

**FOR THE RECORD**

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Schedules are set for annual meetings of the Southern Baptist Convention in Indianapolis and the Cooperative Baptist Fellowship in Fort Worth, Texas. See page 2.

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## Parks announces retirement as FMB president

BEDFORD, Texas—Keith Parks will retire in October as president of the Southern Baptist Foreign Mission Board, he told the agency's trustees March 20 after 13 hours of intense, closed-door dialogue.

"There are some basic philosophical differences between me and the trustees," Parks told reporters. "I do not feel I exert the kind of leadership expected by some of the trustees."

In a statement read by trustee Chairman Bill Hancock, trustees said they "emphatically urged" Parks to stay but they respected "his perception of God's leadership" in leaving.

The statement acknowledged Parks' "superior leadership as president since 1980" and expressed trust

tee "concern for continuity in the ongoing mission enterprise."

Both Parks and trustees said the president was not pressured to leave at this time. However, Parks said he did not believe differences between him and some trustees were settled for the long term and were destined to come up "again and again."

Parks told the Western Recorder a majority of trustees "would have voted for me to stay under whatever conditions I set."

However, "a number who are very influential" appeared to oppose his continued tenure, Parks said. Those were the ones who, when a trustee moved to vote to keep Parks through 1995, stepped forward to say the

board could not do that, he said.

They also are the ones, he added, who came to him after he announced his retirement and said: "Your stock has gone up in our eyes. There are philosophical differences between us. You did right by stepping down."

Parks also told the Western Recorder he appreciates the work of Chairman Hancock, pastor of Highview Baptist Church in Louisville.

"Bill Hancock worked hard to encourage the board and me to continue working together," Parks said. "He has given an inordinate amount of time and energy to finding a way I could continue and the board could work with me."

"He has done everything he could

do. I've appreciated his efforts in this whole matter."

The controversy over Parks' leadership was ignited last October when trustees withdrew FMB funding for a European Baptist seminary they said was theologically liberal. Parks opposed the action because he said it was unwise to link financial support to strict theological conformity.

Although Baptists on both continents protested the decision, trustees refused in December to restore funding to the Baptist Theological Seminary at Ruschlikon, Switzerland, which was founded by the FMB and staffed mostly by missionaries. The FMB's top two administrators for Europe  
□ See Parks cites ..., page 9

## Science finds evidence for Exodus story

By Mark Wingfield  
News Director

The biblical account of the parting of the Red Sea is possible from a scientific perspective, two oceanographers reported last week.

Using a computer model and mathematical formulas, professors Doron Nof and Nathan Paldor identified a scenario that could account for the waters parting to let the Hebrew people pass on dry land while the pursuing Egyptians were swallowed by water soon afterward.

"Although such events are not very common, they are certainly possible from a scientific point of view," their report states.

Nof is professor of oceanography at Florida State University in Tallahassee. Paldor is associate professor of atmospheric sciences at Hebrew University of Jerusalem.

Their research is published in the March issue of the Bulletin of the American Meteorological Society.

The model used by the scientists assumes the crossing took place on the northern edge of the Gulf of Suez, which connects the Red Sea and the Mediterranean Sea. This is the region generally accepted by scholars as a likely site for the biblical miracle.

The Gulf of Suez is an "ideal body of water" for the kind of process described in the biblical account because of its geography, the scholars report.

The gulf is about 217 miles long and 12 to 18 miles wide. Its average depth is about 118 feet. On its northern side, the bottom slope is gentle. Also, high mountain chains run along both sides of the gulf.

The researchers' calculations are based on a strong wind blowing for up to 10 hours across the water from the northeast, pushing it toward the Red Sea proper. This coincides with the biblical account, except for a possible discrepancy in the wind direction.

The study states such a wind could drop the sea level about 8 feet and recede the shoreline about three-fourths of a mile.

Nof compares the action to blowing  
□ See Scientists affirm ..., page 8



**HOTLINE** Brotherhood Commission President James Williams checks the prayer requests available on the new Project Brotherhood prayer update line. Callers to (901) 278-7839 will learn the latest needs related to Southern Baptists' efforts to ship food and medical supplies to Russia. (BP photo by David Nester)

## Kentuckians asked to send food to Russia

By Marv Knox  
Editor

Kentucky Baptists can put food on the tables and inoculations in the arms of thousands of former Soviets this spring and summer.

Project Brotherhood, Baptists' phase of an international, interdenominational effort, will provide food and medicine for people in the Commonwealth of Independent States.

Baptists' involvement in the huge relief project was requested by President George Bush, reported Bob Simpkins, director of the Kentucky Baptist Convention's Brotherhood department.

"We're not alone in this," said Simpkins, whose office is coordinating Kentucky Baptists' participation in Project Brotherhood. "We're working with many other Baptist groups and other people of faith."

In fact, the World Council of Churches has assigned particular Soviet areas to different faith groups around the world. U.S. efforts are directed at Moscow and Russia.

Simpkins said Kentucky Baptists can help in three ways:

■ **Go.** Brotherhood leaders are looking for volunteers who will travel overseas to help Soviet Baptists distribute food.

Dennis and Jennefer Quinn of St. Charles, Mo., will leave for Moscow March 28 and set up shop to coordinate the work of other volunteers, who are to begin arriving two weeks later and work in two-week shifts for up to six months, maybe longer.

Four Kentucky Baptists already have contacted the KBC's Brotherhood department about volunteering for the project. More are needed.

■ **Send food.** Tons of flour, sugar, rice, meat and other food are needed to help feed the people. People of faith are packing boxes to get them the food they need.

Just as important, however, is the money needed to ship the food. Each box must be accompanied by a \$50 check, made out to Project Brotherhood, to cover shipping costs.

■ **Pray.** The Southern Baptist Brotherhood Commission has called on Baptists to pray for Project Brotherhood every day, beginning this Sunday, March 29.

"Project Brotherhood is a great way for Southern Baptists to reach out to those suffering in the former Soviet Union, not only through their contributions, but through prayer," said commission President Jim Williams. "Pray that God will continue to use this effort to more fully open the door to evangelism in that part of the world. This is the driving force behind this effort, and prayer can make it happen."

Kentucky's statewide Brotherhood prayer chain is being alerted to focus prayer on the project, Simpkins said. Randall Rogers, a layman and member of Bethlehem Baptist Church in Greensburg, is coordinator of the Kentucky prayer effort.

The Brotherhood Commission has set up a Project Brotherhood prayer update telephone line.

□ See Kentuckians asked ..., page 9

Moving? See page 4 (0324)

# BAPTISTS

## BAPTIST BITS

■ **Louisville** has been chosen as the site for Mission 95, a national student missions conference planned for Dec. 27-30, 1994. Almost 4,000 students attended Mission 90 in Fort Worth, Texas. The events are sponsored every five years by five SBC agencies.

■ **Baptist relief** volunteers in Iraq are working on alert in light of rumors that the U.S. might attack Iraq to force compliance with the U.N. agreement that ended the Persian Gulf War. "Everybody has a bag packed and they're ready to move out at a moment's notice," one official reported.

■ **Three products** published by the Southern Baptist Sunday School Board ranked among the top 100 best-selling reference books nationwide last year. The Holman Bible Dictionary ranked seventh in sales, while two volumes of the New American Commentary ranked 25th and 32nd.

■ **"We made a mistake,"** Sunday School Board President Jimmy Draper said after the Nashville agency was criticized for allowing country music star Hank Williams Jr. to use its satellite uplink facilities to broadcast a program sponsored by a beer company. Although the Sunday School Board often leases its television facilities, all outside users are supposed to meet certain criteria—a measure that got confused in this case, he said.

## Annual convention set for Indianapolis June 9-11

INDIANAPOLIS (BP)—About 20,000 messengers are expected to attend the 1992 meeting of the Southern Baptist Convention in the Indianapolis Hoosier Dome June 9-11, SBC officials project.

Those messengers will vote in a potential three-way contest for president, consider the issue of how churches deal with homosexuality and hear reports and speeches from a variety of people, possibly including U.S. Vice President Dan Quayle.

Theme of the meeting is "Bold Believers in a Broken World."

Quayle, an Indiana native, is scheduled to bring personal greetings at the start of the annual meeting June 9. However, he is "not able to nail down a commitment of this sort until closer to the date," said Mark Coppenger, vice president for convention relations with the SBC Executive Committee.

Contemporary Christian singer Sandi Patti has withdrawn plans for a concert during the convention. She has cancelled her appearances for the first seven months of 1992 in order to devote more time to her family, SBC officials said.

Three Kentuckians will appear on the platform during the convention, and a fourth will serve on the committee on order of business.

Sandra Hodge of Princeton serves on the committee which oversees the convention's business sessions. Prayers will be offered by LaVerne Butler, president of Mid-Continent Baptist Bible College in Mayfield, and Bob Litton, pastor of Utica Baptist Church. Roy Honeycutt, president of Southern Baptist Theological Seminary in Louisville, will present that school's annual report.

Two pastors already have announced they will be nominated for the SBC presidency—Jess Moody of Van Nuys, Calif., and Nelson Price of Marietta, Ga.—while a third, Ed Young of Houston, seems probable. Both Price and Young are well known conservatives, while Moody has not openly taken a side in the 13-year SBC battle between conservatives and moderates. Conservatives have won every presidential election since 1979.

Presiding at the Indianapolis convention will be Morris Chapman of Wichita Falls, Texas, who will become president of the SBC Executive

Committee after the annual meeting.

A large-scale evangelistic campaign, Crossover Indianapolis, will precede the convention as will the annual Pastors' Conference, the SBC Woman's Missionary Union annual meeting and dozens of special-interest meetings.

Lewis Drummond, retiring president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., will bring the annual sermon. Former SBC president Charles Stanley, pastor of First Baptist Church in Atlanta, will deliver the final message Thursday morning.

One of the musical highlights will be Bill Gaither and the Gaither Vocal Band at the Tuesday afternoon session. Also scheduled are choirs from Oklahoma, Texas, Virginia and Tennessee. A mass youth choir will open the Wednesday night session which includes the report from the Foreign Mission Board.

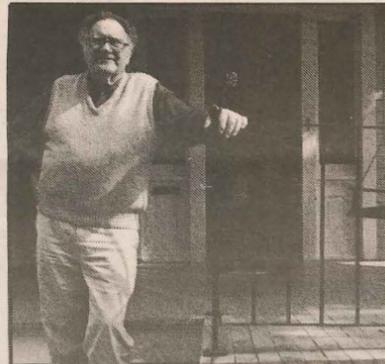
In between the opening gavel Tuesday morning and the final prayer Thursday morning, messengers will hear a myriad of reports from SBC agencies, institutions, committees and fraternal organizations. Motions, res-

olutions, debate and voting will occupy messengers in the six sessions.

Expected to draw particular interest are motions concerning the disposal of \$300,000 in a capital expenditures fund set aside in 1968 which has been claimed by the Baptist Joint Committee on Public Affairs as well as the SBC Christian Life Commission. The SBC Executive Committee will recommend it be given control over the fund.

Also, bylaw change proposals are expected from the Executive Committee aimed at barring churches which approve homosexual practices. The Executive Committee passed a resolution in February aimed at two North Carolina churches, and bylaw changes are expected in Indianapolis in an attempt to keep messengers from those churches participating in the annual meeting.

Debate also is expected about the practices of Masonic lodges. The issue of Freemasonry arose at last year's convention and was referred to the Home Mission Board. HMB directors recently decided not to deal with the question and will refer it back to the Indianapolis annual meeting.



**RETIRING** Myron Madden, shown here in front of his New Orleans home, is retiring after serving as advice columnist for *Home Life* magazine for 27 years. (BP photo by Kevin Devine)

## Executive Committee offers CP defense paper & 3 videos

NASHVILLE (BP)—Three new videos and a paper defending the Cooperative Program against alternative funding have been produced by the Southern Baptist Convention Executive Committee.

The paper defending the SBC's unified missions budget is an attempt to put "the charges of the Cooperative Baptist Fellowship in historical perspective," explained Mark Coppenger, Executive Committee vice president for convention relations.

The Fellowship is a group of moderate Southern Baptists unhap-

py with the SBC's current conservative leadership.

