

APRIL 28, 1992 VOL. 166, NO. 17

FOR THE RECORD

Patterson nominated
Paige Patterson, president of Criswell College in Dallas, has been nominated to become president of Southeastern Baptist Theological Seminary. See page 2.

WMU meeting
Complete coverage of Kentucky Woman's Missionary Union annual meeting. See page 3.

Editorial
Understanding where people look for truth can help you share your faith more effectively. See page 5.

Never too old
Bill Miller waited until beyond midstream to change direction and become a pastor. See page 8.

Parks interview
Keith Parks speaks about why he chose to retire as president of the Southern Baptist Foreign Mission Board. See page 9.



WMU OFFICERS Elected to lead Kentucky Woman's Missionary Union in the next year are Susan Stinnett of Frankfort, recording secretary; Kay Trisler of Harrodsburg, vice president; Delores Spears of Paducah, president; and Dee Gilliland, WMU executive director, who serves as an ex-officio officer. Officers and executive board members were elected during the WMU annual meeting in Paducah last week. See stories on page 3.

Political parties similar on religious data

By Mark Wingfield
News Director

As Americans weigh their political choices in this election year, religious preference will have little impact on whether they call themselves Democrats or Republicans, the Gallup Poll reports.

Nine out of 10 Americans say they have a religious preference, and for the first time in 16 years a majority of the population believes religion is losing its influence on American life.

But those beliefs are divided con-

sistently across party lines, according to polling data released in the Emerging Trends newsletter of the Princeton Religion Research Center.

"The most striking comparison between Republicans and Democrats is the lack of meaningful differences," the newsletter reports in its April issue.

Republicans are slightly more likely than Democrats to be Protestants, and Democrats are slightly more likely than Republicans to be Roman Catholics.

Among Republicans, 88 percent

identify themselves as Christian, 1 percent as Jewish and 7 percent claim no religious preference. Also, 62 percent call themselves Protestants, while 24 percent call themselves Roman Catholic.

Among Democrats, 85 percent call themselves Christian, 3 percent Jewish and 8 percent express no preference. Also, 56 percent say they are Protestant and 27 percent say they are Roman Catholic.

On other religious criteria measured by the Gallup Poll, Democrats

See Religion losing ..., page 2

Abuse disrupts families but can be stopped

Get out. Get help.

Those are the words of advice offered to victims of family violence by law enforcement officers and social workers who are familiar with the problems of physical and emotional abuse.

The victims of such domestic violence typically are the most vulnerable family members—women and children.

Statistics show that domestic violence is the greatest single cause of injury to women nationwide. Every 18 seconds, an American woman is beaten by her husband or male partner, according to Coleen Coble, executive director of the Missouri Coalition Against Domestic Violence.

And as many as a third of all women treated in emergency rooms are there because of abuse from a husband or boyfriend, according to the Journal of the American Medical Association.

Some women don't survive the violence. A 1986 FBI report noted that 30 percent of female homicide victims are killed by their husbands or boy-

friends, compared to 6 percent of male homicide victims killed by wives or girlfriends.

In addition to physical injury, many women also suffer threats, insults and other forms of emotional abuse.

Research also indicates a close link between battering of women and battering of children. One study of children at shelters for battered women found that nearly 70 percent of the children were also victims of physical abuse or neglect.

Domestic violence is a family violence issue, said Audrey Puryear, director of community services with Kentucky Baptist Homes for Children. "Usually, the family is victimized when the spouse is victimized. We see a lot of emotional effects on the kids."

Even when an abusive spouse does not physically harm the children, the children develop a fear of that parent, Puryear said. Further, the children often unknowingly learn abusive behavior by watching their role model in action, she said.

GAs' little hands serve big smiles

By Melanie Childers
Staff Writer

NEW CASTLE—GAs from New Castle Baptist Church found out how little hands can bring big smiles.

After a March mission study about homelessness and the inner city, the girls volunteered to work at the Wayside Mission, a Christian facility serving the homeless in downtown Louisville.

"They could learn something by reading, but I knew it would mean so much more if they could do it," said Nadine Hudson, leader of the missions education/action group for young girls.

Wayside Mission provides three meals a day and overnight lodging for homeless men and struggling families. In addition, it offers programs that help integrate the down and out back into society.

Before going to the mission, the girls collected items to donate to the families. "The girls were thinking of the children, so they took coloring books and candy" as well as food and clothing, Hudson explained.

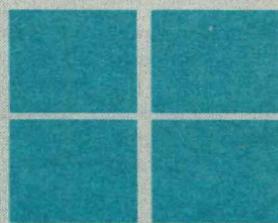
Eight girls and six adults went to the mission April 7 to present the items they had brought, take a tour of the facilities and help with the evening meal.

Erin Scriber, a fourth grader who has been in GAs for about two years, gave out the desserts.

"I liked serving the food because I got to see the people," Scriber said. "I kind of felt sad for them, but they were very polite."

Hudson keeps the girls busy with plenty of opportunities to

See GAs lend ..., page 9



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going
home
hurts

Articles on domestic violence

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BAPTIST BITS

■ **Baptists Committed**, one of several moderate groups formed to oppose the conservative wing of the Southern Baptist Convention, is disbanding and throwing its support behind the new Cooperative Baptist Fellowship. "We can all be proud and excited about the Cooperative Baptist Fellowship, this new organization which provides missions and ministry in keeping with historic Baptist principles differing from current fundamentalist leadership in the SBC," said Baptists Committed Chairman James Slatton of Richmond, Va.

■ **A search committee** is seeking nominations for an executive director of the Illinois Baptist State Association to replace Maurice Swinford, who will retire in 1993. Recommendations should be sent to Wendell Garrison, 225 Dorchester Dr., Belleville, Ill. 62223.

Pressler, 12 Kentuckians nominated

By Marv Knox
Editor

NASHVILLE—One of the most notable names in Baptist life has cropped up on a lengthy list of nominees to the boards of Southern Baptist Convention agencies.

Paul Pressler, an appeals-court judge and member of First Baptist Church of Houston, has been nominated to be a trustee of the SBC Foreign Mission Board.

The nominations also included 12 Kentuckians, who will be considered for posts on eight SBC agencies or committees.

Pressler and all other nominees for convention trusteeships will be presented for approval to messengers to the SBC annual meeting in Indianapolis, June 9-11.

Pressler is one of the two primary architects of the conservative movement that has taken control of the SBC during the past decade.

His partner in that effort, Paige Patterson of Dallas, already serves as an FMB trustee. But Patterson will vacate that position if his nomination as president of Southeastern Baptist Theological Seminary is approved May 14.

Pressler served seven years on the SBC Executive Committee before rotating off last year.

Pressler declined to talk about his new relationship to the FMB, instead referring such questions to Baptist Press, the SBC's official news service.

Pressler told Baptist Press he will not be involved in the selection process of a new FMB president. He said he will be in Romania this summer, participating in an evangelistic emphasis, and will be unable to attend the summer meeting of the board.

His work in Romania will be in conjunction with a mission trip sponsored by First Baptist Church of Houston. Bisagno is scheduled to preach the evangelistic crusade, he said. Pressler has family connections to Eastern Europe and has traveled there previously.

Pressler's election to the FMB could have an impact on the board's news office, which has already come under fire from conservative trustees. During his tenure on the Executive Committee, Pressler was a leading critic of Baptist Press. The agency's director, Al Shackelford, and news editor, Dan Martin, were fired during Pressler's last year on the committee.

The FMB's communications system, which also serves as a bureau for Baptist Press, now is being re-evaluated by a special committee of FMB trustees.

Kentuckians who received nominations are:

■ David Gray, an attorney and member of Stithton Baptist Church in Radcliff, to a second four-year term on the SBC Executive Committee.

■ Terrell D. Mays, a physician and member of Sevens Valley Baptist Church in Elizabethtown, to a new four-year term on the Foreign Mission Board.

■ Charles T. Gresham, pastor of Temple Baptist Church in Central City, to complete a term expiring in

1993 on the Foreign Mission Board.

■ Mark Bond, pastor of Second Baptist Church in Princeton, to a new four-year term on the Home Mission Board.

■ James W. Hume III, a pharmacist and member of Highview Baptist Church in Louisville, to a second term on the Sunday School Board.

■ Jerry L. Rexroat, a retiree and member of Highview Baptist Church in Louisville, to a new five-year term on the Southern Baptist Theological Seminary Board.

■ Melvin L. Elam, a dentist and member of Rockford Lane Baptist Church in Louisville, to complete the final four years of a term on the Southern Seminary board.

■ Wayne Gaunce, a businessman and member of Immanuel Baptist Church in Glasgow, to a second term on the Southern Seminary board.

■ P.A. Stevens, a fire protection contractor and member of Lyndon Baptist Church in Louisville, to a second term on the Southern Seminary Board and to represent the seminary on the Southern Baptist Foundation board.

■ L. Ray Moncrief, a financial consultant and member of Central Baptist Church in Corbin, to a new four-year term on the Education Commission.

■ Mike Morris, pastor of First Baptist Church of Wickliffe, to a one-year post on the Committee on Committees.

■ Terry Sammons, pastor of New Heights Baptist Church in Louisville, to a post on the Committee on Committees.

Brotherhood gets ready to distribute food to Muscovites

MOSCOW (BP)—Packaging of food for 40,000 needy families through Project Brotherhood began last week.

Five Southern Baptist volunteers who arrived in Moscow April 12 spent part of their first week moving equipment from Moscow Baptist Church to the warehouse where food is being packaged for distribution. While they waited for food to arrive, team members went sightseeing and shared their Christian faith.

A second group of five volunteers arrived April 19.

Project Brotherhood is an effort to provide food to people in the Commonwealth of Independent States, under the leadership of the Baptist World Alliance.

Volunteers are distributing food from Moscow Baptist Church and 40 mission points throughout the city. Food also is being provided to about 30 orphanages, homes for the elderly and other institutions.

Officials predict the Moscow project will last up to six months and require 80 volunteers. They hope to place an additional 50,000 food boxes in other areas of the commonwealth.

For information about volunteering or sending food, call the Kentucky Baptist Brotherhood department, (502) 245-4101.

Seminary search picks Paige Patterson

DALLAS—Paige Patterson, an architect of the conservative movement in the Southern Baptist Convention, is the choice to become president of Southeastern Baptist Theological Seminary.

Both Patterson and trustee Chairman Roger Ellsworth announced last week that the trustee search committee had voted unanimously to recommend Patterson to the full board at a May 14 meeting.

Patterson currently is president of Criswell College in Dallas. If elected, he would assume his new post in Wake Forest, N.C., July 1.

Ellsworth, who directed the search process, said Patterson's election is virtually assured. "I would anticipate no difficulty," he said.

Patterson would succeed Lewis Drummond, who announced in January he will step down at the end of the current semester.

Patterson was a candidate for the Southeastern post when Drummond was hired in 1988 to replace Randall Lolley, who resigned because he disagreed with trustee actions on faculty hiring.

