

Kentuckians help Naylor stay in India

BANGALORE, India (BP)—Because of help from three Kentuckians, Southern Baptist medical missionary Rebekah Naylor will be able to continue her ministry in India.

Naylor, a missionary surgeon since 1973, recently decided to quit practicing medicine so she could stay in India. She stopped performing surgery at Bangalore Baptist Hospital earlier this year after the Indian council that approves foreign medical personnel declined to issue her a permit.

But after a series of contacts from outside India—involving Kentuckians Howard Cobble, David Nelson and Sen. Wendell Ford—the council decided Sept. 18 to grant Naylor a two-year license.

"It's hard to believe it really has happened," said Naylor, daughter of Robert Naylor, former president of Southwestern Baptist Theological Seminary in Fort Worth, Texas. "I am so grateful for the countless numbers of people who have been praying for this, and I think how it finally has happened has been so totally miraculous. I think it shows how wonderfully God works in ways we never expect."

An aide in Ford's office confirmed Sept. 13 that Indian Embassy officials had promised the health ministry would license Naylor. The aide said Ford began working to get Naylor licensed after receiving a letter from Nelson, the senator's pastor at First Baptist Church in Owensboro.

The Indian aide Ford assigned to the case is on loan to his office for only a short time. He contacted the Indian ambassador and worked for months on the certification bid.

"The Lord put it all together," said Cobble, pastor of Severns Valley Baptist Church in Elizabethtown. "He really did."

It was Cobble who first contacted Nelson because he knew Ford belonged to Nelson's church. Cobble heard of Naylor's plight from volunteer Terrell Mays, an Elizabethtown obstetrician who has worked with Naylor as a volunteer in India.

In recent years, a rising tide of Indian nationalism has swept away dozens of highly trained foreign personnel. Four years ago, Southern Baptist missionaries in India quit seeking entry for co-workers, citing their failure to stand against an Indian trend to purify the nation of foreign influence.



Preaching in Russia Former Kentucky pastor Allen Harrod challenges hundreds of Soviet citizens to "accept Jesus Christ as personal Savior" as he preaches in Moscow's Red Square. Harrod, who now lives in Orange Park, Fla., was among 59 Southern Baptist volunteers from 17 states participating in an evangelism project in the Soviet Union earlier this month. The volunteers distributed 20,000 Russian language New Testaments over an eight-day period. At one busy Moscow train station, citizens receiving Bibles stopped where they stood and began reading the Scriptures, many for the first time. (Photo by Mike Day)

State religions now threaten Soviets

Communism may be gasping its last breath in the Soviet Union, but the threat of state religions is gaining strength, missions experts warn.

"The biggest single concern evangelicals face in the Soviet Union and throughout Eastern Europe is the re-emergence or attempted re-emergence of state churches," said Mark Elliott, director of the Institute for East-West Christian Studies at Wheaton College in Illinois.

He predicts strife between majority and minority churches will become common in the next decade. "These tensions were frozen under communism, and now they're thawing out in a rather violent fashion."

The freedoms that rescued Soviet republics

from the heavy hand of Moscow officials also allow each republic to set its own religious parameters.

Despite a "Freedom of Conscience" decree approved by the central government in Moscow to allow religious freedom, several republics are moving toward state churches:

- In the Muslim-dominated republic of Uzbekistan, a new law prohibits missions, missionaries and public meetings for evangelism.

- In Lithuania, the Catholic Church is demanding power, urging that religious catechism classes be made mandatory for all children in public schools.

- In Georgia, "Orthodox groups have literally barred the doors to some Baptist

churches within the last year," Elliott said.

- Baptists in the Russian republic fear President Boris Yeltsin may turn to the Russian Orthodox Church for help in uniting his vast empire.

"Yeltsin wants to hold the people together, and the church is something most Russians have had in common," Elliott said. The Russian Orthodox Church "would be more than happy to lend support because there seems to be strong sentiment in the church to move back in the direction of a state-sanctioned church."

Orthodoxy opposes evangelicals and Catholics because of a belief that Orthodoxy is the true church ascended from the apostles and other churches are false.

Door opens on ministry to masses

Baptists are trying to get their feet in the doors of multi-housing communities across Kentucky and around the nation.

Many of those doors already are wide open, multi-housing ministry strategists say. The problem is finding enough Baptist feet to walk through them.

Consider the need:

- Nationwide, 95 million people—or 38 percent of the population—live in mobile homes, apartments or other multi-housing communities.

- About 50 percent of the U.S. population is expected to live in multi-housing by the year 2020.

- In Kentucky, 471,021 people live in multi-housing units today. That adds up to 12.7 percent of the commonwealth's 3.7 million residents.

- Only 3 percent to 6 percent of people who live in multi-housing attend an evangelistic church.

"We're just beginning to touch the tip of the iceberg in Kentucky," said Ken Forman, the Kentucky Baptist Convention's church-starting coordinator.

The KBC has hired D.M. Aldridge, a longtime Baptist leader and volunteer missionary, to help develop strategies for starting new congregations in the state. A major focus of his ministry will be multi-housing communities.

Several multi-housing ministries already have begun in Kentucky.

Severns Valley Baptist Association leads the way, with several focal points. Immanuel and Central Avenue Baptist churches in Elizabethtown both conduct mission work in mobile home parks. Stithon Baptist Church in Radcliff is ministering to residents of a senior-adult complex.

The ministry is difficult, but possible, said Allen and Delores Baugh, co-directors of missions for the association.

"It's a hard nut to crack," he said. She added: "Volunteers who have been surveying the communities have learned people move to an area like that because they want to be isolated. They don't want to interact with other people."

"Everybody who has been successful with multi-housing ministry has said you have to find a need and meet that need," Baugh reported. "Or you have to find their interest, if you're dealing with people in a higher-income community," Mrs. Baugh noted.

A ministry to people in a mobile home community will be launched in Louisville this fall, said Dallas Vincent, pastor of Ormsby Heights Baptist Church.

That church and five others—Minors Lane, Hazelwood, Parkwood, First Southern and Eighteenth Street—are teaming up to rent a mobile home, pay utilities and place a minister on site. "We expect by Nov. 1 to have the funding in line for that," said Vincent, who noted the churches also are seeking

continued on page 3, "Doors opening ..."

Family baptized in Clear Creek

PINEVILLE—Clear Creek Baptist Bible College got back to the root of its name earlier this month with an old-fashioned creek baptism.

Student pastor Farrel Green baptized three members of one family in the Clear Creek, which runs along the school's campus.

Green's joy in baptizing the three candidates was bittersweet. Burton and Joyce Bingham and their son, Daniel, made Christian commitments after losing 4-year-old Nathaniel to congenital heart disease.

Although the parents had professed faith in Jesus Christ earlier in life, they had never been baptized. They renewed their commitment to the Christian faith on the day Daniel professed his faith at Chenoa Mission.

Green, who is a third-year student at Clear Creek and the mission's pastor, had ministered to the family since Nathaniel's death. Bruce Walzer, director of missions for Bell County Baptist Association, also ministered to the family.

Green said this experience illustrates the biblical statement that "a little child shall lead them."

The three family members were baptized on Nathaniel's birthday.

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Fellowship has received \$2.65 million

By Greg Warner
Associated Baptist Press

ATLANTA (ABP)—A total of \$2.65 million has been channeled through the alternative funding plan of the Cooperative Baptist Fellowship since January, and 77.7 percent of those funds have been forwarded to traditional Southern Baptist causes.

That was the report given to members of the Fellowship's Coordinating Council, which held its first full meeting in Atlanta Sept. 12-14.

Only 15.1 percent, or \$399,587, of money given to the Fellowship has been spent on distinctive Fellowship projects, such as new mission ventures and the Fellowship's annual assembly, said John Cothran of Greenville, S.C., co-chairman of the council's finance committee.

The remainder has been sent to "business-as-usual items," such as the Foreign Mission Board (32.4 percent), Home Mission Board (11.3 percent), SBC seminaries (10.6 percent), other SBC agencies (3.8 percent), and state Baptist conventions (19.6 percent).

The Fellowship's funding plan has received an average of \$332,000 a month since the first of the year and is expected to exceed \$4 million by year's end, said Jim Lacy of Midland, Texas, co-chairman of the finance committee.

Other facts about the new alternative to the SBC Cooperative Program:

- 328 churches sent money to the Fellowship between Jan. 1 and Aug. 31.
- 187 of those churches support the Fellowship through their budgets.
- Another 56 churches have relayed designated contributions from church members.
- 85 churches have sent money without specifying if it was from the church budget or individuals.
- 309 individuals have contributed directly to the Fellowship.
- A majority of churches represented on the 82-person council contribute money to the Fellowship from their budgets, according to an informal survey conducted during the meeting.

Council members heard that some Fellowship mission ventures are already underway. The Fellowship has authorized 12 mission projects and budgeted almost \$400,000 for them.

Council member Nancy Ammerman, a sociology professor at Emory University in Atlanta, reported on a scientific survey of people who participated in the Fellowship's May convocation.

Her preliminary findings:

- The estimated 6,000 people who attended came from 1,555 churches in 34 states.
- About 20 percent of the SBC churches with 1,000 or more members were represented at the meeting.
- 32 percent of participants said they want to explore new alternatives for denominational participation within the Southern Baptist Convention.
- 59 percent said they would explore alternatives outside the SBC as well.

Tensions between the various moderate groups that comprise the Fellowship surfaced occasionally during the council's three-day session.

In an emotional appeal near the end of the meeting, Cecil Sherman, pastor of Broadway Baptist Church in Fort Worth, cautioned any council members not to be distracted by any agenda other than Baptist distinctives.

Executive Committee breaks with BJCPA

By Greg Warner
Associated Baptist Press

NASHVILLE (ABP)—The Southern Baptist Convention Executive Committee will recommend that the SBC end its 53-year relationship with the Baptist Joint Committee on Public Affairs but has not decided who should get \$380,000 earmarked for the religious-liberty agency 27 years ago.

Those issues topped the agenda of the Executive Committee's fall meeting in Nashville last week.

