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FOR THE RECORD

Cultural war targets values & liberty

By Mark Wingfield
News Director

A civil war is brewing in America, and Murphy Brown, public schools and the Supreme Court are three of its best-known battlefields.

At its root, it is a war about religious liberty and the separation of church and state. But by some accounts, it also is a war about values, morality and faith.

It is an American cultural war that has multiple sides enlisting Christian families as foot soldiers, according to observers from numerous vantage points.

"The Constitution's treatment of religious liberty, thought by many to be a matter long settled, has now erupted into a many-sided conflict," according to Carl Esbeck, professor of law at the University of Missouri-Columbia. "It is part of a much larger debate over a redefinition, or for some a reclamation, of the role of religion in American life."

This debate is part of an "epic struggle over who will assume the mantle of cultural authority" in America, said the professor, an evangelical Christian who concentrates his work in the areas of civil rights and church-state relations.

The emerging war Esbeck de-

scribes pits the two clauses of the First Amendment against each other. It strains the tension between the establishment clause—that Congress may not establish any laws respecting religion—and the free exercise clause—that government may not prohibit the free exercise of religion.

One side argues that Christians' rights under the free exercise clause are being trampled by a heavy-handed use of the establishment clause. An example they cite is the recent Supreme Court ruling that bans commencement prayers sponsored by public schools.

The other side argues that these Christians who would put prayer in public schools are trampling the First Amendment rights of non-believers in their zeal to promote free exercise.

Although some of the issues are contemporary, this battle isn't anything new, according to Oliver Thomas, general counsel for the Baptist Joint Committee.

"We have urgent, pressing problems we didn't have 50 years ago: a drug crisis, a values crisis, a health crisis," he explained. "These problems make people flirt with the old notion that we debated 200 years ago: Can government survive without the use of religion? Can a moral society survive without the use of religion?"

Thomas believes society can survive and even thrive when religion is left completely separate from government and allowed to operate freely. But other Christians believe America's modern ills could be cured with a stronger dose of influence from religion.

"For virtually every wrong in our society that has been righted, there has been a significant if not crucial input from people of faith who bring their religious convictions into the political arena and who bring about change," said Richard Land, executive director of the Southern Baptist Christian Life Commission. "That is a far cry from

the modern attempts by many to turn the First Amendment on its head, to in effect say that somehow religious convictions are disqualified and are censored from the public arena, that religion is only for home and church."

For example, "When was the last time you saw a person of sincere religious conviction portrayed in a positive and favorable light in the entertainment industry?" Land asked.

The absence of positive images of religion in movies and television is part of an erroneous understanding of church-state separation, he asserted. "Somehow we attempt to sanitize the religious from our public places. That's just prejudice."

And that's just the point Vice President Dan Quayle raised in June when he criticized the out-of-wedlock motherhood of TV's Murphy Brown. Quayle's comments delighted conservative Christians but stirred ridicule from other quarters.

Although Murphy Brown's fictional life may not appear to have anything to do with religious liberty, it actually does relate.

Strict interpretations of church-state separation have led to a national loss of values and anti-Christian bias reflected by the likes of Murphy Brown, conservatives argue.

That's where the Supreme Court comes in. Since the late 1960s, Christians have discovered the only way to get their issues settled firmly is through the courts rather than the legislatures, Esbeck said.

Since that time, the number of court cases where people have sought to inject more or less of religion into government and society at large have increased dramatically. Many have made their way to the Supreme Court.

These issues are not just academic, according to Michael Whitehead, general counsel for the Christian Life Commission.

"We're not just talking about religion," he said. "We're talking about the future of our country."
□ See Cultural war ..., page 6

Poll finds U.S. beliefs & actions still different

GLENDALE, Calif. (EP)—Americans continue to show a discrepancy between what they say they believe and the way they act, according to an annual study released this month by George Barna.

The Barna Report 1992-93 is conducted by the Barna Research Group of Glendale, Calif. Its findings are based on interviews with a representative sampling of American adults.

"We claim to disbelieve horoscopes, yet we still read them," Barna reported. "We believe in the relevance of the 10 Commandments, but our studies show how selective people are in obeying those commandments. We believe in the Bible, yet most Americans are biblically illiterate."

Among Barna's findings:

■ 74 percent of Americans believe to some degree that the Bible is "the written word of God and is totally accurate in all that it teaches," including 56 percent of Americans who said they strongly agree with that statement.

■ 68 percent of Americans believe either strongly or somewhat strongly that the Christian faith "has all the answers to leading a successful life," including a majority of those who say they don't attend church or read the Bible.

■ 71 percent of Americans believe prayer has the power to change their circumstances.

■ Less than 24 percent of Americans believe horoscopes provide an accurate prediction of the future, but 12 percent of weekly churchgoers are among that group.

Rate change

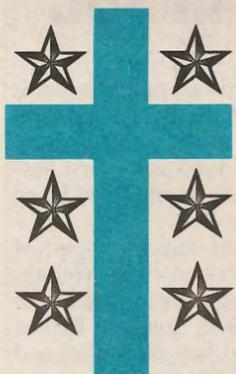
The Southern Baptist Annuity Board has announced it will begin setting medical insurance rates on a state-by-state basis but has not said whether that will result in any increases for Kentuckians.
See page 2.

Hispanic conference

About 1,700 Hispanic Southern Baptists gathered in Orlando, Fla., to celebrate their heritage and future.
See page 2.

Teen builders

High school youths from Kentucky and around the nation have helped low-income homeowners repair their houses this summer.
See page 3.



Faith & Freedom

The new debate over how far is too far

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WELCOME VISITOR Southern Baptist missionary Brenda Brock (right) greets residents of Infuleni, a suburb of Maputo, Mozambique. Not all visitors to Infuleni are welcomed. Attacks by bandits or by the Mozambique National Resistance are forcing many residents to abandon their homes each night and sleep in fields. Despite its horrors, the 16-year-old civil war has provided numerous opportunities for missionaries to spread the Christian gospel. While they have the opportunity, Brock and her husband, Jim, attempt to make as many disciples as possible so they in turn can make a difference when the war ends and thousands of refugees return to their homes. (BP photo by Charles Ledford)

Moving? See page 4 (0811)

'Family Forum' advice column to begin in Recorder Sept. 1

Practical advice on family issues will become a regular feature of the Western Recorder starting Sept. 1.

In that issue, "Family Forum" will premiere as a weekly advice column on page 4.

The column will address five areas of family life on a rotating basis: children, teen-agers, marriage, single adults and aging.

Beginning immediately, readers may submit specific questions to be answered in the column by writing to Family Forum, Western Recorder, Box 43969, Louisville, Ky. 40253.

Five Kentucky writers who are authorities in these fields will write the columns:

■ Children will be written by Jewell Nelson, associate in the Kentucky Baptist Convention's Sunday school department. Nelson frequently leads seminars on issues related to pre-schoolers and children and has written numerous articles and curriculum pieces.

She holds a graduate degree in religious education and has experience as a teacher in public and private schools, as well as experience working with special needs people.

Nelson and her husband, Paul, are the parents of two adult sons.

■ Teen-agers will be written by Wade Rowatt, associate theology dean and professor of psychology of religion at Southern Baptist Theological Seminary. Rowatt has written numerous books and curriculum pieces for teens and about family ministry with adolescents.

He is a certified pastoral counselor with graduate degrees in pastoral care and psychology of religion. He also has experience as a high school teacher, pastor and chaplain.

Rowatt and his wife, Jodi, are the parents of 23-year-old twin boys and an 11-year-old girl.

■ Marriage will be written by Dianna Garland, associate professor of □ See 'Family Forum' ..., page 3

BAPTISTS

BAPTIST BITS

■ **"Handbook to the Baptist Hymnal,"** published this summer by the Southern Baptist Sunday School Board, includes contributions from three Kentuckians: Hugh McElrath, Milburn Price and Paul Richardson, all of Southern Baptist Theological Seminary. The book features a variety of helps to accompany the new hymnal, including the stories behind many of the hymns.

■ **A quarterly Spanish-language devotional guide** written by Hispanic Southern Baptists will be available from the Sunday School Board beginning in October. "Quietud" will use the same Scripture references and key verses as Open Windows, the English-language devotional guide, but will not be a translation of the English.

■ **David Dockery** will be installed as dean of the school of theology at Southern Baptist Theological Seminary Sept. 1 during convocation services. Seminary President Roy Honeycutt will deliver the convocation address at the event, which begins at 10 a.m. in Alumni Chapel.

Annuity Board will use state ratings for insurance

ATLANTA (BP)—The price Kentuckians pay for medical insurance through the Southern Baptist Annuity Board could get better or worse next year due to a new procedure approved by the board's trustees last week.

It will take several weeks to calculate the impact of a trustee decision to base Church Comprehensive Medical Plan rates on a state-by-state basis, said Joel Mathis, senior vice president for insurance administration.

The board's executive staff brought a recommendation to begin rating state by state to bring more fairness to the rate structure and protect against shifting losses from one state to another if a state convention endorses another plan as an alternative.

"Our consultants and carrier are already hard at work analyzing claims state by state," Mathis said. "We know some states will have no increase in rates for 1993. Others may have a significant increase."

Mathis said he will issue information in the next several weeks to help churches know how to budget for the medical program in 1993.