However, trustees chose Drummond at that time, and Patterson remained at Criswell College, where he has worked since 1975.

Drummond's tenure as president was stormy, as trustees moved the seminary toward a more conservative direction and continued to battle with faculty hired during the Lolley administration and before.

The 49-year-old Patterson has been one of the most visible players in the SBC's 13-year-old internal war. Last June, Patterson said his role in what he calls the "conservative resurgence" would make him unelectable as head of any SBC agency.

But Southeastern trustees, anxious to solidify the seminary's conservative image, concluded Patterson's qualifications for Southeastern's specific needs outweighed those considerations, Ellsworth said.

Ellsworth said Patterson was chosen for his ability to deal with Southeastern's problems, particularly student recruitment, faculty recruitment, financial development and accreditation.

Patterson said his first priorities as Southeastern president would be "to rebuild the student body and faculty and satisfy the accreditation associations."

He said he expects some of Criswell's 23 professors will follow him to Southeastern. But he said he has avoided recruiting Criswell College's 375 students to Southeastern. Criswell is an undergraduate school affiliated with First Baptist Church of Dallas.

Patterson also said he plans to "do my best to stand for the truth of the word of God as I understand it" and hopes to play a role in rebuilding the divided SBC.

But Patterson's nomination has only further separated Southeastern's faculty from trustees.

Faculty spokesman Robert Culpepper said the nomination demonstrates that positions in the SBC are being filled according to a political "spoils system."

Ellsworth said such a reaction from the current faculty was expected, but he noted, "The more (new) faculty members come in, the more that will change."

Reported by Greg Warner through Associated Baptist Press and Herb Hollinger and Art Toalston through Baptist Press

Court hears abortion case

WASHINGTON—The U.S. Supreme Court is expected to clarify later this year whether abortion will remain a fundamental right protected by law.

Last week, the court heard arguments on the constitutionality of Pennsylvania's abortion law. A decision, which abortion opponents hope will lead to the elimination of a constitutional right to an abortion, is expected this summer.

Kathryn Kolbert, a lawyer representing Planned Parenthood of Southeastern Pennsylvania, argued the court must return to the principles of its 1973 Roe vs. Wade decision, which recognized a woman's right to privacy in abortions.

But Pennsylvania Attorney General Ernest Preate and U.S. Solicitor General Kenneth Starr argued the state's restrictions on abortion could be upheld without overruling Roe.

Kolbert said the "strict scrutiny" standard for interpreting the case, which would afford the highest constitutional protection to fundamental rights, would make all provisions of the Pennsylvania law unconstitutional. But to abandon the strict scrutiny standard would be to abandon Roe, she insisted.

"Never before has this court bestowed and taken back a fundamental right," she said.

Preate and Starr called on the justices to uphold all provisions of the Pennsylvania law by using the "rational basis" standard. It would allow a regulation if it has a logical connection to a legitimate state interest.

Activists on both sides expect the court to weaken federal abortion rights.

Reported by Pam Parry for Associated Baptist Press and Tom Strobe for Baptist Press.

Religion losing influence in U.S.

Continued from page 1
and Republicans express similar views. The largest difference—5 percentage points—is that Democrats are slightly more likely than Republicans to say religion is "very important" to them.

About 45 percent of both Republicans and Democrats say they attend church regularly.

About 63 percent from both parties believe religion has answers for mod-

ern problems, and about 62 percent express a "great deal" or "quite a bit" of confidence in the church.

Also, Republicans and Democrats agree that religion is losing influence on American life.

Among Republicans, 54 percent express this belief, compared to 55 percent of Democrats.

Catholics (60 percent) are slightly more likely than Protestants (54 percent) to hold this view.

WMU urged to renew mission vision of churches

By Mark Wingfield
News Director

PADUCAH—Woman's Missionary Union has been the backbone of Baptist churches in the past and could be the source of renewal for the future, speakers said at the Kentucky WMU annual meeting April 24-25.

More than 1,500 people participated in the event at First Baptist Church in Paducah. About 650 attended a missions banquet the night before the convention began.

A variety of speakers—including the mayor of Paducah, missionaries, a missionary kid, the president of the Kentucky Baptist Convention and WMU leaders—talked about the stability WMU has provided in Baptist churches and global missions. But those same speakers also called on WMU to help Southern Baptists refocus their mission vision for the future.

"Thank you for reminding us of the vital importance of praying for local, state, national and foreign missions," said Glenn Mollette, KBC president and pastor of First Baptist Church in Pikeville.

"I have come to believe that with Woman's Missionary Union all things are possible," he continued. "I want to challenge you to lead us to dream again."

Mollette warned that Southern Baptists are "on the verge of becoming a dwindling people" if a passion for missions is not regained.

"I ask you ... to go home and help us crank it up again," he said.

"WMU, as long as it has existed, has been the backbone of the church," said Nancy Curtis, executive director of North Carolina WMU. "WMU has always been the overwhelming minority."

Even though WMU's numbers might be small in some churches, by offering relevant programs and being women of courage, WMU can make

a difference, she said. "Let's see if we can bring about renewal in our churches."

"It is time for us to stand up in business meetings at our churches and say, 'We are about missions!'"

Carolyn Miller, national WMU president, also encouraged WMU members to go back to their churches ready to "inspire and encourage more women to become active in missions."

Women who have become successful in secular fields are looking for places to use their skills in the church, she said. "I think they can do that in missions."

In an interview with the Western Recorder, Miller said WMU is not just another women's organization, as some have charged.

However, she said changes in the Southern Baptist Convention have placed WMU at a crossroads. "We will be asked to make some decisions that will make a big impact," she explained.

Miller said WMU will continue to serve all Baptist churches with WMU organizations regardless of their position in the 13-year-old denominational controversy.

That's why WMU has not backed down from exhibiting at the Cooperative Baptist Fellowship meeting in Fort Worth, Texas, this month, she added. Several SBC agencies withdrew plans to exhibit at the gathering of Baptist moderates after being asked to withdraw by conservative SBC leaders.

Churches represented at the Fellowship's meeting "still have WMU organizations," she explained. "We will display in order to help them know the things we have to offer."

Choosing to exhibit in Fort Worth is not taking sides in the controversy, she said. "We have not disenfranchised ourselves with the SBC when we exhibit at the Fellowship."

Churches represented at the Fellowship's meeting "still have WMU organizations," she explained. "We will display in order to help them know the things we have to offer."

Further, Miller said, WMU does not intend to relinquish its status as an auxiliary to the SBC. Some members of the SBC Executive Committee have suggested WMU should become an agency whose trustees are appointed by the SBC.

Any reasons given to justify that change would be because the SBC has changed, not because WMU has changed and needs to be brought into line, she said. "We have not changed. ... We are still in the business of missions."

Missions and missions testimonies dominated the program of the state meeting.

Both a retired missionary and a missionary kid from Kentucky thanked WMU for the Christmas gifts they receive each year.

Nadine Lovan, retired missionary to Ghana who now lives in Bowling Green, said she used the Christmas money she received every year to buy books and magazines. "I know how to say thank you in about eight languages," she said, "but even if I said thank you in all those languages it wouldn't be enough."

Charles Thomas, a student at Southern Baptist Theological Seminary in Louisville, thanked the women for the gift he receives each year as a Kentucky missionary kid. His parents are Bill and Ruth Thomas, missionaries to France.

"Many times I've heard the WMU tell my parents, 'Thank you for giving your lives in missions,' but today I want to say, 'Thank you for supporting us,'" he said.

Two Kentuckians gave testimonies about their experiences as missions volunteers. Carlann Harris, a WMU member from La Center, told about a ministry to migrants she was involved in last summer. June Rice, a WMU member from Paintsville, told about her recent trip to Brazil.

Melody Graham, missionary to

Dominica, told the women and girls gathered in Paducah that God can use them in missions because he has used her even though she is shy. "I've been able to do things I didn't know I was capable of doing," she said.

Like the other speakers, Graham added her praise for WMU's work: "The WMU has been the single most encouraging force to missionaries on the field."

Susan Hatfield, missionary to Angola, spoke about the work she and her husband have done in the war-torn African country. She stressed the importance of volunteers who travel overseas to assist missionaries, explaining that volunteers built a house for them.

"We love volunteers. After living with a bucket bath and rats in your kitchen, it was great to have a home."

Jim and Betty McKinley, recently retired missionaries to Bangladesh, issued a call for women to consider going as missionaries.

Although Bangladesh is a communist country of 121 million people, the government has approved places for nine Baptist families to enter as missionaries.

Currently, only four Baptist families serve there, McKinley explained. "God waits for five other families to go to that land."

Educating children is a key to keeping WMU as a strong force in the future, speakers said both from the platform and in six seminars offered during the meeting.

"Our children and our young people deserve the best leaders," said Barbara Joiner, an author and Acteens leaders from Columbiana, Ala.

Joiner urged women to show girls the importance of missions and to allow them to get their hands dirty through mission action projects. "The key is to challenge them with something worthwhile. Acteens is worthwhile."

WMU leaders elected

PADUCAH—Delores Spears of Paducah was re-elected president of Kentucky Woman's Missionary Union during the group's annual meeting April 25-26. Other officers will be Kay Trisler of Harrodsburg, vice president, and Susan Stinnett of Frankfort, recording secretary. Dolores Gilliland, executive director, serves as an ex-officio officer.

WMU executive board members elected to serve in 1992-93 are:

Central region—Marilyn Lamkin, Louisville; Ann Moffett, Shelbyville; Linda Sorensen, Louisville.

North central region—Dianna Rowe, Florence; Mary Wallace, Lexington; Julie Losch, Cynthiana.

Northeastern region—Sara Billups, Catlettsburg; Dorothy Crace, Ashland; Suzanne Boyd, Pikeville.

South central region—Doris Howerton, Russell Springs; Edna Floyd, Somerset; Joyce Graham, Campbellsville.

Southeastern region—Peggy Ballou, Corbin; Gilberta Hurst, London; Carolyn Gibson, Hindman.

Southern region—Elizabeth Doyle, Park City; Mildred Harris, Franklin; Pat Glasscock, Bowling Green.

Southwestern region—Laverne Sublette, Fulton; Ruth McConnell, Hopkinsville; Beth Skiles, Wickliffe.

Western region—Dianne Hurt, Beaver Dam; Joyce Thompson, Morganfield; Etta Butcher, Greenville.

WMU task force approved

PADUCAH—A task force has been approved to study the structure and work of Kentucky Woman's Missionary Union, and a staff position to be vacated this summer will not be filled until that task force makes its recommendations.

The WMU executive board met April 23 in Paducah and voted to hire a part-time contract worker to replace Grace Powell, who will resign as Acteens consultant in June. Powell is getting married and moving out of state.

The executive board also voted to hire a camp consultant for the 1992-93 fiscal year to coordinate the WMU camps at Jonathan Creek and Cedar Crest assemblies for a one-year trial period. This consultant would take on some of the responsibilities Powell has carried as well as some that GA Consultant Brenda Price has carried.