A committee was appointed to study the money issue and report in February. Meanwhile, the Southern Baptist Foundation, which handles the fund, reportedly has refused to give the money to the Joint Committee.

During the Southern Baptist Convention in June, messengers voted to eliminate all SBC funding of the religious-liberty coalition made up of nine Baptist bodies.

Eliminating funding did not resolve the long-simmering issue of Southern Baptist participation in the Joint Committee, which still allowed SBC representation on its board.

Committee members moved quickly to take care of that formality by approving a motion to "terminate the convention's participation" in the Joint Committee. The motion must be approved by the SBC messengers in June.

But members weren't so sure what to do about the request to turn the 27-year-old capital-needs fund over to the SBC Christian Life Commission, which in June inherited the Joint Committee's traditional assignment.

Both the CLC and Joint Committee have laid claim to the money, which was set aside originally to purchase an office for the Joint Committee but never used for that purpose.

The fund is in the name of the Joint Committee, which has received interest on the money annually since the late 1960s.

The Joint Committee signed a \$345,000 contract to buy a Washington office build-

ing Sept. 9, and says debate over the funds could have "disastrous consequences."

It is unclear if the Executive Committee has the power to reassign the money to the CLC or put additional restrictions on the fund.

The Executive Committee declined to get involved in another potentially volatile matter—a request for the CLC to take over Family Concerns Inc., an Atlanta-based ministry that organizes family-advocacy groups in local churches.

The request, which came from Nancy Schaefer, the CLC trustee who operates Family Concerns, was referred with no discussion to the Sunday School Board, the agency that carries the SBC assignment for family ministries in the local church.

Jimmy Draper, newly elected president of the Sunday School Board, said he is "concerned" about Schaefer's motion.

"What she wants to do is make the Christian Life Commission a political action committee," Draper told a group of reporters Sept. 17. "Political activity is something the Sunday School Board is not going to

do," he said.

The Executive Committee breezed through its business with little discussion and no rancor, adjourning the meeting half a day early. Forty-one of the 43 recommendations were approved unanimously, and only three negative votes were registered during the entire meeting.

Committee members unanimously endorsed the election of Art Toalston, staff writer for the Foreign Mission Board, as news editor of Baptist Press, the denominational news service operated by the Executive Committee. Toalston, 40, replaces Dan Martin, one of two Baptist Press employees fired last year in a dispute over editorial freedom.

Executive Committee members learned that Golden Gate Baptist Theological Seminary has decided not to sell its campus in Mill Valley, Calif., to move to a more affordable location.

Permission to sell the valuable San Francisco-area property was granted by seminary trustees two years ago as a solution to the school's financial woes.

Southern's revised document sent back

NASHVILLE (BP)—The Southern Baptist Convention Executive Committee last week declined to approve "Amended and Restated Articles of Incorporation of the Southern Baptist Theological Seminary."

The revised document was submitted by seminary trustees in an effort to bring those articles in line with the documents of other SBC seminaries and agencies, particularly as they relate to the election and removal of seminary trustees.

Southern's trustees were asked to further alter the document to:

- Eliminate provisions for a trustee seat to become vacant if a trustee is absent from meetings for three years, leaves the state from which he was elect-

ed or is excluded from the church of which he is a member.

- Remove a prohibition that no professor of the seminary be eligible to be a trustee.

- Eliminate a provision that trustees be able to remove a fellow trustee by a two-thirds vote.

Executive Committee attorney James Guenther said the changes would ensure that the power to vacate or replace trustees would remain with the convention, which elects seminary trustees.

Seminary President Roy Honeycutt said the proposed changes were initiated by the seminary trustees and that he felt confident those trustees would respond positively to the Executive Committee's requests.

Indianapolis housing requests due in mail Oct. 1

around the sbc

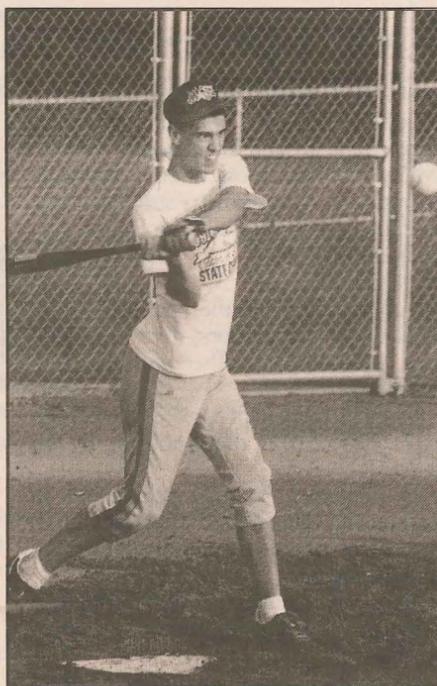
Hotel reservations for the 1992 Southern Baptist Convention annual meeting in Indianapolis should be mailed Oct. 1.

The meeting is set for June 9-11 in the Indianapolis Convention Center and Hoosier Dome. Housing request forms were printed in the September issue of The Baptist Program and also are available from the Kentucky Baptist Convention.

Handicapped people and others with special needs should contact Housing Information, SBC Executive Committee, 901 Commerce St., Suite 750, Nashville, Tenn. 37203.

Information concerning campground and RV parks is available through the Indianapolis Convention and Visitors Association, One Hoosier Dome, Suite 100, Indianapolis, Ind. 46225.

■ **Co-chairs appointed.** James Merritt, pastor of First Baptist Church of Snellville, Ga., and Texas evangelist Freddie Gage have been appointed co-chairmen of Cross-over Indianapolis. Southern Baptist Convention President Morris Chapman appointed the men to lead in recruitment for the evangelistic thrust to be held prior to next summer's annual SBC meeting in Indianapolis. To sign up for the event, contact the Metropolitan Baptist Association of Central Indiana, 952 N. Pennsylvania Ave., Indianapolis, Ind. 46204.



EYE ON THE BALL—Carlos Loftus of Second Baptist Church in Hopkinsville takes a swing during the National Fellowship of Baptist Men's fifth annual softball tournament in Memphis, Tenn. The event featured 16 teams from 11 states. Second Baptist won one game and lost two, but team coach Ken Colley said it was still fun. "It's nice to go somewhere you can play in a Christian atmosphere. Not all tournaments are that way," he said.

■ **McCartt Scholarship named.** The Kentucky Baptist Secretaries Association has named its new scholarship fund for Clara McCartt, administrative assistant to former Southern Baptist Theological Seminary President Duke McCall from 1951-76.

■ **Sellers Home transferred.** The maternity home ministry of Sellers Baptist Home and Adoption Center in New Orleans will be relocated to Tallulah, La., at the end of this year when the program is transferred from the Southern Baptist Home Mission Board to the Louisiana Baptist Children's Home. The home was begun in 1933 and has placed more than 2,500 children for adoption.

■ **Missouri school fires president.** Trustees of Missouri Baptist College fired J. Edwin Hewlett Jr. as president Aug. 29, ending a two-month struggle between Hewlett and trustees. Various accounts attribute the dismissal to structural problems and differences of management styles.

■ **Bonham dies.** Tal Bonham, executive director of the State Convention of Baptists in Ohio, died Sept. 18 in Columbus. Bonham, 57, had been recuperating from a stroke which he suffered in May.

■ **Correction.** Due to a computer error in last week's issue, a line was omitted from the article about the Larnelle Harris concert at Campbellsville College Oct. 3. For information, call (502) 789-5269.

Mt. Zion votes church out over women's issue

By Marv Knox
Editor

CORBIN—Mount Zion Baptist Association has voted to disfellowship a second church for ordaining women deacons.

The association voted 99-24 to suspend fellowship from First Baptist Church of Williamsburg, which elected and ordained its first woman deacon last fall.

Two years ago, Mt. Zion Association disfellowshipped First Baptist Church of Corbin for ordaining women deacons.

Prior to the association's annual meeting this fall, its credentials committee voted 2-1 to ask the association to study the issue for about six months.

"The question was: Could we fellowship with them, even though we may disagree with their action?" reported Warren Hale, chair of the committee and a lay member of Central Baptist Church in Corbin.

"Some felt we could continue to fellowship with them and do things together," Hale said. "But some felt we could not."

Messengers voted down the committee's recommendation to study the issue and then voted 99-24 to withdraw fellowship from the church.

First Baptist anticipated that action, said Pastor Harold Mauney. Still, "we felt alienated and rejected," he admitted.

Mauney said last week: "We accept the action of the Mt. Zion Baptist Association as the action of an autonomous Baptist body to determine the makeup of its membership.

"However, it is unfortunate that the association has made the issue of whom a local Baptist church desires to serve in the ministry of the deaconship as a test of membership. To our knowledge, this is the only association in the Kentucky Baptist Convention that has taken this kind of action on this particular issue.

"We hold no ill will toward the association nor any animosity toward any persons in the association. The First Baptist Church of Williamsburg is still a member in good standing of the Kentucky Baptist Convention and the Southern Baptist Convention and will continue to work within these entities to promote the cause of Christ at home and around the world."

Jo Florence Cordell, the woman who was ordained as a deacon, also expressed disappointment: "As a Baptist, it saddens me to know that a church can be disfellowshipped because it acted in response to God's Holy Spirit. To me, being a Baptist has always been synonymous with freedom and ... the priesthood of the believer.

"As a woman, I believe the call of Jesus transcends cultural customs and taboos. (Christ) defined woman's place, many times to the chagrin of his critics and the amazement of his disciples.

A pastor whom participants said led the arguments for disfellowshipping the church declined to comment to the Western Recorder. "This is an associational family matter," he said. "I don't feel it's a matter for the state or anyone else."

The association's decision reflects its adaptation to change, noted Director of Missions Janus Jones: "This is eastern Kentucky. This is the mountains. (Ordination of women deacons) has not been heard of in Baptist churches for hundreds of years that they have been here. It is very hard for our rural people—not only the pastors but the laity—to accept this change.

"In these situations, no matter how it comes out, the real loser is the association, in terms of fellowship, leadership, finances and the ability to do things."

