



HUNGRY—Two children in one of El Salvador's hundreds of shanty towns sit outside their cardboard home. The living conditions include lack of running water and decent sewage facilities.

Civil war in El Salvador is one of this year's top-10 setbacks to eradicating world hunger, according to a new report by Bread for the World Institute. (RNS photo)

Action could stop hunger, report says

By Pam Parry
Baptist Joint Committee

WASHINGTON (ABP)—More people are hungry today than ever before, but world hunger can be eradicated, according to a new report by Bread for the World Institute.

The institute released its second annual report on the state of world hunger, "Hunger 1992," at a press conference Oct. 16, World Food Day. In 1979, World Food Day was founded by the United Nations to raise public awareness.

The report indicates that more than half a billion people suffer from chronic hunger in 1991 while even more people are "vulnerable to hunger."

More than 1 billion people are too poor to obtain proper nutrition, facing primarily a lack of iodine, iron and Vitamin A, according to the report.

The report covers the period of 1990-91. It identifies the 10 greatest setbacks for hunger in 1991 and offers 10 "ideas that work" in overcoming hunger.

"The principal barrier to ending world hunger is neither lack of resources nor insufficient knowledge," the report says. "It is the failure to put ideas that work into practice on a broad scale."

According to the report, hunger's 10 greatest setbacks in 1991 were:

- The Persian Gulf War.
- Global recession.
- Economic decline in Africa and Latin America.
- War, drought and turmoil in the Horn of Africa.
- Civil wars in Liberia, Angola, Mozambique, Sri Lanka, El Salvador, Cambodia, Afghanistan and the Philippines.
- Floods in China and Cambodia.
- A cyclone and political unrest in Bangladesh.
- Cholera and economic deterioration in Peru.
- Political and economic changes in Eastern Europe, the Soviet Union, Mongolia and Nicaragua.
- Soviet aid no longer going to Cuba, Afghanistan, Mongolia, Vietnam, Cambodia and Laos.

continued on page 9, "Report lists ..."

Kentucky church gives its small community a gift for playing

By Pauline Stegall
State Correspondent

BARDWELL—First Baptist Church of Bardwell has given its small community a gift for playing.

Vandalism forced officials to close the town's only park, explained Pastor Greg McFadden. So the church decided to con-

vert a vacant lot adjacent to its building into a community playground.

The city donated materials and some broken playground equipment from the old park. Church members repaired the equipment, installed it, then built games and picnic tables.

Because the church property is located in the center of town, it should not have a

problem with vandalism, McFadden said.

McFadden and his church members hope the gift will create a fresh image of the church in the community.

"In an established community like this one, everybody has pre-conceived ideas as to who we are, what we stand for," he said. "We want to let everyone in the community know we care about them."

Faculty loss hurts, but seminary perseveres

By Marv Knox
Editor

LOUISVILLE—Despite 12 years of controversy and a spate of faculty resignations, Southern Baptist Theological Seminary still attracts and holds strong professors, the school's provost says.

Fourteen professors have left the faculty since the spring semester of 1989. That was a landmark date in Southern Seminary history: Some of the school's most conservative trustees launched an attack on seminary President Roy L. Honeycutt and other faculty members they termed liberal.

The tension of political stress and friction with trustees, however, have played a role in only six of those resignations, said Provost Larry McSwain.

But those six include some of Southern Seminary's most noted teachers. Andy Lester, professor of psychology of religion, left last summer for Texas Christian University. Allen Culpepper, professor of New Testament, has taken a two-year leave of absence

to teach at Baylor University. John Jonsson, professor of missions and world religions, will head for Baylor in January, when Bill Leonard, professor of American Christianity, will depart for Samford University.

Many others also are "sitting loose in the saddle," one professor observed.

"Who is responsible?" Leonard countered when asked about the leave-taking and faculty unhappiness. "Did we not think this would happen?"

"Is the Southern Baptist Convention better off in 1991 than it was in 1979 at any level? No. ... We've been saying Southern Baptists want change. Well, this is what Southern Baptists wanted. That's the reality of it."

That reality is "institutional instability," added Leonard, who has taught at Southern since 1975: "Southern Seminary is going to go on. Professors are like Rainbow Bread—they have a limited shelf life. In three years, the student population won't know I was here. But when this many people leave an institution for whatever reason, we have in-

stitutional instability."

McSwain acknowledged the tension and trauma of recent years but pointed to the stabilizing effect of the majority of the seminary faculty. "Seventy-four people have decided either to stay or to come here in the midst of the same situation of concern," he said. "I'd like to see an affirmation of the folks who chose not to explore other options or to leave other places of ministry to come here. ... We think that speaks volumes about the stability and future of the institution."

The seminary got an apparent boost toward stability last spring, when faculty and trustees approved a "covenant renewal" agreement. The covenant softened rigid guidelines for faculty employment and advancement set in place by trustees in September 1991. But it also ensured that only "conservative evangelical scholars" will be added to the faculty until the school has achieved "faculty balance."

The seminary currently has five faculty vacancies—three in Christian education, one *continued on page 9, "To leave, or ..."*

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Court to hear church-state case Nov. 6

By Larry Chesser
Baptist Joint Committee

WASHINGTON (ABP)—A dispute over a Rhode Island commencement prayer was the only church-state case slated for review as the U.S. Supreme Court returned to the bench Oct. 7 to begin hearing arguments in 57 cases.

However, the high court had requests for review in at least 15 other cases with church-state implications.

Justices will hear oral arguments in the Rhode Island case, *Lee v. Weisman*, Nov. 6.

The case's impact could reach far beyond the narrow issue of prayer at commencement exercises because Providence, R.I., school officials and the U.S. Justice Department are asking the high court to discard its settled rule for safeguarding governmental neutrality in establishment-clause disputes.

Specifically, Providence officials and the U.S. solicitor general have asked justices to scuttle the *Lemon* test, a formula announced by the court in *Lemon v. Kurtzman* in 1976 to determine whether government actions violate the First Amendment's ban against state-supported religion. The *Lemon* standard requires that government actions have a secular purpose, neither advance nor restrict religion and avoid excessive entanglement with religion.

The Justice Department's brief asks the high court to replace the *Lemon* test with a "coercion" test that would permit government to support or promote religion as long as people are not forced to participate and the government's actions do not threaten to establish an official religion.

The Baptist Joint Committee has joined a broad coalition of Christian, Jewish and religious-liberty organizations asking the court to maintain the *Lemon* test.

The Southern Baptist Christian Life Commission, U.S. Catholic Conference and the National Association of Evangelicals have filed briefs either in support of various forms of the Justice Department's coercion test or in defense of graduation prayers on free-speech grounds.

Baptist counselor predicts Swaggart won't get treatment

DALLAS (RNS)—A Southern Baptist psychotherapist who treats people with sexual addictions says she doesn't expect televangelist Jimmy Swaggart to undergo treatment for his condition, despite the fact that he has been publicly linked to a prostitute for the second time.

Nancy Badgwell, a certified Christian marriage, family and sex therapist, said Swaggart's second offense was especially sad because sex addictions are treatable.

The evangelist "definitely" has a sex addiction, she said.

Badgwell noted that many people who have an addiction think it's possible to deal with the problem alone. They don't realize it's an illness that can be treated with therapy, she said.

Another sex therapist, David M. Moss of Atlanta, observed that Swaggart promotes a theology with a concept of God as someone who "fixes our problems." This "lazy theological thought" doesn't adequately emphasize individual responsibility, said Moss, an Episcopal priest and president of the Georgia Association for Psychoanalytic Psychology.

House committee approves parochial aid

By Pam Parry
Baptist Joint Committee

WASHINGTON (ABP)—After striking a deal with the White House, a committee of the U.S. House of Representatives voted 26-12 to approve a bill that would allow private and parochial schools access to federal tax dollars.

The House Committee on Education and Labor completed its work on the Comprehensive Neighborhood Schools Revitalization Act (H.R. 3320) Oct. 17. The bill has not yet been scheduled for consideration by the full House.

"To my knowledge, this is the first time in history that the House of Representatives' Education and Labor Committee has voted in favor of parochial aid," said James Dunn, executive director of the Baptist Joint Committee.

The bill would provide \$700 million for a range of educational-reform options. Among other provisions, the bill would allow states to spend a portion of this money on so-called "choice" programs that provide federal vouchers for parents to send their children to public, private and parochial schools.

The bill is an alternative to President George Bush's America 2000 plan that includes more aggressive voucher provisions. The president's plan would allocate funds that could only be used for voucher pro-

grams, rather than leaving that option to the states.

"At this juncture in American history," Dunn said, "we cannot turn away from quality public education for every child in favor of a scheme that would divert tax dollars to religious institutions."

In an earlier address to the Woman's National Democratic Club, Dunn called the president's "choice" proposal "welfare for the well-off" and warned religious schools that government regulation always follows government aid.

During the annual meeting of the Baptist Joint Committee Oct. 8, the agency adopted a position statement deploring any attempts to funnel public funds to parochial education.

"This attempt to do indirectly (through vouchers) what cannot be done directly (by direct grants) is constitutionally suspect, bad public policy and a disingenuous political tactic," the Joint Committee statement says.

The statement notes that the bills leave to the states the decision about their participation in the program, but insists if spending public funds on parochial aid is wrong for the federal government, it also is wrong for the states.

Rep. William Jefferson, D-La., offered an amendment to the bill that would provide choice programs only for public schools, deleting reference to private and parochial institutions.

His amendment was defeated 23-17 after White House Chief of Staff John Sununu struck a deal with Democratic leadership. Sununu sent a letter to Rep. William Goodling, R-Penn., saying the White House would support the current language of the bill if the voucher provisions were not weakened.

Choice will lead to the ruination, not revitalization, of neighborhood schools, and to re-segregation, Jefferson said. "In effect two systems would exist. One for whites. One for non-whites. Separate and unequal. The clock of social progress turned back over 100 years."

Rep. William Ford, D-Mich., chairman of the committee, said he favored Jefferson's amendment to delete all choice options, but voted against the amendment in order to avoid more ambitious choice proposals. Ford quoted from Sununu's letter and said, "A deal's a deal."

A number of Democrats said Jefferson was right but said they could not vote for his amendment because of the political realities they face in getting the bill approved and signed into law.

Joint Committee Counsel Brent Walker praised Jefferson's efforts. "We commend Mr. Jefferson, a fellow Baptist, for his fidelity to historic Baptist principles. For a first-term congressman to buck the committee leadership and the administration demonstrates a lot of political courage."

Kentuckian surrounded by Romanian unrest

By Mike Creswell
SBC Foreign Mission Board

BUCHAREST, Romania (BP)—A Southern Baptist missionary told protesters about Christ's peace during a violent demonstration by 4,000 Romanian coal miners that left three people dead.

Tear gas swirled around the home of T and Kathie Thomas in late September as protesting miners swarmed onto their street, pursued by police and army troops. Mrs. Thomas is a Kentucky native, born in Cynthia and raised in Paducah and Harlan.