WMU President Delores Spears told the executive board Powell's departure provides a good opportunity to re-evaluate staff and program structure. "We're living in a changing world," she explained. "We need to take a look at the direction we're going."

WMU Executive Director Dolores Gilliland said hiring the two part-time workers will allow important programs to continue while the task force works.

Board members were told the task force will be composed of 12-16 people, with the majority being current or former executive board members. The task force will be asked to report at the executive board's October meeting, but might not finish all its work by then, Gilliland said.

In other action, the board:

- Approved \$37,600 in grants—\$5,000 to the Kentucky Heritage Fund, \$5,000 to WMU's Second Century Fund, \$15,000 to Kentucky Brotherhood for disaster relief equipment, \$1,000 to Long Run Baptist Association to supplement work at Churchill Downs, \$4,500 to assist First Baptist Church of Barbourville, and \$7,100 to supplement the WMU scholarship fund.

- Approved the granting of several dozen scholarships as recommended by the scholarship committee.

- Approved minor changes in staff job descriptions.



CLOCKWISE ■ GAs from across the state join in a parade through the WMU annual meeting and sing the "Girls in Action" song. ■ Anna Mary Byrdwell receives a silver tray in honor of her 25th year of service on the state WMU staff. ■ Retired missionary Nadine Lovan (back to camera) hugs Barbara Joiner, an author and Acteens leader from Columbiana, Ala., after Lovan thanked WMU members for their support through the years.

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MARV KNOX
Editor

MARK WINGFIELD
News Director

RAY L. HAYES
Business Manager

C. R. DALEY
Editor Emeritus

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

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Consider all aspects of abortion issue

Notwithstanding the non-abortion position of the SBC Christian Life Commission, abortion per se is not discussed in Scripture. The sixth commandment, regarding murder, is operative only if the fetus is a human being, a determination accruing solely to personal opinion and, therefore, impossible of consensus. Pertinent biblical elements are available, however, a basic one being the God-ordained death of the illegitimate child of David and Bathsheba, an arguable inference being that the product of adultery and bastardy could be better served if unborn. The products of the whoredom of Aholah and Aholibah, by God's decree (Ezekiel 23), were slain by sword and fire. Whether symbolic or real, would they have been better served if unborn?

In Deuteronomy 23, it is decreed that a bastard shall not enter into the congregation of the Lord, and that even his 10th generation shall not so enter, the inference being that a bastard, though conceived, should never have been born. In Hosea 9:11, a pro-

nouncement against Ephraim is that its glory (fetus) shall fly (abort) from the womb. In Hosea 9:14, the prophet suggests, concerning Ephraim, that God grant a "miscarrying (aborting) womb and dry breasts." Job spoke (Job 24:20) of the sinner (fetus) being forgotten in the womb, perhaps even aborted by a worm.

Throughout Scripture, particularly the Old Testament, the trespass of Israel is consistently placed in the context of whoredom and the violent disposition of its products, perhaps better unborn. In the "new dispensation," however, one of Christ's most condemnatory pronouncements (Matthew 26:24) was that the betrayer would have been better off if never born. Christ did not say "never conceived," the implication, though arguably a semantic one, referring to miscarriage or abortion.

Biblical condemnation of fornication and adultery is inordinately harsh, an obvious conclusion being that children should never be conceived, much less born, outside of marriage. Conse-

quently, concerning the conceived unborn, the latitude given a victim of rape or incest is universal. Only in the animal world is indiscriminate breeding accepted as normal, though one wonders in current America.

While the total U.S. population increased by 39 percent between 1960 and 1990, the number of children living with a never-married parent swelled by 629 percent, perhaps the vast majority of these unwanted, illegitimate children becoming wards of the state and living in dreadful circumstances. The adoption argument doesn't wash, since the divorce rate is nearly half the marriage rate.

This is not an apologetic for abortion, an abominable exercise. It is a suggestion that Christians, recognizing the sanctity of life and the priesthood of the individual, consider whether or not an unwanted child should suffer life, and if that decision should belong only to the fetus-carrier. Then, let the stone-throw begin.

James L. Clark
Danville

No other option

When I began my ministry, most of my older ministerial friends were of the ultra-conservative independent kind. They saw that I received the paper put out by Frank Norris. He almost convinced me to join his movement, until I saw what it did to people—God's people.

I decided to cast my ministry with the Southern Baptist churches.

My Bible has the first epistle of John in it. The writer is very specific about what God expects of us: "That we believe in the name of his son Jesus and love one another, as he gave us commandment" (3:23). I have believed in the name of the Lord Jesus, his virgin birth, sinless life, vicarious death and bodily resurrection. But the last half of the command is also binding.

Because I believe it is, I have had a hard time reconciling that with the actions toward the personnel of the Baptist Press, Executive Committee, Sunday School Board, Foreign Mission Board and our seminaries. Sometimes it makes me wonder if what I

tried to avoid when I began my ministry has come around full circle, except now it is the denomination that I had chosen through which I would serve my Lord.

I don't have another 57 years of ministry to give, but I could hope that what I do have left could be carried out in the atmosphere of I John 3:23. John doesn't give us any other option, and I don't think that is too much to ask of our current SBC leadership.

Harold Wainscott
Covington

BAPTIST FORUM

We will answer

Regardless of W.A. Criswell's opinions (WR, March 17), people are dead if they fail to believe in and acknowledge Jesus as Lord. But our Master can be approached by anyone.

This raises a question: An honest statement of opinion about the work of the Holy Spirit neither blasphemes the Spirit nor affects honest statements of faith in Jesus as Lord. How then does the use of an "inerrancy" statement as a "shibboleth" test differ

from the first century Judaizers' use of circumcision to divide their sheep from their goats?

When Northern Baptists split from their brother conservatives, they lost evangelistic thrust, an anchor to biblical authority, and direction and force in their church education. It is not clear they have recovered.

But their conservative brethren lost much of their ability to argue and win converts in the great market of ideas. They also lost touch and cooperation with most Christian groups, becoming isolated. And their more circumscribed church education cannot hold some of their ablest, best-educated children. It is not clear that they have recovered.

The setting of Christ's kingdom against itself is a fearsome act for the SBC also, particularly in times of great requirements for unified action. If we are responsible in part for this, or regard brothers in Christ as enemies, or seal our hearts and close our minds against our brothers, we can expect to answer for these actions as the razor gaze of our Master sees them and weighs our souls.

Lewis V. Spencer
Hopkinsville

An Executive Board we can count on

Next week the KBC Executive Board will meet at Cedarmore, the traditional location for its May meeting.

One of three meetings each year, this one focuses primarily on the details of the \$17,337,909 1992-93 Cooperative Program budget, that amount set by the convention last November.

The KBC's Executive Board is the second-largest board of any kind in the entire Southern Baptist Convention. Only the Baptist Convention of Texas' board is larger, but not by much.

Nearly 170 board members does

seem cumbersome if not downright impossible to administer. Aerodynamically, they say the bumblebee shouldn't be able to fly. But it does, and so does this board.

ON MISSION TOGETHER



William W. Marshall

Small or large, most trustee boards have some members who experience the frustration of feeling like a "rubber stamp"; or being assigned to a committee which seems comparably less strategic or exciting. That experience is inevitably multiplied within a board of this size.

Even so, the make-up of this board is one of its greatest strengths. It is

composed of persons nominated from each of the 77 Baptist associations in this state. The result of this, including the size, is a truly representative "people's board." The bottom line is that the Kentucky Baptist Convention's Executive Board is a reasonably accurate microcosm of the larger Kentucky Baptist family.

Its size, its broad representation and its relatively brief three-year term of service help guard it against emotional outbursts, manipulation or inappropriate political activity. One hundred sixty-seven board members are not easily moved to make major decisions without convincing reason and ample discussion.

These men and women are persons who are known and respected in their associations. With rare exceptions,

Glimpse of heaven on a Sunday night

I recently got a glimpse of what heaven will be like. At least, I hope it will be.

This year, spring break was different for the Browning family. Jason went to Florida with the baseball team. Amy went to the Sunshine State with one of her friends and her family. Josh, Jackie and I went to the Smokies and to visit family in West Kentucky.

This is the first time we have gone separate ways for a week's vacation. Something inside of me longed for the times we had sleepy toddlers in pajamas scattered throughout the car. Those days are gone forever, though.

Sunday night meant reunion time. I was anxious to see my children and have us all under one roof again. I was not disappointed!

When we all arrived home, we hugged one another—tight, full-bodied bear hugs. Then, everyone started talking about their respective trips and experiences. One story led to another. We tried not to interrupt each other, but were not successful.

We pulled food out of the refrigerator and souvenirs out of the suitcases. More talk ensued. We had a party. There was a lot of laughter and celebration.

Maybe, just maybe, this is what heaven will be like. Families and friends who have been separated will be reunited. There will be a lot of hugging and talking. Perhaps we'll interrupt each other in our haste to tell our stories or ask more questions. What a day of rejoicing it will be!

And who is it that will make this heavenly reunion possible? Jesus Christ. His death and resurrection and our repentance and faith will turn anxious years of separation into a glorious reunion. Tears will be replaced with laughter. Loneliness will be pushed aside with bear hugs. The celebration will begin, and the circle will never be broken again. Amen and amen!

Bob Browning, pastor
First Baptist Church
Somerset

they take their responsibilities seriously, even when their committee's agenda may seem unexciting.

One of the "perks" of my job is the opportunity to relate to and work with this board in fulfilling the work Kentucky Baptists have assigned it. And in the nine years I've served, approximately 600 different Kentucky Baptist leaders have served on this board.

Kentucky Baptists should expect to read about a good Executive Board meeting when it concludes next Tuesday. For their mission gifts are in the hands of "the people." And, come to think of it in this day and time, that's a mighty hard place to beat!

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

Experience bests Scripture as source of 'truth'

Where do you go to find truth?

More than four out of 10 American adults (43 percent) turn to their own experiences to find truth, the Gallup Poll discovered.

Religion ranks next among truth-providers, with Scripture (31 percent) and religious leaders (3 percent) viewed as primary sources of truth, according to Emerging Trends, a newsletter published by pollster George Gallup's Princeton Religion Research Center.

The center asked 2,104 American adults, "What is the most believable authority in matters of truth?" Other responses were parents (16 percent), science (7 percent) and the media (6 percent). The totals add up to more than 100 percent, because some respondents listed more than one source of truth.

Ironically, older people with more experience are less likely to trust that experience than are younger people, whose well of experience is more shallow. Only 30 percent of people age 60 and up cited experience as their source of truth, compared to 47 percent of adults under age 30.

The reverse is true for religion. Twenty-five percent of the younger group said they trust Scripture (22 percent) and religious leaders (3 percent), while 45 percent of the older group believe Scripture (41 percent) and religious leaders (4 percent).