State musicians assist Brazilian churches

By Brad Bull
Staff Writer

VITORIA, Brazil—A team of 25 Kentucky Baptist musicians accomplished in three days what might have taken missionaries 20 years to do, one missionary said.

Tony Gray, a Southern Baptist music missionary in Vitoria, Brazil, said music training done by Kentucky volunteers this summer set the work of missionaries 20 years ahead.

A major part of the team's work was a three-day church music workshop. "We offered training in administration, song direct-

ing and choral leadership. We also exposed them to new music and ways of conducting it," said Jim Cordell, director of the Kentucky Baptist Convention's church music department.

Cordell said Brazilian Baptists were hungry for instruction.

"They put us (in the U.S.) to shame. We have the resources and lack initiative. They have the desire but limited opportunities," he said.

He pointed out that in addition to Bibles, church members in Brazil also bring hymnals to church, since churches cannot provide them.

The mission trip featured the Kentucky Baptist Chorale, an ensemble of ministers of music. The mission team members, including spouses and two seminary professors, were volunteers who covered their own expenses or were sponsored by churches.

The group performed 22 concerts in eight days, singing in both English and Portuguese. Nearly 1,700 people attended the final concert.

Cordell said the chorale worked on some of the music for three years. They received tutoring in Portuguese from missionary kids attending Southern Baptist Theological Seminary in Louisville.

In Noah's line, Aldridge works in multi-housing

By Marv Knox
Editor

D.M. Aldridge wants to out-perform Noah, God's first multi-housing strategist.

Aldridge began a two-year term as a new-work strategy consultant for the Kentucky Baptist Convention last week. He plans to concentrate on ministry in apartment complexes and mobile home parks, as well as more traditional church settings.

And whereas Noah settled for bringing animals onto the ark two-by-two, Aldridge plans to take two years to start 100 churches.

Aldridge—longtime president of Clear Creek Baptist Bible College in Pineville, who has been a volunteer foreign missionary and Kentucky church starter in retirement—will help launch new congregations across the state, said Ken Forman, Kentucky Baptists' church-starting coordinator.

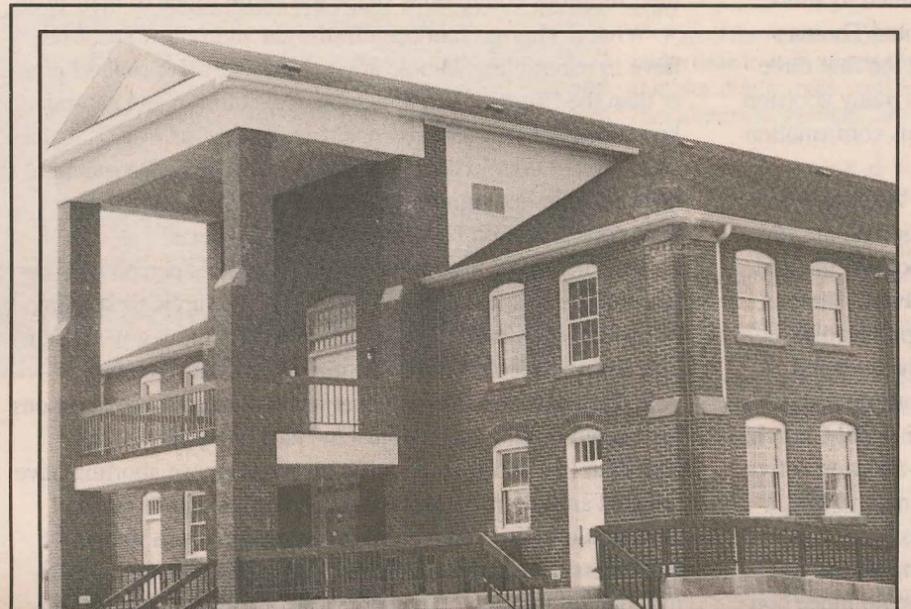
"There are probably 75 places in eastern Kentucky alone where we need new work," Aldridge said. He plans to work with associational directors of missions to pick church sites and encourage existing churches to start the new congregations.

"It's a priority," he noted. "When we started Mission Kentucky in 1986, we had a goal of 400 new churches. We're up to 336. That's important, because new churches lead more people to the Lord than established churches."

The focus on multi-housing will be beneficial, Forman predicted: "Multi-housing units are under-pitched. We already have 200 locations for new work pinpointed statewide."

Multi-housing congregations also are less expensive to start, he added. For example, some apartment managers provide up to three units to young congregations.

"They know this helps their business," he explained. "Churches help families get settled, improve the climate of the complexes and lower the cost of upkeep."



Campbellsville Dedication
Campbellsville College President Ken Winters awards an honorary doctor of divinity degree to longtime Southern Baptist foreign missionary Jim McKinley during Founders' Day ceremonies last week. The college also dedicated its renovated Student Activities Center. The center revitalizes the "old gym," which was built in the 1920s but had been in disrepair since the 1970s.

Bible celebration set for Elizabethtown

Kentucky Baptists will celebrate the Bible Oct. 27 in a statewide meeting at Severns Valley Baptist Church in Elizabethtown.

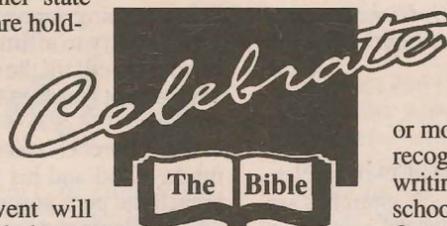
Kentucky and other state Baptist conventions are holding Bible-reading events leading up to the National Convocation on the Bible April 21-23 in Nashville.

The Kentucky event will begin at 6 p.m. and include presentations by Kentucky Baptist Convention President J. Robert White and KBC Executive Secretary-Treasurer William Marshall.

James Blevins of Southern Baptist Theological Seminary will present a dramatic reading of Scripture.

A highlight of the meeting will be recognition of Kentuckians who have taught Sunday school 25 years or more. Nominations for this recognition must be made in writing to the KBC Sunday school department no later than Oct. 11.

For nomination guidelines, contact the Sunday school department at (502) 245-4101.



Doors opening for volunteers in multi-housing ministries

continued from page 1

ing help from Long Run Baptist Association and the Southern Baptist Home Mission Board.

"We think we can reach people you cannot reach in a traditional church setting," Vincent explained. "Some people in the mobile home park attend Southern Baptist churches, but by far the large majority do not. They bring a whole new set of troubles to their lives than do people who own homes."

They also provide giant opportunities for ministry, said Carl Elder, Texas Baptists' church ministries consultant.

Reflecting on almost 100 million people who live in multi-housing communities na-

tionwide, he called multi-housing ministry "the evangelistic field of the future."

At one time, Joan Stovall, multi-housing ministry coordinator in New Orleans, had a two-page waiting list of apartment managers who wanted ministries. She had to cut back on her attempts to find agreeable managers because she couldn't find enough sponsoring churches.

Her experience has been repeated across the country, in such places as Fort Lauderdale, Fla.; Memphis, Tenn.; and Kansas City, Mo.

Multi-housing ministry ideally begins with six to eight volunteers, said Beth Allen, director of multi-housing ministries in Fort

Lauderdale. But effective ministries have begun with just one person, she added.

Closer to home, the KBC direct missions department is gearing up to help Kentucky Baptists prepare for multi-housing ministry, said Forman: "We are developing a strategy for outreach in multi-housing dwellings. Part of this strategy will include offering area workshops to train churches in effective multi-housing ministry. Our greatest needs are for people to commit themselves to training and for churches to commit themselves to respond to the needs."

Written by Marv Knox of the Western Recorder staff, with additional reporting from Sarah Zimmerman of the SBC Home Mission Board.

Hearings raise faith/action question

editorial

Marv Knox

Clarence Thomas' Supreme Court nomination hearings raised an enduring question: Does deep religious faith disqualify a person from holding public office?

The question never surfaced explicitly. Senators never asked Thomas to describe his spiritual pilgrimage or deliver a testimony of his faith. But the "religion question" lurked in the background.

Most notably, it surfaced when questions turned to abortion. Sen. Orrin Hatch, a Thomas supporter, noted Thomas had been asked about abortion 70 times during the first three days of testimony. Thomas got almost twice as many abortion questions as Justice David Souter received at his confirmation hearings just last year.

This summer's Operation Rescue efforts in Wichita, Kan., heightened Americans' consciousness of abortion on the eve of the Thomas hearings. But two aspects of Thomas' life and career made the questions even more pointed: First, Thomas was raised a devout Catholic, and Catholic dogma forbids abortion. He was no mere back-row Catholic; he attended Catholic boarding schools and studied for the priesthood before turning to law. He since has joined the Episcopal Church, but he attends a congregation noted for its anti-abortion activism. Second, Thomas has spoken favorably of natural law, a concept espoused by many anti-abortion activists.

Sen. Joe Biden provoked the most fascinating abortion/natural law discussion. Biden repeatedly drilled the nominee concerning his views on the nation's most divisive moral issue.

Biden focused on Thomas' reliance on natural law. It's a rather esoteric legal concept, but one that is important to many Christians and Jews. In simplest terms, natural law adherents believe people are bound by and receive rights from an ultimate source outside any laws written by humans. The concept is important to Biden because of the way opponents of abortion use it. They have cited natural law as a support for their belief in the absolute right to life of a fetus, and they even have cited natural law as an argument for their right to break civil laws to honor their beliefs.

Biden wanted to know if Thomas would apply natural law

to his deliberations if he were appointed to the high court.

That's a crucial point; as a justice, Thomas would be sworn to uphold the U.S. Constitution, not natural law. Thomas' answers were ambiguous. His supporters said he gave assurances that he would adjudicate cases based on the Constitution, not natural law. His opponents weren't so sure; and even if he did say that, they claimed, he was guilty of "confirmation conversion"—changing his beliefs to accommodate the views of people who could vote to give him his next job.

Whether or not Thomas adapted his words to suit the ears of his listeners is not the point here. The issue pressed by Biden is equally important, at least for people of faith who feel their religious convictions shape the entire scope of their lives.