On the second night of fighting, the miners were trying to march to the television station to air their grievances. But armored vehicles blocked the two main streets, forcing the miners to spill over onto the street where the Thomases live.

The clash awoke the missionary couple about 5 a.m. Miners set up a barricade in

front of the Thomas home.

Police stormed the barricade, and the miners threw gasoline bombs in response.

While Mrs. Thomas sealed windows in their home to keep out the tear gas, her husband went out on the sidewalk with his next-door neighbors and tried to talk to the miners.

Since Thomas only recently arrived in the country, he still speaks Romanian haltingly. The miners told him that everyone in Romania—the president, the prime minister and their own union leader—had let them down.

"I replied that when we put our hope and faith in men, we're always discouraged, but when we put our trust in God, we're never discouraged," Thomas said.

The timing of the riot was unfortunate, Thomas said, since his supply of Bibles and tracts was at the Baptist seminary where he teaches. Neighbors cautioned him not to drive out of the area during the conflict to

get them.

The Thomases arrived in Bucharest in September. They transferred from France to become the first Southern Baptist missionaries to work in Romania in half a century.

Inflation in Romania is running at 300 percent, Thomas said. Food is scarce in Bucharest stores. Neither fresh fruit, milk nor potatoes are available, and much of the food that is available is of inferior quality. Water and electricity are shut off during the night as a conservation measure.

"Some of the pastors say they haven't seen milk for sale since the revolution," he said. "If we hadn't brought food from France, we would be having a hard time. As yet, we're experiencing no hardships. But if it's a cold winter, it will be hard."

Despite the economic hardships, Thomas remains upbeat about ministry in Romania. "It's truly an exciting time to be in Romania," he said. "The door is open wide and now's the time to step boldly through it."

Supreme Court hears Operation Rescue case

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—Operation Rescue-type blockades intended to prevent abortions discriminate against all women and should be forbidden by federal courts, an attorney for several abortion clinics and the National Organization for Women told the Supreme Court.

In a case containing far-reaching implications for the pro-life movement, attorneys for abortion opponents countered that women seeking abortions are not a class deserving of protection under a 120-year-old civil rights law.

The case, *Bray v. Alexandria Women's Health Clinic*, was heard by the Supreme Court Oct. 16, one day after Clarence Thomas was confirmed by the Senate but before Thomas was sworn in.

In November 1989, Jayne Bray, a pastor's wife and the mother of five children, and other members of Operation Rescue

were enjoined by a federal judge in the Eastern District of Virginia from blocking access to Alexandria Women's Clinic and other abortion clinics in northern Virginia.

The judge found the Civil Rights Act of 1871, also known as the Ku Klux Klan Act, applied because protesters deprived a class of people—women—of their right to interstate travel to obtain abortions.

The 1871 law was passed to protect blacks, who recently had received their constitutional rights, from harassment by KKK members. Under the act, victims were granted the right to sue private offenders.

Federal courts have used the same law 120 years later to issue injunctions against abortion protesters.

The federal district judge's ruling was upheld by the Fourth Circuit Court of Appeals. That decision was appealed to the Supreme Court by Bray and her co-petitioners, including Operation Rescue founder Randall Terry.

The Southern Baptist Christian Life

Commission joined the National Right to Life Committee in a friend-of-the-court brief arguing the KKK Act should not be used to protect the rights of women seeking abortions.

John Schafer, attorney for NOW and the abortion clinics, told the court Operation Rescue's tactics discriminate against all women.

But Jay Sekulow, Operation Rescue's attorney, said only women desiring abortions, not all women, are the targets of blockades.

The court is not expected to release its opinion until next summer.

Meanwhile, Operation Rescue has announced that Baton Rouge, La., or Little Rock, Ark., will be its 1992 target for anti-abortion protests similar to those held in Wichita, Kan., last summer.

The activist, pro-life group also plans grass-roots activities in many cities in November and efforts at the sites of the national conventions of both political parties next summer.

Candidates speak on abortion, lottery, vouchers

Editor's Note: Kentucky citizens will go to the polls Tuesday, Nov. 5, to select a new governor. The Western Recorder asked the two major candidates, Democrat Brereton Jones and Republican Larry Hopkins, to answer six questions of interest to Kentucky Baptists. Those questions and their answers follow:

Q Do you favor government-subsidized vouchers to provide education at private and parochial schools? If so, how should a voucher plan be implemented?

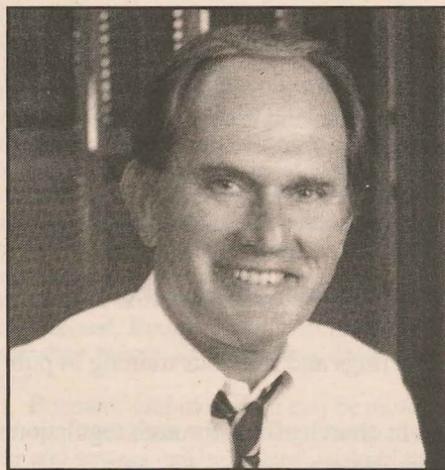
HOPKINS: As governor, I will explore school choice and school vouchers as future options for the commonwealth. I have watched with great interest the success of the program in Minnesota. Immediate effort must focus on implementing improvements to the public school system as a first step toward offering choice.

JONES: The voucher system could have merit as a means of providing educational opportunities for all Kentucky children. It is important to note, however, that we must first make sure that our new education reforms are adequately funded before we make any additional commitments of state revenue.

Q Would you support a reduction in state-funded lottery advertising, even if it meant a potential loss in lottery revenue? If so, to what degree?

HOPKINS: I am on record that I would support a reduction in state-funded lottery advertising.

JONES: I believe it is inappropriate for the state to spend more promoting the lottery than it does promoting tourism and travel in Kentucky. Our administration will work with the General Assembly and the Lottery Corporation to reduce promotional spending for the



Jones

lottery and to redirect those funds to tourism advertising.

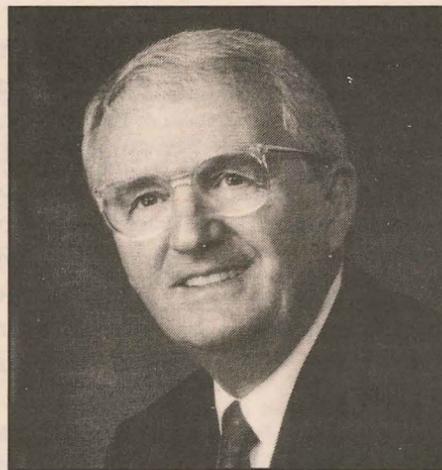
Q Do you favor any Medicaid or other government-subsidized funding for abortions? If so, what restrictions should apply?

HOPKINS: I am opposed to abortion except in the cases of rape, incest or endangerment to the life of the mother and oppose taxpayer-financed abortions except in those cases.

JONES: I oppose Medicaid funding for abortions except in cases of rape, incest and when the mother's life is threatened.

Q How do you plan to handle the skyrocketing costs of Medicaid? Would you raise additional revenues or decrease funding of other programs to finance these costs? Would you offer a better solution?

HOPKINS: The state's funding of Medicaid has increased from about \$13 million to well over \$300 million in just 20 years. For the past three years, Medicaid has



Hopkins

increased 18 percent each year. Much of this increase has gone to raising payments to providers, not to cover more people. I believe there are two ways we handle the Medicaid problem. First, we have to bring our health-care providers, lawyers, insurance companies, government, business and health-care consumers to the table. Physicians blame high cost on the insurance; insurance companies blame the high cost on the lawyers and so on. Everyone must be willing to bargain. Second, the best way to expand health-care coverage is to expand our economy by creating new jobs that will allow people the opportunity to buy health insurance.

JONES: Our first priority must be to make sure that the federal government does not go through with its proposed change in the rules of Medicaid funding. The system we now have in place in Kentucky allows us to meet our Medicaid costs and generate enough additional revenue to explore the possibility of expanding primary and preventive care services for Kentuckians not served by Medicaid. I met several weeks ago in Washington with Democratic leaders of both the House and the Senate and was encouraged by their opposition to the federal rules change. We will continue to work on the federal level to protect Kentucky's Medicaid budget.

Q Would you support a plan to expand the state's child protection/family preservation services? If so, to what degree would this be possible?

HOPKINS: I fully recognize and appreciate the government's role and responsibility in helping to preserve the family unit as the basic building block of our society. As governor, I will see that Kentucky meets this responsibility to the fullest extent of our financial resources.

JONES: Yes, I would support such a plan. I believe it would be irresponsible at this time, however, to make a specific commitment of funding in view of the recent projections on the availability of limited state revenue in the next fiscal year.

Q Do you support campaign-finance reforms? If so, what guidelines should apply?

HOPKINS: I favor full disclosure by candidates, a strong enforcement agency and tougher penalties for those who violate campaign finance laws, lower limits on contributions, no contributions after an election, abolition of political action committees for elected officials, and ending the no-bid contracts and loose contracting and procurement policies that are the root causes of campaign and government corruption in Kentucky.

JONES: I have long advocated campaign finance reform. I believe the maximum contribution limit should be reduced from \$4,000 to \$100 to give more Kentuckians an opportunity to participate in the process. I also believe we must change the way state contracts are awarded to remove even the appearance of political favoritism. Our administration will also abide by a strict code of ethics that will prohibit any official from profiting personally from his or her public service.

Age no barrier for teen-age volunteer

By Barbara Willie
State Correspondent

CYNTHIANA—Although she is only 18 years old, Tina Lay of Cynthiaiana already is a seasoned missions volunteer.

The Georgetown College freshman recently returned from Espirito Santo, Brazil, where she worked with a medical team in the partnership project between Kentucky Baptists and Brazil Baptists.

Lay got her first missions experience as an Acteen counselor at Laurel Lake Camp. Then as a 16-year-old she led backyard Bible clubs and a youth rally in Price, Utah.

That trip materialized after a mission trip planned by her home church, Cynthiaiana Baptist Church, fell through. "I was really let down," she recalled, "until I heard about a church in Dry Ridge, Ky., that had two women and another teen-ager arranging a

trip to Utah. I jumped at the chance to join them."

In Brazil, Lay discovered age is no barrier to missions service.

Few teen-agers sign up for such ventures, but she was undaunted—even by working with a medical team.

"When blood pressure stations were set up, my job was to write the reading on a Christian tract and give it to the person. This simple gesture brought an instant smile to their face, and immediately I had a friend," she said.

But she also saw sights that made a different impression: children whose dark hair was white with lice, people infested with worms and hundreds of people streaming into the medical clinics daily.

Lay said she learned an important lesson from this experience: "We have so much to give and take so much for granted."