Another major factor in evaluating sources of truth is education. The group with the highest level of trust in experience consists of college

graduates (47 percent), while the lowest level of trust in experience comes from people who did not graduate from high school (34 percent). Fewer college graduates (25 percent) believe in religious sources of truth than people who did not complete high school (43 percent).

Gallup's figures will cause some Christians to wag their heads over the "secular decay" of society. And it is true that other sources of truth outweigh religious sources, 72 percent to 34 percent.

But knowledge of these perceptions is valuable for Christians who are concerned about proclaiming their faith in the marketplace of ideas.

For example, words from the Bible may be lost on a non-believer who discounts Scripture and trusts personal experience. However, a Christian who shares how Christ has impacted her life—and who extends her Christ-like compassion to touch that non-believer—will have an excellent opportunity to lead that person to faith in Christ.

The Apostle Paul would have loved Gallup's survey. He knew the best way to reach people was to speak to them directly at the point where they were most willing to listen: Preach Scripture to those who will hear; tell about experiences with Christ to those who depend upon real-life events; even use the media to pronounce the Good News.

May we be as flexible and inventive as that first missionary—able to bring information of the age to bear upon our witnessing efforts.

Marv Knox

Americans who trust their experiences outnumber those who turn to Scripture for truth.

Protect our 'precious resource': Stop child abuse

Most of us find it hard to believe that parents could intentionally hurt their own children. The graphic cases of child abuse reported in the media horrify us. Our first response is to want to rush in and punish the parent and take the child away.

That response, however, is not realistic when the actual numbers of abuse cases are seen. In 1991, there were 57,527 reported incidences of child abuse and neglect involving 32,318 children in Kentucky. Of that total, 23,988 of the incidences were confirmed. The resources to take the children away and punish the parents are just not available.

Actually taking away the children in most situations would be the worst recourse to follow. The bond between a child and parent, even an abusive one, is strong and important to the child. The better course of action is to seek to help the parent so the abuse

will not occur again.

Helping abusive families is not an easy task. Neglect accounted for 60 percent of the substantiated cases of abuse in Kentucky last year. It occurs among families that are struggling to meet the basic needs for life. Poverty is a major factor in the cause of child abuse and one difficult to lessen. Limited financial aid is available for dependent children, but the funds available have not kept pace with costs.

Not all parents neglect their children. Often neglect is a result of not knowing how to parent. We need to find better ways to train and retrain people for the skills needed by today's jobs. We also need to make sure that adequate resources are available for children living in poverty. One out of four children in Kentucky lives in poverty.

Looking beyond neglect, physical abuse accounted for 20 percent of the

substantiated cases of abuse in Kentucky last year. It occurs in families from all economic levels. Physical abuse is attributable in part to the stress from family life today. Sixty percent of reported abuse cases are from single-parent families where a parent must face the burden of parenthood alone. Child abuse reports increase during economic downturns. Then parents have additional stress from the worry of losing their jobs or the actual loss.

Stress coupled with the violent nature of our society means parents more often resort to physical punishment. Unfortunately for many children, that physical punishment gets out of hand. In extreme cases, children die.

Sexual abuse is the fastest-growing type of abuse reported. It accounted for 20 percent of substantiated cases in Kentucky last year. It is not a new phenomenon. We are only now beginning to recognize how prevalent it is.

The sexual abuser is seldom a stranger to the child. In 30 percent of the cases, it is the natural father or stepfather. In other cases, it is a brother, uncle or family friend. The results of sexual abuse are often life-long problems for the victim. The victim needs counseling. The perpetrator needs help to end the abuse.

Emotional abuse is the constant belittling of a child. It is the most difficult to detect and often goes unreported. It is more prevalent than we realize. It is also the most damaging for the child, for it destroys a child's self-esteem. It we tell a child how bad he is, he eventually believes us. Poor self-esteem leads to life-long feelings of inadequacy.

Our children are the most precious resource we have. Each of us has a stake in addressing the causes of child abuse and helping abusing parents.

Curtis C. Mooney, president
Kentucky Baptist Homes for Children
Middletown

Last year, at least 32,318 Kentucky children were victims of abuse.

GUEST EDITORIAL

Will Jesus come again before I get back from the supermarket?

Maybe it was her idea of a joke.

Joanna sent me to our neighborhood monster supermarket. In the middle of a Saturday afternoon. With a shopping list as long as jumbo spaghetti.

Don't misunderstand: I don't chalk household jobs up to "women's work." Never have. I grew up cleaning house. My daddy's a veteran grocery shopper.

But in our division of labor, my smart wife has done most of our shopping, and I've gone off to fetch the occasional jug of milk and loaf of bread.

That's why I felt lost in this new market, among 53 miles of aisles and at least 17 million items, counting fruit from New Guinea and vegetables from Venezuela.

A stock-person took pity on me and di-

rected me to the green beans. I was on my own to ferret through 90 varieties to find my brand, cut and size.

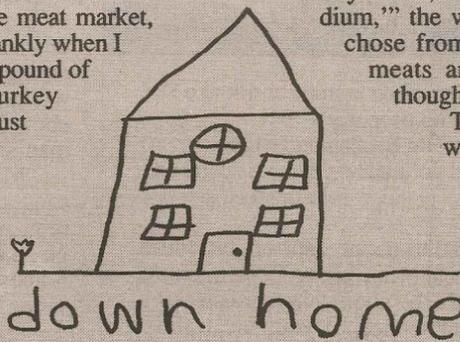
When I got to the meat market, the butcher stared blankly when I asked for "one-third pound of mesquite-smoked turkey breast, sliced thin," just as I'd been ordered. "Uh, you want the deli counter, I think," he snorted. "Over there."

He forgot to tell me it was in a different time zone. After picking up sundry items and getting new tread on the

tires of my car, I stumbled up to the deli counter. "We're out of 'mesquite-smoked turkey breast, sliced thin, thick or medium,'" the wait-person told me. I chose from 31 varieties of deli meats and picked the one I thought closest to my orders.

Then I borrowed the wait-person's binoculars and located the check-out area. By the time I arrived, the Seventh Fleet and the National Organization for Women were all there, waiting in line.

When I slowed to decide the best line to



Family preservation offers help at home

By Mark Wingfield
News Director

Taking children out of troubled homes may not always be the best solution, according to experts who advocate a new program called family preservation services.

Begun in 1974 as the Homebuilders program in Tacoma, Wash., the family preservation model now can be found in 35 states, including Kentucky. And it was the subject of a recent PBS documentary by Bill Moyers, who visited Louisville to film part of his program.

Family preservation services are four- to six-week programs of intensive counseling and support delivered at the homes of families with children at risk of being placed in foster care or in juvenile or psychiatric institutions. A trained worker provides a mix of counseling and help with practical problems that respond to each family's unique situation.

The goal of family preservation is to remove the risk of harm to the child instead of removing the child.

Terry Stivers, family preservation coordinator with the Kentucky Department for Social Services, said she realized years ago as a social worker that removing a child from the home was only a bandage. "If we could give the family everything we give the kid once he gets to foster care, we wouldn't have to remove the child," she reasoned.

That same logic was adopted by a National Commission on Children, which issued a report calling for "a comprehensive community-level approach to strengthen families."

On any day this year, about 500,000 American children will be living apart from their parents.

Simply put, the number of children being placed in foster care has been increasing much faster than the number of homes available for foster care.

This has led to abuse and other problems in foster homes, Stivers noted. And government-funded programs that take children out of their homes are costly.

That's where family preservation comes in. Advocates argue it is a more cost-efficient program that produces better results and maintains the integrity of the family.

The national commission recognized family preservation "is not a panacea" and will not stop severe abuse.

"But outplacement should not be the first resort nor the only solution to a troubled family," the commission said. "Children's own families are the single most powerful agent for ensuring their healthy development."

In most of the cases where family preservation is successful—and about 80 percent are deemed successful—trauma began because the family was overwhelmed with problems, Stivers said: "These are not cases where children are being sexually abused or ritualistically abused. These are families where parents get overwhelmed, and before they know it, they've hit somebody."

Although Kentucky Baptist Homes for Children is not directly involved with the state program, some of the principles are applied in its new parent-training program.

On the agency's Spring Meadows campus in Louisville, staff members help parents learn skills they need to continue the progress their child has made in residential care.

Family specialist Ann Santora said the parent training program gives parents the tools they need to help their children and keep lines of communication open.

"Kentucky Baptist Homes for Children is working to help rebuild the family structure," said President Curtis Mooney. "We want to see the family restored whenever possible."

3 Ways to make a difference

Christians concerned about the welfare of children can plug in to several avenues of service through state programs.

Terry Stivers, family preservation coordinator with the Kentucky Department for Social Services, listed three ideas:

■ Become a foster parent. "We need foster parents badly," she said.

■ Serve on a review board. Every community has a citizens' review board appointed by a local judge to read the cases of children who

are removed from their homes and make sure they are dealt with properly.

■ Be a friend. Big Brother and Big Sister programs also need volunteers who will spend time with children as positive role models, she noted.

For information about such opportunities, contact your local office of the Department for Social Services. The phone number is listed in the government section of your local phone book.

Society gives mixed messages on abuse

For centuries, society and the religious community have been sending mixed messages about domestic violence.

Friar Cherubino of Siena, between 1450 and 1481, wrote in his "Rules of Marriage": "When you see your wife commit an offense ... scold her sharply, bully and terrify her. And if this still doesn't work ... take up a stick and beat her soundly ... not in rage but out of charity and concern for her soul."

The common expression "rule of thumb" comes from British Common Law, which allowed a man to beat his wife with a stick no thicker than his own thumb.

The Puritans, on the other hand, outlawed physical and verbal abuse between husbands and wives. The Essex County Court fined one man 40 shillings when neighbors reported that he had told his wife "shee was none of his wife, shee was but his Servant."

Some who call themselves Chris-

tians have cited Scriptures commanding wives to submit to their husbands and children to obey their parents in an effort to justify wife beating and child beating.

But the teachings of Jesus "emphasize love, tolerance and acceptance of children," said Patrick Anderson, a criminologist and frequent interim pastor in Baptist churches.

"The biblical adages in Proverbs—'spare the rod and spoil the child' and 'if you beat him with a rod he will not die'—and other such instructions regarding physical punishment in families have been misused by some (abusive) men," said Anderson, professor of criminology at Florida Southern College in Lakeland.

Churches today sometimes turn a deaf ear or bury their heads in the sand rather than confront domestic violence, said pastor and counselor Gary Woolverton of Missouri. "We don't want to believe this problem could exist within our Christian beliefs."

But it does exist, specialists say.

"I look at people in our church all the time and wonder who beats their wife or who's being beaten," said Debbie Campbell, a pastor's wife and director of the Philpott Parent Aide Program at the Baptist Children Homes of North Carolina. "Statistically, it would be true that someone in our church is doing that."

Victims sometimes suffer in silence because they feel no one will believe their story.

"Our pastors need to know when we are having these kinds of problems," said Woolverton, who serves as counselor for the Southeast Missouri Counseling Facility, a ministry sponsored by a Baptist church, local Baptist association and the Missouri Baptist Children's Home.