The document contains a collection of quotes from historic Southern Baptist figures such as J.M. Frost, John Broadus, James Boyce, A.T. Robertson, Basil Manly, John Sampey, Herschel Hobbs, E.Y. Mullins, B.H. Carroll, L.R. Scarborough, Carlyle Marney and George Truett.

The three videos are:

■ A five-minute version of the "Meet Southern Baptists" brochure designed as an outreach tool for churches. The tape, which will play

on home VCRs, sells for \$7.

■ A public service announcement called "Treasures" for use on television to promote moral and spiritual values.

■ A television spot called "Safe Sex" that promotes monogamous sexual relationship within marriage as God's plan.

The two broadcast videos come in one-inch commercial format and are available for loan.

To receive any of these materials, contact the Executive Committee at 901 Commerce St. #750, Nashville, Tenn. 37203.

## Fellowship will chart future at Fort Worth meeting

FORT WORTH, Texas—Decisions about future missions ventures of the Cooperative Baptist Fellowship will be made during the organization's general assembly April 30-May 2 at the Tarrant County Convention Center in Fort Worth, Texas.

In preparation for that meeting, the Fellowship's coordinating council has voted to begin a global missions offering and heard of plans to employ the group's first two missionaries.

Fellowship leaders have not released statistics on anticipated attendance, but last year's convocation in Atlanta drew about 6,000 people. In the past year, the number of churches giving money through the Fellowship has doubled, leaders said.

During 1991, mission gifts channeled through the Fellowship totaled \$4.52 million, and 1992 receipts are projected at \$6.7 million.

The meeting of Southern Baptist moderates disenchanting with the denomination's conservative leadership will be held just six weeks prior to the annual meeting of the Southern Baptist Convention in Indianapolis.

The Fellowship's moderator, John Hewett, said his group will host a meeting where "every free Baptist will have the right to speak."

Hewett, pastor of First Baptist Church in Asheville, N.C., said dissenting voices will be heard in Fort Worth and "the priesthood of every believer will be respected."

Cecil Sherman, former pastor of Broadway Baptist Church in Fort Worth, will be installed as the organization's first full-time coordinator during the final session, May 2.

During the coordinating council's March 12-14 planning meeting in Atlanta, Fellowship leaders proposed a \$2.5 million missions budget and a \$30,000 scholarship fund for 1993.

Meeting that budget will require at least 100 churches giving \$1,000 per month toward Fellowship mission projects, Sherman said.

The council also heard about preliminary plans to hire as the Fellowship's first missionaries Charles and Kathie Thomas, who resigned from the Southern Baptist Foreign Mission Board in January to protest actions of

FMB trustees. Mrs. Thomas is a Kentucky native.

In addition to appointing the Thomases, the council's missions strategy calls for hiring a stateside missions coordinator and a European-based coordinator for missions on the continent. No candidates were announced, but leaders acknowledge they would like to hire Kentucky native Keith Parker, former FMB area director for Europe, to fill the overseas post.

The Fellowship's proposed annual global missions offering is not intended to compete with the Lottie Moon Christmas Offering for foreign missions or the Annie Armstrong Easter Offering for home missions, leaders said.

Rather, the offering is intended to offer an alternative for churches unhappy with the traditional SBC offerings, said Jimmy Allen, co-chairman of the council's global missions ministry group.

Participants in the upcoming general assembly will also be considering a partnership agreement that outlines relationships between the new Baptist

group and European Baptists.

Theme of the general assembly is "Presence and Promise."

Presenry speakers will include Samuel Proctor, pastor emeritus of Abyssinian Baptist Church, New York City; Phil Lineberger, pastor of First Baptist Church, Tyler, Texas; Cheryl Collins Patterson, writer and editor from Fallon, Nev.; Paul Duke, pastor of Kirkwood Baptist Church, St. Louis, Mo.; Linda McKinnish Bridges, assistant professor of New Testament at the Baptist Theological Seminary of Richmond (Va.); Bill Leonard, professor of religion at Samford University, Birmingham, Ala., and Tillie Burgin, minister of missions at First Baptist Church, Arlington, Texas.

The opening message April 30 will be delivered by Hewett. Moderator-elect Patricia Ayres, a layperson from Austin, Texas, will speak during the final session May 2.

Reported by Greg Warner through Associated Baptist Press and Sarah Zimmerman and David Winfrey through Baptist Press

## More migrants need ministry

By Pat Cole  
State Correspondent

LOUISVILLE—Kentucky Baptists must be ready to provide ministry for thousands of Hispanic migrant workers who will labor this year in the Bluegrass State's burley tobacco fields.

That was the message sounded at the Kentucky Baptist Convention's first migrant ministry workshop held at Southern Baptist Theological Seminary in Louisville. The event drew 28 ministers and laypeople.

"If you can't do anything else, begin by welcoming these folks," said Nathan Porter, national consultant for migrant ministries with the Southern Baptist Home Mission Board.

Small gestures, such as providing individual kits of toiletries and personal items, will help establish rapport with migrants, he said, noting that "our witness is our presence."

Helping meet the human needs of migrants provides a powerful witness, Porter emphasized: "If you teach someone to read or take them to the grocery store, you witness. How are people going to know God cares if we don't care?"

Between 6,000 and 10,000 migrants are expected to work on Kentucky farms this year, said Donald Outland, a district director of the U.S. Department of Labor's wage and hour division. This is a significant increase from the 3,800 migrant workers hosted by the state last year. Outland said, adding that a few years ago hardly any migrant labor was used in the state.

Kentucky has experienced a "severe labor shortage" in its tobacco industry during the past two to three years, which has prompted farmers to seek migrant labor, he explained.

Mauricio Vargas, language missions associate for the Missouri Baptist Convention, stressed the need to understand cultural differences when relating to migrant workers.

He also stressed that a good relationships with farmers as well as governmental and social service agencies are important to building effective ministries with migrant workers.

Lucy Aleman, a church social worker with Elkhorn Baptist Association in Lexington, challenged the group to involve migrants as co-workers in ministry efforts. For example, when English classes are offered, leaders should recruit an English-speaking migrant to help, she said.

"If you only minister to people, it's incomplete," said Aleman, a Southern Seminary student who grew up in a migrant family. "You have to empower migrant workers to minister with you."

## Foundation receives largest gift ever

Kentucky Baptists' five Christian education institutions will benefit from the largest monetary gift in Kentucky Baptist history.

The gift from the Gilbertville-based Reed Foundation has been given through the Kentucky Baptist Foundation to establish the Kentucky Baptist Christian Education Endowment, according to KBF Executive Director Richard Carnes.

In proportions set forth by the donor, each of the five schools will receive the earnings from the endowment without restrictions. Established in late December 1991, the endowment will benefit Campbellsville, Cumberland, Clear Creek and Georgetown colleges, as well as Oneida Baptist Institute.

"The Kentucky Baptist Foundation is honored to have the opportunity to serve the trustees of the Reed Foundation and the five Christian education institutions through management of this endowment fund," Carnes said. "The donor is to be commended for the significant investment being made in the lives of students by providing this gift to support Christian education institutions. This is truly a historic gift for Kentucky Baptists."

The Reed Foundation has chosen not to release the specific amount of the gift made by the charitable foundation, which was established by the Reed family in 1990.

David W. Reed, representing the Reed Foundation, confirmed that the KBF gift is earmarked for the KBC-supported schools.

Both Reed and his wife, Vickie, have long supported Baptist work, including KBC-recognized causes.

They are active members of Briensburg Baptist Church near Benton, where both hold positions of service, as they have for many years.

Reed's father, the late Clyde Reed, founded Reed Crushed Stone Co. in Lake City in 1950 and built it into one of Western Kentucky's most successful businesses. Recognized as one of the country's largest quarry operations, Reed Crushed Stone was identified by industry sources as the leading producer of crushed stone in the United States in 1989 and 1990.

"On behalf of the Reed Foundation, we are pleased to be able to participate in a meaningful way in the continued growth and progress of these institutions, which are based on strong Christian heritage," Reed said.

"The variety of opportunities that these schools offer takes in a broad spectrum of educational and developmental needs. Beginning in the formative years, by setting direction and establishing purpose for young lives; at the college level, by providing a solid broad-based education with strong Christian emphasis; and, for those pursuing a Christian vocation, by providing further specialized preparation, these schools collectively cover all phases of Christian development.

"In our opinion, the foundation these institutions provide, particularly to young people, and their influence on furthering the gospel message warrant this favorable consideration."

The presidents of all the institutions expressed gratitude for the gift.

"We are thankful and exceedingly grateful to the donor, whose gift is an answer to prayer," said Jim Taylor, president of Cumberland College.

"This is truly a wonderful commitment to Christian higher education which will pay dividends for time and all eternity.

"This donor surely has a huge stewardship heart; and we all feel deeply indebted, including our trustees, faculty, staff and students. We are thankful and shall do everything within our power to be worthy of the confidence which has been placed in us."

"This generous gift expresses confidence in Kentucky Baptist Christian education and encourages us all," added Bill Whittaker, president of Clear Creek Baptist Bible College. "It is great news in these economically down days. Endowment income is a vital part of our long-term financial strength."

The Reed Foundation has expressed the hope that many Kentucky Baptists will increase their involvement and long-range support of the Kentucky Baptist institutions. More broadly, the contribution was intended to serve as a catalyst for other secular foundations to aid the advancement of parochial schools. The establishment of the endowment provides an avenue for such support.

"This unprecedented gift by the Reed Foundation will greatly strengthen the mission of these Kentucky Baptist institutions," said KBC Executive Secretary William W. Marshall.

"Hopefully, this remarkable example of Christian stewardship will attract the generosity of numerous other Kentucky Baptists whose financial resources could more fully assure the future mission of our Kentucky Baptist institutions," Marshall said.

## BLUEGRASS BURGEOO

■ **Kentucky campers** are invited to the state's second Campers on Mission rally April 10-12 at Kentucky Diamond Caverns in Park City. The cost is \$10 per night, and space can be reserved by calling the campground at (502) 749-2891.

■ **Exchange students** from Scandinavia, France, Italy, Spain, Germany, Holland, Great Britain, Japan and New Zealand are looking for American families to live with during the next school year. For information on serving as a host family, contact ASSE International Student Exchange Program at (800) 473-0696.

■ **Cumberland College's** theater will present "The Curious Savage," a comedy, April 9-12 in Williamsburg. For ticket information, contact the school at (606) 549-2200.

■ **Emilio Castro**, general secretary of the World Council of Churches, will deliver the Gheens Lectures at Southern Baptist Theological Seminary at 10 a.m. March 31-April 3. A native of Montevideo, Uruguay, Castro is an ordained minister of the Evangelical Methodist Church of Uruguay.

■ **Correction:** A story in last week's Recorder incorrectly listed the phone number to call for information about church starting. The correct number is (502) 244-6461.

## Bookkeeper deposits her thoughts in songs

WILLIAMSBURG—Cumberland College's bookkeeper is accounting for a hidden musical talent.

Having served 24 years as supervisor of personnel records in the treasurer's office of Cumberland College, Louise Foley has found something new to record. She recently began to write and sing gospel music.

She surprised a lot of people, including herself, she said.

"I've always loved music," Foley explained. "It's been an important part of my life all along. But I never thought I could actually write it."

Foley's grandfather was a country music teacher who used to travel from church to church holding week-long "singing schools" in the '40s and '50s. Foley credits him as her teacher.

Foley and her husband, Willard, have been members of Goldbug Baptist Church for 30 years. He has led the music at the church and she has been a faithful choir member. Now the church often gets to hear Mrs. Foley's own compositions.

"The church is real pleased about this," said Pastor Gene Young. "The church's ministry is strengthened by her dedication, using her music for the glory of God."

The idea for writing music had been in the back of her mind a long time and finally got her attention, she said. "It kept bearing on my mind, so I had to do something about it."



**FAMILY SINGERS** Cumberland College bookkeeper Louise Foley and her daughters, Debra Peace and Donna Colegrove, often sing the songs Foley writes.

In May 1990, Foley put down on paper the words to her first song, "Singing in Glory Land." With the tune in her head, she played and sang her song to her daughters one afternoon. They helped with the technical aspects of the music.