"I am well aware that everyone is anxious for details," he said. "I wish we had them today. We don't. But we'll inform every church at the earliest possible moment."

"The important point to make," he said, "is that each state convention, its leadership, pastors and churches can do something to help themselves.

They can promote the plan.

"Making this change will not guarantee competitiveness in every state. In some, it may make it worse, while in others it may become significantly better. But if the states—their churches, ministers and executive leadership—will become aggressive in promoting enrollment of young, healthy participants, they will be able to directly affect rates in their states," Mathis said.

That theme was echoed by Annuity Board President Paul Powell, who spoke with alarm to trustees about the apparent lack of commitment to the denomination's medical plan.

"Confronted with steeply rising costs and decreasing participation, many churches have sought less expensive coverage elsewhere. At the same time, messengers to state conventions have clamored for their states' executive leadership to find solutions close to home," he said.

"Several state conventions have appointed committees to study alternative insurance plans for their states. In the light of this, the only fair way to rate our people, and perhaps the only way our convention health coverage plan can survive, is to set rates state by state."

The problem, Powell explained, is when alternate plans are endorsed by a state convention: "It inadvertently encourages the young and healthy to get coverage elsewhere, leaving be-

hind the high-cost or high-risk participants in the church plan. These people cannot get coverage elsewhere, but we pay their claims from a reduced income flow."

Powell told trustees there are three things state conventions and churches can do to make the medical plan healthy and competitive:

■ Encourage every church to pay the whole cost of medical and disability coverage for every employee.

■ Ask every minister to commit himself or herself "to be brother and sister in the plan and stop chasing lower rates with other plans and leaving

their sick brothers."

■ Convince state conventions and the SBC Executive Committee never to endorse another plan.

"There may be 75,000 to 100,000 eligible families out there," Powell said. "We have less than 24,000 of them in the plan. We need commitment, conviction and cooperation. This is a family problem that is part of a national crisis."

"We can't fix the whole nation's medical-care crisis," Powell said, "but we can do something about our part. This plan can be successful. It's up to the churches and state conventions."

Annuity Board distributes funds

ATLANTA (BP)—The Kentucky Baptist Convention will receive an unspecified amount of money from the Southern Baptist Annuity Board as a billing credit for the Church Annuity Plan.

The amount will be part of a \$17 million credit Annuity Board trustees authorized for Baptist state conventions last week.

The surplus relates only to the supplemental disability and life benefits of the Church Annuity Plan and is not related to any medical insurance plan.

The billing credit was made

possible by "excellent earnings with investments" and a favorable claims experience, said Annuity Board President Paul Powell.

The KBC and other state conventions pay part of the monthly contributions for church staff members participating in the annuity plan.

Annuity Board trustees met in Atlanta Aug. 3-4. In other business, they allocated relief funds, approved plans to convert investment functions into a mutual fund format and heard reports on the board's assets.

Southern Baptists show greater gains in America's cities

ALBUQUERQUE, N.M. (BP)—Southern Baptist work in America's largest cities outpaced the denomination's national average in six key areas in the past decade, according to a Home Mission Board report.

From 1981 to 1991, associations in 44 metropolitan areas showed greater gains than the rest of the Southern Baptist Convention in new churches, membership, baptisms, Sunday school enrollment and attendance and Woman's Missionary Union enrollment.

The report was presented in Albuquerque during the annual update of Mega Focus Cities, a denominational strategy to evangelize America's cities. Mega Focus cities are 44 metropolitan areas expected to have at least 1 million residents by the year 2000. None of the cities are in Kentucky.

These 44 cities are home to 47 percent of the U.S. population, yet have fewer SBC churches per resident than the rest of the country, said Clay Price, director of the HMB research department.

Nationwide, there are 6,507 people for every Southern Baptist church. In these associations, there are 27,508 people for every Southern Baptist church, according to the report.

Hispanics highlight their influence in SBC

ORLANDO, Fla. (BP)—More than 1,700 people attended what one person called a "coming out party" for Hispanic Southern Baptists Aug. 1-2 in Orlando, Fla.

"This is a coming out party," said Bob Sena, assistant director of the Home Mission Board's language church extension division. "Everyone has said we have been asleep. We are a waking giant. We're here, we have an influence and we are contributing to the SBC. We're not asking for a handout—we're giving a hand."

"We're doing target evangelism, focusing on the largest ethnic group in America," he explained. "We want to use this as a launching pad for a strategy of evangelism, church growth and church planting for the next decade in the SBC."

The event, "Celebration of the 500," was sponsored by the Southern Baptist Hispanic Pastors' Conference and highlighted the discovery of

America as well as the heritage and future of Hispanic Southern Baptist work.

The history of Spanish influence in America was recounted by Antonio Ramos, pastor of Calvary Baptist Church in Miami, who highlighted the discovery of America by Christopher Columbus and the development of Southern Baptist work among Hispanics.

The group also recognized three of their own for contributions to Southern Baptist Hispanic life. Named as "Heroes of the Faith" were Ramos; Doris Diaz, language specialist for Southern Baptist Woman's Missionary Union; and Oscar Romo, director of the HMB's language church extension division.

The highlight of the two-day event was the recognition of Romo, who was called the Southern Baptist "Hispanic Statesmen of the Century" and praised by a parade of SBC agency

representatives.

Romo served as a pastor in Texas and worked at the Baptist General Convention of Texas before he went to the HMB in 1965 as the first Hispanic or ethnic to be employed by an SBC agency.

When he was named director of language missions in 1970, 674 ethnic congregations were affiliated with the SBC. In 1992, Southern Baptist ethnic work touches every state and encompasses 6,000 congregations and 2,600 Hispanic congregations.

Closing the conference was international-known Hispanic evangelist Luis Palau.

Palau told the Hispanics their self-image is related to the power of the Holy Spirit and the Lord has a special purpose for them in the United States. He encouraged them to remain true to their love of God and love of family and admonished them to evangelize all people.

Former missionary leaves hospital for Ridgecrest

RIDGECREST, N.C. (BP)—A former missionary Kentucky Baptists have been praying for surprised her doctor and was able to attend Sunday school week at Ridgecrest Baptist Conference Center last week.

Kathy Lloyd, a former missionary to South Korea who had extensive bone cancer earlier this year, had set a personal goal of being able to attend the Ridgecrest session Aug. 2-7.

Lloyd and her husband, Skip, now live in Henderson, where he serves on the staff of First Baptist Church.

Lloyd underwent a second bone

marrow transplant July 20 in St. Louis. Ten days later she was released from the hospital.

Her doctor initially had been skeptical about her leaving the hospital so soon, she said, because her white blood cell count had been too low.

But in one day, the count grew dramatically. "The doctor said he's never seen it grow that fast in one day," Lloyd explained. "I said, 'You've never known the power of God.' He threw his head back and said, 'I'm learning.'"

Lloyd was released July 30 with

the condition she have her blood count checked Aug. 3 and 5 by a doctor familiar with bone marrow transplants.

That need was supplied by another woman in the St. Louis hospital. When Lloyd walked past the room she occupied during her first transplant, she noticed the new patient in that room had her name, Katherine. Lloyd stopped to visit and discovered the woman was from Ashville, N.C., a few miles from the Baptist conference center where Lloyd wanted to go.

And so a doctor was secured, clearing the last hurdle for Lloyd's trip.

Henderson church marks 100th year

HENDERSON—A one-day birthday party doesn't do justice to 100 years, so Audubon Baptist Church is spending much of the summer thanking God for a century of ministry in Henderson.

The birthday bash began July 5, when the first of weekly "historical moments" premiered during the morning worship service. And a 20-foot birthday banner was unfurled in the auditorium during worship July 19.

The church is collecting a birthday gift to itself. The goal is \$40,000, and proceeds are to go toward future construction.

Audubon Church even will have its own birthday cards, featuring both black-and-white and color drawings of the old and new church buildings, drawn by a professional artist.

This month, a weekly "focus on the family" worship feature is highlighting members who have been part of the church for 30, 40, 50 and 60-plus years.

August worship also is concentrated on the celebration. Morning and evening speakers/features are:

■ Aug. 2. Former Pastor Calvin Harvell and former Minister of Music Gary Clark, with an evening picnic on the grounds.

■ Aug. 9. Richard Shockley, a layman licensed to preach at the church, along with an evening concert.

■ Aug. 16. Former Pastor Ted Ingram; evening concert by former Minister of Music Chuck Tidd.

■ Aug. 23. Former Pastor Don Garrison and former Minister of Music Paul Adams; evening youth concert.

■ Aug. 30. Preacher Don Cobb and former Minister of Music John Gilbert; noon banquet at Days Inn.

Rodney Groff is pastor of the church.

World Changers work in state and beyond

By Susan Watt
SBC Brotherhood Commission

LOUISVILLE—The world changed for 22 Louisville residents who got free help on home repairs from Southern Baptist teen-agers participating in a World Changers work project last month.