But Woolverton cautioned that troubled family members will not turn to a pastor who fails to communicate acceptance or who can't maintain confidentiality.

Although the Kentucky Baptist Convention does not have any agency that deals specifically with domestic violence, representatives of Kentucky Baptist Homes for Children are available to offer assistance to families in crisis.

Audrey Puryear, director of community services for the agency, encourages Kentucky Baptists to contact any of KBHC's re-

gional offices for assistance or referrals.

"Our regional staff are there for families," she said.

"We've got Christian people in these regional offices, and they've got lists of people to turn to for help. We may not offer all the services that family needs, but we will help the family find what they need."

The regional offices are:

■ Metro Louisville, 1143 S. Third St., Louisville, (502) 585-1452.

■ Central, First Baptist Church, 548 W. Short St., Lexington, (606) 252-0805.

■ Northern, Northern Kentucky Baptist Association, 3001 Riggs Ave., Erlanger, (606) 342-8578.

■ Eastern, 123 E. Main St., Morehead, (606) 784-3969.

■ Western, 445 Thompson Ave., Madisonville, (502) 825-2191.

WHERE TO GET HELP

Domestic violence hurts everyone in family

Continued from page 1

the "scapegoat" may accept the blame, conclude that he or she is a bad person, and act that out in personal behavior.

Stress—particularly financial stress—is the "bottom-line indicator" of potential abuse, said Debbie Campbell, who works with North Carolina Baptist Homes for Children. "When you've got unemployment, no income, no transportation, no support base ... the more stress you have, the more likely you are to take it out on your children."

Puryear of the Kentucky Baptist Homes for Children said violence usually is not the primary reason listed when they receive children for care. "In probably 20 percent of the kids we work with, family violence has been a problem in their back-

ground."

However, families in trouble usually experience a variety of problems, she said, and violence can easily become part of that mix. "Domestic violence is definitely high on the list, along with alcoholism, drug abuse and financial problems."

Although the sources of stress are different at various social and economic levels, Campbell added, domestic violence knows no social boundaries.

And unlike other factors that are hard to hide, violence "is usually going on for years before a family receives any help," Puryear said. "By the time it comes out, it's usually done quite a bit of damage to the family."

Social workers point out that women often will tolerate abuse rather than seek help, and they will even return to an abusive situation after seeking shelter or medical help.

Economic dependence is sometimes the reason. Statistics show that during the first year after a divorce, a woman's standard of living drops about 73 percent on average, while a man's improves by about 42 percent.

"Many women endure abuse because they fear not knowing where the next meal is coming from or where to go with the children if they leave their homes," said Yolantha Harrison, a single mother who organizes activities for residents of a multifamily housing development in Houston.

Although battered women know the abuse will recur—if not today,

maybe tomorrow or next week—the fear of being beaten is less than the fear of not knowing how to survive outside the abusive family, said Harrison, whose ministry is sponsored by Union Baptist Association in Houston.

Emotional dependence also may be a factor in why women stay. Many battered women have no experience in independent decision-making.

Feelings of loneliness, inadequacy and guilt come into play, abuse specialists say. Often these are reinforced by the abuser as a means of control. Or he may threaten to harm or kill the woman if she leaves.

Beliefs about marriage and family, often rooted in religious convictions, may cause a woman to believe she must keep the family together at all costs.

And women may return to an abusive mate who promises to change. "The last thing you lose is your ability to hope it will be better," one specialist observed.

Can an abusive family be helped? Yes, experts agree, but not until family members are willing to admit they have a problem. "Somebody's going to have to have the guts to call it what it is," said Connor of the Missouri children's home.

Reported by Shari Schubert of the Missouri Word & Way, Norman Jameson of North Carolina Baptist Homes for Children, Greg Warner through Associated Baptist Press and Mark Wingfield of the Western Recorder

FAMILIES

Abuse raises hard faith questions for counselors

Christian pastors who have opportunities to give spiritual counseling to people caught up in family violence inevitably must address some difficult questions:

■ Why does God allow people to be victimized?

The "simple answers" often offered by the religious community are "inadequate to deal with the complexity of most experiences of human suffering," said Marie Fortune in A Commentary on Religious Issues in Family Violence.

Such simple answers may "set up a dynamic which blames the victims for their suffering," said Fortune, director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Wash.

The rationale is something like this, Fortune notes: "If you are a good Christian ... God will treat you kindly, or take care of you, or make you prosper ... If you suffer, it is a sign that ... God is displeased with you."

Religious teachings are adequate

to address experiences of suffering "when the traditions acknowledge the complexity, the paradox, and sometimes the incomprehensible nature of those experiences," Fortune suggests.

■ Is divorce acceptable?

A woman's decision whether to divorce an abusive spouse ultimately must be her own, said Thom Meigs, associate professor of pastoral care and psychology of religion at Midwestern Baptist Theological Seminary, Kansas City, Mo.

Regardless of their position on divorce, pastors and counselors inter-



viewed for this series emphasized that a victim of domestic violence should not remain in a situation where her life and well-being are at risk.

"Cemeteries are full of people who trusted and lost," one pastor and counselor said.

■ How can victims be forgiving?

The old adage, "Forgive and forget," is poor advice, according to Meigs. "I don't tell them to forget. I don't think they

really can."

Rather than erasing painful memories, he said, forgiveness is saying "I

take my memories seriously" and moving on to the point where one is no longer consumed or controlled by those memories.

In that sense, the professor explained, forgiveness is a positive step because it allows the person who has been hurt to take back some power.

Meigs stressed that the pastoral counselor's role needs to be that of a "processor" to help the troubled individual work through problems and make decisions. The counselor can provide comfort, encouragement and help in dealing with "theological themes" such as grace and providence.

But the counselor must not become the decision maker.

To do so, Meigs explained, will reinforce the low self-esteem that often has contributed to the person's problem in the first place.

Meigs said churches need to provide a place where people can talk about the fact that they are hurting without being penalized.

Warning signs

A woman may be a victim of spouse abuse if she:

- Has visible cuts, bruises or black eyes, and her explanations are not consistent with the injuries, for example, "I ran into a doorknob and got this black eye."
- Is reluctant to invite anyone to her home.
- Consistently misses appointments or church commitments.
- Seems on edge, jittery, withdrawn, or has frequent mood swings.
- Won't stay around to talk after church or other events because she says she must hurry home.
- Wears unusually heavy clothing out of season, such as long sleeves in hot weather to cover bruises on her arms.
- Often wears heavier-than-usual makeup to hide bruises or marks on her face.

Churches can address needs of victims

Churches can provide practical ministry to victims of family violence, specialists say, by addressing not only spiritual needs, but emotional and physical needs as well.

Sometimes, the best help a church can give includes referral to community resources and professional counselors—or even calling the police.

Reporting known abuse is one way of saying that abuse is wrong and that "we care enough to find ways to stop it," explained Thom Meigs, professor of pastoral care and psychology of religion at Midwestern Baptist Theological Seminary in Kansas City, Mo.

Some churches are starting shelters for abused women and families. But the cost of operating such a shelter—about \$100,000 to start—usually is prohibitive for a single church to take on by itself.

So Southern Baptist churches in some areas have joined together or

worked through their association to offer shelter.

In Oklahoma, the Tulsa Baptist Women's Shelter is sponsored by Tulsa Baptist Association with help from the Oklahoma Baptist Convention and the Southern Baptist Home Mission Board.

Churches in the association take turns, a month at a time, to provide food, supplies and other assistance for the facility.

Church groups lead Bible studies and craft classes and have done work projects, such as painting and wallpapering.

But for routine ministry within the church, counselors offer the following advice:

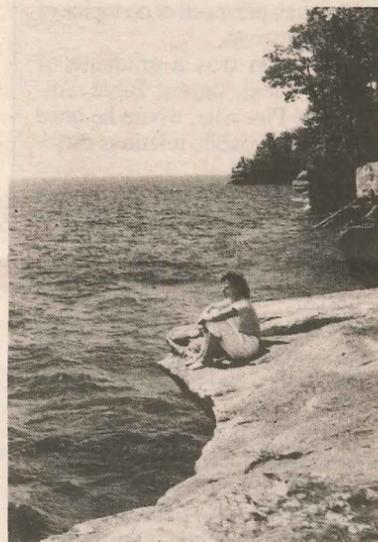
■ Pastors and church staff workers can educate themselves by calling a local domestic-violence center to learn what to do if confronted with spouse abuse.

■ When couples come for marital counseling and abuse is suspected, the husband and wife should be counseled separately, said Michelle McAlpine, lead counselor at the Family Violence Center in Birmingham, Ala. "A woman who is battered does not have freedom of speech."

■ Churches can host abuse seminars, which often are offered by local domestic-violence centers.

■ Church members can watch for warning signs of domestic abuse. Suspected victims of abuse should be approached privately, not in the presence of the suspected abuser, and asked, "Is someone hurting you?" or "Is your husband hurting you?"

■ Church members can put suspected victims in touch with help, such as the pastor, church counselor, local domestic-violence center or the National Domestic Violence hotline (1-800-333-SAFE).



ALONE Victims of domestic violence often feel isolated and cut off from friends who might be able to help. Experts advise victims to get out of reach of their abusers and get help as the first step toward recovery. (RNS photo)

One woman's story: Her husband was a faithful church member

By Denise George
Freelance Writer

BIRMINGHAM, Ala. (ABP)—Sharon met her husband, Ralph, a widower, through mutual friends. A surgeon and deacon in the church, Ralph is described by his friends as a kind, caring, gentle man.

"After two weeks of marriage," Sharon recalled, "I dropped the dirty bed sheets on the floor. For no apparent reason, Ralph became enraged. That's when I discovered Ralph's temper."

Shortly afterward, Sharon recalled, Ralph began hitting her, throwing her against furniture, grabbing her hair, and shoving her to the floor.

Neighbors could hear Sharon's screams during the frequent beatings and would sometimes gather on the street beneath the bedroom window.

"They knew what was going on," Sharon said, "but no one knew what to do. And no one wanted to get involved."

Ralph was liked and respected in the church where he had been a lifetime member. During their 15 years of marriage, Sharon devoted herself to Ralph and to his church. She told no one in the church about the abuse. And no one suspected it.

"Ralph was careful to bruise only the parts of my body and legs that my clothes would hide," Sharon said.

After a beating to the head, Sharon suffered permanent hearing loss in one ear. Her doctor wrote "trauma-caused" on her chart.

Sharon said she also endured emotional abuse. Ralph called her names, taped the home phone, and allowed her no contact with friends.

"People often ask me why I

didn't leave him, why I stayed with him so long," Sharon said. "During those years, I felt alone, alienated and worthless. I lost the will to live. I was so under Ralph's control, I couldn't even think for myself. I felt like I didn't belong to the human race."

Sharon tried several times to kill herself and failed. She later found out Ralph also had battered his first wife, who after 20 years of daily abuse committed suicide.