Foley's oldest daughter, Donna Colegrove, is an assistant professor in Cumberland's music department and is organist at First Baptist Church in Williamsburg. Debbie Peace, Foley's youngest daughter, sings with her

mother and sister.

Foley has written a total of 15 gospel songs.

"I really enjoy this with all my heart," she said. Sometimes she wishes she could spend more time writing, but she said she has to learn to be patient.

"This is the Lord working with me to do this," she said. "I wait for his leadership. I believe everyone has a calling, and this is my way of being a witness for him."

## WESTERN RECORDER

Box 43969  
Louisville, Ky. 40253  
(ISSN 0043-4132)

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*Earnestly contend for the faith which was once for all delivered to the saints.—Jude 3*

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Second class postage paid at Louisville, Ky.

To subscribe: Send \$9.54 (\$10 outside U.S.) for a one-year, individual subscription. Group subscriptions on the church budget plan are \$7.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

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## 'The field of opportunity is not open' for women ministers

Perhaps it's naive, or maybe the innocence of youth. But it may also be the literal interpretation of Philipians 4:13. Regardless of where it originated, the understanding that as a Christian and as an American my career options are endless has shaped my educational and professional decision-making.

My parents always assured me that I could become anything that I, with the Lord's guidance, wanted to become.

As a student at Southern Baptist Theological Seminary, I am pursuing new goals. ... All the while, I am believing that as a Christian I can do anything Christ calls me to.

Sure, I have heard about the struggles of women in ministry. Until recently I was sure that the SBC, my community of faith, would not stand in the way of Christ's calling.

However, as painful as it was, I recently heard the president of an SBC agency give glowing reports about the work women have done in church planting. The speaker then took a breath and exclaimed that "of course they are not the pastors" of these new churches they are responsible for planting.

With that phrase, memories of a night spent in the third-floor laundry room of the women's dormitory, shedding tears with a friend, came

flooding back. A representative of her home state had spent the day explaining that she would not have a place to serve, as God has called her, if she returned home.

How could the organization that is partially responsible for my Christian education and faith development bring myself and others to this point and then tell us we must have misunderstood what we have come to know? How could Christians deny Christ's calling among his people?

We continue to sing "Wherever He Leads I'll Go," but today it becomes clear that for some, that song only applies to white, Anglo-Saxon males.

As a woman raised in the Southern Baptist tradition, it pains me to finally

realize what other pioneers already know. The field of opportunity is not open within my community of faith. As the SBC leadership, and its agencies, systematically eliminate population segments from its ranks, it is eliminating more than Cooperative Program dollars. It is eliminating talented pastors, professors, teachers, administrators and dedicated Christians who could bring inspired diversity to this community.

The truth of this trend of elimination brings sadness and anger to this Southern Baptist, but it does not weaken my commitment. Wherever he leads, I'll go.

*Ramona G. Reynolds  
Louisville*

### VIEWPOINT

### Speak, please

When God called me to work with blacks in the 1940s, Southern Baptists were a segregated people and a segregated denomination. A few courageous leaders saw the injustice and prejudice of segregation and were teaching and writing to that effect. Those who tried to preach about it were usually fired, especially if they practiced their beliefs.

One of the things that kept me dedicated to working with blacks was foreign missionaries writing and saying that prejudice and segregation at home were hurting foreign missions. Through 26 years as a

home missionary and since, I have said that the SBC did not change its segregation attitudes until foreign missionaries spoke out in the 1950s and '60s. Of course, the Bible, seminary professors, civil rights and other factors had an effect, but I believe the strongest factor was the missionaries.

Now we face another crisis. Unless foreign missionaries speak out very strongly, I believe the Cooperative Program and missions are seriously threatened. If missions is the glue holding the SBC together, the glue is being watered down. I realize foreign missionaries risk their careers by speaking out, and I cannot judge those who do not.

The Foreign Mission Board trustees banned press and outsiders from the meeting March 19-20, but many missionaries and thousands of Southern Baptists were there in prayer.

*Bill Moore  
Owensboro*

### One correction

Thank you for your report on my February 24 speech to Kentucky pastors (WR, March 3). However, I need to correct the record on one point. Your lead paragraph says I "made a personal appeal ... that the Christian

Life Commission is a better representative for Baptists in

Washington" than the Baptist Joint Committee. This misstates my message.

I did say that CLC is better able to do its religious liberty assignment for the SBC than its critics say. I shared my testimony about my lifetime in SBC churches. I told about my work with religious freedom cases, starting with the landmark equal access case, *Widmar v. Vincent* in 1981. I explained our brief in *Lee v. Weisman*, and responded to criticisms of our brief by BJC. I showed that we are not novices unaware of Baptist history.

CLC agrees with BJC that the Lemon test prohibits commencement prayer, but we disagree that the First

Amendment requires this result. Lemon should be changed so that commencement prayers can be permitted as an accommodation of traditional religious expression which does not induce, coerce, endorse or fund religious teaching.

Your story says ... BJC told you that commencement prayer "was not necessarily inappropriate." If BJC has changed its mind, I would be glad to hear now what commencement prayers BJC would support.

*Michael K. Whitehead  
SBC Christian Life Commission  
Washington*

### Honesty responds

Honesty, Louisville, Southern Baptists advocating equal rights for gay, lesbian and bisexual people, responds to recent Baptist events and writings pertinent to our purpose.

We affirm Pullen Memorial Baptist Church for recognizing and blessing a same-gender relationship. We urge Binkley Memorial Baptist Church to license and/or ordain their gay male ministerial student if his gayness is the only issue causing pause.

We agree with opponents who note that the present crisis cannot be depicted accurately as a local church's choice to overlook, or to cloak, an avowed, active sin by invoking much cheap grace.

### BAPTIST FORUM

### An unforgettable lunch in the 'Triangle'

Draw an imaginary line from Louisville eastward to Lexington, then northward to Cincinnati and you will get a triangle which encompasses less than 10 percent of the commonwealth's territory. Yet within this small slice of land lives more than one-third of Kentucky's population.

It is also true that a high proportion of the state's industrial, educational and medical resources are within this triangle.

Whatever that conjures up, the bottom line is that a disproportionately large number of Kentucky's people live in this triangle.

Here is where Kentucky's "metro"

lives. Big, booming, growing; anonymous, sophisticated, dangerous. And it is where Kentucky Baptists' greatest mission challenge lies, both now and in the future.

### ON MISSION TOGETHER



William W. Marshall

Recognizing this challenge, Elkhorn, Long Run and Northern Kentucky Baptist associations, with assistance from the Kentucky Baptist Convention, have sponsored, planned and conducted two of three "Metro Conferences" scheduled in 1991, 1992 and 1993. We have just completed the second one, March 16-17, at Erlanger Baptist Church.

The conferences are "designed to help metropolitan associations devel-

op urban strategies at the associational level, and to equip urban pastors and staff to develop and carry out an urban strategy for their churches."

For Tuesday lunch we "grouped out" to different churches in the area. I joined the group which went to South Side Baptist Church in downtown Covington, where Harold Pike, former Georgetown College basketball ace, and his wife, Martha, have labored for 25 years.

The church is small, with a budget of \$65,000, but its mission arm, the child-care center, is supported by a staff of more than 30 and a budget of over \$400,000.

We were treated to lunch at the center, where we met several of the staff and were given a thorough orientation to the ministry and mission of the center.

It was a deeply moving experience

to visit the lunchroom, where about 50 of the more than 200 preschool children were eating a balanced meal. The center operates from 6 a.m. to 6 p.m., Monday through Friday, with two hot meals served daily.

Many of the little ones sitting there live in broken homes; for too many, this may be the most secure part of their week.

Through this ministry, South Side Baptist Church in downtown Covington touches the lives of hundreds who are "out there somewhere" in the "triangle," unreached. I went away thanking God for people like the Pikes and churches like South Side.

We can learn from South Side. And while we are learning, the "Triangle" waits.

*William W. Marshall is executive secretary-treasurer of the Kentucky Baptist Convention.*

## Parks feels 'at peace' with his decision

Why did Keith Parks call it quits?

Parks, a career missionary and world-renowned missions strategist, has been president of the Southern Baptist Foreign Mission Board since 1980. Just last week, Parks announced he will retire when he turns 65 this October—not 1995, as he earlier requested.

Parks' announcement capped months of tension with FMB trustees. Their decision late last year to defund the Baptist Theological Seminary at Ruschlikon, Switzerland, captured most of the attention. But that event only symbolized the different viewpoints on doing missions held by Parks and many trustees.

Some Southern Baptists—especially leaders of the moderate Cooperative Baptist Fellowship, whose movement and budget have the most to gain from a modern denominational martyr—already are saying Parks was driven from office. They're claiming hot-headed radicals who departed from Southern Baptists' traditional approach to missions left him no choice but to leave. Others—particularly FMB leaders who must protect the name and financial viability of the board—are saying the hot head belonged to Parks. They're insisting he could have stayed longer, pointing to the many board members who pleaded with him not to retire right now.

So, why did he do it? Why did he really call it quits?

Parks answered that question in a telephone interview last Saturday.

"There was a strong urging on the part of many trustees to stay," Parks remembered. "I did not feel pressure from the trustees to do what I did. Of the 78 (trustees) there, 60-plus would have voted for me to stay, under whatever conditions I set. They begged me to stay."

Parks described their meeting in a Dallas suburb as "a spiritual experience ... a worshipful time." He added: "I didn't come to this (decision) out of confrontation and bitterness. But it became clear they didn't want the repercussions of my leaving more than they wanted me to stay."

That's particularly true of a "strong, influential minority" of trustees who had pushed for Parks to leave soon, he said. They are the ones who were silent when trustees affirmed Parks' leadership and begged him to stay, and they are the ones who protested when a trustee asked the board to vote for Parks to stay until 1995, he noted.

They also are the ones who agreed with him when the meeting was over. He recalled them saying: "Your stock has gone up in our eyes. There are philosophical differences between us. You did right by stepping down."

And they are the ones who would have kept the waters boiling, had he decided to stay, he predicted, stressing the question of his tenure would have remained in doubt from one board meeting to the next.

Looking back, Parks said: "I'm at peace. I feel right; I feel led to do it."

He cited three main reasons for feeling good about his decision.

First, his announcement provides better consequences than would continued doubt. "It will give a definiteness about my tenure," he said. "Trustees would not, could not, did not give me a strong affirmation to stay to 1995." Consequently, the "totally intolerable situation for missionaries, staff and Southern Baptists" would remain as long as his tenure remained a major issue, Parks said, noting, "We needed a specific date."

Second, Parks and the trustees had different ideas about their roles. He compared it to "the difference between law and grace."

"The whole experience caused me to realize when they talk about trus-

tees being in charge their understanding is different than mine," he said. "I couldn't give the strong leadership we need."

Third, Parks and trustees do not view missions in the same light. "There remain some strong philosophical differences," Parks said. "They ought to get a leader who agrees with them."

As an example of the philosophical differences, Parks said trustees reflect the convention's shift toward a creedal rather than confessional approach to missions. "By confessional, I mean that we confess what we believe and say, 'If you agree, let's work together,'" he said. "But under a creedal approach, you say, 'We're going to check you out to see if you believe as we do.'"

The latter approach also violates the traditional indigenous principle of doing missions within the culture and context of the people with whom missionaries work, he said, adding, "I sense a desire to extend a Southern Baptist doctrine and conformity overseas."

And in their haste to implement their concepts of missions, some trustees have crossed over the line from policy-making to administration, he added.

Prayerful consideration of all these factors caused Parks to believe God would have him step down this year. "I do not have any question but that I've made the right decision," he said.

Southern Baptists who disagree with Parks' decision to retire may question the logic of his reasoning. But none who have known and observed him through the years can question his integrity. He is one of the most credible, respected leaders Southern Baptists have produced. When he says he feels God's leadership, we know he feels God's leadership.

That leaves the future of the Foreign Mission Board with the rest of us. All of us—contributing Southern Baptists from local churches, 3,900 missionaries around the globe, FMB staff in Richmond and FMB trustees from across the country—will determine what happens next. Trustees must decide where they will turn for leadership and how they will relate to the new leader. Missionaries and staff must decide if they can work with the new leader or if they will find other places of ministry. And Southern Baptists must decide if they will continue to support the board and the missionaries they have commissioned and sent abroad.