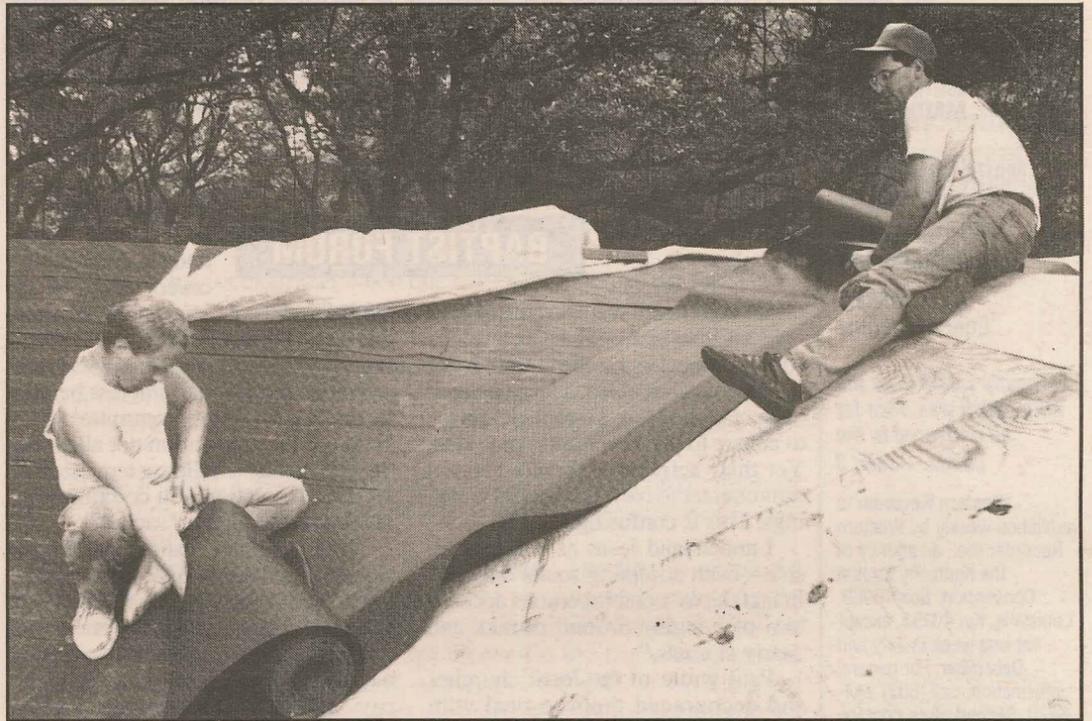
More than 260 youths and their leaders converged on Louisville July 18-25 to paint, clean, replace roofs, build porches, make minor repairs and do light construction. They were participating in World Changers, a coeducational missions project sponsored by the Southern Baptist Brotherhood Commission.

They helped people like Connie Lawson, whose home of 16 years was in violation of Louisville's city housing code. Through a city program, she qualified for a \$2,000 grant to make the much-needed repairs, but that wasn't enough to bring her home up to the minimum code.

"These kids are just great," Lawson said as a crew worked on her house. "I know I wouldn't have been able to get it all done without them."

Participants in the Louisville World Changers project came from several states outside Kentucky. Meanwhile, Kentucky youths from Shively Baptist Church in Louisville, Trinity Baptist Church in Lexington, First Baptist Church in London and First Baptist Church in Murray participated in World Changers projects in other states this summer.

Several Louisville churches pro-



vided lunches for the Kentucky project: Ralph Avenue, Lakewood, Shively, Walnut Street, Centerfield, Friendship, West Broadway, Valley View, Parkland, Parkwood, Highview, Melbourne Heights, Hillview, Highland, Valley Station, Ninth and O, Hurstbourne, Highland Park Second, Westport Road, Crescent Hill, Farmdale, St. Matthews, Green Acres, Lyndon, Gethsemane, Midlane Park, Eighteenth Street and West End.

Also, residents of the Spring

Meadows campus of Kentucky Baptist Homes for Children provided lunches and clean-up support for the project. Angela Perkins, BSU director at the University of Louisville, led daily worship sessions for the group.

Andy Morris, World Changers director, said the projects instill an attitude of giving in teen-agers: "They spend the entire week thinking of nothing else but others. We hope that this selflessness will catch on and they will take it home with them."

ROOFERS Mark Sickling (right) of First Baptist Church in London works with Marc Williamson of Langley, S.C., to reroof a house during a World Changers project in Beaufort, S.C., this summer. High schoolers and their leaders from several Kentucky Baptist churches worked in other states on World Changers projects this summer, while youths from other states did similar mission work in Louisville. (WMU photo by Dan Bryan)

Conference aims to build better ministers

MAYFIELD—The Purchase Area Regional Ministers' Conference will focus on building better ministers, according to its 1992-93 schedule, released by conference President Mike Morris, pastor of First Baptist Church of Wickliffe.

The conference is for Southern Baptist ministers in western Kentucky who meet to encourage each other in the ministry.

The conference meets at 10:45 a.m. on the first Tuesday of each month, September through May, on the campus of Mid-Continent Baptist Bible College in Mayfield.

Conference dates, speakers and topics for the 1992-93 session are:

■ Sept. 1. Danny Zickefoose, pastor of First Baptist Church of Hickman, "How to be a Better Spiritual Warrior."

■ Oct. 6. Marty Brown, pastor of Oscar Baptist Church in Oscar, "How to be a Better Missions Leader."

■ Nov. 3. Bob Swift, professor of psychology and counseling at Mid-Continent, "How to be a Better Counselor."

■ Dec. 1. Tommy Hight, chairman of the department of practical theology at Mid-America Baptist Theologi-

cal Seminary in Memphis, Tenn., "How to be a Better Preacher."

■ Jan. 5. Larry York, pastor of First Baptist Church of LaCenter, "How to be a Better Church-Growth Leader."

■ Feb. 2. Ricky Cunningham, pastor of Hardin Baptist Church in Hardin, "How to be a Better Witness."

■ March 4-5. Criswell Conference at Mid-Continent.

■ April 6. LaVerne Butler, president of Mid-Continent, "How to be a Better Pastor."

■ May 4. Harry Hunter, Southern Baptist volunteer and consultant, "How to be a Better Prayer Leader."

'Family Forum' advice column to begin in Recorder Sept. 1

Continued from page 1

Christian family ministry and director of the Gheens Center for Christian Family Ministry at Southern Seminary. Garland has written extensively on the topics of marriage, family and parenting.

She is a licensed, certified social worker and holds undergraduate and graduate degrees in sociology, social work and clinical psychology. She also has experience as a social worker in family settings and as a family counselor.

Garland and her husband, David, are the parents of a 13-year-old daughter and an 11-year-old son.

■ Singles will be written by Harry Rowland, pastor of Fort Mitchell Baptist Church. Rowland recently moved to Northern Kentucky from Nashville,

where he was associate pastor and minister with single adults at Woodmont Baptist Church.

He holds graduate degrees in theology and has been a popular speaker and author for single adults.

Rowland and his wife, Lana, are the parents of a 7-year-old daughter

and a 6-year-old son.

■ Aging will be written by John Lepper, director of the Kentucky Baptist Convention's family ministry department.

He holds graduate degrees in theology and pastoral counseling and has written extensively on family-related

issues such as grief and family crisis. He is the author of the theme book for the Southern Baptist Convention's 1993 Christian home emphasis, "When Crisis Comes Home."

Lepper and his wife, Connie, are the parents of 15-year-old and 12-year-old daughters.



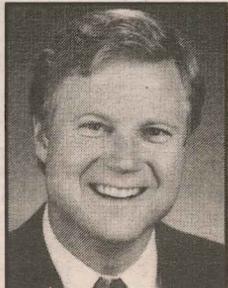
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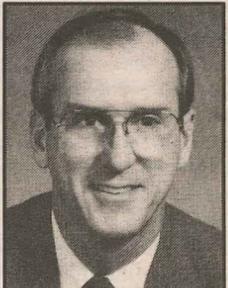
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Earnestly contend for the faith which was once for all delivered to the saints.—Jude 3

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Confusing behavior

I'm confused about what is going on in the Southern Baptist Convention. Confusion is nothing new to me—I'm a liberal, and we liberals do wrestle with confusion. However, I am perplexed by the majority's (the conservative/fundamentalists—con/funs) desire to expel two North Carolina churches based on their internal issues.

A large percent of the con/funs have been influenced by Landmarkism. They should be strong supporters for the autonomy of the local church. Also, a large percent have read the New Testament and try to adhere to the direction(s) provided. Yet their activity at the convention runs counter to New Testament teachings. This is confusing.

I understand Jesus as being inclusive—even accepting social outcasts. In fact, Jesus' contemporaries accused him of hanging around drunks and "party animals."

Paul wrote to the local churches and encouraged them to deal with problems that he felt existed. He never threatened to expel an entire church from fellowship. The focus was on the offending behavior and individuals—always requesting the local church to carry out his wishes.

If I'm reading the gospels and letters correctly, then there is no support for what the con/funs want to do. Unless the con/funs are redefining the definition of the church. Their action declares we are all in one big universal church, and therefore can expel individual segments. This goes against the historic SBC love for the autonomy of the local church.

*Gordon Allaby
Louisville*

Integrity damaged

A religious body has only one thing which gives it credibility—integrity. Integrity gives strength to its organization and power to its evangelistic thrust.

How does a religious body demonstrate integrity? By caring for people physically and spiritually, but even more by keeping its word. This brings me to a concern for our national body, because twice we have made commitments we did not keep.