Several years into the marriage, Sharon said, Ralph became even more hostile. "I was so terrified of him, I moved into the guest bedroom and had a deadbolt lock put on my door. I really believed my life was in danger."

Sharon's turning point came after an unusually tense confrontation with Ralph at three one morning. Fearing for her life, she called an at-

torney. With his help, Sharon left the abusive situation.

She also stopped going to Ralph's church. Not long after, a friend invited her to a community church and Sharon became a member.

"That's what I needed most—a friend who reached out to me with understanding," Sharon said. "I will be eternally grateful to her."

Through the church during the last three years, Sharon has found the support, encouragement and emotional healing she needed.

"My Sunday school class members have called me and made me feel like a part of the church. They have listened to me and made me feel that someone really does care. When I had minor surgery early one morning, my pastor greeted me at the hospital when I arrived. I feel surrounded by the church's love and prayers. It's like a brand new life."

PEOPLE

68-year-old says it's never too late to preach

By Melanie Childers
Staff Writer

MURRAY—Longtime public educator Bill Miller decided to change directions beyond mid-stream.

At age 68, Miller acknowledged a call to Christian ministry last summer after 33 years of teaching and administration in public schools.

He is now serving his first pastorate, at Sugar Creek Baptist Church located east of Murray.

"I'm elated," Miller said. "This is what the Lord wants me to do."

Sugar Creek Church asked Miller to preach several Sundays in a row during an interim. The church called him as pastor March 29.

"My head's still kind of in a whirl," he confessed. "I still don't understand all the ways the Lord works, but I look back and see his hand all along."

Miller said he believes teaching is a calling, too. During his 33 years in public education, he served as elementary teacher, history teacher, basketball coach, principal and superintendent.

But in recent years, Miller said, he knew a change was coming. "I've had a feeling for several years that the Lord was calling me to preach."

Since announcing his calling, Miller said he has received an abundance of support from his wife, Mary Sue, his three children and his church family at Flint Church in Murray.

"I was kind of dreading telling them, because it's such a big change and I didn't know what kind of reaction to expect," Miller said. "But no one seemed really surprised by it."

A longtime church member, Miller professed faith in Jesus Christ as a 13-year-old. Since 1947 he has served Flint Church as song leader, assistant moderator, deacon and Sunday school teacher.

Plans are being made for Miller's ordination service May 3 at Flint Church.

But the teacher-turned-preacher said he is just glad for the opportunity to serve: "I feel like my time now, what I have left, I want to give it all to the Lord."

Pastor, columnist Ralph Duncan dies

BIMBLE—Ralph Duncan, longtime pastor and syndicated columnist and radio personality in the mountains of Kentucky and Tennessee, died April 10.

Duncan, 61, had been pastor of Springfield Baptist Church in Bimble for three years.

A minister for 45 years, he had been pastor of churches in Kentucky, Ohio, Tennessee, Virginia and Michigan.

Duncan's five-minute daily radio program, "Bread from Bimble," was broadcast on two stations in Barbourville and another station in Tazle, Tenn. He also produced a 30-minute weekly program, "Sunshine from Springfield," which aired on Sunday mornings.

His column, also called "Bread from Bimble," was carried by five newspapers.

The column and programs were known for providing a Christian perspective on topics of broad interest.

Duncan was a graduate of Clear Creek Baptist Bible College in Pineville, where he once worked as public relations director.

Duncan survived open-heart surgery in 1974 but died of a heart attack.

He is survived by his wife, Louise, of Bimble; a daughter, Rhonda Carroll, of Lee County, Va.; and two sons, Brook, of Nashville, and Kelly, of Memphis, Tenn.

He was buried near his father in Red Hill Cemetery in Speedville, Tenn., adjacent to Red Hill Baptist Church, where he accepted Christ as savior and where he preached his first sermon.

"I was kind of dreading telling them, ... but no one seemed surprised."

Bill Miller on his call to preach at age 68

"Vulnerability is a lost art in the leadership of churches in our time."

Lloyd John Ogilvie

Preachers should listen more, Ogilvie says

MILL VALLEY, Calif. (BP)—Preachers must start listening more and talking less, one of America's premiere pulpites said at Golden Gate Baptist Theological Seminary.

"My whole life was transformed when I realized the first role of the preacher is to listen," said Lloyd John Ogilvie, pastor of First Presbyterian Church in Hollywood, Calif.

Ogilvie delivered Golden Gate's Hester Lectureship on Preaching.

After listening to the needs of people, preachers must take time to hear God reveal the message that is needed, Ogilvie said. Sermons should take about a year to become properly nurtured and anointed by God's grace

and power, he said.

"Worship should be the most exciting thing that happens in the life of God's people," he stated. "Preach as if never to preach again. Let them know right from the start they are in for exciting communication that will change their lives."

Ogilvie suggested churches should give pastors study leaves each year to prepare for preaching. "God calls us to preach with all the intentionality and inspiration of our time," he stressed. "It is absolutely imperative to be able to spend time in solitary liberation with him."

Preachers also must display the right amount of vulnerability and au-

dacity from the pulpit, he said.

"Vulnerability is a lost art in the leadership of churches in our time," Ogilvie noted. It only comes, he said, from close reckoning with other Christians.

Preaching also demands audacity, he said, and too often preachers are afraid to offend people because of job insecurity or fear of failure.

"We've raised up a very cautious group of clergy in our society," Ogilvie said. "The tragedy of American churches is that the clergy has become the gigolo of the people of God. We have become the 'lovers' of people who won't love each other or themselves."

Sharing together

A few weeks ago, some of the students at the Baptist Student Union at Eastern Kentucky University invited a group of girls from our Spring Meadows campus down for the night. It was a time for the girls to visit with college students whose faith plays a major role in their lives.

I've been told they didn't actually get to sleep until after 2:00 in the morning, but for good reason. After a creative worship time led by a few of the students, the female students broke off with our youth in pairs for a time of one-on-one sharing. They talked about what life was like for each of them, their dreams, their hopes, their fears. And they talked about Jesus Christ and what a difference he made in their lives.

Back on our campus, two of the girls have recently expressed an interest in making spiritual decisions as a result of this overnight stay.



Students at Eastern Kentucky University lead activities for youth at the Spring Meadows campus of Kentucky Baptist Homes for Children.

HOMES FOR CHILDREN

Another group shared recently with our children. The Ninth and O Baptist Church RA group paid a visit to the Glen Dale campus. The boys saw what life on a farm was all about. Our youth were enriched by the experience as well. The visit was a lesson in cooperation and learning from one another.



RAs from Ninth and O Baptist Church visit Glen Dale.

KBHC and churches around the state have a long history of working and sharing together. You are a vital part of our story. We want you to feel like a part of our family; we count on you as family. In an effort to extend our thanks in person to as many churches around the state as possible, we are asking you to allow us the privilege of visiting with you in your church.

If your church has not had a speaker from Kentucky Baptist Homes for Children this year, I encourage you to schedule a time for one of our speakers to visit your congregation and share our story with you, our co-laborers in Christ.

Together, we can introduce more of these youth to a God who can heal their hurts and change their lives. If you'd like to know more about our mission and ministry, call 800-456-1386 and schedule a speaker in your church.

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.

Paid Column

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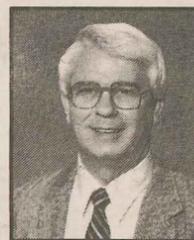
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MISSIONS

Parks has no plans, hopes missionary will succeed him

RICHMOND, Va. (ABP)—Southern Baptists will have to wait a little longer for the answer to one of the denomination's most frequently asked questions: What are Keith Parks' future plans?

The president of the Foreign Mission Board, who cited "philosophical differences" with trustees in announcing plans to retire next October, is still mulling over long-term career options.

But Parks has no doubts about the essential credentials of his successor: the FMB's new president ought to have been a career missionary serving on a foreign field.

Just what qualifications the new president must have already is a

source of debate among FMB trustees. Some, like Parks, insist on selecting a veteran foreign missionary. Others favor choosing a well-known pastor who has shown a commitment to foreign missions.

"I personally feel that missionary experience would be a tremendous asset for many reasons," Parks said in an interview with the Virginia Religious Herald.

He cited several reasons:

■ "You're in a position to make much more knowledgeable decisions if you've had experience on the mission field."

■ "Missionaries are more likely to accept unpleasant decisions if they know you've been where they've

been and you're making decisions out of a background similar to theirs."

■ Someone without experience as a missionary "would make more wrong decisions than one might make otherwise. It will take him a lot longer to get a feel for what's going on."

Parks said such experience cannot be gained from brief missions trips abroad—the kind of missions experience some might say would qualify a well-known stateside pastor for the job.

"I realize some feel that those who have been on short-term preaching trips overseas have experience. But it is so totally different it can be worse than not having any."

A good president also should have experienced a call from God to foreign missions, Parks added.

"I don't think the calling to be a foreign missionary is superior to any other calling. But there is an intensity to that calling and a necessity of making some decisive breaks with the past that are not a part of a lot of other callings," he said.

"For someone who has never demonstrated that calling to missions to suddenly be called to head up this missionary organization will create in the minds of some of the missionaries and others a measure of uneasiness as to whether there is the same level of commitment to missions that sent

them to the field."

Parks, who is a veteran foreign missionary and respected missiologist, has said he plans to remain involved in missions through whatever he does after leaving the FMB.

He acknowledged receiving "a surprising number of offers" but said he has not made up his mind.

"I've tried to be as vague as possible with all of them, not because I've made a decision but because I haven't made a decision," he said.

Parks did not identify the source of the offers. He also declined to comment on speculation that he may participate in the developing missions program of the Cooperative Baptist Fellowship or create a separate missionary-sending society.

Since he has other engagements in the area, he will attend some sessions of the Fellowship's April 30-May 2 general assembly in Fort Worth, Texas, as a "private citizen." Parks said he hopes to get a sense of the Fellowship's future direction.

The demanding schedule he faces as FMB president is partly to blame for his still uncertain future, Parks said.

However, he's not likely to wait until his retirement is effective to make a decision, he said: "I'll have to give some thought to it prior to October."