Bush promises 'fullest prosecution' of obscenity

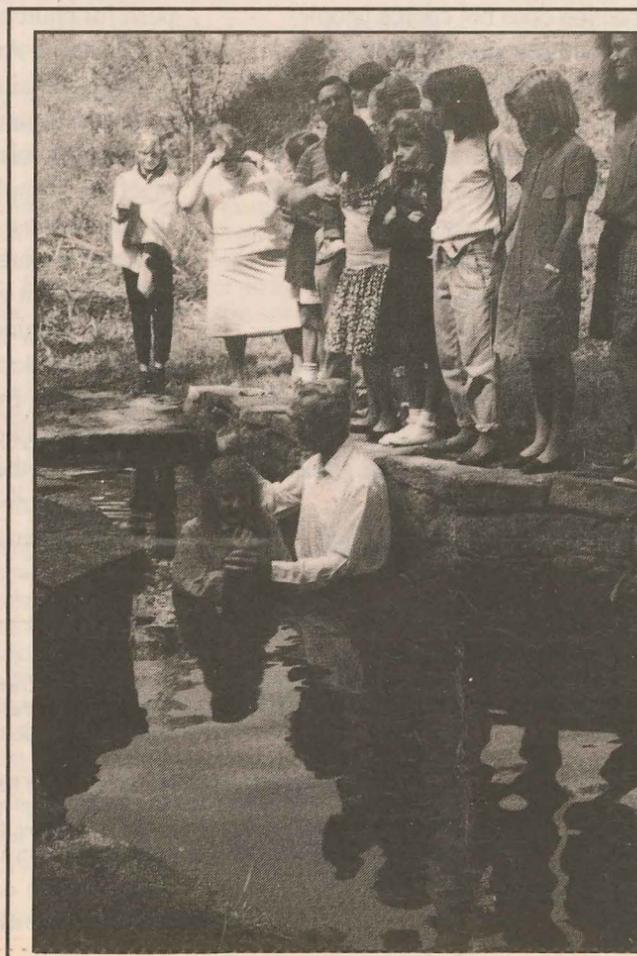
WASHINGTON (BP)—President George Bush, speaking to the closing session of the Religious Alliance Against Pornography, recommitted his administration to the "fullest prosecution" of obscenity and child pornography.

At the Oct. 10 meeting, the president received samples of petitions signed by about 500,000 people supporting his efforts to enforce laws against illegal pornography.

Many of the signers were Southern Baptists, an official of the organization said.

"I believe no matter who you are or where you live, we all want a better nation, a better world for our children and grandchildren," Bush said.

"And most Americans feel very strongly that obscenity is not a part of that better world. It abuses, degrades and insults both women and men."



Outdoor baptism

Donald Quance, pastor of Bullittsburg Baptist Church in Boone County, baptizes Melissa Shinkle in the church's outdoor baptismal pool. The limestone, keyhole-shaped pool was built on the church grounds in 1873 and used regularly until the 1950s. In September, Pastor Quance baptized six people in the pool, including twin sisters and a mother and daughter. The twin sisters requested to be baptized in the pool where their father had been baptized. Church members pitched in to clean it up, clearing out unwanted snakes and frogs. The frogs proved persistent, however. Members scooped some out minutes before the baptisms began. — By Barbara Willie, state correspondent

Court to hear vital church-state case

editorial

Marv Knox

The U.S. Supreme Court next week will hear oral arguments in one of the most significant church-state cases to reach the court in a long time.

Lee v. Weisman, a Rhode Island case involving the constitutionality of prayer at public school commencement, will go before the justices Nov. 6. The commencement-prayer issue, however, is only the tip of this judicial iceberg.

The court's nine justices will be asked to re-examine an underlying philosophy of church-state separation. Providence, R.I., school officials and the U.S. Justice Department will attempt to get the court to abandon its "Lemon test," a set of guidelines developed by the court from the early 1960s to 1971 to determine if government actions violate the First Amendment's ban on state-supported religion. Instead, they are asking the court to use a "coercion test," a standard that would allow government some latitude to support and/or promote religion.

Earnest Christians and other people of faith have divided over the Lemon/coercion issue. The Southern Baptist Christian Life Commission has joined other religious groups, including the U.S. Catholic Conference and the National Association of Evangelicals, in support of the principles behind the coercion test or in defense of commencement prayers based on free-speech grounds. The Baptist Joint Committee on Public Affairs has teamed with a coalition of Christian, Jewish and religious-liberty organizations in support of the Lemon test.

The Lemon test involves three judicial criteria. It considers a law or government action to be constitutional if the law or action has a secular purpose, if its primary effect neither advances nor inhibits religion and if it does not excessively entangle church and state.

The coercion test proposes two standards for courts to follow. It would deem a law or government action to be constitutional if the law or action does not coerce people into participation in religious activity which violates their consciences and if it does not threaten to establish an official church.

A comparison of the effects of the Lemon and coercion tests has been prepared by J. Brent Walker, associate counsel for the Baptist Joint Committee. His research indicates activities the tests both would and would not allow.

Under the Lemon test, government may:

- Teach about religion in schools.
- Provide students with "equal access" to school property, or the right to meet before and after school for religious reasons.
- Release students from class for off-campus religious instruction at nearby churches.
- Provide textbooks and transportation for parochial

students.

- Hire legislative chaplains.
- Erect holiday displays that reflect cultural diversity.
- Extend construction grants and revenue bond funding to religiously affiliated colleges.

Under the coercion test, government could:

- Hold or sponsor worship services, as long as attendance is not compulsory.
- Subsidize religious education (parochial schools).
- Erect sectarian displays.
- Sponsor prayer meetings and religious training in public schools.
- Become involved in church affairs through regulation of schools and day-care centers.

The Lemon test does not allow government to:

- Discriminate for or against religious groups.
- Provide financial aid to churches, parochial schools and other "pervasively sectarian" organizations.
- Sponsor prayers or devotional readings in public schools.
- Require the teaching of creationism or prohibit instruction about evolution.

The coercion test would not allow government to:

- Force church attendance or compel belief.
- Establish by law an official state church.

On the surface, the coercion test is compelling, especially to people of faith who feel restricted by an increasingly secular culture. It appears to soften the relationship between church and state. It promises to allow government to do and/or support many activities church people want to conduct in the larger realm of society. It seems to be a more "church-friendly" standard.

But a cozier relationship between church and state will not be healthy for the church. Witness the state churches of Europe; for the most part, they are weak, ineffectual and poorly attended. Many citizens resent forced support for religious beliefs they do not hold. Attempts at evangelism, should they be offered, fall on distrustful ears. For these reasons, conservative Christians in England have begun to push for church-state separation.

Church in America must remain separate from the state if it is to remain vital and effective. Entangling alliances with government eventually place churches in a controlled, subservient role. Majoritarian support for specific religious practices tramples the faith and consciences of minorities. Baptists have a difficult time dealing with these issues, now that we are a majority denomination with strong political clout. But we were bred from dissenters' stock and born in the minority. Our forebears worked and suffered to achieve freedom of and for religion, because they knew faith must be free if it is to be authentic.

The principles of government neutrality toward religion embodied in the Lemon test protect that freedom. The overt accommodation of religion permitted by the coercion test will imperil it.

Shakers' failure illustrates need for evangelism

down home

A trip to Shakertown at Pleasant Hill took our family about two hours from home and way, way back in time.

The Shakers were a small Christian sect that migrated from England during the colonial period. They got their name from their most-peculiar religious belief, that a person could rid the body of sins by shaking vigorously.

Shakers also believed in celibacy, and they established communal settlements to enable them to live together as extended "family." Stringent practices, as well as unique architecture, allowed them to function effectively while permitting only minimal dialogue between the sexes. Even families who converted to Shaker belief had to split up—wives living among the women, husbands with the men, sons with the boys and daughters with the girls.

Shakers believed work was worship. They felt human labor should be consecrated to God and reflect one's love and reverence for God. Consequently, their farms prospered, and they were known for the quality of the products they produced, especially seed. Shaker architecture and furniture stood unsurpassed in their simple, functional elegance.

The last Shaker at Pleasant Hill died in 1903, but Shakertown has been restored splendidly.

Visitors marvel at the sturdy grace of the buildings and their furnishings. Our family particularly enjoyed the demonstrations: cloth weaved on a 226-year-old loom, brooms made on machinery built before the Civil War, silk spun from worms cultivated for centuries. We felt as if we were glimpsing moments of the past.

A trip to Shakertown has more than its share of tragic irony. You can't escape the obvious: The things Shakers made have survived almost 90 years longer than the Shakers did. Furniture outlasted faith.

Of course, celibacy provides a huge stumbling block on the path to evangelism. And radical religious practices aren't particularly attractive to the masses. Shakers bore no children who could receive their faith. Their cloistered lifestyle kept them away from the outside world and potential converts.

For all their fervency and commitment, the Shakers failed to pass their faith to succeeding generations.

The lesson of that failure is more profound than their marvelous architecture, more compelling than their elegant furniture. We may construct magnificent church buildings; we may compose and present beautiful hymns; we may consecrate our day-to-day labor to the glory of God. But if we do not succeed at sharing our faith, ours could be the last generation of Christians.

—Marv Knox

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Will your church reach baby boomers?

boomers & church part 1 of 2-part series

Anti-institutional, ambitious, self-fulfillment-oriented and materialistic: some of the many ways the generation of adults born between 1946 and 1964 have been described. It is a generation who grew up during relatively affluent, yet in many ways tumultuous, days. These and other factors led them to a unique perspective on life and a different approach to things like work, family and church.

With these diverse characteristics one might ask if it is worth the effort to reach a seemingly self-centered generation. Yet, they are the majority of the adult population in this country, and they will control the economy through the year 2039. In some ways, the future life of the church depends on reaching them.

Yet not all churches will successfully reach baby boomers. They will not be able to (or will choose not to) provide the kinds of ministries and programs boomers demand. Others will not be sufficiently flexi-

ble to adjust to or tolerate their diverse viewpoints and approaches to life.

Understanding them will be prerequisite to reaching them. Accepting them will be necessary, with their challenges to our traditional ways of doing and thinking. Not all boomers are anti-institutional, but many of them grew up in a day when corruption was rampant in many of the structures of society. Therefore, loyalty to organizations and institutions must be earned, and usually will be through showing the worth of the causes represented. Boomers will give themselves and their money to causes they deem worthy.

Boomers' ambition often may be mistaken by their idealism that things can get better and wrongs can be righted. Perhaps this is a product of the 1960s, but boomers are concerned for justice, for environmental and human rights issues. Their self-fulfillment orientation often is motivated by a desire to find fulfillment through involvement in worthwhile causes. Some of their materialism may just have to be tolerated as a product of the affluent 1950s and 1960s.

A church who wants to reach baby boomers will be willing to:

- Emphasize people over programs and

denominational loyalties. It is not that these are unimportant—just of less import.

- Provide quality child care—for church programs certainly, but weekday programs are especially attractive.