Now, we must turn to prayer, for:

■ Keith and Helen Jean Parks and their family, who will adapt to change at the end of four decades with the board.

■ Missionaries in 122 lands, who must process change even as they minister far from home.

■ FMB staff, who will decide how/if to relate to a new boss.

■ FMB trustees, who will chart the course in a new era of Southern Baptist foreign missions.

■ FMB Chairman Bill Hancock of Louisville, who will preside over his last board meeting in April, before he rotates off this summer. Parks noted Hancock "has done everything he could do" to keep trustees and Parks together, and Parks' decision to retire was a keen disappointment to Hancock.

■ Southern Baptists, many of whom are disappointed, confused and even angry that controversy has rocked their beloved Foreign Mission Board.

■ A world dying without Christ, waiting for a saving word from God, delivered by loving Christians.

Marv Knox

**"I didn't come to this out of confrontation and bitterness. But it became clear they didn't want the repercussions of my leaving more than they wanted me to stay."**

Keith Parks

## They sold Mom & Pop's house—and a good bit of family history

"We sold Mom and Pop's house," Daddy said over the phone the other night.

The news wasn't surprising. My dad, Marvin, and his brothers, Garvin and Norman, had been trying to sell the house since Mom died, two years ago Christmas day.

Finally, a couple with five kids agreed to buy the place, and the Knox brothers agreed to finance the loan.

Daddy sounded relieved, and I felt glad for all of them. Mom and Pop's place—a hardscrabble patch of land with the main house, a shed and one surviving rent house—had declined in recent years, especially since Mom fell and had to move out. "The boys" did well to sell it as-is to a fixer-upper couple who were tickled to have plenty of space to raise their own growing family.

Gene Alice, Daddy's cousin, who spent many of her young days at Mom and Pop's, drove by and met the children. They pointed with pride to their "new" home and talked happily about living there.

The place is a rocky mound of dirt in a small town. Grass practically comes out of the ground brown. When I was a kid, the carbon black plant blew sticky soot on everything. The elm trees saw their best years decades ago. Better Homes & Gardens won't deliver there.

Still, the place had an aura of home about it. Daddy and Garvin were in the third grade when John and Imogene moved their brood in. It's where they survived the final years of the Great Depression and World War II. The boys grew up in that place—tended cattle and played in the same field where my cousins and I chased each other a generation later.

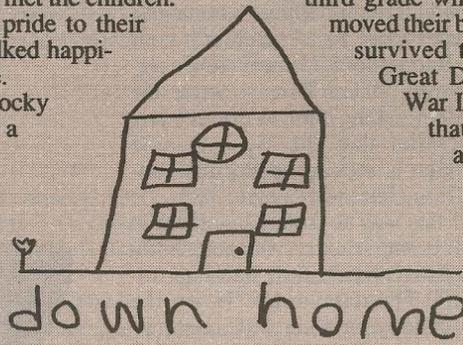
The Knoxes owned it for about 50 years, a wink compared to Kentucky farms held by the same families for two centuries. But Mom and Pop's home

was where we celebrated birthdays and Christmases, held get-togethers and went to stay for awhile in the summer.

It's the canvass on which my imagination painted pictures of our family history for parts of five generations. When Daddy told me about playing army with homemade wooden guns that fired giant rubber bands made from inner tubes, I saw him and his brothers down in the field. When Mom talked about raising four boys during the Depression, I saw them eating breakfast in the kitchen of the old house. Except for stories from church, almost every Knox memory springs from that little plot of land.

Now, a "new" family lives there. I hope it's as good a home for them as it was for Mom, Pop and all of us.

Marv Knox



## BRIEFS

■ **A South Carolina** judge levied fines against independent Baptist pastor Karl Baker and members of Calvary Baptist Church for preaching on the city streets of Beaufort, S.C. Judge Ned Tupper found Baker and his colleagues guilty of violating a new city ordinance which forbids "loud and unseemly noise."

■ **Miracle-seekers** are packing services at St. Elizabeth Ann Seton Catholic Church in Lake Ridge, Va., where the Rev. James Bruse claims to have developed wounds that mirror Christ suffered on the cross. Statues in the church also are said to weep.

■ **The Worldwide Institute of Scientology Enterprises** is suing Watchman Fellowship and the Cult Awareness Network, charging the Christian groups are working to destroy Sterling Management Systems, a division of Scientology. An attorney representing Watchman Fellowship told Christianity Today: "One of the questions is whether Christian organizations have the right ... to publicly speak out against groups that are in conflict with their faith and/or who fraudulently represent themselves as compatible with Christianity."

■ **Prosperity preacher** Robert Tilton went to court March 4 to ask a federal judge in Texas to halt an inquiry into his multimillion-dollar ministry. The U.S. Postal Service, FBI, Internal Revenue Service and Texas attorney general are examining Tilton's operation. Meanwhile, a Texas woman has sued Tilton for repeatedly sending her mail solicitations after the death of her father.

## U.S. social health in critical condition, index says

By Lacy Thompson  
*Louisiana Baptist Message*

TARRYTOWN, N.Y. (ABP)—America's social health is in critical condition, an annual index indicates.

In the last year of record, the Index of Social Health dropped to its lowest recorded level—a score of 33 on a scale of 100. The index tracks 17 social problems as a means of monitoring the well-being of American society.

By any account, the decline means the church must step up its efforts to meet the needs of hurting people.

"We need to be aware of needs and where we can minister," says Ann Putnam, associate director of the Southern Baptist Home Mission Board's church and community department. "The needs are so overwhelming."

"We're hearing every year that more and more people are coming to

food pantries. More and more children are in need of after-school care. More and more families are being affected by crises. Almost all the ministries in place are reporting increased numbers."

The Index of Social Health has been compiled annually for the last 22 years by the Fordham Institute for Innovation in Social Policy in Tarrytown, N.Y.

The index gives a combined score based on data about issues such as infant mortality, child abuse, teen suicide, drug abuse, unemployment, poverty, lack of health insurance, homicides, highway deaths due to alcoholism, the gap between rich and poor and the lack of affordable housing.

In 1970, the first index score was 68. That mark climbed to 71.8 in 1976 before beginning a steady decline.

The 1980s marked a period of "severe decline," the index report notes. The highest score achieved during the

1980s was below the lowest score achieved in the 1970s.

Meanwhile, the lowest score of the 1980s was really low—32.9 percent in 1989, a drop of six points from the previous year and a decline of more than 50 percent from 1970.

"Of particular concern is the fact that America's social health has been at so low a level for so many years, reaching over 50 only once during the past decade," the report says. "It seems clear that the worsening of so many social problems carries adverse implications for the social fabric of the country."

The decline has been pervasive, as breakdowns show:

■ Child abuse, teen suicide and the gap between the rich and poor have grown worse in nearly every year since 1970. Reported child-abuse cases have tripled in that period. Teen suicides have doubled. And the gap between rich and poor has increased

by 59 percent.

■ Poverty among children has risen 26 percent since 1970, so that one in seven U.S. children is on welfare.

■ In 1989, five of the 17 problems reached their worst point on record—child abuse, teen suicide, the health-insurance gap, out-of-pocket health costs for people over 65, and the gap between the rich and poor.

Putnam said the index offers churches a starting point for investigating the needs around them. "We need to be sensitive to these kinds of studies because they give us an idea of where to look in our own communities."

She insists churches cannot flee the problems: "Many churches are finding they must be ministering to the needs of those around them in order to be believable and accepted in a community. We have to do things to help people see the relevance of the gospel to their lives."

## New Age influence called 'serious theological error'

By Sarah Zimmerman  
*SBC Home Mission Board*

ATLANTA (BP)—New Age movements are among the "most serious theological errors Christianity has ever faced," claims an interfaith witness specialist.

The specialist is compounded as most Southern Baptists "don't want to bother with something if they don't agree with it," said Maurice Smith, associate director of the Southern Baptist Home Mission Board interfaith witness department. "That attitude is going to kill us."

Various New Age movements have been in the U.S. since the 1960s, Smith said, but it was 1984 before an article appeared in a Southern Baptist publication about the belief system.

"New Age" is a name for a variety of groups, Smith explained. New Age adherents have no written statement of faith, though their beliefs are closely tied to Eastern religions such as Hinduism and Buddhism.

Smith describes New Age as an "alternative world view." One of its characteristics is the belief that "all is one." That belief leads to the next common New Age view that everything, including each individual, is god.

"If I had to put my finger on one reason New Age is popular, it is the belief that you are god," Smith said. When a person believes he is god, he can determine what is right and wrong.

"If you can ritualize your lusts, you have the ultimate religion," Smith said. "New Age is the ultimate do-it-yourself religious system."

People involved in New Age movements are likely to be interested in Christianity because they believe all religions are true, he added.

Smith said people in New Age movements are told not to believe anything until they have experienced it. That can be the point of witness for Christians, as they share their personal experience with God, he suggested.

## Church gets campaign letter

WASHINGTON (ABP)—A Bush-Quayle re-election letter mailed to a Baptist church in Oklahoma has raised questions about whether the president is encouraging a church to do what the Internal Revenue Code forbids: support or oppose a political candidate.

A March 3 letter from President George Bush addressed to "Church First Baptist" in Stillwater, Okla., asks for support "to finish the revolution we began in 1980."

In the pre-Super Tuesday letter, Bush notes that he has "promoted strong traditional family values and protection for the unborn, while no Democrat candidate is pro-life. I support lower taxes and less regulation. I have appointed conservative judges who interpret the law, not make it."

Rodney McGothlin, pastor of the Stillwater church, questioned the

Bush-Quayle campaign's apparent solicitation of church support.

McGothlin cited a newspaper article that outlined what churches and other tax-exempt organizations can and cannot do in political campaigns.

In response to McGothlin's concern, Baptist Joint Committee General Counsel Oliver Thomas wrote the president asking him to correct any impression that the Bush-Quayle campaign is seeking re-election support from churches.

"If this was an isolated incident in which a single letter was accidentally mailed to a church, little harm has resulted," Thomas wrote. "If, on the other hand, your letter was intentionally sent to a list of churches asking them to do what the tax code forbids—namely support a political candidate—it represents a more serious problem."

## LaHaye calls hate-crime bills dangerous

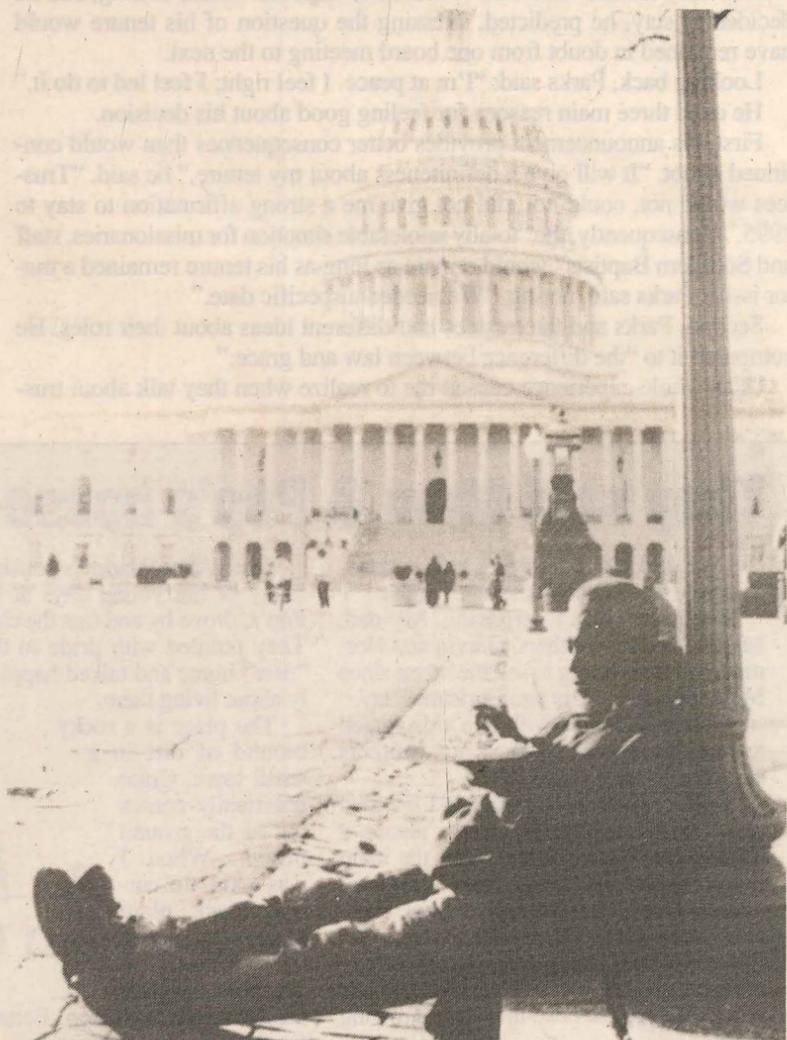
WASHINGTON, D.C. (ABP)—Laws against hate crimes could prevent churches from speaking against homosexuality, said Beverly LaHaye, founder of a conservative women's political group.