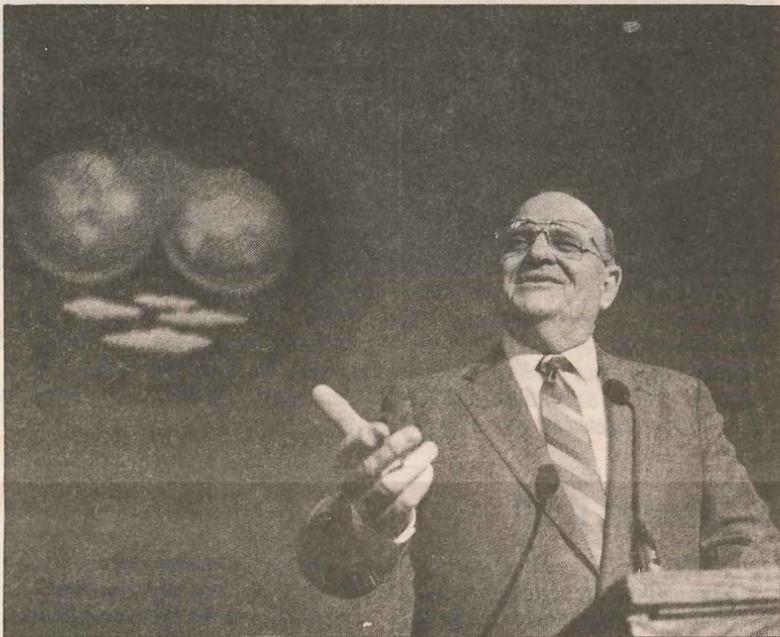
Bisagno 'heard rumors'; has not been contacted

HOUSTON (ABP)—One of the most prominent pastors mentioned as a possible new president of the Southern Baptist Foreign Mission Board said he has not yet been contacted about the possibility.

John Bisagno, pastor of First Baptist Church of Houston, said he has "heard a couple rumors" that he might be considered but added he has not been approached by the board. Asked if he would consider the position, Bisagno said: "The presidency of the Foreign Mission Board is the single-most strategic and important position that exists anywhere relative to world evangelism and missions. Any Southern Baptist would have to say he is open to prayerful consideration about that."

Bisagno has not been a missionary but has preached crusades for the FMB more than 30 times and will go overseas this summer. "Any search committee for any position ... needs to be cautious about prior restrictions and guidelines," he said of the FMB search process. "Rather, they should say, 'We want God's person. Period.'"

GIRLS IN ACTION Erin Scriber, Amanda Crow, Sarah Lyons and Katie Smith of New Castle Baptist Church serve dinner at Wayside Mission in Louisville.



NO PLANS YET Keith Parks, shown here explaining to staff his decision to retire as president of the Southern Baptist Foreign Mission Board, says he has not decided what he will do in the future. However, he feels strongly that his successor should have experience as a career missionary. (BP photo by Charles Ledford)

GAs lend a hand to homeless

Continued from page 1

experience missions firsthand. In addition to the Wayside Mission, the group has been involved in nursing home and migrant ministries.

"We prepared care packets to give to the migrants, and the girls helped the migrants learn to read basic English words," Hudson explained.

Scriber said doing these activities through GAs is important because "you get to help people who don't go to church. People don't get to know about Jesus if they don't go to church; so we kind of go around telling them about Jesus."

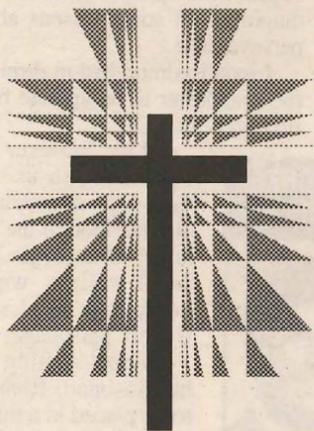
This GA group has become an outreach of the church even through its weekly meetings, said Hudson.

"We have grown to 21 girls since the group first started last May," she said. "Some of our girls are not church members. Through GAs, entire families have been brought into the church."

In the meantime, GAs are learning early about the rewards of giving of themselves.

"When we got to the mission, they didn't have smiles on their faces," Scriber remembered. "We brought supplies for them and we got to know them pretty well. When we left, they had smiles on their faces."

That put a smile on her face, too.



Sunday School Charity... with your help it works year-round

Medical emergencies can happen in any family. And when they do, they often create financial hardships and, in some cases, a financial crisis. That's why Baptist Healthcare Foundation, in partnership with the Kentucky Baptist Convention, actively supports the Sunday School Charity Fund.

The fund has only one purpose: to provide assistance

to individuals facing a financial crisis because of medical expenses. The requests for financial assistance are received by Baptist pastors throughout the state as well as the chaplains serving within the four Baptist hospitals.

Providing a financial helping hand to these individuals is an ambitious goal. But one we can achieve with your help.

This Mother's Day, May 10, please support the Sunday School Charity Fund at your Baptist church.

For more information on the fund, contact Baptist Healthcare Foundation at 502-896-5003. Churches that would like a supply of envelopes for this special Sunday School Charity offering should also contact the Foundation.

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KENTUCKY KERNELS

Oneida Baptist Institute, a Kentucky Baptist Convention school located in Southeastern Kentucky, got its name in 1905 when two schools were merged. Lorimer College, located 12 miles from Oneida at Burning Springs, merged with Mamre College to form the new institute. J.A. Burns was the first president of the merged school.

Mountains to the Mississippi

■ ANCHORAGE—Pleasant Grove Church called **E. Frank Tupper** as interim pastor while **Lawrence Petty**, pastor, recuperates from heart surgery.
 ■ CRESTWOOD—Harrods Creek Church will ordain **Diane Hillard**, **Barbara Brannin** and **Russell Head** as deacons May 3.
 ■ EDMONTON—Pink Ridge Missionary Church called **Scott Bruton** as pastor.
 ■ FULTON—**Scott Bennett**, pastor of Mt. Carmel Church, kept his promise by preaching from the rooftop of

the church after members met his challenge to increase Sunday school attendance to 75.
 ■ GREENVILLE—**Paul Staggs** will serve as interim youth worker at Second Church.
 ■ HICKMAN—**Charles Blair**, director of missions since 1982 in West Kentucky Association, was recognized at the April 14 associational meeting for 10 years of service.
 ■ LEXINGTON—**James Woolums Jr.** has resigned from First Church to become pastor of New Covenant Church in Columbia, Mo., which is a

Homes for Children names two Kentuckians to staff positions

LOUISVILLE—Two Kentucky people have been named to staff positions by Kentucky Baptist Homes for Children.
 Paul Godsey, recently retired pastor of Burlington Baptist Church, will be a special representative of the president, available for speaking engagements in the northern and central regions of the state.
 Kathey Golightly Sanders has been named associate director for major gifts and grant development, and will be responsible for fund-raising and development activities.

Godsey is a native of Stearns and has served churches in Loyal, Somerset and Dover in addition to his 25-year pastorate in Burlington. He is a graduate of Carson-Newman College in Jefferson City, Tenn., and Southern Baptist Theological Seminary in Louisville.
 Sanders is a graduate of Oklahoma Baptist University in Shawnee and Southern Seminary. She previously served as coalitions director for Citizens for Literacy in the Next Century during a library referendum campaign in Louisville.

new work.
 ■ LOUISVILLE—Brookview Church called **Delbert Watson** as pastor.
 Clifton Church will observe the 100th anniversary of its Sunday school May 3. **Jim Holladay**, pastor

of East Church in Louisville, will preach.
 ■ OWENSBORO—Pleasant Memorial Church held a "Youth Awakening for Christ II," a youth revival led by an evangelistic team. Sixteen professions of faith were reported.



LIVING ILLUSTRATION Members of Melbourne Heights Baptist Church in Louisville celebrate the risen Savior by forming the "body of Christ" in the church yard at the conclusion of Easter Sunday services April 19. They recessed from the sanctuary to fill in the drawing on the grass. While in formation, they sang "He Lives" and "Jesus Is Lord." Pastor Bill Shoulta said more than 250 people participated after the 11 a.m. service and about 150 participated after the 8:30 a.m. service.

The birds sang joyously!

He is risen! Christ is alive, the glorious message of Easter.
 The two large flower beds in front of our chapel are a riot of color this Easter morning. The tulips are red, yellow and orange. Then there are the more subdued pansies and petunias. The crab apple trees to the right of the chapel are in glorious pink bloom. The sloping left side of Cemetery Hill, overlooking our chapel, is filled with dogwood trees in pristine white.
 It was a sight to behold as students and adults walked up the steep slope of Cemetery Hill. A zig-zag graveled path, outlined with treated logs, goes from right to left eight times between the bottom and the top. Walking were choir members in their red robes, band members carrying their trumpets and other brass instruments, some carrying chairs, others with bouquets of flowers in their hands. From the top one could look down the hill and see eight layers of people as they slowly walked up the hill shaded by many pines and maples.
 At the top a magnificent view this morning were the school's many buildings and staff housing to the east, the newly planted fields south across Goose Creek, the South Fork of the Kentucky meandering northward to the left. To the right, on the campus side of Goose Creek, the mowed baseball, softball, soccer and marching band practice fields, the asphalt quarter-mile track, the four large red and green tennis courts all had an ordered beauty. Row on row of vegetables are growing in the early garden near the base of the mountain. Transplanted plants from our two greenhouses give us a two- to three-week head start on fresh vegetables.
 Striking this morning was the fog that had risen from the river bottoms, halfway up the mountains. The sun rising over Red Bird Mountain caused the fog to glisten.

ONEIDA JOURNAL



Barkley Moore

All of nature rejoiced this morning. I never heard so many birds singing with differing and distinct melodies. To our backs were the ancient cedars and pines and the hundreds of graves of those buried there, some for over 100 years.
 Luther Burns, Oneida class of '47, had the flag flying at the crest of the hill. Several placed flowers on our founder's grave and that of several former students buried in recent years.
 We stood near the grave of my assistant of 17 years, Jim Boswell, who died of a heart attack last June. I watched his associate in our print shop, Roxannue May, stooped to lovingly wipe pine needles from the base of his beautiful marker.
 About 25 feet to the left I noticed markers at three graves unmarked for 72 years. They were among the many victims of the terrible influenza epidemic after World War I that killed scores in the Oneida area. Mother Lucinda Triplett, age 45; daughter Winona, age 13; son Nimrod, age 8 await their resurrection.
 The bells rang out at 7 a.m. from the chapel carillon. Our brass ensemble began to play a triumphant "Aria" by Bach. OBI '63 graduate Bud Underwood, now in his ninth year as boys' dean, led the opening prayer. Then the brass ensemble played, and the congregation sang, "Christ the Lord is Risen Today."
 I followed with prayer and Pastor Rackley led the group in a responsive reading of the biblical account of the resurrection morning.
 A spine-tingling rendition of "Were You There?" was sung by the Oneida Choir.
 David Bailey Sr., 87, had come from Tazwell, Va., to preach the message, closing with a ringing challenge of Christ's Great Commission and a firm "Go do it."
 Barkley Moore is president of Oneida Baptist Institute, Oneida, Ky. 40972

Paid Column

Through it all

Through 28 years of ministry I have affixed my signature to many documents. None gives me greater pleasure than signing the diplomas for our graduates. I have refused to have my signature printed on these because I am blessed to sign each one individually and recall experiences we've shared with the people God has sent our way. Each diploma represents sacrifice, commitment, hard work and spiritual progress. Behind each one is a story. I wish I could tell you about all of them.
 Kendall Brainard's wife, Kathy, will not be present for graduation. Cancer took her to glory last year.
 Marcia Kaye Brooks came from Fleming-Neon as a single student. She married Middlesboro student Lonnie Brooks and will remain on campus another year until he graduates.
 Chuck Evans' entrance exams revealed an elementary school reading level. He completed his GED prior to entering degree work.
 David Foley and family lost all their possessions when a fire destroyed the house in which they were living. They now look forward to ministry with Oneida Baptist Institute.
 John Gibbons has worked his way through school as a coal miner.