- Make teaching relevant. They want to know how they can use what they are supposed to learn.

- Provide a variety of choices in learning opportunities.

- Provide celebrative worship.

- Be flexible. There usually is, after all, more than one way to do things, even if they've never been done any other way before.

- Accept challenges to traditional assumptions and ways of thinking.

- Accept a little less formality in dress.

Boomers generally prefer not to have to wear coats and ties to church.

One question a church interested in reaching baby boomers must ask is: How much plurality/diversity can we tolerate? The line is gray between compromising on the essentials and the non-essentials.

*Michael Harton, director
Sunday school development division
Baptist General Association of Virginia
Richmond*

The world needs more old-fashioned harmony

Whatever happened to male quartets? Remember how you listened to a quartet sing an old favorite? The harmony was close; the voices blended almost as one. You knew the short fellow on the left was the high tenor and the stringbean on the right was the deep bass. But they sang so well together that sometimes you couldn't really tell which was which. Four people singing as one in a

rich and changing harmony that none could have produced alone.

It seems today that everyone's a soloist. They sometimes shout and rant. Absolutely nobody croons. It sounds like the me-generation on self-parade.

I miss the pleasure of hearing several people join in a self-effacing way to make beautiful, harmonious music. Even though I

can't sing all that well, at least I can join in doing something with two or three others today that will make some beautiful, harmonious living for a few minutes. Something none of us could do alone. We'll all be richer for it.

*Warner A. Hutchinson
former general secretary
American Bible Society*

baptist forum

Homeless church

I had the privilege of participating in a retreat with the people of God called Jefferson Street Baptist Chapel recently. The experience reminded me that most of us take our church "home" for granted.

Secure in our buildings, most of us cannot imagine being told by an outside entity that we have a year to find a new "home." It is a terrible irony that a congregation which serves the homeless is now declared homeless by Long Run Baptist Association. While most of us juggle loyalties, our brothers and sisters at Jeff Street wonder when and if they will have a new "home."

I would like to encourage all congregations who are sympathetic to start a prayer covenant for Jeff Street. Covenant to pray for the community of Christ called Jefferson Street Baptist Chapel until they have a new "home." Ask those individuals willing to do so to sign a prayer covenant statement and send it to Jefferson Street Baptist Chapel, 733 East Jefferson Street, Louisville, Ky. 40202.

*Mary Zimmer
Louisville*

Tragic event

The recent defunding of the Baptist Theological Seminary in Ruschlikon, Switzerland, may be the most tragic event yet to come out of the controversy in the Southern Baptist Convention. Foreign Mission Board

trustees voted to withdraw funds from the seminary because they felt Southern Seminary professor Glenn Hinson was too liberal for the volunteer teaching assignment at the European school.

At a time when the Communist-bloc countries have become a wide-open mission field, nothing more severe could have been done to hinder the gospel efforts in Eastern Europe than the recent trustee action. Some will tell you that this is not related only to Dr. Hinson's teaching, but the whole issue is related to a history of events surrounding the transference of ownership of Ruschlikon to the European Baptist Federation in 1989. Furthermore, some claim we must free ourselves of commitment since the school is currently having financial difficulties.

What a "Christian" response! Let's kick them while they are down, get even for "giving away the school," and pull the rug from under theological education when the need for trained ministers has never been higher in Europe. Watch for claims soon that we could better use these funds to start our own "more conservative" seminary in Romania or another European nation.

The trustee action is worse than deplorable. They have again raised their own interests and political agenda higher than the urgency of the gospel. It should come as no surprise. Bold Mission Thrust was newly approved when the controversy began some 12 years ago and will soon become the Bold Missions "Bust" in the hands of our FMB trustees.

Pray with intensity for Ruschlikon and its leadership, the students and churches in Europe, and the non-Christians, that they will not be negatively influenced by such a terrible decision.

*Bill Shoulta, pastor
Melbourne Heights Baptist Church
Louisville*

Answer questions

As a lifelong Baptist, an active layman, a Sunday school teacher, a deacon and a member of a Southern Baptist church, I would like some answers to some questions which are very pertinent to me:

- How do I deal with the frustration caused by the direction of the convention?

- How do I work within the local association whose direction is also not in keeping with the fundamental belief of Baptists about church autonomy?

- How do I operate within my own local church which seems to reflect two totally different visions of its future?

I don't want to lose the fellowship of other Southern Baptists or abdicate my role in the Cooperative Program and all of the other unified goals of the denomination. I also feel terribly thwarted in seeing the hierarchy's approach to Jefferson Street Chapel. My own local church members have become so contentious and argumentative regarding varying visions of the future of my own local church.

What has become of the love and fellowship that has always been the heritage of our church? I cannot believe that my disenchantment is unique. We have operated so long on the premise that Baptists have varied backgrounds, varied styles of worship and varied manners of settling internal disputes. Now we seem to be under a dictatorship and authoritarian leadership that will not allow any of the varied views of the individual to be expressed, much less practiced.

I keep wondering when the convention will want to appoint a pope and a college of cardinals, so that church members who are so frustrated will have only one choice—leave the Baptist church.

*Everette C. Ruby
Louisville*



**on
mission
together**

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

The Great White Temple

She stood as proudly as she could, totally wounded by the tragic fire which six days before had reduced everything to ashes.

Humbled now, hardly the monument she was when folks in town first named her the "Great White Temple." That was back in 1915, when her new, white stones glistened in the sunlight making her the most imposing building in town; a building which, including furnishings and pipe organ, was constructed in two years at a cost of \$135,304.

It was quiet in downtown Bowling Green Sunday morning, Oct. 20. The congregation would not be there this morning. With little imagination, one could hear the sounds of her weeping; it would be her most lonely Sunday. If I could have offered her consolation, I would have.

Instead, after a little while outside the ruin, I made my way to where the congregation would be meeting in the weeks ahead, Bowling Green High School. It was there I would extend consolation from the rest of the Kentucky Baptist family.

The parking lots were already brimming when I arrived at 10:30. I was greeted by several friends from the past who call First Baptist, Bowling Green, home.

Before I could finally get to the place where I would be seated, several said to me: "This fire has brought us closer together than anything I can ever remember."

One side of the gymnasium was completely filled, and the large choir sat in chairs against the wall to the right of the "pulpit."

Within the prayers and the hymns, there was grieving but there also was hope.

Pastor Richard Bridges' text from Isaiah 58:12 left no doubt about the power of God to rebuild even from ruins. And he preached it boldly.

He shared with the congregation two moving experiences from the many hours while the church was burning.

One involved a man who came to him and said: "Your church helped me when things were very bad for me and my family. I am a carpenter now, and I want you to know I will help you rebuild in any way I can."

The other concerned a woman the church has helped for years, someone who never will be in a position to help substantially in the rebuilding. She placed in the pastor's hand a paper towel wrapped around \$14. She insisted that he take it even though he knew her meager circumstances.

It was this offering of \$14, still wrapped in the paper towel, that was placed as the "first offering" on this special Sunday.

Amid the tragedy of this fire, it was obvious that First Baptist, Bowling Green, is still very much alive and that, from the ashes of the Great White Temple will grow a new flower. Not even the hottest fire can destroy the seed of God's ultimately triumphant church!

Don't divert Lottie money, Parks urges

around the sbc

Dissatisfaction with a decision to defund the Baptist Theological Seminary in Ruschlikon, Switzerland, must not damage giving to the Lottie Moon Christmas Offering for foreign missions, Keith Parks said last week.

Parks, president of the Southern Baptist Foreign Mission Board, said world opportunities for evangelization are too great to allow a controversy to cut into funding.

Parks, who opposed the defunding vote by trustees, fears some Southern Baptists will either withhold contributions to Lottie Moon or request the money they would normally give freely to the offering be used instead for the Swiss seminary.

Parks affirmed Southern Baptists may designate funds to the seminary or to any other cause they wish. But he urged they do so over and above Lottie Moon contributions, which make up more than 45.7 percent of the FMB's budget.

■ **Kentuckian to assume Nashville post.** Dan Francis, pastor of Central Baptist Church in Winchester, has been called as pastor of First Baptist Church in Nashville. The 175-year-old congregation includes among its membership many employees of the Southern Baptist Sunday School Board, Southern Baptist Convention Executive Committee and other denominational agencies based in Nashville.

■ **Texas Baptists killed in massacre.** Two members of Southern Baptist churches were among the 23 people killed by George Henard in Luby's Cafeteria in Killeen, Texas. Juanita Williams of First Baptist Church in Belton, Texas, and Patricia Carney of Trinity Baptist Church in Harker Heights, Texas, were killed. Debbie Curl, a member of East Side Baptist Church in Killeen, survived the ordeal along with her parents after a bullet ricocheted off her father's billfold and struck her mother in the foot.

■ **Virginia may fund seminary.** Virginia Baptists could become the first Baptist state convention to allocate money for a moderate Baptist seminary. The proposed \$16.3 million budget for the Baptist General Association of Virginia includes \$25,000 for the Baptist Theological Seminary at Richmond.

■ **Californians minister after fire.** Initial reports indicate no Southern Baptist church buildings were damaged by the fires that ravaged Oakland, Calif., last week, but volunteers from Baptist churches across the state were ministering to residents affected by the fires. The fire cut off power and phone service to wide areas, making it difficult to contact church leaders. "We're trying to get hold of all of our churches and pastors, but we're having trouble getting phone calls in," said Larry Fisher, director of missions for the East Bay Baptist Association.

■ **Baptists Committed to stay.** Baptists Committed, a group of Southern Baptist moderates, intends to stay in existence despite the growth of the Cooperative Baptist Fellowship as an umbrella group for moderates. In the current Baptists Committed newsletter, committee chairman Jimmy Allen says the group is still needed to help organize state-level opposition to "fundamentalism" and to promote the growth of the Fellowship.

Verbal sparring common as colds in marriage

By Terri Lackey
Sunday School Board

RIDGECREST, N.C. (BP)—Verbal sparring in marriages is as common as the cold, but conflict resolution is as rare as an obscure disease.

That's the assessment of marital relationships offered by a licensed professional counselor during a session of the Fall Festival of Marriage at Ridgecrest (N.C.) Baptist Conference Center.

Conflict resolution in marriages is rare because guidelines are seldom learned as a child, explained Jim and Ruth Rowles, founders of Rowles Counseling Service in Halifax, Va.

"The way you saw anger handled is the way you will probably handle it," Rowles said. "We bring to our marriages all these old tapes, but it is never too late to learn new ways of doing things."

Anger is usually handled either by venting or suppressing, he said.

"Venters yell, explode, slam doors, blame and put down," he said. Venters explain their "inappropriate behavior" by saying they inherited this type of anger.

Suppressors retreat. They leave the scene of action; they go for a walk or take a drive, Rowles said. "They stuff everything down in a gunny sack, and then some seemingly innocuous incident eventually triggers their emotion and that sack overflows."