What if Thomas had been forthright and said: "Yes, I believe in natural law. People are created to answer to laws higher than the Constitution. When the Constitution and natural law conflict, I will base my decisions on natural law"? Justices are sworn to uphold the Constitution. Would the Senate then be proud person of faith be a Supreme Court justice?

Take that logic a step further: Is a religious person who believes in natural law and holds an office of public trust guilty of conflict of interest? What is the role of faith in government? The answers aren't simple; the questions won't go away.

In fact, anti-abortion activism has provoked those questions for numerous Christians in just the past two years. Some Christian law enforcement officials who oppose abortion have arrested anti-abortion protesters. The officers have decided their first duty is to follow the law they are sworn to uphold. But others have taken a different view. This summer, a sheriff's deputy lost his job when he took a leave of absence to protest abortions in Wichita.

The debate—and Christians' ability to argue both sides of it—is not new. Natural law empowered civil rights marchers and segregationists in the 1950s and '60s, just as it energized abolitionists and slaveholders a century before.

Most of us never will picket an abortion clinic. Perhaps none of us will sit for confirmation to the U.S. Supreme Court. Still, our response to the question of natural law and government is vital. If people of faith determine they can balance religious duty and civil responsibility, they can play crucial roles in the life of our state and nation. If not, they will turn government over to people for whom faith is insignificant.

Sunday solution: Robo Teacher

down home

SSBoss and NomComTop both looked surprised when I strolled into the donut shop.

They're two of my secret sources. SSBoss, the Sunday school director for a Baptist church, keeps me up-to-date on the latest in Bible study. NomComTop, chair of the church's nominating committee, describes the travails of recruitment.

I kept to myself, so as not to make either of them nervous. (Investigative reporters never want to "spook" their sources.) But I did take my apple fritter and coffee to the next booth.

"You've got to help me," SSBoss pleaded with NomComTop. "The new church year starts Oct. 6, and we still don't have teachers for the 4-year-olds, third graders and eighth-grade boys."

"I thought we gave you great teachers last year," NomComTop huffed, a little defensively. "What did you do to them?"

"Mrs. Linton had the 4-year-olds. Now she goes to the All-Power-is-Given-to-Me Church, where they don't even have Sunday school. Miss Day and Mr. Langford had the third graders. She claims to have acute allergic reactions to glue and markers; Langford volunteered to clean all the restrooms during Sunday school, just to find a 'graceful' way out of third grade."

"Well, what about eighth grade?"

NomComTop smiled. "Don't get smart with me," SSBoss warned. "You know full well Mr. Zachary and Mrs. Hopkins have turned in a letter of resignation, after 30 years. They've been the most sound members of our church, and they hinted that this year's class has caused them to re-think the doctrine of 'once-saved, always-saved.'"

NomComTop tried a hopeful approach: "Haven't you been reading about the good news for teachers from the Sunday School Board? They're coming out with new, improved Sunday school materials, complete with more graphics and color pictures!"

SSBoss didn't budge. "The eighth grade needs new, already has hand cuffs. The third grade already has graphic violence. And the 4-year-olds would respond best to colored straightjackets."

"You feel strongly about this, don't you?" NomComTop analyzed.

"I'm about to quit this job," SSBoss replied. "Maybe I'll take a monk. Or a Hell's Angel."

NomComTop picked up the check for their food and tried to be reassuring. "Don't worry; I'll take care of things," she soothed. "I hear the Presbyterians are coming out with a new product, RoboTeacher. I'll see if the properties committee will delay carpeting the sanctuary and re-paving the parking lot. That'll give us enough money to lease three RoboTeachers and the Baptist software package. I hear they're invincible—doctrinally and physically."

—Marv Knox

baptist forum

Thanks for everything

I am happy to report to all the readers of the Western Recorder that I am once again in good health and regaining my strength in my family and I would ask you to convey our sincere appreciation to all those who offered prayers, sent gifts, the many beautiful flowers and get-well cards. We would also like to thank the staff, doctors, nurses, aids and lab personnel of the Corbin Baptist Regional Medical Center.

We are proud to be a part of the Southern Baptist Convention family, in the service of

our Lord. I cannot express in words the gratitude I feel and how very much all of the SBC people mean to me.

Orville D. Hickey, pastor
Grays Baptist Church
Gray

Don't dilute gospel

I read and now have reread two articles, "Majority of unchurched say churches are irrelevant" and "Smorgasbord religion a growing influence" (WR, June 30).

My fear is that many churches, in an attempt to appear more relevant, will water down the gospel, lower their Christian standards, throw out the doctrines that are clearly taught in the Bible, and try to provide a smorgasbord of beliefs and practices that

will please everyone.

Churches that do get involved in syncretistic smorgasbord religion will wind up being nothing more than religious clubs. They will try to affirm lost people in sinful lifestyles, will fill the churches with people who are not born again, and those churches will die.

All churches stand accountable to almighty God and his son, Jesus Christ, to preach the pure gospel, to maintain Christian standards and to preach and teach all of the biblical doctrines. The churches that are faithful in their accountability will have the guidance of the Holy Spirit in finding the best means and methods of taking the gospel and ministry to their communities.

William R. Hagan
Taylorsville

western recorder

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MARV KNOX, Editor
MARK WINGFIELD, News Director
RAY L. HAYES, Business Manager
C. R. DALEY, Editor Emeritus

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Religion matters more than media thinks

viewpoint

By Paul Prather
Lexington Herald-Leader

To my one-track mind, the news media's biggest failing is our abysmal treatment of religion.

Last week The Associated Press carried the results of a Princeton Survey Research Associates poll.

Asked what mattered most in their lives, four in 10 Americans—40 percent—said they valued their relationship with God above all else. That was the No. 1 answer.

By comparison, only 29 percent cited good health; 21 percent said a happy marriage.

A paltry 5 percent said a job they enjoyed was most important, while 2 percent said the money they made counted most.

If the poll's results surprised some people, they shouldn't have.

"The people who are shocked are those who believe this country is more secular than it really is," the article quoted William McKinney,

a Hartford Seminary professor and an expert on baby boomers, as saying. "We're in some ways an incurably religious culture."

Judging by the content of TV newscasts and daily newspapers though, among the shocked must be the great body of journalists in this country—if they took time to read the story.

If you watch TV news every day, you probably think no one in this country goes to church.

If you read newspapers, you get the impression religion has about the same influence on Americans' lives as cholera. Which is to say it's not very common anymore, but if you do catch it, it's painful, foul-smelling and dangerous.

Recently I got a call from a nice fellow I know and like who heads a continuing education program for journalists at a large metropolitan university. Back when I was a business reporter, I attended a two-week seminar there. He wanted to know, for his alumni newsletter, if the rumor was true: I had forsaken the business beat to become a religion writer.

True, I said.

Why? he asked gently, his tone implying that I must have committed some unpardonable evil, for which I had been exiled to the Siberia of the newsroom.

On the contrary, I assured him. When the religion slot opened up, I leapt at the opportunity.

Why? he asked again.

Because, I said, I wanted to write stories subscribers might actually read.

A few days later, I got my copy of the newsletter. "Business reporter gets religion," the snippet about me began good-naturedly. It said Paul Prather had, indeed, become a religion writer, but assured other

whose occupation I don't know.

The specifics vary, but most of these men and women have written to say, in effect, thank you and the Herald-Leader for acknowledging the importance of religion and its related values and for writing about them fairly and accurately.

The responses I get come from across the spectrum, from liberals, conservatives, old, young, Catholics, Jews, evangelicals and Presbyterians.

My point is this: We media types need to wake up.

For two decades, the percentage of people who subscribe to newspapers has been dropping like a skydiver with a faulty ripcord.

Part of the reason people don't make time to read newspapers is that we don't write well about the subjects that people think are vital.

And faith in God is something 100 million Americans think is most vital.

That point has been emphasized not only by the Princeton survey but also by such accomplished journalists as Bill Moyers and Garry Wills.

At this newspaper—which is comparatively progressive in the amount of space it gives religion—we have one religion reporter. Me.

We have six full-time business writers and two business editors, a daily business section and a weekly business tabloid.

But the Princeton poll indicates there are eight times more people who are primarily interested in religion than are primarily interested in business.

Don't get me wrong. I respect business coverage, and I read it. I enjoyed being a business reporter, and I liked the people I worked with. I'm not knocking any other news beats, whether business or politics or education.

But religion, as Wills pointed out in his landmark book, "Under God," is a central influence on everything in our society: family life, charitable works, government, morality, sex, economics.

The least the American media can do is lift religion from its exile in the gray backpages. After all, that's something the rest of the country did centuries ago.

This article was written for the Lexington Herald-Leader. It is reprinted with permission.

If you read newspapers, you get the impression religion has about the same influence on Americans' lives as cholera. ... If you do catch it, it's painful, foul-smelling and dangerous.

alumni the move was "at his own request." So they would know I hadn't been demoted.

Demoted?

Consider my mail.

When I was a business writer I covered four of Kentucky's largest industries, companies where thousands of people spend eight or more hours a day. I wrote about subjects that affected their health, jobs and checkbooks.

In a good month, I received one or two notes from readers responding to my stories.

As a religion writer, I have seen my mail increase tenfold. And most of the letters are not from folks who think they've deciphered God's dateline for Armageddon in the lyrics of a Randy Travis song.

Stacked by my computer keyboard as I write this column is my last batch of unanswered mail. There's a note from a medical school professor, a letter from a Danville physician, another from the president of a prominent small college, one from a bookstore owner, another from a TV commentator, several more from lucid, articulate folks

ministerially speaking

Hope is ...

All too often, hope is pessimistically defined as the little boy did when he said, "Hope is wishing for something you know ain't gonna happen."

Some years ago a hydroelectric dam was to be built across a valley in New England. The people in a small town in the valley were to be relocated because the town itself would be submerged when the dam was finished. During the time between the decision to build the dam and its completion, the buildings in the town, which previously were kept up nicely, fell into disrepair. Instead of being a pretty little town, it became an eyesore.