One was the commitment to Rus-

chlikon of funding for 15 years which was rescinded. I was in Europe shortly after that decision and the leaders said their trust was lost in Southern Baptist leadership.

The second instance was in Indianapolis when we rescinded the 1964 action of the convention to provide office space for the Baptist Joint Committee. Three hundred thousand dollars was approved in a capital funds budget. Interest accrued has gone to the Baptist Joint Committee from the Southern Baptist Foundation. Unless stated in the SBC action of 1964, the principle and accrued interest belong to the Baptist Joint Committee. The action of the convention not allowing the BJC to buy a building requested in 1991 is a violation of a commitment. Is our word no longer sacred?

What we do in evangelism or missions has a shadow over it if we cannot keep our word to our friends. We should consider our word a sacred trust, whether we agree with a previous action or not. That's a denomination's only credibility.

*John Dunaway, pastor
First Baptist Church
Corbin*

Who fails?

Honesty responds to Boley on sexuality (WR, July 21).

Note our premise: Heterosexuals, gays, lesbians and bisexuals are innocent regarding sexual behavior until proven guilty by definitive, incontrovertible scriptural evidence.

The letter asserts, "Leviticus 18:22 clearly states that homosexual behavior is in God's eyes abominable." Note four failures.

■ It fails to consider the narrative context. The verse appears in a list of condemned behaviors (such as sacrificing children) now known to have been acts of worship contrary to Hebrew religion. Heterosexual behavior as acts of worship would also be offensive.

■ It fails to explicate the Hebrew text. The word "toevah" stands behind the translation "abomination." The Hebrew word implies a religious, ceremonial offense. The word "sacilege" is probably more accurate.

■ It fails to recognize explicit gender limits. The verse only addresses

sexual behavior among males. The letter's unqualified application to all homosexual behavior would include sexual acts among women. It injures the verse by stretching it to address lesbian activity in any context.

■ It fails to promote equally all Levitical purity regulations. The stance here would require social isolation of women during menstruation.

Conclusion: Leviticus 18:22 only says that males should not use sex among themselves as a worship activity. Honesty agrees, but due to responsibility found in Christ's freedom.

We encourage all to read: John Boswell's "Christianity, Social Tolerance and Homosexuality" (University of Chicago, 1980); Robin and George Edwards' "Gay/Lesbian Liberation: A Biblical Perspective" (Pilgrim, 1984).

*Quinn Chipley
Louisville*

Remove the beam

This is in response to "Singers of encouragement & witness in Alaska" (WR, July 21). As a pastor in Alaska, I wish to express to anyone who volunteers to assist us in ministry my gratitude.

However, let me express concern with a few attitudes implied in the article. First, the tone was patronizing. Yes, we sometimes may feel hopeless and need help and encouragement. However, as a former Kentuckian, I must say the same thing might be said of the majority of Kentucky Baptist churches.

Second, describing Alaska as "one of the most secular states in the country" and a place where "spiritual darkness prevails" assumes knowing what the terms mean. Is Alaska more "secular" or "spiritually dark" than Kentucky because this group "decided" it or because in Anchorage "about 2 percent of the people claim church attendance anywhere"?

Many areas in Kentucky count as their No. 1 cash crop either tobacco or marijuana, or as their top industry the production of liquor, or as their top attraction the gambling that accompanies horse racing. Many "good church folk" in Kentucky profit from these activities that bring misery, suffering and death to many people. Kentucky receives income into the state treasury from gambling. Perhaps the spiritual differences between Alaska and Ken-

tucky could be expressed less in terms of "spiritual darkness" and more in terms of hypocrisy.

This is not "sour grapes," but a call to take the beam out of your own eyes before removing the speck of dust from ours.

*Ronnie Prevost, pastor
University Baptist Church
Fairbanks, Alaska*

'Arab at Passover'

Dr. Herschel Hobbs is right concerning the corporation which bears the title Southern Baptist Convention (WR, July 28). However, concerning the spiritual organism which many of us knew in our early ministry, I tend to agree with Dr. Grady Cothen, former president of the Sunday School Board.

Dr. Cothen wrote to a contemporary of mine, who has since entered the Methodist ministry: "The Southern Baptist Convention as you and I have known it no longer exists!" Dr. Cothen wrote that more than five years ago!

As one who has served on the staffs of the Kentucky Baptist Convention and the Home Mission Board, as a professor at our Ruschlikon Seminary, and as a pastor in two states, I think I have an adequate "sampling" of Baptist life. The last 15 years when I have attended Baptist convention meetings, I have felt like "an Arab at a Passover."

*Joseph R. Estes, pastor
Beechwood Baptist Church
Louisville*

Praise for Rabro

We want to praise and commend the staff at the Royal Ambassador camp, Camp Rabro, at Cedarmore. My husband took our son, Kevin, to the father/son overnight in June. That has been the highlight of Kevin's summer. He's still talking about the great time he had at Camp Rabro.

My husband was impressed with the organization and skill of the counselors. They both had a wonderful experience.

We hope that other fathers and sons will give Camp Rabro a try next summer. Our prayers are with the camp directors, and we say, "Keep up the good work!"

*Jacque and Boyd Burkhart
Frankfort*

Rainy day in a toy store

Not many days ago, I took a long lunch break in order to run some errands.

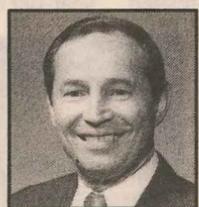
I dropped by a discount drugstore to purchase some over-the-counter medicine that my internist had prescribed. Couldn't find it. Tons of other stuff but not that. I finally gave up and went back to the pharmacist. I handed him the name of it and asked if they had it. He replied, "If we have any, it's on aisle six."

"I have looked," I said, "but couldn't find it."

"If it's not there, we don't have it." So much for discount drugstores.

Never mind 15 minutes for parking, looking and "unparking." I later went to Walgreen. They had it.

ON MISSION TOGETHER



William W. Marshall

My next stop was Hawley-Cooke book store to pick up a book I had ordered titled "The Simple Life." I am looking forward to reading it. My life is far from simple, and 11 days away from my daughter's wedding, I could use a little simplicity.

Then to Toys-'R-Us to pick up a \$2.99 game of cribbage which my son has recently taught me to play. I was honestly taken aback by the store. I don't think I had ever been in one. And, for certain,

I have not bought toys in years. I was amazed at the fantastic assortment. What an inventory!

As I stood in the checkout line, I noted that most everyone there was either a mother or a child. The only men I saw were grandfather-types, like me. And it dawned on me that I'd be coming here more often now that I'm a grandparent.

The line moved slowly. Just in front of me was a mother and two daughters, both under school age. The older girl was pretending to make a crutch of her mother's large red umbrella. (It was raining outside). Next to her stood the younger girl, hardly 2, I guessed.

I looked down and noticed a puddle expanding toward my shoes. No, it wasn't the umbrella dripping.

The little one just stood there,

greatly relieved, I imagined. Finally, the mother noticed and apologized to the check-out person who microphoned for a clean-up.

I smiled and acted like it happens all the time. I didn't even try to walk around the puddle.

I liked that mother. She didn't fuss at her "littlest angel." When she picked her up and walked out the door, the little girl smiled at me, over her mother's shoulder.

Later, as I "wolfed down" a soft taco and Coke before heading on to my next stop, I thought about how lucky I am to have a grandchild.

Maybe he and I will stand in a toy store line some day soon. In fact, you can count on it!

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

How should Christians respond to government?

Did you hear what happened in Gov. Brereton Jones' Sikorsky helicopter just before it crashed last week? While the pilot and co-pilot wrestled with the controls, the governor grabbed Trooper Danny Reed's hand—and prayed.

So much for absolute separation of church and state.

But don't expect the ACLU to sue, claiming an elected official had no right to pray in a state-owned vehicle. Even the world's most liberal civil rights watchdog knows normal people—folks with at least an ounce of faith and a lick of sense—are going to pray in a crashing helicopter.

Some Americans might see the catapulting Sikorsky chopper as a metaphor for our nation: We've lost our rotor of common moral values; the ship of state is plummeting out of control; we're headed for a crash. Maybe we all wouldn't describe our shared situation as starkly, but a recent nationwide poll showed a majority of Americans think our nation is "on the wrong track." The question arises: What—and how much—can Christians do about it?

Beginning on Page 1 of this issue, the Western Recorder takes a look at the relationship of church to state, of faith to society. News Director Mark Wingfield explores the religion clauses of the First Amendment—free exercise and establishment—and their importance in American life. Every Kentucky Baptist should read these articles, think deeply about them and discuss them at church.

The crux of the issue comes down to this: What is the proper role of religion in society? That question sounds high-falutin' and distant, so bring it down to the personal level and ask it again: How should a Christian respond to government?

Even the question illustrates the complexity of the answer. We are citizens of two worlds—the kingdom of God and the United States of America. We owe loyalty and allegiance to both. Only the most radical among us ever will forsake one for the other. So, we live in the middle, trying to do our duty to God and Uncle Sam.

Truth is, spiritual people cannot totally divorce their faith from their citizenship. "Separation of church and state" never should mean separation of belief from politics or believers from government. If we are devoted, our religious faith shapes our entire world view. It defines who we are and how

we interact with our society and culture. Conversely, our citizenship in a free country has shaped the way we practice our faith.