Invariably, Rowles said, venters marry suppressors.

"If venting is inappropriate and suppressing is equally inappropriate, then what's a couple going to do?" he asked. "Acknowledge your anger and deal with it."

"Anger is a God-given emotion. It is natural," Rowles said. It should be as easy to say, 'I'm angry' as it is to say, 'I'm hungry' or 'I'm tired.'"

Anger often is the result of a lack of communication, self-centeredness or a feeling of being attacked, he said.

"Anger is a secondary emotion. Being pushed beyond your limits is the primary emotion," Rowles said.

"When two people live together from day to day, they are going to have conflict," Mrs. Rowles added. "You can't be loving when you're angry, and you can't be angry when you're loving."

Happiness is not the absence of conflict, but the ability to deal creatively with it, she said.

In attempting to resolve conflict, couples must avoid determining a winner, Mrs. Rowles explained. "No one is right or wrong. You cannot be concerned with who wins. If one of you wins, the relationship loses. You both must win."

Couple suggests guidelines for fighting

RIDGECREST, N.C. (BP)—In a conference on "Fighting and Forgiving," Debby and Jeff McElroy listed rules for fighting in a marriage.

The McElroys are a husband and wife ministry team and members of Westbury Baptist Church in Houston.

They suggest:

- Be committed to honesty and mutual respect.
- When feelings are shared they are not right or wrong, they just are.
- Attack the problem, not the person.
- Fight as the issues come up.
- Avoid fighting when you're angry

or tired.

- Be ready with a positive solution after giving a criticism.
- Watch your words and guard your tone; lower your voice instead of raising it.
- Listen and give each other time to speak.
- Don't leave the scene of a fight.
- Look at each other when fighting.
- Remember the issue is never as important as the relationship.
- Don't let pride stand in your way.
- Say, 'I'm sorry; please forgive me.'
- Say, 'I forgive you.'

KFC and missionaries at premium in Antigua

By Brad Bull
Staff Writer

LA GRANGE—A three-piece Kentucky Fried Chicken dinner cost Bill Day \$26 during a recent mission trip to St. Johns, Antigua.

But food isn't the only thing at a premium on the island in the West Indies; Southern Baptist ministry is, too.

Due to attrition, there currently are no Southern Baptist missionaries on the island, although a couple is in training for placement.

In the meantime, Day, pastor of DeHaven Memorial Baptist Church in La Grange, was asked by the Southern Baptist

Foreign Mission Board to assist with a revival at Mount Zion Baptist Church in St. Johns.

Day recruited George Cavanah, minister of music at Highview Baptist Church in Louisville, as music evangelist. The two worked with Mount Zion's bivocational pastor, Mark Azille, in leading six services, including a commissioning service for church lay workers.

One cultural difference Day noted was that many of the people don't read the Bible because they can't read. Instead, they memorize passages that are read to them.

"The first night, I asked the congregation to join me for a Scripture reading (in unison)," Day recalled. "About half way

through it, I noticed that most of the people weren't reading; they were reciting the passage from memory."

According to Day, in the last six years Mount Zion has grown from 25 members to 99. The congregation currently meets in a house while a church building is under construction. Day said the church borrowed \$32,000 from the FMB for the project, but the loan will cover only a fraction of the final price of \$1.4 million.

Mount Zion also is involved in Christian social ministries that touch people's lives, Day reported. "They distribute clothing, assist in attaining medical help, and do housing construction. It's amazing how giving they are in spite of their limited resources."

DeHaven Memorial begins Christian school

By Connie Bull
Staff Writer

LA GRANGE—The traditional three R's of education are taught within the context of a fourth R at DeHaven Christian Academy—religion.

The non-denominational private school opened Sept. 3 to 16 pupils in kindergarten through sixth grade. The academy is housed in the educational building of DeHaven Memorial Baptist Church in La Grange.

Wes Roy, minister of education at DeHaven Memorial, is acting administrator of

the academy. He pointed out several differences between DeHaven Christian Academy and other private and public schools.

First, the academy has no official headmaster; Roy serves on the five-member school board as the church staff representative.

Second, the academy has no uniform apparel, although a dress code is employed.

Third, the academy offers a decidedly different atmosphere than public schools, he said. A 30- to 45-minute Bible study time is provided within the daily curriculum, and each Wednesday morning the students at-

tend a half-hour chapel service.

"This was not intended to be a solely Baptist venture," Roy explained. "Some of the students are members at DeHaven but most are not."

"The Oldham County school system is excellent, but our goal is to provide an alternative environment to the secularism that has been encroaching in our public schools."

Although the initial funds were provided through the church, the academy plans eventually to be self-supporting through donations and the tuition of its 300-student capacity.

Never too old to seek excellence, senior adults reminded

By Terri Lackey
Sunday School Board

RIDGECREST, N.C. (BP)—A person is never too old to set goals, seek life's direction or aspire to excellence, senior adults attending a Southern Baptist conference at Ridgecrest (N.C.) Baptist Conference Center were told.

Knowing where you want to go gets you where you want to be, said Kathy Hollar, director of special adult ministries at First

Baptist Church of Jonesboro, Ark.

"Excellence comes to those who know where they want to go," she said. "Don't just find yourself somewhere. You decide who you are going to be by the decisions and choices you make."

Hollar suggested senior adults should:

- Rise above discouragement.
- Avoid procrastination and laziness.
- Not be ruled by jealousy.
- Set goals.
- Prepare for temptation and be commit-

ted to goals.

- Be flexible.
 - Look at problems as opportunities rather than obstacles.
 - Conduct a personal inventory of the good things God has done for them.
 - Seek the company of happy, enthusiastic people.
 - Learn to see things as they can be.
- "The ultimate failure is not that we try something and fail, but that we fail to try something," Hollar said.

Prominent defaults on church bonds illustrate risks

By Toby Druin
Texas Baptist Standard

DALLAS (ABP)—For almost half a century, he had been a pastor and church builder. What better use could be made of the retirement nest egg he and his wife had nurtured than to invest it in church bonds?

"It seemed like the normal thing to do," the pastor said. "We had invested our lives for the Lord. Why not our retirement funds? Even in retirement, we would still be working for the Lord."

A decade later and more than \$100,000 poorer, the couple—who asked not to be identified—said they still believe church bonds can be a good investment. But they said every church-bond prospectus should carry the warning: "Caveat emptor," or "Let the buyer beware."

It's a warning echoed by many other investors, who have seen the church-bond market suffer from some recent highly publicized defaults. Some industry estimates put current church-bond defaults at \$140 million or more.

For decades, Baptists and others have sold bonds to finance new buildings and improvements. They offer churches below-average interest rates and offer buyers above-average profits.

But the bonds also are subject to little government oversight and a benevolent lack of scrutiny by buyers.

Most church-bond prospectuses do carry some sort of warning. Two from A.B. Culbertson and Co. of Fort Worth, Texas, include the statement in boldface type: "It should not necessarily be assumed that the membership and revenues of the church referenced above will remain stable or increase as they have during the aforementioned period."

What that means is that a church bond, and the earnings it promises, are only as good as this week's offering plate.

A June article in Forbes magazine reported at least 125 churches across the country

are now in default for up to \$140 million in bonds. That means up to 5 percent of all church bonds may be in default. But the number of churches in default is probably less than 1 percent of those issuing bonds.

The problem is that some of the biggest bond issues by prominent churches have gone belly up.

The Texas-based Culbertson Co.—the largest marketer of church bonds with \$50 million last year—has 12 percent of its bond money in default. Culbertson President Charles Martin noted the defaults represent less than half of 1 percent of the 2,500 churches his firm has served since 1954.

Among those churches gaining bond notoriety:

- First Southern Baptist Church in Del City, Okla., is not meeting payments on a \$14 million bond issue that financed a move to a new worship center in 1986.

- Great Hills Baptist Church in Austin, Texas, which at one time

owed more than the Del City church, has had to postpone bond payments. So has River-Bend Church in Austin. The two churches

have bonds totaling \$5 million.

- First Assembly of God in New Orleans has defaulted on \$17 million.

Tips on church bonds

Two experts offer good-sense guidelines for understanding church bonds.

According to Bruce Bowles, president of the Texas Baptist Church Loan Corporation, and Rex Davenport, past president and director of the National Association of Church and Institutional Financing Organizations, prospective bond buyers should:

- Assess a church's total debt in relation to its income. A general rule of thumb is that total debt should not exceed four times a church's income when interest rates are 7.5 percent, three times income at 9.5 percent, and two times income at 11 percent.

- Use a reliable company and look at its track record in the business.

- Look carefully at the church and its financial data, which should be based on history and not just projections.

- Consider factors such as membership, attendance, budget, income, indebtedness vs. appraised value, and longevity of the pastor. Look at an investment and ask if the worst possible thing happened, would you be able to get your money back.

- Beware of appraised values of church property and audited financial reports, which can be made to show almost anything. Property appraisals are of limited value because of the difficulty of foreclosing and reselling church buildings.

- Examine year-round contributions, outstanding debt vs. cash flow, and fixed expenses vs. discretionary funds.

- North Richland Hills Church of Christ in Fort Worth reportedly hasn't made a payment in two years on a \$13 million bond issue and a \$3.3 million loan.

Church bonds were born during a time when it was difficult for churches to borrow money from banks, which were reluctant to foreclose on bad church loans.

The development of church bonds can be traced to the work of J.S. Bracewell, an attorney and member of Broadway Baptist Church in Houston. In 1936, Bracewell developed a plan for churches to issue bonds bearing 5 percent interest and maturing over 13-and-a-half years. The bonds would be sold to members and friends of the church.

Bracewell's idea, known as the Broadway Plan, soon became popular. By 1956, 1,200 churches in 18 major denominations had issued \$55 million in bonds, and every payment reportedly had been made on time.

At first, most of the bonds were bought by church members. But over the years, the process has evolved.

Rex Davenport, president of Share Inc., an Oklahoma securities brokerage, said there are now three basic kinds of bond programs:

- Directed bond programs, where all the bonds are bought by members of the church and sometimes by their friends or members in sister congregations.

- Best effort programs, which offer bonds to church members and then, for an additional fee, broker the rest to outside purchasers.

- Firm underwriter programs, where the company in effect loans money to a church for the amount of the bond issue and then sells the bonds to customers. The church pays a fee which usually runs from 6 percent to 7.5 percent of the bond issue.

While many people affirm the advantages of bond programs for churches, those who have been caught holding defaulted bonds offer warnings.

Foremost, the buyer must consider there is little regulation of the church-bond business. Church bonds are not rated or insured. Once the bonds are sold, the church makes payments to a trustee, usually a bank or trust company, which pays bondholders. If the church can't make the payments, the holder will get little help from the trustee.

One bondholder of First Southern Baptist Church in Del City, Okla., said instead of money he has been offered prayers and promises that the church is going to pay, but nothing has been forthcoming since July 1990.