LaHaye, president of Concerned Women for America and a member of Montrose Baptist Church in Rockville, Md., spoke at a seminar sponsored by the Southern Baptist Christian Life Commission in Washington, D.C.

"I can see the road signs that ...

hate-crime laws will one day affect the freedom of speech that we have in churches to teach what the Bible says about homosexuality," she predicted. "We dare not let that happen. We dare not let them silence us from speaking the truth."

Hate-crime laws are intended to protect Jews, gays and others from hate-inspired criminal activity. LaHaye suggested such laws could be used to keep Christians from condemning homosexuality as immoral.



**CONTRASTS** In the shadow of the Capitol Building, this homeless man enjoys a meal provided by a service group. (RNS photo)

# CHURCHES

## Culture called new barrier to missions

ST. LOUIS (BP)—Culture, not geography, is the new barrier to Christian evangelism, Ray Bakke told a conference of Southern Baptists in St. Louis.

"The frontier ... where most of the unreached people are is no longer across an ocean, over a desert or through a jungle," said Bakke, professor of ministry at Northern Baptist Theological Seminary in Chicago. "Most of the unreached are no longer geographically distant; they are culturally distant from the existing church."

The challenge, he emphasized, is to employ ministry methods for effectively crossing cultural barriers.

But most churches do evangelism by putting a barrel in the sanctuary, filling it full of water and inviting the fish to come be caught, Bakke said.

"You're not going to catch people with a church building-centered evangelism strategy," he said. "You're going to have to turn the church inside out and have a 'go' structure."

## Curriu: Great churches come in all sizes

By Mark Wingfield  
News Director

ERLANGER—Any church can be great despite its location or size, Jim Curriu told leaders of Kentucky's metropolitan Baptist churches.

Curriu, executive director of the New England Baptist Convention, addressed the Metro Ministry Conference at Erlanger Baptist Church. The event was sponsored by the Kentucky Baptist Convention in conjunction with Long Run, Northern Kentucky and Elkhorn Baptist associations.

"I have become concerned about a total emphasis on numbers and little emphasis on what the spirit of the Lord may be doing," Curriu said. "There are some great churches, like the church where you serve, where people don't come by the droves but where integrity is maintained."

Further, the beauty of the meeting place and the skill of the preacher don't determine a church's greatness, Curriu said: "Just because you have a great cathedral does not mean you have a great church. Just because you have an eloquent preacher ... does not mean you have a great church."

Drawing upon the description of the New Testament church found in the book of Acts, Curriu listed seven

characteristics of a great church.

Great churches, he said, are:  
■ Great in forgiveness. Even members of the earliest Christian churches had differences in personalities and doctrinal opinions, Curriu explained. The key, though, was learning to forgive and accept each other.

■ Great in the power of God. "We have to want the power of God for the right reasons—not to magnify ourselves," he continued.

The church described in Acts gave witness to the resurrection of Jesus Christ "with great power," he noted. "If we're not giving witness to the resurrection of the Lord Jesus Christ, we're not a great church."

■ Great in grace. Grace can be found in the humblest of circumstances, Curriu said, but is an essential ingredient for any church anywhere. "The thing I need more than anything else is the blessing of God on my life."

■ Great in reverence. Although not calling for "straitjacket" reverence, Curriu said Christians must recover a holy respect for God and come to church to worship him rather than each other.

■ Great in the mystery of God. "If there isn't something different in what we do in church than in what the Rotary Club does, we may have missed

church," he asserted. Baptist churches have become so predictable in their worship that there is no room for the mysterious moving of God, he said.

■ Great in persecution. While it is rare for churches or Christians to be persecuted today, Baptists must always remember the sacrifices made by their forebears, Curriu said. "Every church that worships freely today does so because of the price paid by Baptists" in the colonies.

■ Great in integrity. Curriu said Americans no longer look to government for integrity but may not find integrity in the church, either.

In New Testament days, people searching for integrity found it in the church, he said. "They found it in those men of God who were not perfect, who had feet of clay, but who were believable.

"We cannot expect the Spirit of God to be who he wants to be unless we restore integrity to the church," Curriu said.

Curriu addressed the group in two general sessions. Ronald Fellemede, pastor of Gardenside Baptist Church in Lexington, addressed a third session. In between, participants gathered in small groups to study topics ranging from multi-housing ministries to how to understand demographics.

## Women & WMU make missions go, Crumpler says

ERLANGER—Women remain the key to missions ministries in urban areas, and Woman's Missionary Union can be effective there, Carolyn Weatherford Crumpler said.

Crumpler, former executive director of Woman's Missionary Union, led a small group session during the Metro Ministry Conference at Erlanger Baptist Church. "If the challenge of the urban setting is going to be met, it is going to be met by missionary women," she said. Concerned women can help churches fulfill their mission, Crumpler insisted.

National WMU structures have been changing and continue to change to meet modern needs, Crumpler explained, but many churches haven't caught on.

"We don't do WMU the way we used to do WMU," she said. "If we do, we won't be effective in urban areas." Crumpler said many churches still haven't implemented major changes WMU set forth 20 years ago to focus on changing lifestyles.

These changes brought a lot of flexibility to WMU programs, but "unfortunately most of us didn't flex." She encouraged women to instigate mission action projects in their communities.

Four steps in beginning a mission action plan, she said, are: discover the makeup of the community, pick out the "glaring needs," compare the needs to the resources within the church, and then decide what projects can be done and when.

## Evangelism professor identifies 'hot' trends in churches

By Lacy Thompson  
Louisiana Baptist Message

NEW ORLEANS (BP)—One way Southern Baptist churches could better meet the needs of their communities is to realize what's hot and what's not, an evangelism professor advises.

Chuck Kelley, associate professor of evangelism at New Orleans Baptist Theological Seminary, said Southern Baptists need to realize some of their traditions aren't meaningful to young adults and non-Baptists.

Some new ideas have proved productive and become "hot," he said. And some traditional ideas have might not be as hot as they once were.

In saying this, Kelley cautions against attempts to create a uniform "McProgram" that assumes every new trend will work in every Baptist church. "It starts with just coming to grips with who you are and what God has gifted you to do," he says.

So what's hot and what's not in church life these days? Here's Kelley's perspective, although he doesn't claim to advocate every change discussed.

**Hot: Saturday nights**  
**Not: Sunday nights**

Some churches are experimenting with Saturday night services as a means of reaching more people and introducing a new format of worship, Kelley says. And churches are "playing around" with Sunday night services, even dropping them in some cases, which can create a problem of how to continue traditional Sunday evening programs like discipleship training.

This change is fueled by a cultural emphasis on family time, he explains.

"We're finding that Sunday night is the nation's family night, the No. 1 night people want to spend at home."

**Hot: visitor parking**  
**Not: staff parking**

Churches are undergoing a general reorientation, from an emphasis on members to an emphasis on visitors, Kelley observes. Part of this is seen in the shift away from reserved parking spots for staff to reserved spots for visitors.

**Hot: directions**  
**Not: assumptions**

Kelley urges pastors and others to walk carefully through their buildings and ask how long would it take for a non-member to find the nursery, restroom and auditorium. "If a visitor can't walk in and find those three things, then he's an outsider and he's going to know he's an outsider and this is an insider-oriented church."

**Hot: welcome time**  
**Not: visitor time**

Even though guests want to feel welcome in a church, they do not necessarily want to be identified, Kelley notes.

Some churches are responding by not registering guests, depending on members to do so. Other churches are asking everyone in a worship service to fill out an attendance card or roster, even members. Thus, guests do not feel singled out.

**Hot: gift-driven ministry**  
**Not: slot-driven ministry**

In the past, Southern Baptists churches have "filled slots," simply found people to fill positions in existing programs. That has to change so churches begin looking at what gifts are available and building programs around those, Kelley insists.

"This is an area where Southern Baptists really need to grow. We must take seriously the concept of recognizing spiritual gifts, cultivating them, developing them and getting people involved in ministry based on their gifts."

**Hot: special events**  
**Not: special event**

The emphasis in many churches has shifted from building a church year around an annual event, such as a revival, to a church hosting several events targeted at specific groups, Kelley notes. "The idea is not just to keep people busy but to give them a reason to come to church and give members a chance to invite visitors."

**Hot: quality**  
**Not: intentions**

People are spoiled and looking for quality choices in churches, Kelley says. "The word for the '90s is 'choices.' If you don't provide choices, you're history."

But those choices must be quality programs, Kelley adds. "People want the best. They don't want good intentions. They want delivery."

**Hot: women's ministry**  
**Not: traditional WMU**

Kelley emphasizes his support of Woman's Missionary Union but notes few churches seem to be capturing the attention of younger women through WMU.

Meanwhile, other forms of women's ministry, especially needs-based ones, are working. At the same time, however, he credited WMU with recent initiatives to promote itself to all ages.

**Hot: preaching that trains**  
**Not: preaching that informs**

People are interested in knowing what God has to say about living life, Kelley says. Sermons can be topical or expository, but their emphasis must be on life application. "A pastor needs to ask himself if his preaching is giving the Bible a voice people can understand."

In addition, a pastor must find a way to give people doctrinal foundations that enable them to handle the crises of life. The key will be to present doctrine in a life-based manner, Kelley says.

**Hot: worship evangelism**  
**Not: revival evangelism**

The shift in many churches is to worship and praise as the point for bringing the unchurched into contact with the gospel. This is especially effective for a generation hungry for the experience of God, Kelley says.

However, he also emphasizes the tried-and-true Southern Baptist way of reaching people is not dead. "Don't write off the revival meeting. It will always be with us in some form."



## Scientists affirm possibility of biblical Red Sea crossing



**TOUCH AND GO** Brandie Sullivan and Nathan Cornet of Melbourne Heights Baptist Church in Louisville participate in a hands-on project during a drama training session at the Kentucky Baptist Convention's drama, puppetry and clowning festival March 6-7 in Lexington. The festival drew a record attendance of 827 people from 77 churches who attended sessions ranging from drama to storytelling to multi-media ministry. (Photo by Eddie Boden)

Continued from page 1

ing across a cup of coffee so that the coffee moves from one side of the cup to the other.

With the water blown away, the Hebrews could have walked across the uncovered ground—perhaps on a naturally occurring ledge along the northern edge of the gulf's floor, the researchers say.

The scientific model also accounts for a sudden return of the displaced

water that would have washed over the pursuing Egyptians. If the wind direction shifted abruptly, the accumulated water could have come crashing back into place in as little as four minutes, the study says.

Such an occurrence is more in line with the biblical account than the other theory often postulated—that a tsunami, or underwater earthquake, drowned the Egyptians, the researchers claim.

Nof—who is Jewish but says he is “not a religious man”—says he and his colleague did not approach the research either to prove or disprove the biblical story. They simply had an interest in the phenomenon it describes, he told the Western Recorder.

Whether this research explains the crossing or not, “it should not affect the religious aspects of the exodus,” Nof and Paldor conclude. “Believers can find the presence and existence of God in the creation of the wind with its particular properties just as they find it in the establishment of a miracle. Some may even find our proposed mechanism to be a supportive argument for the original biblical description of this event.”

Believers should find interest in this research as a confirmation that the biblical stories are realistic, adds John Watts, professor of Old Testament at Southern Baptist Theological Seminary in Louisville.