So, your faith and religious understanding shape your position on major national issues—from abortion, to the environment, to defense spending, to welfare. Ironically, however, sincere and well-meaning Christians take opposite positions on every one of those issues. Disagreement doesn't devalue the other's belief; it merely illustrates the difficulty of making absolute decisions.

What happens, for example, when one Christian points to the Old Testament to defend capital punishment and another cites the life of Christ to denounce it? In a democracy, they vote their consciences, write their legislators, hope and pray. They may be polarized on the issue, and one or both must be wrong. But democracy allows them to exercise their freedom, to work toward a solution, even to keep on working if the solution is not satisfactory.

Without a doubt, Christians and other people of faith cannot withhold their convictions from the social arena any more than Jones and Reed could have kept from praying.

The challenge is to steer clear of three dangers: The first is asking the government to prop up religion. Religion can be strangled by regulations that come with those government props, and people of different beliefs should not be asked to pay for the props. Second is the frightening specter of religious coercion. In government, majority rules, often to the detriment of the minority. Our Baptist forebears suffered under the persecution of an unholy state-church union, and we must not inflict that on other minorities today. Third—a reaction to the first two—is the temptation to lay religious conviction aside and approach state issues from a secular perspective. That is an abandonment of our own spiritual identity, and it robs society of our unique perspective.

Ultimately, we must continue to wrestle with our spiritual and societal identities—seeking to live lives directed by God in a domain where God is not necessarily recognized as Lord. It is a challenge worthy of our best efforts, and both church and state need for us to succeed. That thought ought to prompt us to pray as fervently as Gov. Jones prayed last Friday morning.

Marv Knox

The challenge is to steer clear of three dangers: reliance on government, religious coercion and a secular perspective.

Baptist legacy inspires BHS medical missions journey

In the pages of the Western Recorder, you will find their stories. On a regular basis, under a bold "missions" heading, we are introduced to and inspired by the outreach of fellow Southern Baptists. Datelines from around the world remind us of ongoing international Southern Baptist Convention mission efforts. The profiles of student missionaries reflect tomorrow's promise.

VIEWPOINT

This summer, Baptist Healthcare System, in partnership with the Kentucky Baptist Convention, is pleased to be sponsoring its first foreign medical mission team. On Aug. 20, a 17-

member team will travel to Parnaiba, Equatorial Brazil. The team includes physicians, nurses, a chaplain and medical support personnel from Baptist Hospital East, Baptist Regional Medical Center, Central Baptist Hospital and Western Baptist Hospital.

As our team prepares to travel to Brazil, we are particularly mindful of the witness and legacy of the many foreign missionaries and volunteers who have preceded us.

It's an impressive legacy. I recently read that in 1991 alone, 10,000 Southern Baptist volunteers performed short-term missionary work

abroad. In addition, 69,000 Baptists served last year in the United States as "home missionaries." These numbers take on even greater meaning when you consider the countless lives that have been enriched by the skills, talents, fellowship and witness of caring Southern Baptists.

The founding fathers of the Kentucky Baptist hospitals envisioned delivering healthcare services with Christ at the center of everything we do. As our medical mission team travels to Parnaiba, they will take that Christ-centered vision with them—combining healing, preaching and teaching. During their two-week stay,

the team will do its best to deliver what are typically the most-needed services: prenatal, dental, ophthalmological and general medical services. They also will minister to the spiritual needs of Parnaiba residents and participate in local worship services when possible.

As a system, we draw a great deal of inspiration from the hundreds of Kentucky Baptists who have traveled these roads before. We salute them, and ask for your prayers as our team answers this call.

Ed Vaughn, president and CEO
Baptist Healthcare System
Louisville

"The founding fathers of the Kentucky Baptist hospitals envisioned delivering healthcare services with Christ at the center of everything we do."

Ed Vaughn

Forget Dan & Dave, I'll always remember the guy in that hat

The old straw hat looked ridiculous. Worn out and frumpy, that hat made the strapping swimmer standing in its shade seem dorky. It sure wasn't what you or I would wear if we were going to be seen by, oh, a gazillion million people.

But the way Ron Karnaugh wore the aged Panama reflected neither bad taste nor flippancy. The Olympic swimmer acted like he actually respected that hat: He stood upright and somber. And when he got ready to remove his warmups for the race of his life, he gingerly took off the hat and carefully sat it aside, away from the splash of the pool. So what if his other clothes got wet, just take care of the hat.

About the time thousands of spectators began to realize the hat was special, the TV

announcer filled us in on the details. The hat belonged to Karnaugh's father, Peter.

Peter Karnaugh was wearing the hat in Barcelona two Saturdays ago, when young Ron marched in the opening ceremonies of the Olympics. Ron searched the stands for a glimpse of his dad, and the old straw hat made the job easy.

Peter wore the hat for years, to every swim meet the boy entered. It protected him from the sun while he watched his son develop into one of the na-

tion's finest swimmers, a world-class athlete. Ron, no doubt, developed an instinct for finding his father by spotting the big straw hat. A kid likes to know the folks are hollering from the stands.

So, Ron looked for the hat and found his dad, who gave him a proud salute. A dream come true for both of them.

Minutes later, Peter died of a heart attack. Ron got the news at 4:30 the next morning. He moved from Olympic Village into the hotel with his mother and sis-

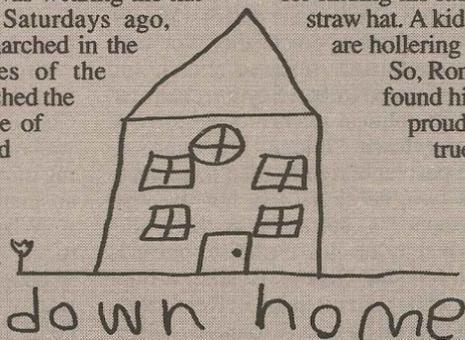
ters, and the family decided he should stay and swim that race. Dad would have wanted it that way.

With his family and the world looking on, Ron Karnaugh wore his dad's dilapidated hat to the pool, less than a week later. He took it off and dove into the water.

But it's hard to swim with a broken heart and the weight of so much grief on your shoulders. Ron swam hard and finished sixth. Afterwards, he returned home to bury his father and head to school. Life, hard as it is sometimes, goes on.

I'll remember Ron Karnaugh and that goofy hat long after I forget the hype and records of these Olympics. Gold glitters for awhile, but faith, family and courage last a lifetime.

Marv Knox



Cultural war seeks balance between faith & freedom

Continued from page 1

gion and politics, which people think are the two things you don't talk about in polite company," he said. "What we're talking about is my children, my wife, my home, my parents and all the people and ideas of faith and freedom and liberty, the ideals I find

most valuable."

The graduation prayer case, Lee vs. Weisman, is a further signal of this danger, Land said.

If the course isn't changed for the future, a child may not hear anything about religion in school, Land asserted. "Is he going to be in an environment where he is free to express his religious faith and hear the religious expressions of others? Or is he going to be forced not to speak of his religious convictions, not hear of his friends' religious convictions, and get the idea that somehow this is something only for home and hearth and church?"

"I think that's a very destructive thing for our society," Land said.

But Thomas thinks people have overreacted to the graduation prayer case.

"Graduation prayers never did convert anybody, and I never was inspired by one of those watered-down prayers," Thomas declared. Christians concerned about religious liberty should stop worrying about school-sponsored prayers and take action to influence their communities through other means, he said.

"Let's have a real celebration of religion, real prayer, real preaching," he urged.

"I don't think Christians should attempt to use the public schools to be a substitute for the church," said Charles Boteler, circuit judge of Kentucky's 4th judicial district and a member of First Baptist Church in Madisonville. "If we're concerned about the integrity of the church and the integrity of the state, ... we will not attempt to use the state where we ought to use the church."

"A lot of people try to blame various ills on separation of church and state," Thomas explained. "They say when you banned state-sponsored prayer in public schools the world went to hell. ... That's a lot of nonsense."

"The drug crisis in this country and the terrible problem with teen pregnancy is attributable more to the disintegration of the family than the separation of church and state," he said.

But whether a challenge to religious liberty was the cause or not, more free exercise of religious liberty could be a solution to that family disintegration, others contend.

America is off course because it has lost touch with basic Christian values, this group explains, often citing "secularism" as faith's ill-fated replacement.

"Something has to determine a society's ethics, a society's ideas or views regarding morality," said Clark Brown, pastor of Grapevine Baptist Church in Madisonville and a citizen concerned about America's moral condition. "Through the years past, the Christian religion has formed the basis for ethics and morality in our country."

If Christianity doesn't set the moral agenda, secular humanism will, the pastor said. "Much of what is being done as far as interpreting the Constitution and laws today is coming from secular humanism. ... It's not so much a concern that the secular humanists are allowed to speak and express their beliefs but that I feel like secular humanists try to squelch all other religion."

Whitehead of the CLC concurred: "I honestly believe that secularism has been enshrined as the national religion, at least in America's public schools."

While Brown and Whitehead voice the opinion of many Baptists, others believe that kind of explanation falls short.

"I want to know what they mean by secular," said James Dunn, executive director of the Baptist Joint Committee. "If they use it philosophically, they mean godless. If they use it politically, they mean not sectarian or neutral. When it comes to that, I'm for it."

