of disabled sons make demands on parents

by Linda Lawson

When Weston Knipe begins his mornings with prayer "for strength to get through another day," his consuming demand is the needs of four disabled sons.

Knipe and his wife Marty spend virtually every moment of every day providing care, obtaining services and serving as advocates for their children and others with disabilities, both at schools and in churches. Knipe changed careers after 18 years as an aircraft mechanic and now teaches high school special education classes to have more flexibility to meet family needs.

A twice blended family, all four children are termed educable mentally handicapped. Chris, 12, has cerebral palsy, wears braces, gets around in a wheelchair and is learning to communicate. Sam, 9, has spina bifida, spends most of his time in a wheelchair, must undergo intermittent catheterization every four hours but is highly verbal and open to talking about his disabilities.

Eddie, 16, Knipe's stepson by a former marriage, must be maintained on a low-sugar diet. Chris and Tim, 7, are both Knipe's

sons. Sam is Mrs. Weston's son by a previous marriage.

The Knipes attended Sunday School Leadership Conference at Glorieta Baptist Conference Center where they both participated in special education leadership training sessions.

The Knipes are members of Cornerstone Baptist Church in Tucson, Ariz. Knipe also is special family ministry director for the Catalina Baptist Association.

After his divorce, Knipe assumed he would spend the rest of his life as a single parent.

"Who would want to marry into a family like this?" he asked with a smile.

At the same time, he was praying that God would equip him for the task of rearing three disabled sons. After finding no support groups which addressed spiritual needs, he started one, and through that group he met his wife.

Just getting the boys up and off to school is a major task. Once they have left home, Mrs. Knipe has about four hours to shop, run errands and take care of home responsibilities before the first returns.

Days often are filled with medical appointments and conferences with teachers, therapists and others. The Knipes had 21 appointments in one month for the four boys.

"Educating the educators" has become a major task for the Knipes, whose children are mainstreamed in public schools, often with teachers who have no training in dealing with disabilities.

"We try to be gently confrontational, often on little things you don't think about," said Mrs. Knipe. "We have to keep in touch."

For example, Tim brought home all the Valentines he had taken for classmates because no one helped him know how to distribute them.

At church, the Knipes say the biggest needs of families with disabled members are acceptance and respite care.

Some churches merely tolerate people with disabilities, said Knipe. Starting a special education class in a corner of the church to minister to the disabled may be a good beginning, but if the people remain isolated, they are only tolerated.

"When you allow disabled people to

participate in worship, sing in a choir and be greeters, that's acceptance," he said. "You're giving them the opportunity to minister."

The chance for a few hours or even a night away from responsibilities with a disabled family member may be the greatest gift a church member could give, the Knipes agreed. The stress of constant care is the primary reason for the 80-85 percent divorce rate among parents of disabled children.

While the journey is difficult, traveled one day at a time, the Knipes said they have seen God's presence in their lives—from progress in Chris's ability to communicate to support from their church in sending them to the 1989 Congress on the Church and the Disabled in Wheaton, Ill.

"A total of \$1,040 was collected to pay air fare, tuition, housing and other essentials." They returned home with \$1.30 in their pockets.

"The Lord knew exactly what we needed," laughed Knipe.

"He continues to answer our prayers to equip us to better serve him." (BP)

Mothers of disabled children start special ministry

by Deborah Aronson-Griffin

Growing weary of listening to sermons from the church lobby, two mothers of mentally handicapped children began a special education class that has involved the entire church in the ministry and reaches families that previously were unchurched.

Calvary Baptist Church in Winston-Salem, N.C., began a Sunday school class for the mentally disadvantaged in 1985 when Audrey Brendel and Mabel Sechrist perceived a need and took action.

The two each have a mentally impaired child of their own and grew tired of listening to the pastor's sermon from the church lobby where they were able to listen and attend to the children's dependent needs. Having no class to take their children, they understood why families with similar situations didn't come to church. They longed for a program from which their children and others could benefit.

When a foster mother of two handicapped children began attending Calvary, the two mothers realized the need for a special ministries class was immediate. They undertook a class on their own. "It came from God's timing," says Sechrist, whose son Nicholas, has cerebral palsy.

Eventually the whole church became involved. "Like anything new, it took a while to get going," says Sechrist, "but then the church caught the vision of the need. They found us a new classroom, a teacher and volunteer workers." These volunteers alternate Sundays.

Within a year, the class developed into two separate sections, one for adults, one for children. Currently, 26 attend the adult class and 10 attend the children's class. Both feature worship time, Sunday school, activities and music.

Beyond those in the classroom, entire families have been reached through the program. "The class has been a ministry to our family but also a real ministry to the community," says Sechrist. "When we began looking around, we saw very few churches that had programs for the handicapped. We found whole families not going to church because of a handicapped child; or one parent would stay at home one Sunday, the other, the next. So, it not only ministers to the child and the parents, but brothers and sisters as well. It was an eye-opening experience."