Buyers of bonds also will get little help from the brokerage houses that sell them.

Culbertson's Martin explained: "We buy bonds (from the church) at a price, put them in our inventory, at which point we are totally at risk with them, and then resell them. When we resell them, our job is over. We have done what we were asked to do. If the church subsequently has problems, that is not our debt."

Parks calls Baptists to enter open doors

By Breena Kent Paine
New Orleans Seminary

NEW ORLEANS (BP)—Doors of ministry throughout the world are beckoning to be opened, but "unless we have more money and more people, we cannot open them," Keith Parks said at New Orleans Baptist Theological Seminary.

"God opens the door, but he never forces his people to go through it," said Parks, president of the Southern Baptist Foreign Mission Board. However, "beyond that door is the opportunity for spiritual harvest that is more than you can ever imagine."

"There are more people and more places responding (to the gospel) than ever before," he said. "The only hindrance is a lack of Christians to bear witness."

"I do not believe it is God's will that only 5 percent of seminary graduates go to 95 percent of the world," said Parks, who has met pastors nearing retirement who have never considered missions.

"I guess they never considered whether God could speak anything but a deep South accent," he continued. "Tell me how you can preach the gospel and not consider sharing Christ with a lost world."

Some people's attitude is, "I just don't know if God's calling me to be a missionary. I don't know if I can handle the food or the lifestyle," Parks said. "But it is un-Christian to dare to say there are other considerations of concern ... that keep me from walking through the door."

Churches need right motives for building, expert says

By Charles Willis
Sunday School Board

NASHVILLE (BP)—"For some churches, building is like a war," Gwenn McCormick told participants in the National Church Building Seminar at the Southern Baptist Sunday School Board.

Opposition and antagonism may reach such a level that "when the building is finished, the pastor is, too," observed McCormick, director of the board's church architecture department.

Building can unite or divide; it can keep

the church on track in response to the high call of God, or it can help derail it, he said.

McCormick maintained the factors that determine the end result of a building program are the motive for construction and the organization to accomplish the task.

"The motive for building should be of the highest order," he said. "It should be tied closely to the mission and purpose of the church. A church has neither the time nor the resources to squander either of these on secondary motives."

The way the church brings its people and resources together can affect how well the

building task is accomplished, he continued.

McCormick said he believes "not all church construction is constructive." Some projects divert attention from the primary mission of the church and some drain energy and resources from priorities.

He cautioned against a construction project as a means of reviving the spiritual climate of the church.

"The church that is spiritually sick needs a revival, not a building program," he said. "If the church is alive and growing, and if it has its priorities in order, the building venture will receive a powerful impetus."

Court blocks evangelist's anti-drug message in public schools

By Ken Camp
Texas Baptist Convention

DALLAS (ABP)—Dallas evangelist Jay Strack was barred from speaking at anti-drug assemblies in public schools in Nacogdoches, Texas, after a local university professor filed for a temporary restraining order, charging violation of church-state separation.

"This is an aberrant situation," countered Strack, who said he typically brings his anti-drug message to almost a million students in a year. "It's the first time this has happened in my 17 years of speaking to school assemblies."

Strack preached an areawide evangelistic crusade Sept. 29-Oct. 3 in a Nacogdoches university coliseum. He was scheduled to bring his "Straight Talk" anti-drug messages—based in part on his personal experienc-

es as a recovered drug addict—to the local high school and middle school that same week.

However, Stan Alexander, a professor of English at Stephen F. Austin State University and father of a seventh-grade student, sought a temporary restraining order against Strack's presentation.

Chief Judge Robert Parker of the U. S. District Court for Eastern Texas stated: "The court concludes that under all the circumstances created by a highly publicized religious crusade in a small town atmosphere, a web of excessive entanglement between church and state is created when the preacher is afforded use of state facilities and access to students for the delivery of his message even though the message itself standing alone outside the spotlight of publicity accompanying the crusade might well be appropriate."

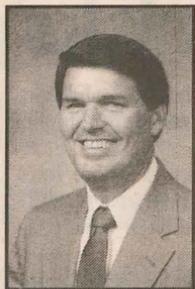
Strack insists the public-school assembly programs do not violate legal guidelines regarding the separation of church and state.

"These are free, voluntary assemblies," he said. "When I speak in the schools, I'm introduced as 'Mr. Strack,' not 'Reverend Strack.' I don't mention the Bible or Jesus, and I don't say 'God' even if somebody sneezes."

The judge's ruling was "plainly wrong," according to Brent Walker, associate general counsel for the Baptist Joint Committee on Public Affairs in Washington, D.C.

"As long as Jay Strack's remarks on drug abuse were not advancing or promoting religion, he is just as entitled to speak as anybody else," Walker said.

"It is this kind of overreaction to what the Supreme Court has said about religion in public schools that is giving church-state separation a bad name."



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

clear creek chronicle

Trustee leadership

Meet five more of our trustees who provide leadership on your behalf. Attorney Alva Hollon Sr. practices law in Hazard. A deacon in Hazard First Baptist, he hopes "the administration will always be guided by wise counsel and use good judgment." Mr. Hollon remembers a young Clear Creek preacher that needed financial help. "I sent him some money. He sent me a beautiful letter that was worth more than the money."

Berea College graduate Mrs. Eugene (Joan) Parr has been "keeper of the home" since her marriage to Lexington surgeon E.T. Parr. One of their three children, Eugene Jr., is campus minister at Morehead State University. The Parrs are actively involved in Immanuel Baptist where she has completed 12 years as an Evangelism Explosion witness trainer. She reflected on trustee service: "So much of what we do appears urgent and necessary but is altogether of temporal value. The priority question, 'Is it temporal or eternal?', helps me decide what is truly important. I want to use my God-given talent and resources where they really count. Every Clear Creek student I have met has this singular, self-sacrificing commitment. My dream for the school is the same for each student. We're in God's business. His will be done."

Clay County native Carl Rice gives leadership in Horse Creek Baptist Church, Manchester, as treasurer and deacon. He was willing to be a trustee because "this is another way to serve God. I truly believe this is part of God's great work."

Trustee secretary Mrs. James (Mary Lou) Salter notes: "Clear Creek was a pleasant surprise to me. It has meant a lot to come in contact with the students." Mrs. Salter coordinates the children's extended session at Richmond First Baptist. A Berea College nursing graduate, she is active in medical auxiliary work.

Bell County native Sam B. Smith now lives in Corbin. His father attended Clear Creek in the 1950s and was a close friend of founder L.C. Kelly. Ill health resulted in Bro. Sam giving up the pastorate. A former Mt. Zion Association moderator and state Executive Board member, he wants "to be useful in whatever way I am needed."

I thank God for the wise counsel and responsible management of these committed leaders.



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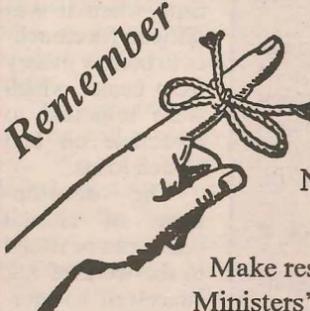
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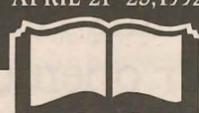
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Mid-Continent opens 2 buildings

MAYFIELD—A campus chef and three meals a day are welcome additions for the faculty and 130 students at Mid-Continent Baptist College.

Since the establishment of the college in 1949, students have cooked meals individually in hall kitchenettes.

This month, the school dedicated two new structures: a dining hall and a women's dormitory. The 130-seat dining hall and 16-resident women's dorm had been under construction since May.

The dedicatory service and open house drew more than 200 area church and community leaders, including past college presidents Harry Harp and Wendell Rone.

Speakers were Robert Wilson, pastor of Mayfield First Baptist Church; Robert White, pastor of Paducah First Baptist Church and president of the Kentucky Baptist Convention; and Bill Jones, retired staff member of the KBC.

Virginia executive calls for CP changes

By Robert Dilday
Virginia Religious Herald

RICHMOND, Va. (ABP)—Virginia Baptists' top paid leader has become the first leader of any state Baptist convention to call for a restructuring of the Cooperative Program, Southern Baptists' unified funding plan.

The Cooperative Program must be restructured to allow churches more flexibility in choosing which ministries to support, said Reginald McDonough, executive director of the Baptist General Association of Virginia and former executive vice president of the Southern Baptist Convention Executive Committee.

He suggested such a restructuring could meet two modern challenges: to appeal to the young-adult generation and to depoliticize the Cooperative Program.

McDonough's address to the Virginia Baptist General Board Oct. 1 is considered the first time an executive of a state Baptist convention has publicly called for substantive changes in the Cooperative Program, a mainstay of Southern Baptist financial sup-

port since 1925.

In the 65 years since the Cooperative Program was initiated, Southern Baptists have undergone profound change, McDonough noted.

"In 1925 we were a denomination that was basically Southern in culture and location, white, rural and lower- to middle-class economically. Now we are in all 50 states, urban, multicultural, affluent and diverse."

Yet, he said, Southern Baptists continue to operate their denomination with a set of assumptions developed between 1919 and 1932. "It's no wonder the patterns put in place after World War I are being stretched to the breaking point," he said. "Diversity creates a centrifugal force that tends to accentuate differences and fling groups apart rather than hold them together."

The combined effect of denominational tensions, a sluggish economy and postwar changes in values and lifestyles has brought Southern Baptists to a "real point of crisis," McDonough warned. As evidence, he pointed to a nearly 40-year decline in the CP portion of church budgets.

Restructuring the Cooperative Program

requires facing six realities, McDonough said:

- To refuse to restructure "is to doom our cooperative missions system to ineffectiveness."

- "Only a system that will tolerate diversity" can revive cooperation.

- A strong and efficient cooperative-missions system is essential in a day when obstacles to the gospel "are coming down everywhere."

- Southern Baptists are entrenched in their divergent viewpoints, which "will not be compromised."

- "Decentralization of denominational structures" will continue.

- Decisions about giving need to be made "as near to the giver as possible."

The alternatives are simple, McDonough concluded: "To work in a tightly controlled system that has plateaued and perhaps is in decline, or to work in a system that gives the opportunity to move ahead."

Harold Bennett, president of the SBC Executive Committee, did not respond to a request to comment on McDonough's proposals.

To leave, or not to leave? That is profs' question

continued from page 1

in New Testament, and one in missions and world religions—and no dean for the School of Theology, McSwain said.

The degree of difficulty the covenant poses for filling those vacancies depends upon the teaching field. "In classical theological disciplines, we have competent people interested in coming here, with excellent educational backgrounds and outstanding credentials in teaching and academic publication," McSwain noted. "In highly specialized areas, such as Christian education, church music and some practical disciplines, that is more problematic."

"Thus far, we have had no one we really wanted to reject consideration on the grounds of the covenant. (But) we have not contacted some potential candidates whom we would have approached in an earlier time. We are self-selecting because we are committed to more theological constraints."