"I plead guilty to being for a secular state. I don't believe we need to have a religious state. The American dream and the freedom we experience in this country have flourished and are largely dependent upon a level playing field for all ideologies and beliefs," Dunn said.

Christians who are concerned about secularism dominating society do no better by wanting Christianity to dominate, added Robert Snyder, chairman of the political science department at Georgetown College and a member of Faith Baptist Church in Georgetown.

"The part I don't like is the people who are well-meaning, some of whom are friends of mine, who constantly hammer on this and seem to

want to close the gap," he said. "They seem to want to move back in the direction of because we pay taxes we want to run everything."

Snyder said he thinks Baptists who want Christianity to rule culture should brush up on their history of religious persecution. "It's ironic that Baptists when they get in power want to do the same things to others that were done to them."

On the other hand, Christians who criticize the current conservative call for greater influence on society appear to be inconsistent, Land said.

"There are those who want and encourage religious conviction on some issues ... who then want to turn around and hit other people on the head with the First Amendment, when actually what they don't like is their issue," Land explained.

"They have a commitment to the peace movement but attack abortion opposers as subverting the Constitution."

Ultimately, this debate comes down to a battle of worldviews, Esbeck said.

Those who look at church-state questions strictly from the historical perspectives of Roger Williams always will argue for strict separation today, he said. But those who recognize the historical precedents and try to reconcile them with contemporary concerns about secularism see a different approach, he added.

"The fundamental question for Americans today is not whether the courts have correctly construed the language of the First Amendment ... nor is it what Thomas Jefferson, James Madison or other prominent statesmen thought about church-state arrangements," Esbeck wrote in an academic paper on church-state issues. "Nor is it a question of whether America was a 'Christian nation' in origin."

"At its root, one's view of church-state relations is dependent in large measure on one's theological or philosophical worldview," Esbeck said. He added that historical events easily can be cited to bolster either side's case.

"Only when this is admitted can we start being honest about why American views on the appropriate relationship of church and state are as varied as our religious and philosophical allegiances," he concluded.

Six degrees of separation

The debate in America over religious liberty has more than two sides, according to Carl Esbeck, professor of law at the University of Missouri-Columbia and an expert in church-state issues.

Esbeck has written an academic paper to outline six views on church-state separation. One version of the copyrighted paper is published in the Fall 1990 issue of the Journal of Faith and Mission of Southeastern Baptist Theological Seminary.

Here's a summary of Esbeck's six types:

■ **Strict separationists** desire a secular state, meaning a state that is not religious but not hostile toward religion. They may be religious or non-religious people "who genuinely fear discrimination ... should conservative Christian majorities be positioned to influence in any serious way matters of public law."

■ **Freewill separationists** also desire a neutral state but do not want the state to exclude religious organizations from equal participation with other private sector groups in social programs. "A free church in a free state" is a common slogan of this viewpoint, which believes religious pluralism is good for religious liberty.

■ **Institutional separationists** view government and the church as distinct institutions ordained by God for different purposes. They desire a state where government has a benevolent attitude toward religion. They believe the danger of establishing civil religion in America currently is overstated. They also believe the nation must be supported by moral values that can only be provided by their religion.

■ **Structural pluralists** emphasize liberty to follow one's worldview, whether based in religion or philosophy. Religious organizations should receive the same government aid as other nonpolitical structures, they reason, because government is to distribute goods in a way that does not discriminate on the basis of worldviews.

■ **Nonpreferentialists** believe it is permissible for government to favor religion in general, so long as it does not favor one religion in particular. However, those professing no religious belief would not be entitled to the same. Under this view, for example, all but classes in religion at a parochial school could receive state support.

■ **Restorationists** maintain the United States was founded as a Christian nation. They believe both church and state are divinely ordained to specific roles but should reinforce each other. Although they would not establish a national church, they do believe government should be explicitly Christian in its creed.

Jefferson's wall of separation: bad metaphor or good idea?

One of the most popular bumper-sticker-style slogans of strict church-state separationists got rear-ended by the Chief Justice of the Supreme Court this decade.

The repercussions of that collision still ripple through America's current debate over religious liberty.

Chief Justice William Rehnquist said in 1985 that the "wall of separation" between church and state is a "bad metaphor based on bad history."

Thomas Jefferson coined the phrase "wall of separation" in an 1802 letter to Baptists in Danbury, Conn. In the ensuing years, that phrase became a beacon for strict separationists who worked steadfastly to avoid the establishment of religion.

To them, Rehnquist's comment

signaled a dangerous departure from court precedent. But to others concerned that the court had taken separation of church and state too far, it signaled a light at the end of a tunnel.

"Because of practicality, you cannot completely separate church and state," noted Robert Snyder, chairman of the political science department at Georgetown College. The courts in the past have rightly tried to separate the two, he explained, but the wall metaphor is "just a phrase, that's all."

It may be just a phrase, but it is helpful, said Charles Boteler, a Baptist who is circuit judge in Kentucky's 4th judicial district. "I think it's a helpful metaphor, but it's not an absolute description of the state of affairs in church-state relations."

"Some historians view it as one of Jefferson's spontaneous writings, but from what I've read about it, it seemed to me he wanted to make a statement on the subject and he carefully thought about it," Boteler said.

But Michael Whitehead, general counsel for the Southern Baptist Christian Life Commission, said the wall metaphor is a metaphor and nothing more. "It cannot be a substitute for an analysis of principle," he said.

When Rehnquist made his statement, "people went berserk, especially people who tend to worship at the wall of separation metaphor," Whitehead noted. "The whole area of church-state relationship is far too complex to be captured in a four- or five-word metaphor."

Whitehead recounted that Jefferson constructed a chapel beside the administration building at the University of Virginia, a public school. "His wall of separation was less rigid than some modern people who adopt Jefferson's phrase," Whitehead said.

Whether the wall metaphor is bad history or not, it does indicate the necessary division between church and state, said James Dunn, executive director of the Baptist Joint Committee.

"The wall is not precisely descriptive of the relation between church and state today," Dunn said. "A zone of separation is more accurate. Whatever is done in regard to separation of church and state, there needs to continue to be a line of demarcation, even if it is a strand of barbed wire."

Founders found to be whatever suits the cause

By Mark Wingfield
News Director

Just what did America's founders envision when they drafted the First Amendment to the Constitution?

The "original intent" of the founders often gets cited as the rationale for a variety of opinions in the church-state field.

But anyone who's heard more than a few sermons or speeches about religious liberty knows not every expert agrees on what the founders meant. Some build a case for the founders as strict separationists; others say they obviously intended a nation built around Christian principles.

The intent of the founders even was cited by Justice David Souter in his opinion on this year's *Lee vs. Weisman* case that struck down public school commencement prayers.

One of the issues in the *Weisman* case was whether government may engage in "nonpreferential" promotion of religion. The court was asked to rule that the First Amendment's establishment clause does not prohibit government from lending its support to all religions on an equal basis.

Faith & Freedom The new debate over how far is too far

Souter traces the history of Congress' debates over the wording of the First Amendment and declares the framers to prohibit even nonpreferential aid to religion.

Souter's opinion was music to the ears of James Dunn, executive director of the Baptist Joint Committee, a Baptist coalition for religious liberty issues.

"We have been sold a bill of goods by the Reagan-Bush team that the founding fathers didn't intend separation," he said. "Souter's opinion nailed that down." But others disagree.

Souter's opinion is a "good historical analysis, but there are many good historians on the other side ... who draw different conclusions," noted Michael Whitehead, general counsel for the Southern Baptist Christian Life Commission.

While Souter charts the paper trail of how Congress voted on the wording of the amendment, he does not take into account the true intent of the framers, some critics charge.

And other historical evidence backs this side. For example, even though James Madison was one of the strongest early defenders of church-

state separation, as president he issued a proclamation of thanksgiving and prayer for the nation.

And George Washington's first act as president was to lead the nation in prayer, noted Richard Land, executive director of the CLC. "John Adams did the same thing. He said our government is made for a religious people, and it will not work for any other."

The one thing most students of religious liberty will concede at this point is that the framers sometimes took actions that appear contrary to what they passed as legislation.

"Before the ink was dry on the paper, they started violating it," explained Oliver Thomas, general counsel for the Baptist Joint Committee.

"We frequently do not live up to our principles. George Washington, Thomas Jefferson, James Madison, they all fell short of the goals they set for themselves, but that doesn't mean we shouldn't strive for the ideal."

So faced with this contradictory evidence, what did the founders actually intend for America?

Again, it depends on perspective. "I think it's clear that their intent was that there should be no organized, institutional relationship between the national government and the institution of denominations or an individual church," the CLC's Land said.

□ See What did ..., page 9

What the First Amendment might have been

"The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext, infringed."—*The original proposal submitted to the First Congress by James Madison*

"No religion shall be established by law, nor shall the equal rights of conscience be infringed."—*Madison's proposal as amended by a select committee of the House but rejected by the full body.*

"Congress shall make no laws touching religion, or infringing the rights of conscience."—*A version written by Samuel Livermore of New Hampshire as a substitute for Madison's amended version*

"Congress shall make no law establishing religion, or prohibiting the free exercise thereof, nor shall the rights of conscience be infringed."—*The version finally sent to the Senate from the House*

"Congress shall make no law establishing one religious sect or society in preference to others, nor shall the rights of conscience be infringed."—*One of the first amendments of the House version considered and rejected by the Senate*

"Congress shall make no law establishing the articles of faith or a mode of worship, or prohibiting the free exercise of religion."—*The version sent from the Senate back to the House*

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ..."—*The final wording adopted by Congress in 1789 after work by a joint conference committee*

'Christian nation' preaches well but not true, experts say

"America was founded as a Christian nation."