Why did this happen? The answer is simple: Where there was no faith in the future, there was no work in the present.

How is your "present" doing? If you find yourself coming up short and circumstances seem to be getting the best of you, check out your hope and faith in the future.

In a real sense, our faith is the fuel for our work in the Kingdom. Consider stopping by these three fueling stations: God's word, prayer and ministry to one in need. Ask God to "fill 'er up" and catch the difference in your life.

Bob Bailey, pastor
Clifton Baptist Church
Louisville

Christian 'abundance'

Christianity in its modern American form has always bothered me somewhat, particularly the most aberrant expression of it—much of televised Christianity.

A false gospel has infected us with the poison of an unnatural set of expectations. According to many, the Christian is to be a well-groomed, well-heeled, successful-at-everything, victor-in-all, never-sick-or-ill, buddy-buddy-with-God person. This kind of Christianity promises that you can have it all—just ask God for anything you need

or desire and (presto!) there it is.

Rather appealing in its simplicity and promises, isn't it? I wonder what the Apostle Paul would think about such faith. After his turning to Christ on the Damascus road, he was visited by a Christian named Ananias. The instructions the Lord gave to Ananias are certainly contrary to our popular theology of Christianity: "Go, for he is a chosen instrument of mine to carry my name before the Gentiles, and kings and the sons of Israel; for I will show him how much he must suffer for the sake of my name" (Acts 9:15-16).

Believe me, I have no unhealthy desire to suffer, nor do I have a martyr complex. Still, the haunting thought I cannot escape is the question of a growing faith, of being conformed to the image of Christ in me. My American version of Christianity denies the basic tenets of faith in Christ. But following the Suffering Servant of God frees me from my superficial, cultured Christianity and allows me to live the abundant life in Christ.

Mark Hopper, pastor
First Baptist Church
Frankfort



on mission together

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

Making progress

David Nelson, pastor of First Baptist, Owensboro, served as a trustee of the SBC Annuity Board during one of its most crucial eras. During the late 1970s and early 1980s, the trustees and staff of the Annuity Board came to grips with the shameful condition of retirement benefits for ministers and their spouses.

Deeply convicted, they and a special committee, which included Kentucky's Howard Cobble and Chauncey Daley, helped develop a new plan designed to more realistically assist ministers and church employees in achieving a more secure retirement.

Not long ago, I received a letter from Dr. Nelson about other matters but which included his interest in what progress has been made over the past six years.

Kentucky Baptists should be encouraged by this report from Don Spencer, director of the KBC's Annuity Department.

1985

- There were 583 annuitants in Kentucky.
- 278 or 48 percent received less than \$100 per month.
- 220 or 37 percent received less than \$200 per month.
- 85 or 14.5 percent received more than \$200.

1991

- There are now 970 annuitants in Kentucky.
- Currently 847 are receiving a benefit from the Annuity Board.
- 197 or 23 percent receive less than \$100 per month.
- 221 or 26 percent receive less than \$200 per month.
- 429 or 51 percent receive more than \$200 per month.

These statistics clearly demonstrate a marked improvement over the six year period.

But anyone can also readily note that there is considerable room for more progress.

The Annuity Board attempts to provide additional assistance to people in extreme financial stress as some, unfortunately, are.

A Kentucky Baptist church or individual may designate funds to assist in providing this special care. Individuals or churches who may be interested in having a part in this ministry may contact Don Spencer.

The "younger" ministers and church employees with commitment and support of their churches, personal discipline, and the continued assistance of the Kentucky Baptist Convention need not face retirement so bleakly as have so many of the recently retired.

We took a major step in adopting a new and better annuity plan in 1984. Kentucky Baptist churches ought to be proud!

Church praised for evangelism, missions, loyalty on 200th

By Marv Knox
Editor

CAMPBELLSVILLE—Campbellsville Baptist Church looked back with fondness and forward in faith as it celebrated 200 years of ministry in the heart of Kentucky. "We don't praise the people; we praise the living God," Pastor James Jones said at the outset of a testimonial ceremony.

But a stream of members and former members described how God has used Campbellsville Baptists.

Three qualities have characterized the church since it started in John Harding's cabin in 1791, said J. Chester Badgett, pastor from 1950 to 1980: "It has always had a strong spirit of evangelism. The majority of members have joined through revivals and baptism.

"It also has had a deep commitment to mission work. Even before the Kentucky Baptist Convention and Southern Baptist Convention were organized, the church used 50 percent of its offering for mission work outside local needs. ...

"And Campbellsville Baptist Church always has been loyal," he added, noting the church was faithful to Kentucky and Southern Baptist conventions in the early days, even when others held back. "This is one church that has such deep denominational rootage it will never abandon the SBC."

The congregation also has maintained faithful support to Campbellsville College, owned and operated by the Kentucky Baptist Convention, said President Ken Winters.

Winters and past presidents John Carter and W.R. Davenport all gave the church credit for making sure the school got started in 1906 and was elevated to senior college status in 1957.

Two former student members of the church praised its impact on their lives.

"This church has woven the threads of lives for 200 years," said Anna Mary Byrdwell, who was a children's minister at the church in the mid-1960s and now is on the staff of Kentucky Baptist Woman's Missionary Union. "I learned I could depend on

the church for my home-away-from-home." "You're dream-builders," said Ty Clenney, pastor of Greensburg Baptist Church in nearby Greensburg who was ordained at Campbellsville Church in 1961. "When we came here as students, we saw your vitality and picked up on your dream. You remind me of what I want to do and want to be—a servant for God."

The service featured praise and appreciation from 13 friends, former staff members and children of former pastors. Burton Cosby, pastor of the church's Acton Baptist Mission from 1960 to 1965, summed up many of their feelings: "A survey said discouragement is the No. 1 problem that plagues the American people. I don't think

this church has ever seen discouragement because of the work it has done and is doing."

In the concluding worship service, Jones challenged his parishioners to look back gratefully but to press ahead.

"When I look back and see how God has blessed this church, we ought to be humbled, and yet we ought to be filled with gratitude," he said.

But looking back is not enough, Jones said. He urged Campbellsville Church to strengthen its ministry to hurting people, increase its sup-

port for Campbellsville College, erase its debt and grow.



Pastor James Jones (right) and laypeople Henry Lee (center) and Turney Harding place mementos in the cornerstone of the Christian life center.

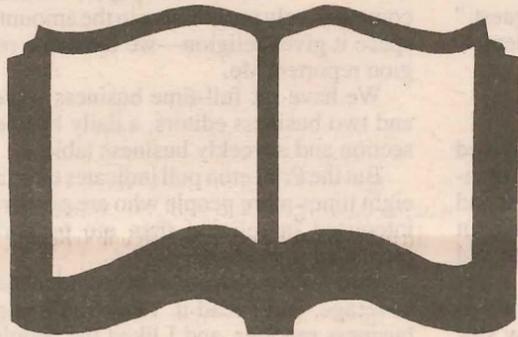
The church also must maintain its missions vision, he added: "That is what has built this church in the past and is going to continue keeping this church red-hot for Jesus. The only one among the 12 apostles who did not become a missionary became a traitor."

Jones urged each member of the church to lead one other person to faith in Jesus Christ by the end of the year and to continue to work together through the future.

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Mr. Doyle Gilbert

6191 College Station Dr.

Williamsburg, Kentucky 40769

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Professor probes war's impact on missions

By Mark Wingfield
News Director

WILLIAMSBURG—The Persian Gulf War placed Southern Baptist missionaries under tremendous stress but ultimately may have created new opportunities for ministry, says a Kentucky professor who recently studied the situation.

Milton Murphey, a religion professor at Cumberland College, and his wife, Martha, visited the Middle East this summer to study the effect of the war on Southern Baptist mission efforts there. Their study was underwritten by the college's Mellon Fund for faculty research.

"The people in the pew can be proud of their missionaries in the Middle East," Mur-

phey said. "They withstood extreme pressures, learned from it and are looking for new avenues of witness and ministry."

The Murpheys came to Cumberland in 1979 from Israel, where they had been Southern Baptist missionaries for 27 years.

For this study, Murphey collected information from four groups: Foreign Mission Board administrative personnel in Cyprus, missionaries who stayed on their fields during the war, missionaries who evacuated their fields during the war and missionaries who evacuated Lebanon several years ago and now live in Cyprus.

"Prior to the war, there was a feeling the war would set back the cause of missions about 50 years," Murphey noted. "After the war, this did not seem to be the case."

Instead, there was a "new openness" to Christian missionaries, he found. "There were problems, fears and discomforts. It was indeed a time of crisis.

"But the effect was not devastating," he reported.

Murphey cited three positive signs for the future:

- More people understand more about the Middle East, and Baptists especially are better equipped to pray for their missionaries serving in the region.

- Missionaries shared burdens and grew spiritually through the trauma.

- In many cases, nationals gained greater appreciation for the missionaries who ministered with them during the war.

Despite new opportunities, Murphey cautioned that Christians must not use the war as an excuse to launch a modern-day version of the Crusades.

He cites this comment from a missionary friend to explain: "The Gulf War taught us how real the 11th century is to the Arab Muslim.

"Every day the newspapers, radio and television denounced the arrival of the 'new Crusaders' into the Arab heartland."

During the war, deciding whether or not to evacuate became a traumatic decision for missionaries, Murphey said.

He found missionaries were under intense pressure from friends, family, national leaders and even FMB administrators either to evacuate or not evacuate. The decision was especially hard for couples with young children, Murphey said.

And when missionaries did decide to leave for safety, often they were overwhelmed with grief and guilt, he explained.

In retrospect, those who evacuated faced more problems than those who stayed, Murphey believes. "Many missionaries found—as we found when we went through several wars—that this was the time when they could best minister to people.

"There were some dangerous times," he noted. "The Baptist Village (in Israel) seemed to be right on the trajectory of the Scud missiles. They could hear the Patriot missiles."

In most cases, those who evacuated did so because of the threat of anti-American unrest in their countries more than the threat of the war itself, Murphey said.