The events of recent years have "created a much higher level of anxiety within our faculty," he said. "That's partly because we are in a transitional period, and anxiety is higher in a time of change."

A professor's decision to stay or leave—while lived out in a public arena—is very

personal, faculty members said.

"For me (the decision to leave) is cumulative," Leonard said. "The dean at Louisville Presbyterian Seminary said, 'You have to decide if you want to be known as an American church historian or someone who's always struggling with fundamentalists.' I wrote my first article about this (controversy) in 1981 and have been writing about it since and have been in the middle of it at Southern for four years."

"If teaching is not simply a job, it's a vocation. Do I want to spend another 10 years distracted from research and writing and vocation, or do I want to go to a situation where I might be able to do that in a little different way?"

"I see this as reaping what we have sown," he added. "You can't tell people for 12 years, 'We don't want you,' and not have it take effect."

Professors who are staying relate to those words. Gerald Keown, associate professor of Old Testament, acknowledged "outside pressures" create a climate void of much optimism. "We live from trustee meeting to trustee meeting," he said.

"But my ministry is viable. What happens in the classroom is exciting. I can put

up with a lot of things as long as I have an opportunity to introduce students to what ministry is all about."

The future rests on what President Honoycutt calls the "fragile hope" of the covenant, Keown said. "Trustees must maintain a stable institution, keep the maverick members from taking potshots at the institution and become partners in what we're trying to do. The other side of the covenant is how adding 'conservative evangelical scholars' to the faculty will unfold—how to add them and maintain stability among the faculty."

Within that context, the future of a vital Southern Baptist asset is at stake, said Chuck Bugg, professor of preaching. He came to Southern in 1989 after more than six years as pastor of First Baptist Church of Augusta, Ga., because he wanted to invest his life in "something important."

"To me, Southern Seminary is tremendously important," Bugg said. "I still have a lot of faith in the viability of the seminary. Maintaining the viability is important. The heart of the institution is teaching—what we do as a faculty."

And quality ministry training at an affordable price is irreplaceable, Bugg insisted. "What other options are available? If we don't maintain seminary education for students, we won't be able to train them for ministry. That will dramatically affect the kinds of leaders we will have for our churches."

Those leaders will find themselves in controversy, too, Leonard predicted. The seminary's own controversy, the disintegration of the convention "in chunks and pieces" and even financial uncertainty and clergy firings in local churches are "symptoms of the fragmentation that seems to be unending," he said.

Still, teaching is a "matter of faith," Keown added. "God has called me here, and I'm committed to ministering in this place."

Report lists 'ideas that work' to fight hunger

continued from page 1

On the other hand, 10 "ideas that work" are:

- Food banks, pantries and advocacy efforts to help meet some emergency needs.

- Food aid that is an immediate response to famine or other emergencies, providing more than a Band-Aid solution.

- Integration of environmental and developmental issues in food production and for other basic needs.

- National economic policies to reduce hunger.

- Demilitarizing and meeting basic needs of people.

- Economic planning by governments.

- Grass-roots community development.

- Partnerships that help low-income communities become self-reliant.

- Intensive grass-roots organization to create political power for the poor.

- Organizing for political change.



FIRST MISSIONARIES—George and Veda Rae Lozuk are Southern Baptists' first missionaries in the former Soviet Union. They live in a small apartment in Moscow and have been grappling with ever-changing circumstances since arriving on the field shortly before the fall of the Communist Party. (Photo by Mike Day)



Curtis C. Mooney
President
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homes for children

The unexpected

Things seldom happen exactly the way we plan them, or exactly in our timing. I have prayed and hoped for events to take place. After I have moved on to something else, that which I had prayed for has come to pass.

We want to control events in our lives, but the reality is that we have little control. There are so many forces over which we have no power. Sometimes the thing we want is the last thing we need. At other times we are not ready for the challenge or opportunity when we think we are.

Chuck Swindoll in his book "Come Before Winter" has a chapter titled "Contradictory Truths." He explores the ways in which real values are often just the opposite of what we would assume them to be. In that chapter he quotes an unknown poet. It really spoke to me.

*I asked God for strength, that I might achieve;
I was made weak, that I might learn to humbly obey.
I asked for health, that I might do greater things;
I was given infirmity, that I might do better things.
I asked for riches, that I might be happy;
I was given poverty, that I might be wise.
I asked for power, that I might have the praise of men;
I was given weakness, that I might feel the need of God.
I asked for all things, that I might enjoy life;
I was given life, that I might enjoy all things.
I got nothing that I asked for;
But everything I had hoped for.
I am, among all men, most richly blessed.*

Those words denote to me the real mystery that is life. God in his infinite wisdom will give to us what we need and at the time we need to have it.

I have found that one of the hardest tasks is waiting for that wisdom to come. As I have shared before, patience is one of the graces that I am still working on.

God does guide us and does answer our prayers. The answer often is not what we expect, but it is what is best for our lives within his plan.



mountains to the mississippi

■ ANCHORAGE—Pleasant Grove Church welcomed **Todd Dowdy** as minister of music and youth. Dowdy previously served in Ashland, Ky. Former Minister of Music and Youth **Robert Lambright** is now serving First Church in Lutz, Fla.

■ BRANDENBURG—Salem Church welcomed **Rodney Stewart** as minister of youth Oct. 13. The church will be in revival Oct. 27-30, led by **Thomas Smothers**, professor of Old Testament at Southern Seminary.

■ GEORGETOWN—**Scott Aultman** resigned as minister with youth at Georgetown Church effective Nov. 24.

■ GRAND RIVERS—Sugar Creek Church welcomed **Tim Porter** as pastor.

■ KUTTAWA—Kuttawa First Church ordained **Jerry Sinclair** as deacon Sept. 22 and installed **W.T. Moore** as deacon Sept. 29.

■ MURRAY—Locust Grove Church celebrated its 150th anniversary Oct. 20. The morning message was delivered by **Jack Jones**. **Henry Franklin Paschall** was the speaker for the anniversary service.

■ OWENSBORO—Walnut Street Church welcomed **Shawn Critser** as minister of youth.

■ SCOTTSVILLE—**Dean Dyer** entered his first pastorate at Harmony Church.

■ SMITH MILLS—Mt. Pleasant Church ordained **Jimmy Hancock** to the gospel ministry.

■ SUMMERSVILLE—Summersville Church welcomed **Robert Gloden** as pastor.

Brush Creek Church celebrated its 200th anniversary Sept. 15.

■ STURGIS—**Royce Pile** is the new director of missions for the Ohio Valley Association.

■ WILLIAMSBURG—South Union Association passed a resolution of appreciation for **Janus Jones'** 20 years of service as the associational missionary.

■ WILLIAMSTOWN—Bethany Church welcomed **Charles Minch** as pastor.

MISSIONARY UPDATE:

■ **Jeff and Renee Hale** are in language study effective Dec. 1 at Southern Baptist Missionaries to Benin, West Africa, 1 rue Lord Byron, Apt. 9-2, 37200 Tours, France. Hale is the former minister of music and administration of Cedar Creek Church in Louisville. Mrs. Hale is a former employee of the Kentucky Baptist Convention's church music department.

Correction

An article in the Oct. 8 issue listed Kentuckians who contributed to the new Baptist Hymnal. One was omitted: Tom Allen of Louisville wrote the words to hymn 377, "Jesus, at Your Holy Table."

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Cumberland honors pastors and teachers

WILLIAMSBURG—Glenn Armstrong and Bill Messer received honorary doctor of divinity degrees from Cumberland College during convocation ceremonies Sept. 30.

Armstrong is pastor of Beaver Dam Baptist Church in Beaver Dam. Messer is pastor of First Baptist Church in Ashland.

Messer, a 1968 Cumberland graduate, was recognized for a host of contributions to Kentucky Baptists, including his service in volunteer missions, as a member of the Kentucky Baptist Convention Executive Board and as KBC president.

Likewise, Armstrong was recognized for multiple contributions in the state, including service on the KBC Executive Board, on various KBC committees and as preacher of

the convention's annual sermon in 1985.

In other events, Cumberland recognized a total of 93 years of teaching when honorary alumni awards were presented to professors **Ida Janie Hall**, **Virginia Lovett** and **Jeanette Palmer**.

Hall is senior professor of history, Lovett is senior professor of English and Palmer is senior professor of English.

Also, new officers for the Ministry Training Organization, a group for students with vocational interests in Christian ministry, have been elected. They are **Jamie Stewart** of Grove City, president; **Nicholas Osborn** of New Carlisle, vice president; and **Candy Rhines** of Morristown, Tenn., secretary-treasurer.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

A celebration of success

The theme of our 34th annual Yearbook Queen Pageant Oct. 19 was "A Celebration of Success." The five girls nominated by our students in a secret ballot epitomize the word "success."

I was in my second of three years as editor of the Oneida yearbook in 1957 when the first Yearbook Queen was selected. **DeRonda Minaird** was the first of a long tradition of outstanding young ladies chosen for this high honor. **DeRonda** came to Oneida from Perry County. For many years she has been a successful lawyer in Virginia as well as a wife and mother.

An outside panel of judges chooses the queen after studying written autobiographies and observing their talent and poise in the pageant. The single most important event is a private, face-to-face interview between each contestant and the panel of

judges several hours before the pageant.

Selected 1992 queen was **Gina Chowning**. At Oneida three years, Gina has been active in our choir, traveling many thousands of miles in concert. Also, she runs varsity track and is in the flag corps. Winner of many academic awards, she did research this past summer in wildlife biology on full scholarship at Berea.

Her crowning was a bittersweet experience, having helped bury her stepfather two days before at Walton. **Danny Kittrell** and **Gina's** mother served OBI as volunteer staff for several years until he became too ill of cancer last spring to work. He was a man of great spirit and courage. Our choir sang at his service, and OBI staff member **Steve May** and I both spoke.

Gina did a monologue on "Where the Lilies Bloom," and she was escorted by junior **Jason Nolan**, with us since the 6th grade. **Jason's** mother and many other relatives also have attended OBI, and it has been my privilege to work with each of them.

First runner-up was **Jenifer Jefferson**, escorted by our BSU president and artist **Mike Baker**. **Jenifer** is the second-ranking student of our senior class academically. This past summer she did molecular biology and DNA research on a special grant at Western Kentucky University. **Jenifer** is active in the BSU and the Fellowship of Christian Athletes. She is a valuable member of both our track and swimming programs. Active on the academic team as well as a fine pianist, she played "Romance."

Jenifer's mother is a registered nurse and served at Oneida four years, teaching our health careers class before being wooed away by a Kentucky college to do the same for them.

Winner of the plaque for "most outstanding performance" in the pageant was **Patience Thomas**, escorted by her brother

Christian. **Patience** powerfully sang "The Blood Will Never Lose its Power."