“I do not allow my belief to rest upon my being able to explain things,” he says.

However, the new research “does make the story somewhat more understandable and useable. It does not in my view ... take anything out of the story's requirement that God does it.

“Much of the miraculous has to do with the timing,” Watts says. “It's not that it was impossible for this to happen, but that it happened just when Israel needed it.”

## Bathtub baptism pours renewal into church

LOVELACEVILLE—A bathtub baptism has become a watershed event for Lovelaceville Baptist Church.

Kevin Denton, pastor of the church since 1986, said he never has seen “this good of a spirit” in the church and believes the Feb. 12 baptismal service is at least partially responsible.

The service was held at the home of Roy Carrigan, who is battling cancer and could not go to church. Carrigan made a profession of faith early in life, but never followed through with baptism or church membership. After a visit from Denton, Carrigan decided age 70 was not too late.

A group of 30 crowded into Carri-

gan's home to witness the baptism. They sang “Amazing Grace” after Carrigan was immersed in the waters of the bathtub.

“When you're a 150-year old church in a community of 300 people, it's hard to find new ways to reach the unchurched,” Denton said. “But Roy's decision has made a big impact in our community.”

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**NEEDED:** A small, needy church wants 12 10' pews, pulpit, chairs & communion table free or reasonably priced. Contact Pastor Gilbert Sowers, Knob Lick Baptist Church, (606) 623-4465.

**NEEDED:** Youth/Music Minister 15 hours \$75/week. Pastor, 1509 Pope Lick Rd., Louisville, Ky. 40299-4619.

**NEEDED:** A Woodford County church seeks director to supervise and administer a startup preschool day-care. Send resumé and salary history to: Preschool Director, c/o Western Recorder, Box 43969, Louisville, Ky. 40253.

**AVAILABLE:** Photographer for church homecomings, family reunions, anniversaries and weddings. Contact Eddie Boden, 2623 Frankfort Pk., Georgetown, Ky. 40324, (502) 863-2156 or 1-800-221-7183.

**NEEDED:** Part-time pregnancy counselor in Northern Kentucky for adoption program. Must be knowledgeable of community resources. Minimum requirement: Bachelor's in human service field. Send resumé: First Step, Kentucky Baptist Homes for Children, 10801 Shelbyville Road, Middletown, Ky. 40243.

**NEEDED:** Residential social worker. Counseling and case management responsibilities for youth and their families. Provide aftercare. Prefer MSW or BS with experience. Contact Executive Director's office, Missouri Baptist Children's Home, 11300 St. Charles Rock Road, Bridgeton, Mo. 63044. (314) 739-6811.

**NEEDED:** Part-time Minister of Music, Rosemont Baptist Church, 556 Rosemont Garden, Lexington, Ky. 40503.

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## Spring into action for KBHC — Adopt a ministry project for the whole church

### Pedal for Dollars



Garrett Baptist Children's Church had a fun bike ride and pedaled to raise a few dollars for the children at KBHC. The Bike-a-thon provided a few hours of enjoyment for the kids and helped them learn a powerful lesson about helping others less fortunate than themselves. Another church's Royal Ambassador group took a day trip to one of our campuses to tour and help out on campus.

### Collect personal supplies

It takes large amounts of personal supplies for each campus. Churches make it possible for us to provide children with shampoo, conditioner, hair spray, black hair care products, shaving cream, disposable razors, after-shave lotion, deodorant, tooth paste, toothbrushes, powder, brushes, combs, first-aid supplies and other personal care items.

### Volunteer Service



Church members volunteer on campus.

For more information on a volunteer project for you or your group to consider, call the campus near your church or home or our development office at (800) 456-1386.

Volunteers are an important part of our ministry with children. KBHC relies on Kentucky Baptists to reach out with us to show these children they are loved.

Our Glen Dale campus needs volunteer groups to repair roofs on campus buildings, refinish about 120 wooden chairs, plaster, paint, and do carpentry and electrical work.

Volunteers can sponsor one of our cottages on the Spring Meadows campus, helping out with activities planning, giving donations or sponsoring special events like trips, birthday parties and holiday celebrations.

Kentucky Baptist Homes for Children • 10801 Shelbyville Road • Middletown • Kentucky • 40243

# MISSIONS

## Parks cites 'philosophical differences' with trustees

Continued from page 1

At a February meeting, Parks accused trustees of undermining his leadership and exerting undue influence in the selection of staff and missionaries. He asked trustees either to grant him "the option of exerting positive leadership" as president or "to move as quickly as possible to change leadership."

He warned that Southern Baptists' foreign mission work, which largely had escaped the effects of a decade of denominational controversy, had begun to suffer damage, bringing "change and crisis to our world mission program." He said there had been a "drastic shift" in trustee philosophy, with conservative trustees now "expecting theological conformity from those who receive Southern Baptist money."

Rather than acting on Parks' request at that time, trustees called the March 19-20 meeting at a Bedford, Texas, hotel as a "spiritual retreat" to settle the question of Parks' tenure.

Many of the 78 trustees attending the retreat said they were pleased with the progress made there and were surprised at Parks' announcement.

"I thought we had a breakthrough," said trustee Joel Gregory, pastor of First Baptist Church of Dallas. Gregory said discussion of 10 central issues were resolved to everyone's satisfaction, leaving no "insurmountable obstacle" to Parks staying.

Hancock acknowledged there are philosophical differences between

Parks and trustees, as there would be with any administrator.

"In the last few months, we've grappled with those philosophical differences," the trustee chairman said. "We were prepared ... to move on and work with those differences."

Parks confirmed there was general agreement on the 10 issues, which were the distillation of the first day's discussion. But he said he was not convinced trustees would grant him the authority needed to continue in the job.

"I just didn't feel I could exercise the kind of constructive, positive leadership that is needed," Parks said. "That is part of the decision."

Parks said he and trustees differ on the role the FMB president should play. Despite assurances of support from trustees, he said, "the perception of what that means was different on their part and on mine."

For instance, he said, trustees expect him to exercise more control over the actions of missionaries and staff members than he is willing to do.

Although Parks told trustees last year he needed to stay at the FMB until 1995 in order to implement the agency's ambitious plan for global outreach, he said March 20 that no such assurance was forthcoming from trustees.

"The ability of the group to firmly say, 'We're going to affirm you to '95,' for a variety of reasons—that wasn't said," Parks said.

Lacking long-term assurance, he said, it was better to announce a re-

tirement date than to leave the question of his tenure unanswered: "To resolve the continuing uncertainty among missionaries and Baptists, it is better to make the move as soon as possible."

Parks told reporters his decision to retire in 1992, rather than 1995, was made after he arrived at the retreat, although he had considered making it at the board's February meeting.

Asked to reconcile his decision to retire with his earlier feeling God was leading him to stay until 1995, Parks said: "In my own mind I've tried to reconcile that. Since that time there has not come the sense of certainty and affirmation that what I felt could be done then actually can be carried out."

Both Parks and Hancock expressed concern about the effect Parks' retirement would have on the FMB's 3,900 missionaries serving in 122 countries.

Hancock called on the missionaries to "rely on the Lord" to affirm their service with the FMB. He said the FMB remains committed to the same mission principles under which those missionaries were appointed. "I believe that these 3,900 people responded to God's call and put their trust in the board ... on the basis of those principles," he said.

Parks said he is concerned about the missionaries but believes predictions that many would now leave the field are exaggerated.

"There may be some fallout," he said, "but I don't think this decision

will have the repercussions that some have surmised."

He predicted his retirement would not change the trustees' relationship with the missionaries immediately.

The prepared statement from trustees read by Hancock said trustees "affirmed to the missionaries, staff and Southern Baptists their commitment to the historic principles which have characteristically guided Southern Baptist foreign mission work."

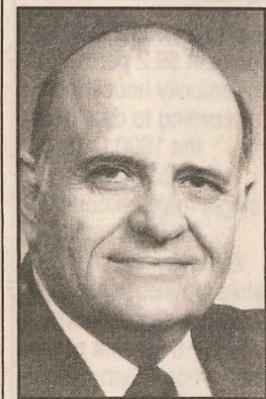
Parks said he has no specific plans for the future, although he expects to continue to be involved in missions. "My concern for the lost people of the world is not diminished with this decision," he said.

Some Baptists have speculated Parks might become involved in the new mission efforts of the Cooperative Baptist Fellowship, a group of Baptist moderates unhappy with the SBC's conservative leadership.

Parks said the issue of his potential involvement with the Fellowship was discussed in the closed-door meeting, but only briefly. He said he did not promise not to be involved with the Fellowship and was not asked not to be involved.

Parks will announce his retirement officially at the trustees' April 6-8 meeting in Clemson, S.C. At that time, trustees will decide how long he will continue to carry his full responsibilities as president and the process for seeking a successor.

Reported by Greg Warner of Associated Baptist Press and Robert O'Brien of the FMB through Baptist Press



Keith Parks

### Parks calls students to 'uncluttered' view

LOUISVILLE (BP)—Southern Baptist Foreign Mission Board President Keith Parks urged students at Southern Baptist Theological Seminary to be "uncluttered by confusion about denomination or organizations or institutions" as they ponder a call to world missions.

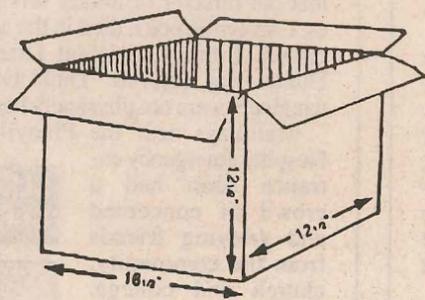
"I say to you without hesitation that God has chosen you to live at a moment in human history that has as great a potential for spiritual victory and harvest than any other generation of Christians ever created," Parks told students March 13. "I cannot find a time in human history where so much has happened so quickly creating such an openness for the sharing of the gospel."

Parks' address came a week prior to a called meeting with FMB trustees in Dallas to discuss his future as president.

Parks said his appeal for students to consider foreign mission service was "above and beyond institutional boundaries or limits." He asked the students, "What is God saying to you about your life now?"

"There is no way to describe how in all parts of the world, (though) not in every country, there are these people who are responsive, waiting and giving of themselves once they have the opportunity," Parks said.

## Kentuckians asked to send food to Russia



Food boxes sent to the former Soviet Union through Project Brotherhood must meet specific standards in order to be received overseas.

They must be the correct size, to stack properly in shipping containers.

Each box must be 16 1/2 inches by 12 1/2 inches by 12 1/2 inches. These are the dimensions for a standard moving box, available from moving companies.

The boxes must weigh 36 pounds and be packed with specific contents:

- Flour (5 pounds).
- Sugar (5 pounds).
- Pasta (5 pounds).
- Rice (5 pounds).

- 5 lbs. flour
- 5 lbs. sugar
- 5 lbs. pasta
- 5 lbs. rice
- 5 lbs. canned meat
- 1 lb. dehydrated soups
- 2 lbs. cooking oil (canned)
- 5 lbs. powdered milk
- 1 lb. tea
- 1 lb. fruit juice (dehydrated)
- 1 lb. solid chocolate

36 lbs. TOTAL WEIGHT

- Dehydrated soup (1 pound).
- Canned meat (5 pounds).
- Cooking oil/shortening (2-pound can; no plastic bottles).
- Powdered milk (5 pounds).
- Solid chocolate bars (1 pound).
- Tea (1 pound).
- Dehydrated fruit juice (1 pound).

Each box also must be accompanied by a \$50 check, payable to Project Brotherhood, to cover shipping charges.

For more information about gathering, packing or shipping food boxes, contact the Kentucky Baptist Brotherhood department at (502) 245-4101.

Continued from page 1

For information about prayer needs, call (901) 278-7839.

Project Brotherhood is one of the most vital ministry opportunities Baptists have faced in many years, Simpkins said.

"It's a movement of the Lord to reach the people of Russia and to be a partner to the Baptists of Russia who have been through the years holding fast to the faith," Simpkins stressed.

"It's quite possibly a time so unique in human history that if we don't meet the need now, we will miss a real window of opportunity."

Baptists need to slip through that "window," no matter what, he added.