One help during the war was that telephone service remained intact, allowing missionaries to talk with each other and family members in the United States, Murphey found. "The biggest fear of some of the missionaries in Yemen was to have the telephone system go out."

The down side, though, was high telephone bills. One missionary told Murphey he had a \$2,000 phone bill one month.

FMB lists needs for personnel in priority areas

RICHMOND, Va. (BP)—WANTED: Missionaries for Eastern Europe and church planters.

These requests top the Southern Baptist Foreign Mission Board's 1992 personnel request list—a list that would have seemed almost a fantasy 10 years ago.

This year's list includes personnel requests for the Soviet Union, Albania and people groups once thought impossible to reach with the gospel.

Needs in Bangladesh ranked first on the list, followed by requests for a missionary to work as an evangelist and church planter among the Fulani people in Nigeria and a church planter for Mexico City.

In all, 15 of the top 33 requests call for church planters.

Other highlights of current needs include:

- Evangelists to work in Albania and Latvia.

- A seminary teacher in Czechoslovakia.

- Church planters to work in several regions in the Soviet Union.

- An evangelist and church planter to work with the unreached Kanuri people in Nigeria.

- A professor of agriculture to teach in a university in South Yemen.

- Veterinarians to develop ministries with unreached people groups in Madagascar and Nigeria.

"Some appear on this list because they represent urgent needs that have gone unmet for several years," said Harlan Spurgeon, vice president for mission personnel. "I would hope we would find people with a passion for reaching others.

"We're trying to keep our priority list as short as possible because we feel it packs more punch," he added. "Many of these positions would get lost in a full list because they are difficult work. Many of them wouldn't stand a chance if we didn't spotlight them.

"We're asking that Southern Baptists pray fervently that the Lord of the harvest provide laborers for these urgent personnel needs."

For information about career or volunteer service in foreign missions, contact the Foreign Mission Board at (800) 999-3113.

A THOUSAND THANK-YOUS TO EACH PERSON WHO CONTRIBUTED THROUGH THEIR CHURCH TO THE 1990-91 ELIZA BROADUS STATE MISSIONS OFFERING.

Below are some of your churches with the highest totals.

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First	Paducah	\$8,800
Central	Corbin	\$8,312
First	Somerset	\$6,750
Broadway	Louisville	\$6,227
Immanuel	Lexington	\$5,529
First	Shelbyville	\$4,829
First	Bowling Green	\$4,628
First	Madisonville	\$4,411
First	Ashland	\$4,389
Harrodsburg	Harrodsburg	\$4,299
First	Murry	\$4,133
Erlanger	Erlanger	\$3,360
Highview	Louisville	\$3,142
Campbellsville	C-ville	\$3,119
Paintsville	Paintsville	\$3,100
Third	Owensboro	\$3,039
Newton Creek	Keyit	\$3,024
First	Hopkinsville	\$3,019
Calvary	Lexington	\$3,019
First	Richmond	\$2,878
First	Pineville	\$2,814
Cynthiana	Cynthiana	\$2,791
Hopewell	Harrodsburg	\$2,605
First	London	\$2,565
Per Capita		
Meadow Land	Bowling Green	\$10.97
Haymond	Neon	\$8.70
Sano	Russell Springs	\$8.46
Salem	Hanson	\$7.28
Hickory	Hickory	\$7.22
Newton Creek	Keyit	\$6.89
Lakewood	Louisville	\$6.36
Sutton	Shelbiana	\$6.33
Indian Hill	Russell Springs	\$6.25
Riverview	Calvin	\$6.10
Freedom	Mortons Gap	\$6.07
Manchester	Manchester	\$6.04
New Hope	Spottsville	\$5.90
Harmony	West Paducah	\$5.88
Dry Valley	Union Star	\$5.77
New Friendship	Auburn	\$5.72
Hopewell	Harrodsburg	\$5.66
Hurricane	Cadiz	\$5.56
Coxs Creek	Coxs Creek	\$5.42
Hampton	Hampton	\$5.27
Mt. Gillead	Allensville	\$5.17
Oak Grove	Dunnville	\$5.08
East Union	Grahan	\$5.04
New Clover Crk.	Hardinsburg	\$5.00
Concord	Dry Ridge	\$4.95

Woman's Missionary Union — Auxiliary to Kentucky Baptist Convention

Sue Cardwell receives Oates award

By Brad Bull
Staff Writer

LOUISVILLE—Counselors must be willing to suffer in order to help others combat feelings of fear and defeat, the recipient of this year's Wayne Oates award said.

Sue Cardwell, professor of pastoral counseling emerita at Christian Theological Seminary in Indianapolis, received the award from Long Run Baptist Association.

The award is named for Wayne Oates, professor of psychiatry and behavioral sciences in the University of Louisville School of Medicine and senior professor of psychology of religion and pastoral care at Southern Baptist Theological Seminary.

In her acceptance address, Cardwell pointed to recent media reports as examples of the secular world's concern with the existence of evil. She then said pastoral counselors should be concerned with providing guidance toward a sense of hope which will

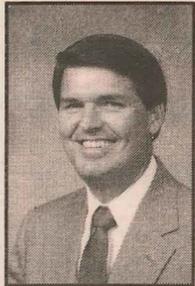
combat feelings of fear and defeat.

She pointed out that to do this, counselors must be willing to suffer. Such a willingness to suffer is rooted in love, she said, "and love is the touchstone of psychiatric treatment."

The keynote address was given by William Amos, former executive director of Kentucky Baptist Homes for Children and currently a resident in the program of ethics and pastoral counseling at the University of Louisville School of Medicine.

Amos asserted that the future of pastoral counseling depends on the church expanding its ministry because "the tent where we live is not large enough to accommodate where we are going."

He warned of the danger of counselors being caught up in greed and setting counseling fees which many cannot afford. He suggested churches underwrite the cost of hiring qualified personnel to provide adequate counseling.



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

clear creek chronicle

A Campus Walk

My wife told me one of her preschool co-workers regularly walks around the campus softball field. Professor Oldham has determined four laps equals one mile. Do you think it was a subtle reminder I need to exercise?

It was a beautiful afternoon with a hint of fall in the air. After one lap, I met New Testament professor Earl Clark and his wife. They were trying to walk off some of the good food prepared by our new Kelly Hall cook, Mrs. Barbara Campbell.

After three more laps, I walked through the Holly Hill housing area. Most of the stone cottages were built by 1,500 volunteers from surrounding associations. The 1950 project remains one of the biggest gifts from friends in this part of the country.

I met eight children enjoying the playset my son and other Boy Scouts built for his Eagle Scout project. I stopped and swung awhile. John would be glad to know about the creative use they were making of the playset. The kids told me about their mud fights and how they played house and war. I hope they also play some peaceful games!

I helped them pick up trash. One of them asked, "What do we do with it now?"

Three-year-old Josh Dawson was in the group and asked me, "Where's Mrs. Whittaker?" He sees her every day at the preschool.

Walking through the project was also a "baby brigade:" three mothers pushing strollers, two of them expecting another child. Holly Hill will have six new babies before spring.

Bob Simmons, Cleo Goodlett and Chuck Evans were visiting outside the Simmons' house and I stopped again, admiring Simmon's 1955 Ford truck set on a 1988 frame and motor.

My walk proceeded to Kelly Hall where six single guys were having some good fellowship on the front porch. I inquired about their adjustment in the dorm. Jerome Cole offered to take me on a tour of the facility and show some of the needs!

We do need larger room desks, suitable closet space, better lighting and upgraded restrooms. This work can't wait much longer.

My walk back to the car resulted in a visit with Farrel Green. Farrel had his own landscaping business before the Lord called him to preach. He now landscapes our campus on a student workshop.

My "walk" ended after two hours, and I got home in time to sample Rebecca's homemade oatmeal cookies. Now I do need to walk!

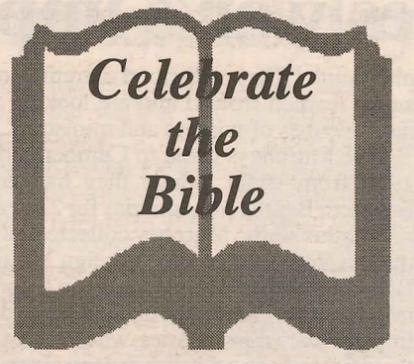
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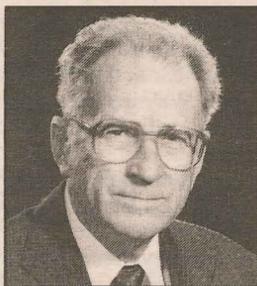
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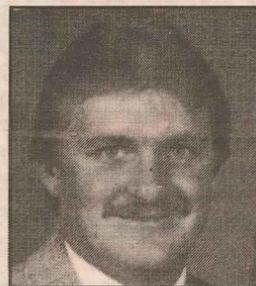
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PROGRAM PERSONNEL

Oscar Romo is the Director of the Language Church Extension Division of the Home Mission Board, SBC.

Rick Warren is the founding pastor of Saddleback Valley Community Church in Mission Viejo, California.

Tillie Burgin is the Minister of Missions of the First Baptist Church in Arlington, Texas.

Taylor Field is pastor director of the East Seventh Baptist Church in the lower East side of Manhattan.

Charles L. Roesel is the pastor of the First Baptist Church in Leesburg, Florida.

SEPTEMBER 30-OCTOBER 2, 1991



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mountains to the mississippi

■ ASHLAND—First Church ordained **John Spencer** to the deacon ministry Sept. 15.

■ BARBOURVILLE—**Johnny Payne** entered his first pastorate at Paint Hill Church.

■ CAMPBELLSVILLE—Lowell Avenue Church will hold a note-burning service celebrating the retirement of the auditorium debt. Former pastors and members are invited to attend the morning service, fellowship dinner, and special music before the official ceremony at 2:00.

■ CARROLLTON—Retired pastor **Frank Kurieger** is interim pastor of White's Run Church.

■ CORBIN—Greenland Church celebrated its 50th anniversary Aug. 11. Former pastors present included **Kenneth Leach, Edwin Moore, Jesse Sweet, Norman Alderman** and **Phillip McClendon**, who led a revival for the occasion.