Senior **Wendy Stidham** was escorted by her nearly six-foot tall eighth grade brother **Chad**. We have watched these children grow from small children over the past eight years as their mother has been our home economics teacher six of those years.

Wendy is doing quite well in our piano teaching program where each student has five hours a week with a teacher. However, she chose to play a flute solo, "Annie's Song," as she has been in our band for years. Also a very faithful member of the choir all her years here, **Wendy** is an excellent student and is on the yearbook staff.

Stacy Coulter came to us three years ago from Springfield. On the honor roll throughout high school, she has been a cheerleader as well as on the softball team. Active in the BSU, she plans to attend college—as do all the other girls—and to become a counselor.

Stacy's monologue was "Dear God I'm Only 16." Her escort was **Larry Gritton Jr.**, son of our principal and basketball coach of the past 19 years. He filled in for **Scott Self**, with us five years from Arizona. **Scott** is an outstanding soccer player but was injured in the game earlier in the day.

Missy Underwood sang five songs beautifully during the program. She has been an OBI student for six years. Her father and mother met here while they were both students 29 years ago.

The two immediately preceding yearbook queens—each valedictorian of her respective class—were back from Georgetown College where both have full scholarships. They are **Holly Gritton** and **Angie Berry**, each at OBI seven years.

The 1989 Yearbook Queen was **Maryam Tabatabai**, on full scholarship in her third year at Cumberland College. Yes, each OBI Queen has made that honor worthy.

Anita Bryant overcomes past to sing again

By Dana Williamson
Oklahoma Baptist Messenger

BERRYVILLE, Ark.—Eleven years after a painful divorce and the collapse of her entertainment career, Anita Bryant is coming back into the public spotlight with a new book.

"A New Day," Bryant's first book in more than a decade, is scheduled for release in the spring of 1992 by Broadman Press. The book is said to focus on God's redemptive work in Bryant's life after her criticism of homosexuals cost her a contract with the Florida Citrus Commission and her subsequent divorce alienated her from many in the Christian community.

After being named second-runner-up in the 1959 Miss America Pageant, Bryant recorded 30 albums and wrote 10 books. She had a \$100,000-a-year advertising contract with the Florida Citrus Commission and three times was voted Good Housekeeping's Most Admired Woman.

She did 14 command performances at the White House, sang at the funeral of President Lyndon Johnson and traveled on seven consecutive Bob Hope Christmas tours.

Married for 20 years to one-time teen idol Bob Green, the mother of four children and a Sunday school teacher in a Southern Baptist church, it seemed the former beauty queen was living in a dream world. However, that dream world turned into a nightmare when Bryant went through a bitter and public divorce in 1980.

"That's the time when you find out who your real friends are," Bryant said in an interview with the Oklahoma Baptist Messenger.

After the divorce, Bryant returned to Oklahoma, her home state.

"I never planned to go public again," she recalled. "I wanted to die. But God, like a big daddy, had me in his arms. It took a long time for healing to begin, and it took years before the healing was complete."

Bryant became a Southern Baptist when



Anita Bryant

her family moved to Midwest City, Okla., when she was 12 years old. However, her singing debut had come at age 2 in First Baptist Church of Barnsdale, Okla.

Bryant wanted to attend Oklahoma Baptist University, but didn't have the money. Friends encouraged her to enter the Miss Tulsa Pageant so she might win the scholarship money.

She won the Miss Tulsa and Miss Oklahoma titles and as an 18-year-old became one of the youngest contestants in the Miss America Pageant.

Instead of going to OBU, Bryant was swept almost immediately into the public spotlight with her first million-seller, "Till There Was You." By 20, she had two more million-sellers, "Paper Roses" and "My Little Corner of the World."

Throughout her successful career, Bryant remained active in a Southern Baptist church and frequently shared her Christian testimony.

That made it extremely painful for her when she felt Christians turning against her after her divorce. "One lady came up to me in a shopping mall and told me she was sorry she ever prayed for me," Bryant recalled.

During her subsequent 10 years of isola-

tion, Bryant moved from Oklahoma to Selma, Ala., then to Atlanta and was preparing to move to Nashville when she got a call from Charlie Dry.

Bryant and Dry had met in Oklahoma when she was 9 and he was 10. He delivered groceries from his parents' store to her grandparents' home. They became good friends and stayed in contact through the years, although each went different ways.

Dry, who had been an astronaut test crewman for 18 years, called because he needed help with a children's program. When the two childhood friends got together again, their friendship blossomed into love and they married in 1990.

About then, they decided it was time for Bryant to resume her career as an entertainer. They settled on Eureka Springs, Ark., as a good place to begin and moved to nearby Berryville.

Eureka Springs is a popular vacation spot that draws 1 million people annually, 72 percent of them age 55 or older and many Christians.

"All that totals to people who remember Anita Bryant," Dry explained.

"The Anita Bryant Show" appears six times weekly during peak season. Bryant is the center of the two-hour show, performing all but the opening number. She sings, jitters, bugs, twists and talks about her experiences.

The show includes gospel renditions of "Amazing Grace" and "Jesus Loves Me" and Bryant's own testimony about God's love.

"God loves you," she tells the audience. "If it weren't for his unconditional love, I wouldn't be here tonight."

She prays with members of the audience who come to her with problems after the show, and she quotes Scripture freely.

In her performances, as in her upcoming book, Bryant said she hopes to help people "who have blown it for whatever reason."

"The hardest thing for me was to forgive myself, but when you give everything to God, it is a new day," she said.

Burroughs says Bible wardrobe includes Spirit

BIRMINGHAM, Ala. (BP)—Esther Burroughs never dreamed of shopping through the Bible for clothing.

But the "wardrobe" found there is intriguing, said Burroughs, national evangelism consultant with women for the Southern Baptist Home Mission Board.

While participating in a study of Judges 6 a couple of years ago, Burroughs heard a speaker read a verse that struck a nerve in her. "When he read 'The Spirit of God came upon Gideon,' it jumped off the page to me," Burroughs said.

"The margin of my Bible said 'clothed Gideon.' When I got home, I studied further and realized all through the Old Testament it talks about the Spirit of God coming upon or clothing individuals."

Burroughs realized clothing individuals with the Holy Spirit was exactly what happened at Pentecost.

"The Spirit of God empowered them to do more than they ever thought or imagined," she said.

Burroughs soon was asked by Southern Baptist Woman's Missionary Union to write the theme book WMU members would use during the 1990-91 church year. The subject was the empowerment of the Holy Spirit.

The book, "Empowered!," is now in its fourth printing and has sold more than 40,000 copies. It is one of the highest-selling books WMU ever has produced for general church audiences.

Burroughs has heard story after story of ways the book has been used. Not only have WMU members read and studied the book, but men's groups and entire church congregations have used "Empowered!"

A member of a Methodist church in Tuscaloosa, Ala., read the book and then shared it with her pastor. As a result, the church began a group to minister within their church and community, she said.

An Arkansas pastor told Burroughs he was leading his church to study the book.

"God is just doing awesome things in our church family as we have discovered the work of the Holy Spirit as he clothes and empowers us," he told her.

Burroughs attributes the book's success to the power of the Holy Spirit. She cites other reasons, also, for the book's success.

Burroughs, who speaks all across the country, thinks men and women want to live a life that is fulfilled in Christ.

"They want to know how to touch the world in the ordinary, in the everydayness, in the marketplace, in the church," she said. "There's a great thirst to know God in such a way that it empowers them to make a difference."

Oklahoma church moves to shopping mall

By Dave Parker
Oklahoma Baptist Messenger

BROKEN ARROW, Okla. (BP)—The halls at Outlet Malls of America are silent now, the cash registers quiet and the shoppers gone to other malls. The lightposts and trees seem eery in front of vacant storefronts.

Inside the now-empty stores is little evidence of past commercial activity. A note taped to a post reminds some nameless clerk to deduct a 10 percent discount on merchandise marked for clearance.

But next month, new life will be breathed into this former shopping mall in Broken Arrow, a suburb of Tulsa, Okla. Sounds of praise will echo down the corridors as the mall becomes the new home of Gracemont Baptist Church.

Pastor Frank Ashby said his entire church is excited about the impending move.

"The church had been close to 900 in attendance on several occasions, but each time fell back because of space," he said, citing shortages in parking and education space.

By purchasing the 180,000-square-foot mall with 800 parking places, that problem should be solved.

Gracemont has grown steadily since its founding in 1967. It now has more than 3,000 members and a Sunday school enrollment of 2,000.

"We began to see the Lord really moving here, and we knew we had to have more space," Ashby said. "We had over 300 additions since February and have baptized 107."

The church previously had considered a traditional move, but could not afford the

estimated \$9 million to \$14 million for that, so church members began praying for God's guidance. A Realtor showed Ashby the mall, which was on the market for \$7 million.

"I felt like this might be a good alternative, but how do you communicate that to your people, that you would like them to buy a mall?" he asked. He contacted a group of church leaders who prayed about it and then drove to the mall.

"For a week we prayed about it, and to a person they said they felt like we should pursue this," Ashby said. "One member said he was more excited about this than when he pulled the first stick of lumber off the truck to build the first facility."

The congregation was asked to pray about it, then in April the church met at the mall. By a 92 percent vote, the church decided to pursue the purchase.

While God worked on the congregation's hearts, he also worked through the government agencies involved. The Resolution Trust Corp. lowered its asking price to \$3.5 million. Then, a week before Gracemont finalized its offer, it lowered the price again to \$2.25 million. The church bid \$1.7 million, and the RTC accepted it.

"That's less than \$10 per square foot," Ashby noted.

On Oct. 7, the Broken Arrow City Council approved a special-use permit for a church, which Ashby also attributed to God.

"If that mall had been closer to the expressway, if more businesses had built up around it, or if any neighbors had objected, it would not have worked," he said.

"We feel we are in the midst of a revival,

a spiritual renewal," Ashby said. "All the things along the way, the Lord has worked out. We feel like we're just walking through doors the Lord is opening."

Inside the doors of the former retail center are opportunities most traditional church buildings don't offer, he noted, such as space for an indoor playground for children.

The idea of a church moving into a mall has caught the imagination of Tulsa, Ashby said. "This is not like a traditional relocation. People all over Tulsa are captivated by it."

"We are taking an empty mall not being used by anybody and turning it into a place to worship God."



SEEN IN A MALL—Pastor Frank Ashby gives a tour of the shopping mall Gracemont Baptist Church in Broken Arrow, Okla., has purchased to replace its traditional church building. (Photo by Dave Parker)

For this anniversary, it's not the thought that counts.



It'll be 10 years in December. 10 years since Southern Baptists last reached the goal for the Lottie Moon Christmas Offering for Foreign Missions. 10 years since all the highest-priority needs from the missions field could be met.

We've been thinking about reaching the goal for almost 10 years. But our gifts haven't matched our good intentions. Let's make this year the one that counts.

Please give a gift of eternal significance. Give generously to the Lottie Moon Christmas Offering.