"Quite often, these windows of opportunity come when we think we're over-committed—as a test to see how committed we really are. We say we believe in 'Bold Mission Thrust,' but this will test how bold we really are. We'll see if we're willing to go the extra mile."

That boldness can produce dramatic results, insisted Douglas Beggs, Baptists' national coordinator of the relief effort.

"For 70 years, the former Soviets were told that Baptists were ignorant, lazy and bad citizens," Beggs said. "We can enable our fellow Baptists to change this image by ministry with food and medicine. ..."

"There is a great void and much confusion in these people groups now in political and economic transition and chaos. They need the gospel in word and in deed."

For more information about volunteering to help distribute food, collecting food and medicine, supplying funds or praying for the project, contact: KBC Brotherhood Department, P.O. Box 43433, Middletown, Ky. 40253-0433, (502) 245-4101

## KENTUCKY KERNELS

Married-couple families represent 59.2 percent of Kentucky households, according to data from the 1990 Census. Families headed by single males accounted for 2.9 percent of Kentucky households, while families headed by single females accounted for 11.6 percent of the total. People living alone account for another 23 percent of Kentucky households.

## Mountains to the Mississippi

■ **BOSTWICK, Fla.**—Funeral services were held March 3 for **Ennis Harper**, a 1971 graduate of Clear Creek Bible College and pastor in Kentucky and Florida for 20 years. He is survived by his wife and three sons.

■ **BROOKS**—**Delbert Watson** resigned as pastor of Mt. Elmira Church.

■ **BUFFALO**—**Tom Downey** resigned as pastor of Corinth Missionary Church.

■ **BURNA**—Central Church called **Russell Joiner** as pastor.

■ **CAMPBELLSVILLE**—**Jim Durham** is music director at South Campbellsville Church.

■ **CLOVERPORT**—Cloverport Church ordained five deacons: **James Brown, Jeff Duke, Shelby Elder, Don Shelman** and **Donnie Shultz**.

■ **COLUMBIA**—**Ancil Durrett** has resigned as pastor at Bethany Church.

■ **FRANKLIN**—First Church called **Dennis Plank** as pastor. He previously served Immanuel Temple in Henderson.

■ **FRENCHBURG**—Means Mission, sponsored by Jefferson Church, constituted as Means Church. **Greg Waltermire** is pastor.

■ **GEORGETOWN**—**Stephen King**, assistant professor of music at Georgetown College, has been selected as one of 12 voice teachers in the

United States to participate in the National Association of Teachers of Singing Internship Program.

■ **GREENSBURG**—South Greensburg Church called **Marshall Eastham** as pastor. He previously served at Pleasant Valley Church, Greensburg.

**Herbert Wright** is serving New Hope Church as pastor. He previously served as pastor of Leatherwood Church in Edmonton.

■ **GREENVILLE**—**Ron Doss** resigned as pastor of Roland Memorial Church.

■ **HENDERSON**—**John T. McKenzie**, pastor of Watson Lane Church since 1987, died March 1 after a three-year battle with cancer. He held degrees from Southwest Baptist College, Luther Rice Seminary and Geneva Theological College. He is survived by his wife, Karen, and four sons. He was 41.

■ **HORSE CAVE**—Antioch Church called **John Batcher** as pastor. He previously served Mt. Roberts Church in Campbellsville.

■ **LONDON**—**Billie Wright**, director of missions for the Laurel River Association for 14 years, retires this month. He will be available for supply.

■ **LOUISVILLE**—Highland Church called **David Breckinridge** as minister to youth.

**Dave Hampton** resigned as pastor of Brookview Church.

**Joe Harper** resigned as pastor of Cardinal Hill Church.

■ **MARION**—**W. Darrell Clarke** is serving Marion Church as pastor. He previously served Grace Church in Evansville, Ind.

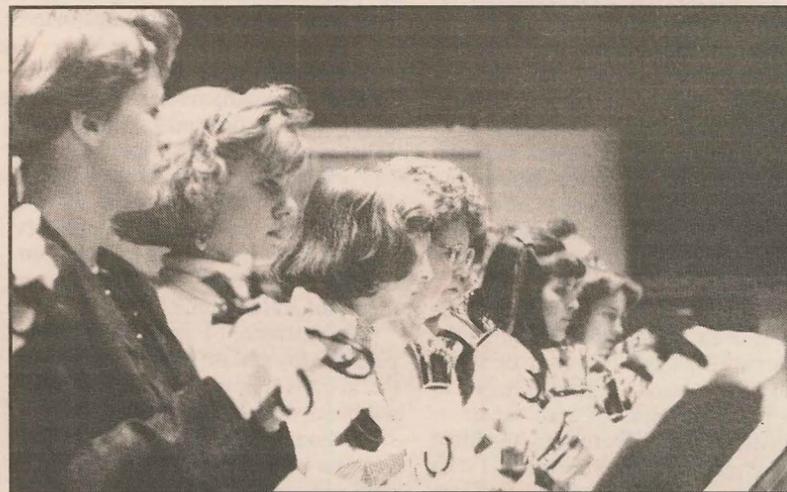
■ **OWENSBORO**—**David Nelson**, pastor of First Church since 1961, is retiring this summer. The pastor search committee is accepting resumes in care of Dennis Waldroup, Box 904, Owensboro, Ky. 42302.

■ **PENROD**—**Dale Etheridge** resigned as pastor of Penrod Church.

■ **VALLEY STATION**—Valley Station Church called **Jackie Newton** as pastor.

■ **VERSAILLES**—**Jerry Huffman** is serving Clover Bottom Church as interim pastor. Also, **Mable Poor**, church pianist, has missed only one Sunday in the past 32 years of playing at Clover Bottom Church.

**Kevin Carter** celebrated five years as minister of youth and activities at Versailles Church.



**RING OUT** A total of 208 people and 21 church groups converged on the Frankfort Civic Center March 7 for the Kentucky Baptist Convention's state handbell festival. Here, ringers practice a piece prior to a mass concert performed by the joint handbell choirs. (Photo by Eddie Boden)

## Blaine Henson—an American original

Blaine (J.B.) Henson went to be with the Lord March 16 at the age of 100 years, four months and five days. He died as he had lived—with faith, courage, spirit.

He grew up on a farm, one of a large number of brothers and sisters. He knew and obeyed the commandment of the Lord to "honor thy father and thy mother that thy days may be long upon the earth." He lived and loved life, reaching the century mark this past Dec. 11.

When World War I came, at the age of 26 he volunteered to serve his country and was one of the thousands who sailed "over there" to France. He worked with mules and wagons and helped haul and care for the wounded. There were so many that he did not get back home until months after the end of the war.

He married and, like many others, was lured from the farm to work in Detroit during the heyday of the Model T. But a few years later he was back in Kentucky with some money and bought a farm. He spent the remainder of his life buying and selling farms, trading horses and cattle and hogs, buying and repairing and selling houses. He had an eye for a bargain, was a good trader, seldom took a loss. He loved every minute of it.

When a doctor told him and his wife that they both had less than a year to live in 1948, he sold a 300-acre farm near Shelbyville and prepared to meet his maker. His wife died within the year but the Lord didn't call J.B. for another 44 years. He vowed ever afterwards that if he had not sold that farm, he would have been a millionaire.

But he bought many more farms after that. He never drove a tractor nor owned a car. He worked hard. He lived frugally. He married a second time, and his second wife also died many years before him. Until the day he died he paid honor to both his wives and thanked God for each of them, for their faithfulness and love. He was bur-

ied near both of them in a Hustonville cemetery.

Claiming Christ as his Savior as a young man, J.B. had an active faith to the very end of his life. He read his Bible through many times. He loved good preaching and old hymns like "Amazing Grace," "The Old Rugged Cross," "In The Garden." When nearly blind, he still read his large-print Bible with a magnifying glass.

With no children by either marriage, he lived alone into his 99th year. He lived very simply, the bare necessities, doing his own cooking.

Though childless, he loved children. Though he never saw our Oneida school until he was 95, he had been a generous donor for many years. He gave at least \$100 a month. As with other

donors, we had no idea who he was, his occupation, how he had gotten interested in our work. We simply wrote him a thank-you letter each time he gave, telling him something of what was then happening.

At age 94, Mr. Henson was working on the roof of one of his houses and fell off. Miraculously, he was not badly hurt but began to slow down a bit. He sold several houses and donated some beautiful furniture to us. A few months later he made his first visit to see what we had done with the furniture. Before his death he bought

and donated to us three farms and made other generous gifts to the Oneida work.

He spent nearly nothing on himself but helped many individuals over his life. He was plain of speech and when he didn't like something he said so in no uncertain terms. He loved to make money but he also loved to give it away in situations where he felt the money was being used wisely and to good purpose. His investments in the girls and boys of Oneida will reap dividends eternally.

Heaven is dearer because J.B. Henson is there, and you and I can join him one day.

*Barkley Moore is president of Oneida Baptist Institute, Oneida, Ky. 40972*

### ONEIDA JOURNAL



Barkley Moore

Paid Column

## Clear Creek grieves librarian's death

Thursday, March 5, the regional Kentucky State Police basketball team came to campus for a game with some of our students. Three troopers were called out to work an accident. One remarked it was probably very serious because they rarely call three of them. The campus soon heard the tragic news that our director of library services, Carolyn Brooks, died in the accident. Library assistant Diana Dukes was injured. Their two daughters were not physically hurt.

Hallways near the Pineville Hospital emergency entrance soon had a crowd of concerned and grieving friends from the community, church and college. Shock, disbelief, silence, tears, love, questions, all mingled in a moment most of us have known before but never becomes easier. The heaviest load fell on Carolyn's husband, Milton, and her children Abby, 16, and Ben, 13.

Mrs. Brooks came to Clear Creek in 1981 as cataloguing librarian. These past 11 years have brought major changes in our library services. Accreditation came in 1986 with a challenge to expand the library. Mrs. Brooks drafted a five-year library plan involving a remodeling which nearly doubled floor space and projected an additional 15,000 volumes. The "new library" open house last year was a joyful occasion. The facility's

beauty and practicality reflected her leadership.

At faculty meeting March 10 the library committee presented her last completed task—a revised five-year plan. The vision calls for a quiet study room, an informal reading lounge, student computer lab, an archival collection, elevator, and an automated circulation system. Completion of this plan will result in one of the finest smaller theological libraries in this region. Contributions in Mrs. Brooks' memory help fulfill this vision.

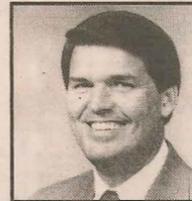
In a 1989 chapel testimony, Mrs. Brooks expressed thanksgiving for her salvation at age 14, involvement in FBC, Pineville, the support and love of her family, and the opportunity to work surrounded by 20,000 Christian books, "a place where I can go whenever I have a problem and need a resource." She shared a favorite scripture, Philippians 4:4-6, and quoted the prayer of St. Francis:

*"O Divine Master, grant that I may not so much seek to be consoled as to console, not so much to be understood as to understand, not so much to be loved as to love, for it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we awake in eternal life."*

*Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977*

Paid Column

### CLEAR CREEK CHRONICLE



Bill D. Whittaker

## Florida churches take in Haitians

By Barbara Denman  
Florida Baptist Convention

MIAMI (BP)—While the federal government is shipping back thousands of Haitian immigrants to their homeland, many who have been fed and given shelter by Baptists in South Florida have been granted permission to enter the United States.

"The church in this community is here to help serve others," said Wilner Maxy, pastor of the Emmanuel Haitian Church in Miami. "We help everyone in need. We feel the church is the right place to get physical food and spiritual food."

Scores of the newest Haitian refugees are joining fellow countrymen in Miami's Little Haiti where they are receiving food supplemented by Florida Baptists' hunger funds and are sleeping in apartments owned by church members. Others are finding refuge in Homestead, Fort Pierce, Orlando and Sarasota.

Miami's pastoral leadership is aware the newest refugees will face many problems, including high unemployment, language barriers and crowded living conditions, Maxy noted. His church continues to help families who have been in Miami for at least five years.

"But if they come here they are better off than in Haiti," Maxy said. "They can find a church. They can find a friend."