■ DEFOE—Union Church welcomed **James Hoseapple** as pastor.

■ FAIRPLAY—Pierce's Chapel Church welcomed **Jack Fields** as pastor.

■ GLASGOW—**Tim Garrett** has entered his first pastorate at Peters Creek Church.

■ GREENSBURG—Green Hill Church had a note-burning ceremony and church dedication Aug. 18 with **James Casey** as speaker.

Pleasant Ridge Church ordained **Timothy Garrett** as a deacon Aug. 11.

■ HARDINSBURG—**Mark Daniel** resigned as pastor of New Bethel Church to assume a position in Florida.

■ HUSTONVILLE—Poplar Grove Church welcomed **Dan Flanery** as pastor.

■ KEAVY—**Alonzo Sharp**, resigning as pastor of Ryans Creek Church, will be available for supply effective Oct. 6.

■ MT. SHERMAN—Liberty Church ordained **Wilbur Phillips** and **Jimmy Berry**

as deacons.

■ OWENSBORO—Pleasant Grove Church welcomed **Greg Humpert** as minister of music, education and youth. He previously served as pastor of Rings Chapel Church in Castlewood, Va.

■ RUSSELL SPRINGS—**Lloyd Williamson** was called as pastor of Friendship Church.

■ SHEPHERDSVILLE—First Church of

Shepherdsville welcomed **Michael Doane** as pastor.

■ SIMPSONVILLE—**Scott Pittman** resigned as pastor of Simpsonville Church to assume responsibilities with the Foreign Mission Board.

■ STANFORD—**Wayne Stephens** was called as pastor of Blue Lick Church.

■ WADDY—Pigeon Fork Church welcomed **Mark Galloway** as pastor.



■ MAYFIELD—New Hope Baptist Church held a ground-breaking ceremony for a 300-seat auditorium.

Pictured across: **Jimmy Williams, Mike Williams, David Rollins, Ted Ivey, Carl Elliott, David Owen, James Skaggs, and Fred Harrison, pastor.**

—classified ads—

NEEDED: Part-time minister of music and part-time minister of youth. Approximately 15 hours weekly. Send resumé to Youngers Creek Baptist Church, 251 Youngers Creek Road, Elizabethtown, KY 42701 or call 502-737-8676. 9-17-2T

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FOR SALE: 1979 Chevrolet church minibus, inspected and priced to sell; New Hope Baptist Church, Cadiz, KY. Phone: 502-3609. 9-10-4T

RECOGNITION: Have you or your teacher taught Sunday school for more than 25 years? If so, contact the Kentucky Baptist Sunday School Department today at 502-245-4101 for recognition at "Celebrate The Bible: Kentucky" program. 9-10-5T

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Curtis C. Mooney
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10801 Shelbyville Road
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homes for children

The home and school

A recent news article reported that SAT test scores have continued to decline. I heard at a conference this past week the prediction that our education system was so far behind the Japanese and European systems that in the next couple of decades we will be importing technical students to fill the gaps where our own young people cannot make the grade.

Reports and predictions such as these concern me. In a land which pioneered free education for all and which has produced so many great scholars, what has gone wrong? Like many situations, I suspect there are many sub-problems contributing to the overall problem. The major culprit, I fear, is the decline of the primary educational system for all children—the family.

Today we find more and more children growing up with little interaction with their parents. To make a living in our society, both parents now have to spend long hours working away from home. Many arrive home after their children do, having little time or energy to be effective parents for their children. Homework often goes undone, and what parent really has time to communicate with teachers about how the child is doing?

When you add to that the continued high rate of breakups in marriages, the growth of child abuse and the strains of life spent in poverty by one in four children in our nation, one finds that the family is failing to meet the grade for many children.

Our child-care workers often get high praise from teachers and school officials because we will respond when they need us. Our children do have problems at school, but one thing we have time to do is go to school and meet with the teacher to discuss the problems and work together to improve the situation. We also have tutors who work with those children who are having trouble with their homework, or who just need some extra help. It is not uncommon for a child in our care to make great strides in school work just because of the good connection between home and school and the extra help we provide.

I do not know of any shortcuts to improving education. Hopefully the new educational reforms in Kentucky will pay great dividends, but I suspect that we will not make great strides in education until we begin to improve the family.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Wedding Bells

Saturday, Sept. 7, was a beautiful, sunny day with just a hint of autumn in the slight breeze that stirred the leaves. There was a light haze most of the day.

Every Saturday at Oneida is a busy time. There is always a lot of grass mowing and weed-eating this time of year. While many areas have been very dry for months, we have had much rain and everything is still very green. Also, with no classes, Saturday is a day for extra special cleaning such as window washing.

One has only to look across the valley anytime to see much activity on our farm. Just now is corn gathering time and also there is hay to be baled. There is a tremendous potato crop to be dug.

Our girls' volleyball team was at practice in the old gym. I sat for a few minutes to watch the vigorous workout. Our gym

seating, wooden theater-type seats, were brought here 50 years ago this very month to the old Marvin Chapel. They replaced handmade benches that had been used for 40 years.

Twenty-six years ago the seats were removed from the chapel to our main gym. I thought about the many thousands who have sat in those seats for half a century. Not many things last so long, especially with young and active children. But with careful maintenance, these seats have.

Leaving the gym I was attracted by the sound of our band practicing on their field. I watched them march for the first time this new school year. It wasn't bad for a beginning.

Every year is a new beginning with the seniors of the year awaiting graduation and many new students having arrived. We have a new band director for the first time in five years. He will work exclusively with the band, no other duties. Previously, our band director has also directed the choir.

Time has been set aside for the middle school band, and we have 42 beginners there. One evening this past week we worked from 3 p.m. to 1 a.m. preparing an area for them to practice each day near their classroom building: assembling chairs and music stands, building storage for their instruments and getting locks on each of the storage doors. I personally supervised the process, breaking away for several hours as I interviewed a new student and checked her into the dorm around midnight.

The new band director was very surprised when he walked in the next day and saw all that had been done. When there is something to be done, we get on with it!

Back to Saturday, 23 students and staff members had left early in the morning, returning at 10 p.m. from Covington's MainStrasse Village for their annual Okto-

berfest. These were our students taking German.

While our group was on the way to Covington, another large group of students and staff members were on their way from Covington Scott High School to enjoy an afternoon of soccer at Oneida.

Our Mountaineer squad won their first victory in a new season 6-5 after a very hard game before an enthusiastic crowd. The score was tied at the end of regular play, and still tied after two overtimes. A "shoot out" then followed with Oneida winning.

While all that was going on, 107 of our students with five accompanying staff were away roller skating, sponsored by our Baptist Student Union. Approximately \$150 was raised for 1992 summer missions. One of our young people will be selected to serve in some other state. This is one of the many opportunities OBI students have had for many years that most do not have until their college years.

In the meantime, our 45-member cross country team had run about six miles in practice for their first meet, a four-school competition which they won three days later.

Our cheerleading candidates had also been through a rigorous workout. There are about 45 of them. There is so much enthusiasm this year we have decided to have four full squads. One to cheer at all home and away boys' games, another for all girls' varsity games, a third group to cheer for the junior varsity and freshmen teams, and a fourth group to cheer for middle school games.

At 2 p.m. Saturday, 1981 graduate Pauline Bundy was married in our Oneida Baptist Church. Many of our former students and staff attended the wedding. Pauline has lived in Lexington for some years and her new husband works for Toyota.

Just a typical day at busy Oneida!



We're Headin' for the Last Round-up

It's the last call for the big drive!

The food you contribute to our September Food Round-Up will go a long way to sustain the boys and girls at Kentucky Baptist Homes for Children.

For your convenience, here is the schedule for Regional Pick-Up Points:

- Monday, September 30:
 - 10:00 A.M. Campton Baptist Church, Campton
 - 11:30 A.M. First Baptist Church, Prestonsburg
 - 1:00 P.M. Pike Associational Office, Pikeville
 - 3:30 P.M. First Baptist Church, Hazard
- Tuesday, October 1:
 - 8:30 A.M. Island Creek Baptist Church, Manchester
 - 10:00 A.M. First Baptist Church, Barbourville
 - 11:30 A.M. Main Street Baptist Church, Williamsburg
 - 2:30 P.M. Tates Creek Associational Office, Berea
 - 5:00 P.M. First Baptist Church, Morehead
- Wednesday, October 2:
 - 8:00 A.M. Unity Baptist Church, Ashland
 - 11:30 A.M. Porter Memorial Baptist Church, Lexington
- Thursday, October 3: (CDT)
 - 9:30 A.M. Warren Associational Office, Bowling Green
 - 11:30 A.M. Calvary Baptist Church, Glasgow
 - 2:00 P.M. First Baptist Church, Greensburg
- Friday, October 4:
 - 8:00 A.M. First Baptist Church, Somerset
 - 10:30 A.M. First Baptist Church, Danville
- Monday, October 7: (CDT)
 - 9:00 A.M. Ohio County Associational Office, Hartford
 - 11:00 A.M. Daviess/McLean Associational Office, Owensboro
 - 1:00 P.M. Green Valley Associational Office, Henderson
 - 3:30 P.M. Little Bethel Associational Office, Madisonville
- Tuesday, October 8: (CDT)
 - 8:00 A.M. West Union Associational Office, Paducah
 - 10:00 A.M. First Baptist Church, Mayfield
 - 10:00 A.M. Hawesville Baptist Church, Hawesville
 - 1:00 P.M. First Baptist Church, Murray
- Wednesday, October 9: (CDT)
 - 9:00 A.M. Bethel /Logan Associational Office, Russellville
 - 11:30 A.M. Christian County Associational Office, Hopkinsville
 - 2:00 P.M. Little River Associational Office, Cadiz
 - 4:00 P.M. Caldwell/Lyon Associational Office, Princeton
- Thursday, October 10: (CDT)
 - 10:00 A.M. Ohio Valley Associational Office, Sturgis
 - 1:00 P.M. Muhlenberg County Associational Office, Central City
- Friday, October 11:
 - 2:00 to 3:00 P.M. Erlanger Baptist Church, Erlanger

Thank you for your generosity. If you have any questions about the Food Round-Up schedule, call toll-free 1-800-456-1386.