It's a popular theme among radio and television preachers and still gets a hearty round of applause in some revival meetings. But Baptist religious liberty experts who will endorse that concept are hard to find.

The slogan might play well in certain places, but it just isn't true, according to Baptists with otherwise different views of religious liberty.

"America was not founded as a Christian nation," said Richard Land, a self-described conservative who is executive director of the Southern Baptist Christian Life Commission.

That's a rare point where Land finds total agreement with James Dunn, executive director of the Baptist Joint Committee, a religious liber-

ty coalition often at odds with the CLC's position on church-state issues.

"There is no such thing as a Christian state, though all those people in it may call themselves Christian," Dunn said. "It is impossible for the government to accept the Lord Jesus Christ as its personal Savior. It's an oxymoron."

With that point made, a more subtle parting of the ways comes between Baptists on how to understand America's founding.

Land and other more conservative Baptists like to emphasize the spiritual mindset of America's founders. Dunn and other less conservative Baptists caution that idea can get pushed too far.

"America was founded as a nation

that was largely based on Judeo-Christian principles," Land explained. "Most of the founding fathers were people of at least moderate religious conviction. And even those who weren't, like Thomas Jefferson, were operating out of a Christian memory."

But Dunn puts less credence on claims that America's founders were devout Christians. The majority were not what modern Baptists would consider "traditional Christians," he said, nor were they members of any church.

Robert Snyder, chairman of the political science department at Georgetown College expresses a view between those two poles.

While a majority of America's founders may have been Christian, they drafted a Constitution that would be a practical document more than a

Christian ideology, he said. "Their concern was, 'How can we live together without destroying each other?'"

Oliver Thomas, general counsel for the Baptist Joint Committee, said that rather than a Christian nation, American was founded as a "chartered pluralism."

That means the nation is "a free marketplace of ideas, where religion would be free to flourish on the strength of its own teaching and truth," he said.

On the other hand, "the Bible does say that blessed is the nation whose God is the Lord," noted Michael Whitehead, general counsel for the CLC. That means a person's faith ought to make a difference both in private and public decisions, he said.

"There is no such thing as a Christian state, even though all those people in it may call themselves Christian."

James Dunn, executive director of the Baptist Joint Committee

Key church-state cases decided by U.S. Supreme Court

■ **1947: *Everson vs. Board of Education of Ewing*.** This case established the precedent that has driven many subsequent cases, that the First Amendment forbids aiding one religion over another and religion in general over no religion.

■ **1961: *Torcaso vs. Watkins*.** The court struck down a provision of Maryland's constitution requiring public officials to declare a "belief in the existence of God" with the explanation such a requirement would "aid all religions as against non-believers."

■ **1962: *Engel vs. Vitale*.** The court ruled state-written prayer in public schools unconstitutional.

■ **1963: *Abington vs. Schempp*.** The court ruled school-sponsored Bible reading and school-sponsored prayer unconstitutional in public schools.

■ **1968: *Epperson vs. Arkansas*.** The court struck down a law that barred the teaching of Darwin's theory of evolution, ruling the statute had been enacted strictly for a religious purpose.

■ **1971: *Lemon vs. Kurtzman*.** The court struck down teacher salary supplements and public financing for instructional materials in parochial schools. This case established the "Lemon test," which has been used by the court in determining sub-

sequent church-state cases.

■ **1985: *Wallace vs. Jaffree*.** The court struck down a state law requiring a moment of silence in public school classrooms because the practice "convey(ed) a message of state approval of prayer activities in the public schools."

■ **1989: *Allegheny County vs. American Civil Liberties Union*.** The court forbade the prominent display of a nativity scene on public property, ruling such a display constitutes a state endorsement of Christianity.

■ **1990: *Employment Division vs. Smith*.** The court ruled that government no longer needs to have a

compelling reason for justifying restrictions on religious practice. In this case, the court virtually abandoned the longstanding standard by which free exercise cases were determined.

■ **1990: *Board of Education vs. Mergens*.** The court declared student religious groups must be guaranteed equal access to public school facilities.

■ **1992: *Lee vs. Weisman*.** The court declared unconstitutional prayers by clergy at public school commencement ceremonies, ruling such prayers amounted to "state-sponsored and state-directed religious exercise in a public school."

Western BSU awards scholarships

BOWLING GREEN—Three Western Kentucky University students recently received the Rasdall/Baptist Student Union Scholarship for 1992-1993.

Michael Gosser, Nann Vance and Jeff Carlisle were selected as recipients based on their BSU participation, church participation and academic excellence, said Rick Howerton, campus minister.

Gosser, a senior from Russell Springs majoring in chemistry and biology, has sung with the BSU vocal ensemble and has been active in the student ministries of First Baptist Church in Bowling Green.

Vance grew up on a Kentucky Baptist Homes for Children campus

and is now a senior at Western, pursuing a double major in French and sociology.

Carlisle, a senior industrial technology major and president of the BSU, is from Mayfield.

The scholarship fund is provided by Joyce Rasdall, a faculty member and alumna of the school. Howerton said BSU had been meaningful to Rasdall and she wanted to encourage other students to continue that work.

Don Blaylock, director of the student ministries department of the Kentucky Baptist Convention, said it is unusual—but wise—for local BSU organizations to provide an ongoing, substantial scholarship program for students.



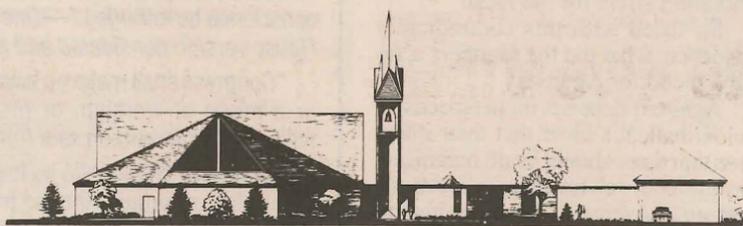
ROOF TO GO Volunteers with Kentucky Baptist Builders work on a roof they recently removed from the building of Radcliff Korean Baptist Church. The volunteers then replaced the roof, which was becoming dangerous. Interior work also will allow the church to add needed Sunday school space. Rick Lucas, Baptist Builders coordinator, worked with volunteers from Sulphur Fork Baptist Association on the project.

Seminary endowment honors McElrath

LOUISVILLE—An annual lectureship has been endowed at Southern Baptist Theological Seminary in honor of longtime church music professor Hugh McElrath. Approximately \$10,000 has been raised for the lectureship by the Friends of Church Music, a group of seminary alumni and supporters. The lectureship often will focus on hymnology, but also will address other aspects of church music, according to Milburn Price, dean of the school of church music. McElrath, who taught at Southern from 1948 through his retirement this year, is a hymn writer and served on the committees which compiled both the 1975 and 1991 editions of the Baptist Hymnal.

"Surely the Lord is in this place...."

Genesis 28:16b



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Seeking New Director

The Christian Academy of Louisville, a K-12 non-denominational school, is seeking applications for a new Director/CEO. Duties and responsibilities include:

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Mr. Jerry Oller, P.O. Box 24335, Louisville, Ky. 40224

Love in action

During the 1970s there was a hymn sung in many Baptist churches that redefined love as "something you do." Many of the children who are now cared for on our campuses have heard family members tell them over and over again that they love them. But with their eyes, ears and bodies, they have received another message, too. Unfortunately, many of them have come from families where parents or siblings thought nothing of abusing or neglecting the child for long periods of time and then saying those three little words: "I love you."

You and I can only begin to imagine the horror, pain and confusion brought about through such mixed messages. Indeed, experts have told us that it takes many positive experiences and reinforcements to undo the wrong done to a child through such conflicting words and actions.

That is why it is so important for churches and individuals to become directly involved in our ministry to children. They need to see love in action, working consistently and waiting patiently until they are able to believe again that they have worth, that they "matter," that they are loved for who they are.

There are many ways churches can be involved. It can be as simple as paying a visit to one of our campuses, celebrating birthdays with the children, contributing funds for school supplies and clothing or sending notes of encouragement. Or your church might decide to put love in action for the children through a work project on one of our campuses. The way you put your love in action really makes no difference, so long as you show these children that they are important to you. They know that love is something you do.

HOMES FOR CHILDREN



Bryant Cottage youth and adults from Highland Baptist work side by side to give the cottage a facelift.

A few weeks ago, the Adult 3 Sunday school department from Louisville's Highland Baptist Church took action and painted Bryant Cottage at KBHC's Spring Meadows campus. A member of Highland's senior adult Sunday school donated funds for the painting materials. Michael Dixon, director at Spring Meadows, spoke to the group the week before, so that volunteers would understand the kinds of problems children served by our agency have experienced in their lives.