Estimates indicate as many as 3,000 Haitians will be able to qualify as political refugees, according to Mike Pszyk of Church World Services.

Enouk Milgrise, 24, was among 11 men and one woman who sought refuge at the Emmanuel church. Milgrise left Haiti on a small boat with nearly 100 aboard.

Milgrise said he felt compelled to leave Haiti because of the fear, turmoil and violence there. Speaking through an interpreter, he recalled a homeland where each night random shootings killed adults and children.

Milgrise is one of the fortunate ones. The current U.S. government policy is to return the vast majority of emigrants to their homeland.

Devil Legrand, pastor of Miami's New Bethany Haitian Church, can sympathize with the 15 refugees taken in by his church members. Five years ago, he was pastor of a 1,000-member church in Haiti when he was persecuted for testifying against government employees who had stolen and cashed checks sent to him. He, too, remembers random gunfire and death in the streets.

But the Miami pastor has cause for rejoicing. One of the most recent refugees helped by his U.S. church made a profession of faith Feb. 9.

## Homeless kids aren't new on the block

By Chip Alford  
SBC Sunday School Board

NASHVILLE (BP)—The statistics are sobering: Of the more than 1 million children and teen-agers who run away from home each year, about half end up living on the streets of America's cities.

Most come from broken homes or families with a history of troubled relationships. Some are victims of physical and sexual abuse. All are vulnerable to a variety of dangers.

"Every runaway knows why they want to leave home, but they don't know what they are going to run into. They put themselves into an adult world with an adolescent's mind," said Carl Resener, executive director of the Nashville Union Mission and co-author of "Kids on the Street."

Published by the Southern Baptist Sunday School Board's Broadman Press, the book takes a look at the tragedy of America's homeless children, what help is available and how churches can provide assistance.

Not all kids on the street are runaways. Co-author Judy Hall, a senior social work executive with Travelers Aid International in Washington, said thousands of children and teen-agers live on the streets with their homeless parents.

But regardless of how they get there, the authors said, the damaging effects on children of life on the street are the same.

"Children are at critical developmental stages in their lives, both physically and emotionally," Hall writes in the book.

Living on the streets "interrupts the normal process of growing up" and "is a shock which undermines children in every aspect of their lives."

The authors cite numerous dangers and problems faced by homeless kids, including poor health and physical development, poor education and an increased likelihood of coming in contact with acts of violence such as prostitution, theft and illegal drug sales.

Confronted with problems like these, desperation is common among homeless kids, the authors said. The U.S. Department of Health and Human Resources estimates 48 percent have attempted suicide at least once during their time on the streets.

"It's not an easy life," Resener said of the kids' plight. "A young person on the streets is unlikely to write home, 'Having a good time. Wish you were here.' Street life is the other side of the coin of misery for those who make the city streets their home. If home life is intolerable, then street life is worse."

What can churches do to help? Soup kitchens, food and clothing closets are helpful and needed, but Resener said they address the symptoms of homelessness, not the problem. The authors offer a variety of suggestions for people who are concerned—from offering tutoring and job training to increasing awareness of the need and

speaking out for the creation of more low-cost public housing units and shelters for homeless families and child and teen-age runaways.

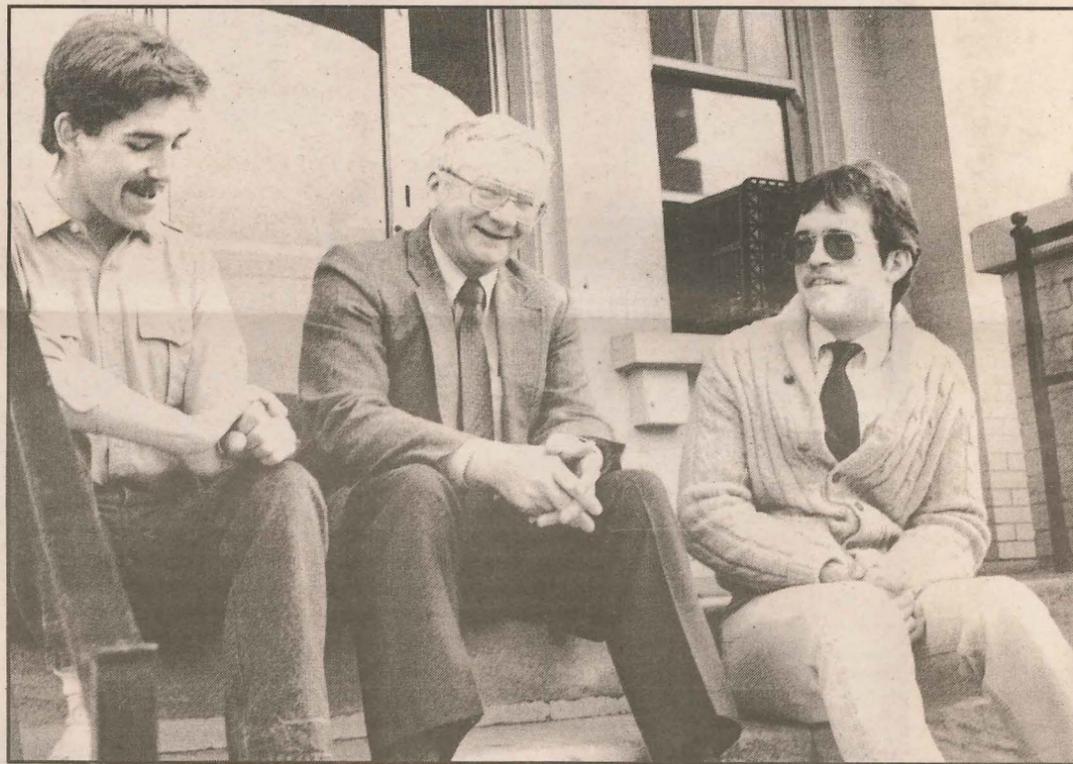
"We have a lot of church involvement here (at the mission) in Nashville 'after the fact,' and I'm thankful for that," Resener said. "But it would be better if they would do more to prevent the kids from winding up on the front steps of the mission in the first place."

To accomplish that, Resener said it is vital for churches and community agencies to work together.

"A lot of the community agencies are doing a good job of meeting the kids' physical needs but they aren't addressing their spiritual needs. The church has to step in and fill this gap," he said.

"The church cannot do everything and the community (agencies) cannot do everything but together we can get the job done."

**ON THE STREET** Carl Resener (center), co-author of a new book about homeless children and teen-agers, pauses to chat with two residents of the Anchor Home for Young Men in Nashville. Churches could make an important contribution by working on the front end to prevent kids from winding up on the streets, he says. (BP photo by Chip Alford)



## Former trucker hits the road with the gospel

By Ron Chaney  
Baptist True Union

JESSUP, Md. (BP)—If several professional truck drivers wanted to visit your church this Sunday, they couldn't. Your parking lot is too small.

For that reason, and others, Reggie Pelletier takes his ministry to truckers.

Pelletier, a former trucker, is the chaplain for God's Trucking Ministry, based at an Interstate 95 truck stop in Jessup, Md., and sponsored by Howard Baptist Association.

Even if church parking lots could accommodate 18-wheelers, the 6 million truck drivers in the United States would have difficulty getting their spiritual needs met, Pelletier says. The trucking industry operates seven days a week, 24 hours a day. That schedule slams the brakes on getting to a church during ministry hours.

The availability of ministry at all times is critical for truckers, Pelletier

says. Truckers are on the road sometimes for an entire month. They get lonely. They miss their families. Needs for counseling arise 24 hours a day.

"If the world can build a truck stop that functions 24 hours a day, then the church can build a ministry that provides for truckers 24 hours a day," he says.

"I am here at their convenience. Somebody has to be there. And if it's 2 o'clock in the morning, then I'm there. I'm not going to turn anyone away," says Pelletier, who lives at the truck stop.

Pelletier felt called to start the ministry after driving a truck 19 years.

"By faith, I stepped out of my 18-wheeler in Columbus, Ohio, took my suitcase, a couple hundred dollars and the clothes on my back, and came to Jessup, Md., to begin the incredible journey of building God's Trucking Ministry."

He came to Jessup because it was

the place where he came to know Jesus Christ as personal Savior. While stopping at the truck stop, he met a woman who invited him to a Bible study. He accepted Christ after talking with the minister who led the study.

Pelletier now gives spiritual counsel to truck drivers and leads worship services and Bible studies for them. In 1991 he visited with more than 600 people, and 51 made professions of faith.

Pelletier says he named the ministry "God's Trucking Ministry" because God gave it to him and because it is for truckers.

What amazes him most is how God has built the ministry over the past two years, he says. "In two years it has gone from nothing to what it is now." Pelletier has an office and a place to hold worship services at the truck stop. Soon the ministry will have its own 45-foot trailer for chapel services.

**'If the world can build a truck stop that functions 24 hours a day, then the church can build a ministry that provides for truckers 24 hours a day.'**

Truck stop minister Reggie Pelletier

# HOMES FOR CHILDREN

## Even so In Christ ...

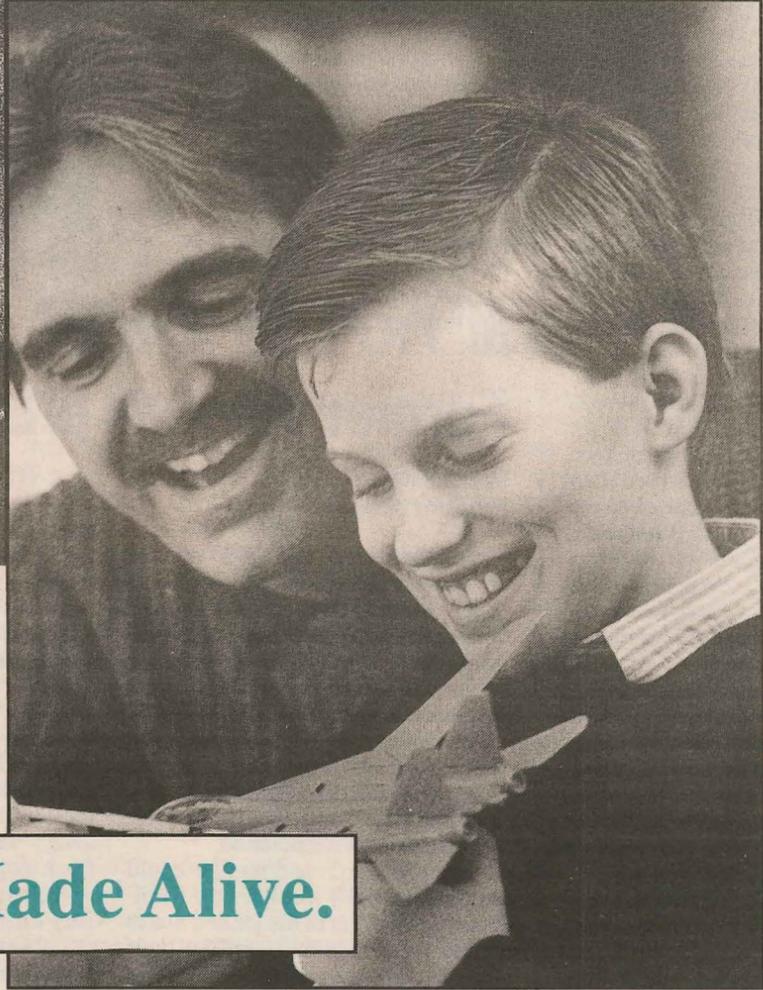
Children are the victims. Their lives are intruded upon by such tragedies as poverty, family violence, physical and sexual abuse. We see the cruelties on television and read about them in our daily newspapers. Children in our society are desperately hurting.

**Every day:**

- One of 5 children (1 in 4 in Kentucky) is living at the poverty level and 27 children die from poverty.
- 100,000 children are homeless and need a place to sleep.
- 2,800 teenagers become pregnant.
- One of 7 children gives up on life and attempts suicide every day, and 6 American children commit suicide each day.



At Kentucky Baptist Homes for Children, we've dedicated ourselves, on behalf of all Kentucky Baptists, to these children who have been scarred by abuse, neglect and abandonment. Because of your support, these children begin to find a place of healing. Thank you for what you do to bring hope and healing to them all.



Shall All Be Made Alive.