Kirby McCrary, an elementary Spanish



SPECIAL MINISRIES—Tina Dampier, a worker in the children's special ministries class at Calvary Baptist Church in Winston-Salem, N.C., shares an activity time with Nicholas Sechrist. Sechrist's mother helped start a special ministries class at the church when she realized other families needed the ministry. (BSSB Photo by Deborah Aronson-Griffin.)

teacher, directs the adults. His wife, Tammy, was one of the first teachers of the special ministries class. Tammy, a speech and language pathology major, started teaching the class in 1986. "I feel the Lord has called me to this," she says. "I am drawn to mentally handicapped people, especially adults."

"Teaching this class has taught me to be absolutely content. Before I started teaching this class, I had the idea that God 'owed' me a good marriage, a healthy body, healthy children, a good car. God doesn't owe me," she says. "I learned from them that God is enough. I get from them the biblical truth to be content where you are and what you are."

Kirby enjoys watching the adults grow

and learn. When teaching, he doesn't leave out a single part of the Bible. He wants them to know God cares for them. "Some of the handicapped know they are (handicapped). They seem to get a glimmer like, 'That's okay, God still loves me.'"

When the class first started, Nicholas was three. At nine, he sits in a wheelchair and wears braces on his legs. Unable to communicate other than through a pair of hugh, soft brown eyes and heartwarming smile, he lets his mother know how much he loves his Sunday school class. "It is a place that is his own," says Sechrist. "He can be his own person."

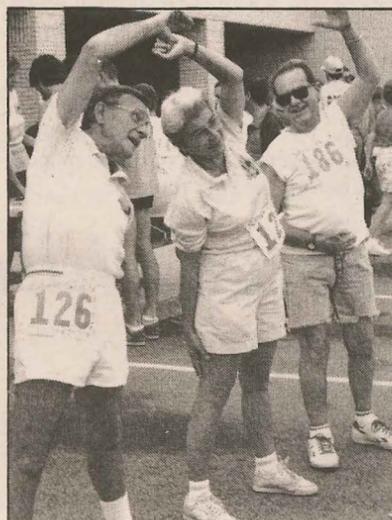
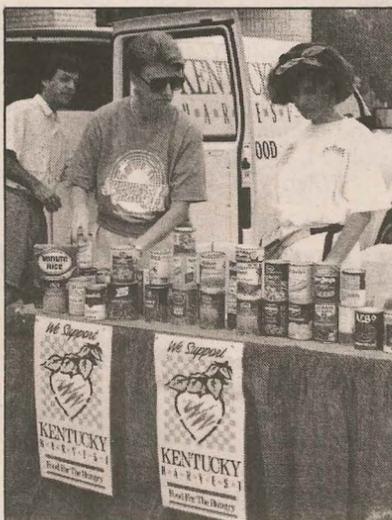
According to Sechrist, music is his favorite part of the morning. "I know he can't

understand all that is going on, but he does know he is loved," says Sechrist. "I'm asked a lot 'what can a kid like Nicholas do'? I tell them he touches a lot of hearts and opens a lot of eyes. He can turn on hearts with that smile. He brings out the best in people. Those who are afraid of people with handicaps are missing out on a lot."

Sechrist wishes other churches would catch the vision of what a Sunday school for those with handicaps can be to families. "It has been exciting to watch it evolve," she says. "It's exciting to watch other families being ministered to. One of the biggest things the class does is that it provides a way to free us up to serve in other capacities of the church." (BP)

Baptist Hospitals Foundation's 5K Summer Chase:

Combining Wellness, Fitness and Fun



Wellness, fitness and fun came together recently as the Baptist Hospitals Foundation and Kentucky Harvest teamed up to sponsor the eighth annual Summer Chase, a 5K road race and walk through the St. Matthews area. More than 560 walkers and runners of all ages and athletic ability turned out to take on the challenge of the 3.1-mile Summer

Chase course. Participants ranged from the serious competitor to the senior who preferred to stroll the course. With each step or stride, the walkers and runners were supporting the work of the Baptist Hospitals Foundation, which, in turn, supports Western Baptist, Central Baptist, Baptist Regional

Medical Center and Baptist Hospital East. In addition, Kentucky Harvest benefitted from the non-perishable food items donated by hospital employees and Summer Chase participants. The entry fee for the Chase was minimal, but the runners and walkers were helping to fund a wide range of programs and services, including nursing education efforts and the Sunday School

Charity Fund—to name just two. At the Summer Chase finish line, “first place” belonged to only one walker and runner. But no matter the order of finish, the friends and supporters of the Baptist Hospitals Foundation came through—once again.



Baptist Hospitals Foundation
4007 Kresge Way
Louisville, Kentucky 40207
(502) 896-5000