CLEAR CREEK CHRONICLE



Bill D. Whittaker

Daniel Gutenson and Wayne Whaley have traveled hundreds of miles and are the first commuting students to earn the degree.
 Danny King has completed college while sending five elementary children to school.
 Tennessean Kenny Queener coped with multiple sclerosis and taught us all some lessons about perseverance.
 Linda Redmon had to drop out for a semester to recuperate from surgery after a fall.
 Mark Whicker has often sung to us "the God of the mountains is also the God of the valleys." One of his personal valleys was a break-in at the Laurel County parsonage.
 While waiting for her husband, Richard, to be placed in a ministry position, Milka Witherite was able to finish her degree. They recently moved to a local pastorate, and he will direct Interfaith of Bell County.
 All our graduates have learned the lesson of faith expressed in the gospel song, "Through it all, I've learned to trust in Jesus; I've learned to depend upon his word."
 We invite you to join us for graduation at 7:30 p.m., May 8, Binghamtown Baptist Church, Middlesboro.
 Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

Paid Column

MISSIONS

South African pastors start new churches

JOHANNESBURG, South Africa (BP)—The glamour of the job dims as Zachariah Motaung cleans toilets, Johannes Mashiani makes bricks at 5 a.m. and Shadrach Morakabi receives his shrinking paycheck.

But the glow of the call shines on. Motaung, Mashiani and Morakabi claim God has called them to grow Baptist churches in South Africa. Southern Baptist missionary Carroll Shaw has no reason to doubt that, especially after years of working alongside them.

"Johannes and Shadrach have a vision that is still too rare in Baptist Convention of Southern Africa work—church planting," Shaw explained. "They have the vision and work to bring that vision to life."

As for Motaung, Shaw's pastor at Kagiso Baptist Church, the missionary noted: "He used to be my Timothy and now I'm his. He is teaching me and helping me grow as a Christian the way I used to teach him."

Mashiani and Morakabi work in and around Mabato, the "capital" of the South African homeland of Bophuthatswana. Motaung leads a key church in the black township of Kagiso near Johannesburg. Their methods vary, but all see the need to present a clear evangelical message while meeting people's human needs.

That's why it isn't unusual to see Motaung cleaning toilets at the church before the nursery school opens or washing dishes after the children have eaten breakfast.

Mashiani believes in teaching converts construction skills so they can help build a church as well as improve their own economic situation. And he leads by example.

"Back in 1965 I made almost all the bricks for the first church I was pastor of," he said. "I'd make bricks from 5 to 7 a.m., visit from 7 to 9, then do my Bible studies. I made bricks before I had my quiet time for exercise."

More than two decades later, he still likes to start a church near a water supply. If there isn't one, he drills a well. "Then you can use the water to make bricks and teach people to grow vegetables by hand watering," he explained. "And when people come to the church for that we tell them about Jesus too."

Mashiani has started seven churches in the past 27 years. At first glance that doesn't seem to be a staggering number. But church-starting is hard work in South Africa, where Christianity is viewed as a "white man's religion" by most black South Africans, who argue it has been used to justify apartheid.



South Africans live tough parts of gospel

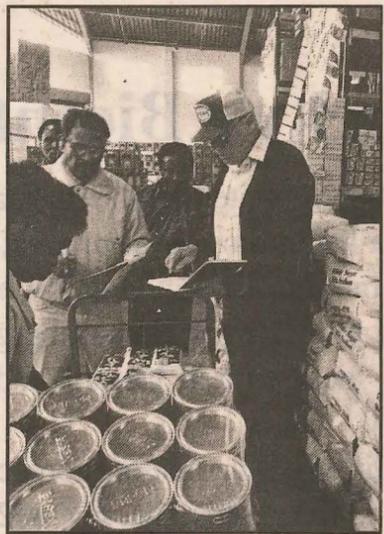
By Craig Bird
SBC Foreign Mission Board

JOHANNESBURG, South Africa (BP)—On commuter trains infamous for death, Baptist layman Lawrence Mabaso shares eternal life.

Elsewhere, missionary Carroll Shaw goes into the Valley of Death to distribute food and hope.

In South Africa, Christianity doesn't dodge the tough places.

"It is amazing how much people are willing to forgive," explained Zachariah Motaung, pastor of Kagiso Baptist Church. "They want to start a new life and move beyond the destructive evil of apartheid. The 'New South Africa' (a popular term designating a non-racist nation) means a lot to them."



LIFE FOR DEATH Southern Baptist missionary Carroll Shaw (right) purchases food for distribution in the Valley of Death, a devastated section of South Africa where he identified 10 locations for feeding sites. "Along with the need for food there is a greater need for spiritual food," he said. (BP photo by Warren Johnson)

For many victims of South African violence—whether on the crowded train cars or in the Valley of Death—the willingness to forgive is tied to the basic moral teachings of Jesus Christ.

Another teaching of Jesus—that he is the only way to God—leads Mabaso, an insurance executive and lay preacher, to evangelize and sing on trains where death squads and thugs regularly toss victims to their deaths off the speeding passenger cars. And it leads Shaw, a Southern Baptist missionary from Vernon, Texas, to coordinate a feeding program in one of the most violent sections of a violent country.

Evangelical Christians often are viewed as wild-eyed radicals by one end of the political spectrum and as gutless sellouts by the other. That's why African National Congress partisans threatened to burn Kagiso Baptist Church when the pastor refused to let the ANC hold rallies there. That's why South African military and police glared at the pastor when he led a massive funeral for some of the Swanieville victims.

"Our neighbors think we are crazy for going into the townships to work and to church, but we've never been hurt," pointed out Shaw, who is white. "And the neighbor who is the most vocal about how foolish we are was robbed at gunpoint not long ago."

Guns and violent death are common passengers aboard the commuter trains. The trains are a natural byproduct of a system that decreed non-whites had to sleep miles from white cities—yet required non-white labor to run the economy.

Each work morning, long before daylight, the trains begin their runs from the black townships. Each evening they retrace the routes. The jammed cars attract people with a message to sell to a captive audience in a closed space.

In the 1960s, political activists and union organizers began working the trains with excellent results. Thieves also recognized a good setup, and killings—during robberies or to make a political point—have been common for years.

But evangelicals also appreciate the arrangement; even "Christian cars" have emerged.

"People learned where the gospel was being preached and where Christians were praying and singing," Mabaso said. "One result was muggings and attacks dropped to almost nothing on those cars."

The key word is "almost." Two years ago the victims of an apparently random attack on a train from Soweto to Johannesburg included a pastor friend of Mabaso's. He was fatally shot as he knelt in prayer.

"We get to touch people who are hurting and need to hear the good news," he said. "And the train has a great advantage over street witnessing. A person who is saved on the train can get back on that same car the next day and the next and be encouraged and disciplined by the people who witnessed to him."

No trains travel in the Valley of Death, a section of 2,500-foot-tall hills outside Pietermaritzburg. But there is still violence—and the presentation of the gospel.

Shaw, using Southern Baptist hunger relief funds, identified 10 locations for feeding sites. The project helps up to 900 people who have been burned out or driven from their homes in ethnic fighting.

SINGING AND PRAYING Baptist layman Lawrence Mabaso (right) prays while a fellow Christian sings about eternal life on a South African commuter train where violent death is a common passenger. Christians often gather in certain cars of the trains to pray, witness and sing. (BP photo by Warren Johnson)

Christian Heritage Month

June is Christian Heritage Month in the Southern Baptist Convention. Resource kits are available which include:

A How-to Pamphlet Series for Your Church's History
Posters - Baptist Heritage Month; Baptist History Time Line
Brochures - Historical Commission, SBC; The Southern Baptist Historical Society and Baptist History Programs and Ten Essential Baptist Heritage Resources
Baptist Heritage Month Bulletin Insert
Order Forms

Kits are \$13.95 each and are available from:

Historical Commission, SBC
 901 Commerce Street, Suite 400
 Nashville, TN 37203
 (615) 244-0344

Archives, KBC
 P. O. Box 43433
 Louisville, KY 40253-0433
 (502) 245-4101

Archives offer Kentucky Baptists resources in researching history

The Kentucky Baptist Archives, officially established in 1986 at the Baptist Building in Middletown, serves as a historical resource for local churches and associations interested in researching their roots.

The Archives house Kentucky Baptist Convention annuals dating back to 1875; Executive Board minutes; church and associational histories and special occasion programs; an index for Western Recorder issues; Kentucky Baptist statistics, files and catalogs; portraits of former executive secretary-treasurers and artifacts and gavels of the Convention. One gavel is made from the tree under which the Reverend Thomas Tinsley preached the first Baptist sermon in Harrodsburg (May 1776).

Doris Yeiser, archivist, Kentucky Baptist Convention, encourages churches to write their histories. "It's important to understand your roots," Yeiser said. "We hope that once

a church completes their history that the Archives will be given a copy of the document so it can be preserved here at the Baptist Building," She added that associations are welcome to send their annual reports for recording purposes, too. The Daviess County Kentucky native has served the Kentucky Baptist Convention in several career capacities since 1951; she retired in 1987 but continues in her present position part-time. Yeiser has also served as the annual convention secretary pro-tem (in 1986 following Leo Crismon's death) as convention secretary, 1987-1991.

The KBC Archives is open for visitors Tuesday through Thursday. Other times are available on an appointment basis.

For more information, contact Doris Yeiser, Archives, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433, (502) 245-4101.

Faithfulness to the truth of history involves far more than a research, however patient and scrupulous, into special facts. Such facts may be detailed with the most minute exactness, and yet the narrative, taken as a whole, may be unmeaning or untrue. The narrator must seek to imbue himself with the life and spirit of the time. He must study events in their bearings near and remote; in the character, habits, and manners of those who took part in them. He must himself be, as it were, a sharer or a spectator of the action he describes.

Sarah Parkman

Local churches can celebrate Kentucky's Bicentennial, too

If your church is interested in observing Kentucky's Bicentennial, Doris Yeiser suggests the following: (1) Consult "Kentucky Baptists: 150 Years on Mission Together," written for the Convention's 1987 sesquicentennial celebration by Jack Birdwhistell, Director of Campus Ministries at Georgetown College. If your church library or associational office did not obtain a copy, contact the KBC Archives. Limited quantities are available at a minimal price; (2) Another resource includes

visiting Baptist-related historical markers. Write the Archives office for a list of those in your area; (3) Stage a drama under a large tree on your church lawn by having someone depict the state's-first preaching in Harrodsburg and (4) Re-enact some of your own local church history and its significance to your community.

For additional information, contact the KBC Archives office, P. O. Box 43433, Louisville, KY 40253-0433, (502) 245-4101.