We owe a child the best we can give.



Kentucky Baptist Homes for Children
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All the world's a stage for Christian drama duo

By Chip Alford
SBC Sunday School Board

MURFREESBORO, Tenn. (BP)—Paul and Nicole Johnson offer an unusual service on their business cards: "God's word brought to life."

The Johnsons are a drama duo who perform in churches across the United States. Based in Murfreesboro, Tenn., they travel three weeks out of every month, performing at church worship services, college chapels, retreats and other events.

"We want to make the word of God real to people and communicate the unconditional love of Christ," said 25-year-old Paul.

The constant travel "can get tiring, but we both love what we do," said Nicole, 24. "God has really just built the ministry for us and we're thankful for all the opportunities."

The Johnsons, who married in 1987 after graduating from Samford University in Birmingham, Ala., became interested in drama at an early age.

Paul got his start as a 4-year-old on the children's television show "Romper Room." Nicole became interested a little later in life, performing in "speech squads" and junior and senior high school plays.

Both accepted Christ as teen-agers and felt called into some type of Christian ministry.



DRAMA DUO—Nicole and Paul Johnson perform a sketch during the 1991 Glorieta Student Conference in Glorieta, N. M. (BP photo by Jim Veneman)

After graduating from Samford, they waited tables to pay the bills and planned a trip to San Diego, Calif., to audition for a Christian drama troupe.

But they never made the trip. "We were sitting around talking one day, and we just threw out the idea of starting our own ministry," Nicole recalled.

"We had a good laugh about it, but the idea stuck with us. We had no idea how it would work, but we wanted to try."

The couple put together a mimeographed flier and sent it to 700 Baptist churches in Alabama. Within a few weeks, they were performing in churches, and they've been busy ever since.

"It was a little scary at first when we quit our jobs, but I think we were too dumb to realize just how scary it really was," Paul recalled. "We never really thought about being able to pay the bills. We just knew God would take care of us, and he has."

Today the couple is booked 18 months in advance. And when they aren't performing, they are often writing new material.

"Drama really has a wide appeal," Nicole said, adding she and her husband perform before all age groups.

While they make ample use of humor in their sketches, most have a serious message as well. For example, "When I Was Little" starts out with a young girl describing her relationship with her imaginary friend but ends with the loving arms of Christ being wrapped around her, demonstrating his unconditional love.

"The Blame Game" uses a game-show format to make the point that blaming others for our mistakes isn't necessary because God is a forgiving God.

In addition to communicating scriptural truth through their performances, the couple said they also work at keeping their material relevant and entertaining.

"We always try to speak from where we are in our journey," Paul said. "We want to remind people that the Christian life is a pilgrimage and that God is always there to help us along the way."

Woman's grief after tragedy relieved by music mission trip

By Charles Willis
SBC Sunday School Board

HONOLULU (BP)—Traveling to Honolulu as a missions volunteer put music back in the life of Terri Guillott, who almost backed out of the trip because of her husband's unexpected death.

Serving as a volunteer was a key to coping with her grief, Guillott said.

Guillott and her husband, Paul, both had planned to participate in the Musicians on Mission workshop and volunteer mission project in Honolulu in August 1991. But Sept. 13, 1990, the 34-year-old minister of music and education at First Baptist Church of Kearney, Mo., was killed in a freak automobile accident on his way to work.

A 13-year-old boy in a stolen car crashed into the rear of Guillott's car, which was stopped last in line at a roadblock. Police were chasing the youth at speeds exceeding

90 miles an hour when the youth's car hit Guillott's, killing him instantly.

Mrs. Guillott usually rode to work with her husband, but he was alone in the car the day he was killed.

"We were doing what God wanted us to do," Mrs. Guillott reasoned after her husband's death. "I just didn't understand why God let this happen."

But dealing with grief had to wait in line behind moving out of church-owned housing and meeting the needs of her three children, ages 14, 12 and 2.

In January, Mrs. Guillott contacted the Hawaii Baptist Convention to say she would not attend the August music workshop.

A few weeks later, Guillott was trapped in traffic behind a minor accident. As she waited in traffic, she began to relive the accident "the way I thought it had happened."

"My emotions just went wild. I was

completely out of control. I remember being there (in traffic), and I remember getting home. I have no idea how I got home."

Later that night she was hospitalized with chest pains, and the same doctor who had attended her husband was assigned to her.

"I don't believe in coincidence," Mrs. Guillott declared. "God put me with that doctor for him to tell me I needed to get a grip on myself."

That night as she lay in her hospital bed, Mrs. Guillott said she began to realize the bitterness she felt about her husband's death.

"I didn't think this was fair. I didn't know what to do with my life. I had been a minister's wife, and now that was over. I felt there was nothing more for me to do."

Mrs. Guillott said she had denied her bitterness, thinking Christians "shouldn't feel that way."

A few days later, still working through

her feelings, she thought about the workshop when the Baptist Women's president asked if she planned to go on the Hawaii mission trip.

"I don't think I will," Mrs. Guillott replied. But the next week, she called the Hawaii Baptist Convention to say she would come after all.

"I told them I didn't have formal music training, that I had sung with my husband and that I didn't know what I could do, but that I would come."

As she and her daughter Karen sang for worship services and as she led classes in women's ensemble work, Mrs. Guillott found God does have work for her to do.

"I believe the same God who allows things to happen in our lives is molding and shaping us for work he wants done," she reflected.

"He can do anything. When we allow him to use us, he will."

Souzas' prison ministry marches to beat of a different player

By Charles Willis
SBC Sunday School Board

HONOLULU—When Brenda and Carl Souza strike up the band in Hawaii's prisons, music comes forth with the touch of a finger.

The Souzas go into prisons armed with the Hymn Player, a product of the Southern Baptist Sunday School Board. The Hymn Player is a computerized, portable unit programmed to play many songs and hymns at the touch of a button.

The volunteers work in the prison ministry of Likelike (pronounced lee-key lee-key) Community Church, a Southern Baptist mission initially begun to minister to the Samoan population of the island of Oahu.

As part of their outreach, Likelike Church began worship services in Hawaii's correctional institutions. Now, the Souzas are about as well known in prison blocks as they are among Hawaii Baptists.

For the first two years, Pastor Ray Viliamu led the music with guitar, but when he was not available, accompaniment was a problem.

The Hymn Player solved that problem.

At Kulani Prison on the island of Hawaii, inmates have memorized the numbers of their favorite hymns and make their requests to Souza by hymn number.

"The hymn player has even attracted some guards who stop by and listen during the monthly services," she said.

At Waiawa Prison, a low-security facility where services are conducted quarterly, Souza said an inmate cried when he first heard music from the Hymn Player.

"He had played the organ as a child," she recalled, "and this was the first time in years he had been in a worship service and heard hymns played with an organ sound."

At Halawa medium security prison, the hymn player has made such an impact that the prison chaplain is trying to get one for the facility, she said.

"The inmates are fascinated by the little box that can play all their favorite hymns."

One of Souza's favorite stories about the hymn player relates to their monthly trip to Hilo, Hawaii, for services at Kulani Prison.

"Airport security guards at the Hilo airport have come to expect being serenaded when they examine our Hymn Player," she

said. "They stop the line of people and wait until the hymn is completed before letting anyone through the inspection station."

The Souzas soon will take full charge of Likelike's prison ministry when Viliamu



MUSIC BOX—Carl and Brenda Souza, he with a Bible and she with a Broadman Hymn Player, prepare to lead a worship service at Koolau youth correctional facility. (Photo by Charles Willis)

assumes leadership of Makakilo Baptist Church.

Carl Souza, an industrial hygienist with the Hawaiian Electric Co., will become interim pastor of Likelike, and Brenda will continue to lead music worship.

In the absence of an accompanist, Brenda Souza said the hymn player helps teach church music to those who may never have heard it.

"We tend to say, 'We all know this song; let's sing it.'"

"Well, in prison, they don't all know the song, nor do they understand it," she said.

At the Koolau youth correctional facility in Kailua, Souza had to explain the meaning of the word "sod," used in "The Family of God." Though they sang the song with gusto, no one had understood that sod is dirt.

A frequently requested song in prison services is "I'll Fly Away." Sung to the organ tones of the Hymn Player, one might temporarily forget the prison setting until the worshippers sing "... like a bird from prison bars has flown, I'll fly away."

Even the incarcerated youths grin at the irony of the verse.

Introducing...

BAPTIST

HEALTHCARE SYSTEM

In August, Baptist Hospitals, Inc. officially became Baptist Healthcare System. The Louisville-based office provides administrative and financial services, risk management, legal counsel, and computer services to the four Baptist hospitals. While the Baptist Hospitals' name has always been a trusted name in the healthcare industry, the system's board of directors felt that the current name did not fully reflect the full scope of the

healthcare services offered by Western Baptist, Baptist Hospital East, Central Baptist and Baptist Regional Medical Center. Our new name – Baptist Healthcare System – more accurately defines who we are: one of the largest, not-for-profit healthcare systems in Kentucky. In addition, it more readily communicates our healthcare mission and our commitment to patients, physicians and the communities we serve. As the Baptist hospitals have moved to provide more accessible healthcare, with out-

patient services and home health – to name just two examples – the system now reaches beyond hospital walls with a continuum of care. With the name change comes a new identity program for the corporate office and the four Baptist hospitals. The core of the identity program is the logotype, which uses a graphic element that is common to the corporation as well as each of the hospitals. The emphasis and focus of the new corporate identity is on the word "Baptist," which incorporates an abstract image of a cross – designed to

reinforce Baptist Healthcare System's Christ-centered approach to healthcare with a high degree of technology. Although our name has changed, our goal has not. Baptist Healthcare System is firmly committed "to be the leader in value-driven healthcare services through a Christ-centered, not-for-profit healthcare system which meets the changing needs of communities, patients, physicians, and employees in the region encompassing Kentucky."

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