As they painted together, the youth and adults had the opportunity to learn more about each other. It was a positive experience for the youth who live at Spring Meadows. Many have too few opportunities like this, but when they do it makes all the difference for them. When they see love in action, they learn something about God's perfect love for them.

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

Paid Column

RECOGNITION OF KENTUCKY BAPTIST LEADERS

The 1992 KBC Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, September 1, 1991 through August 31, 1992.

These persons may be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has had an impact beyond the local church.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information as quickly as possible to:

James E. Hill
4727 L&N Turnpike
Magnolia, Kentucky 42757

These obituary entries will be reported to the 1992 KBC annual meeting in Louisville. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

We are grateful to you.
James E. Hill, 1991-92 Obituaries Report

Major religious liberty issue before Congress now

By Pam Parry
Baptist Joint Committee

WASHINGTON—The most serious contemporary threat to religious liberty in America could be remedied if Congress approves the Religious Freedom Restoration Act, experts in church-state issues believe.

Every Baptist church remains vulnerable unless RFRA is approved by Congress, said Oliver Thomas, general counsel of the Baptist Joint Committee. The bill (H.R. 2797, S. 2969) would protect local churches and their members by restoring a long-held legal standard lost two years ago.

Both the Baptist Joint Committee and the Southern Baptist Christian Life Commission are among a 51-member coalition supporting RFRA.

The legislation would restore the strict "compelling interest" standard the U.S. Supreme Court formerly required government to meet before re-

stricting religious practice.

Under the standard, government could restrict religious practice only to protect an interest of the highest order, such as safety or health interests, and if the least restrictive means of safeguarding those interests had been used.

The standard was first articulated by the court in 1963. But the court struck down the test in its 1990 Employment Division vs. Smith decision.

In Smith, the court rejected the free exercise principle that it had developed over a century. Now, churches cannot even be assured of a fighting chance in free-exercise claims, Thomas said, adding that is why RFRA is so important.

Churches will face zoning, tax and anti-discrimination problems, Thomas explained.

"Churches have no more zoning protection after Smith than do adult bookstores," he said, pointing to Cor-

nerstone Bible Church vs. City of Hastings as an example.

In that case, a church sued the City of Hastings, Minn., because it claimed a zoning ordinance excluded churches from commercial and industrial zones. Citing Smith, the court ruled for the city, comparing the church's rights to those of adult movie theaters.

Thomas also said Smith could pose tax problems for churches. In Smith, the court held that generally applicable laws that do not target religion are constitutional.

Since virtually all tax provisions are generally applicable laws that do not target religion, Thomas said, property, income, sales and use taxes would seem to be constitutionally permissible as applied to religious organizations.

Anti-discrimination laws also will apply to religious organizations because of Smith, he added.

For example, a recent Hawaii law

prohibiting discrimination on the basis of sexual orientation has been interpreted by the state's attorney general as applying to churches. Under this interpretation, a local church could not refuse to hire a potential church secretary or janitor on the basis of sexual orientation.

Another important anti-discrimination case is pending in California. John and Agnes Donahue, devout Catholics, believe sexual intercourse outside of marriage is a mortal sin, Thomas explained. Out of that religious conviction, they refused to rent an apartment to an unmarried couple.

The couple sued, and the Donahues were ordered to rent to the couple and pay damages. The case is now before the California Supreme Court.

"RFRA does not guarantee a favorable result in any of these cases, but it does increase the chances significantly," Thomas said.

Community finds another way to give Bibles to graduates

HUDSONVILLE, Mich. (EP)—A new tradition was born this year when Hudsonville High School, a public school in Michigan, discontinued its 50-year tradition of presenting each graduating senior with a Bible.

The Bibles traditionally have been purchased by the school board to be presented during commencement ceremonies.

But this year, one graduate's par-

ents threatened to file a formal complaint with the state if the school board continued to use tax dollars for religious materials.

The school board agreed not to buy the Bibles this year, and instead gave each graduate a gift certificate to Baker Book House, a publisher of religious and other literature.

The seniors did receive their Bibles, however. Parents of two of the

seniors called The Bible League, an international Scripture distribution agency, and got 165 copies of "The Student Bible" for \$7.41 each.

The expense was paid by parents and other supporters of the effort.

The senior class president, along with two representatives of The Bible League, distributed the Bibles at a traditional "All-Nighter" graduation party that takes place off school grounds.

Only about five students declined to accept the Bible.

"Christians shouldn't give up on our freedoms. We just have to be more creative," said Betsy Dekker, one of the parents.

"A new graduation tradition has been established. The kids were very receptive to it. So we are making plans to hand out Bibles at the 'All-Nighter' every year now."

CLASSIFIED ADS

WANTED: Part-time Youth Minister. Must be Southern Baptist; prefer person with or working toward college education, musically inclined, with Discipleship Training experience. Send resumé to: Youth Minister Search Committee, First Baptist Church, P.O. Box 327, Kuttawa, Ky. 42055.

WANTED: Single Adult Minister. Large church, worship attendance 2,400, Sunday school attendance 2,200, single adult enrollment 1,000 plus, single adult attendance 270. Resumés welcome—application essential. Contact Pat Thompson (602) 297-7238 or write: Casas Adobes Baptist Church, 2131 W. Ina Road, Tucson, Ariz. 85741.

SEEKING: Large, suburban St. Louis area church seeking full-time Minister of Education. Send resumés to Jim Wheeler, First Baptist Church of Harvester, 4075 Hwy. 94 South, St. Charles, Mo. 63304.

WANTED: Church Organist. Immanuel Baptist Temple, Henderson. Call (502) 826-9522 or mail resumé to Tommy Tate, 540 Second Street, Henderson, Ky. 42420.

WANTED: Full-time Youth Minister; college/seminary degree. Send resumés to Personnel Committee, First Baptist Church, 2315 Alexandria Pike, Highland Heights, Ky. 41076. Phone: (606) 441-7274.

NEEDED: Used 15-passenger van (donated) for new church, Caribbean Island. Norman Coe (502) 239-7711.

POSITIONS: The Southern Baptist Theological Seminary will make faculty appointments during the academic year for the following positions. Nominations and applications are invited by Oct. 15, 1992. All faculty must be active members of a Baptist congregation and emphasize a conservative-evangelical theology. Minorities and women are encouraged to apply. Send biographical information to: Search Committee Dean, Office of the Provost, The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. 40280.

New Testament: Associate or Full Professor, tenure track. MDiv. or equivalent, PhD., experience in teaching, scholarly publications in gospels literature essential.

Social Work: Assistant Professor, three-year, renewable contract, MSW and theological training essential, doctorate preferred. Social policy, gerontology interests desirable.

Church History: Assistant or Associate Professor, three-year, renewable contract. MDiv., completed PhD. essential. Specialization in Baptist history, racial ethnic Baptist studies or Patristics desired.

Christian Education/Church Administration: Associate or Full Professor, tenure track. Theological training, church administration experience and EdD. or PhD. in the discipline. Courses to be taught in administration theory, leadership and practical application. Experience and interest in church growth desirable.

Finding what the founders intended not easy as it sounds

Continued from page 7

To properly understand what the founders meant, one must properly understand their era, Whitehead added. America at the time was overwhelmingly Protestant.

"Many who voted to ratify the First Amendment favored state establishments of religion but did not want a federal religion," he said. "They didn't want one denomination to be favored by the national government."

"At the time the First Amendment was ratified, nine of the original 13 states had institutional, official state churches," Land noted. "That became unconstitutional in 1867 with the passage of the 13th and 14th amendments."

But those state churches were "multiple establishments," Thomas countered. "By 1790, we no longer had these exclusive one-denomination establishments. ... The five remaining establishments were generic, multiple establishments where various churches received support from the government."

That distinction is significant, Thomas said, because of the current argument advanced by Chief Justice Rehnquist that the establishment clause was not intended to prohibit government promotion of religion, just government promotion of one particular

religion.

"The framers not only considered this nonpreferential aid when they spoke of an establishment of religion, it was exactly what they were talking about. The only establishments of religion at the time were the kind that provided nonpreferential aid."

Thomas agrees that the debate over original intent can get out of hand. Although the record is "somewhat ambiguous," a study of the founders'

prior experiences with religious persecution in Virginia is significant, he said. "If you look at the Virginia experience, ... you have to conclude that the framers intended for government to be neutral in matters of religion, to neither promote or inhibit religious faith."

The Virginia Statute for Religious Freedom, passed in 1786, became the model for the nation's First Amendment.

But ultimately, the question relates to not history as much as to contemporary interpretation, Whitehead said. "Among Baptists, we basically agree on the statement of principles our Baptist forebears held regarding the relationship of religion and public life."

"Where we disagree today is on how to apply those 200-year-old principles to modern American pluralism," he said.

City ruling lowers church's Christian flag

RALEIGH, N.C. (EP)—The city of Raleigh, N.C., has ordered Neuse Baptist Church to stop flying its Christian flag, saying the flag violates city code provisions for the display of temporary signs.

The church has a garden area with three flagpoles and has been flying the American flag, North Carolina flag and Christian flag. The city code, however, allows only municipal, state or national flags.

Another Raleigh church, Providence Baptist, earlier had received a zoning variance from the Board of Adjustments to fly their Christian flag. However, the City Attorney's office has taken the board to court over the variance.

James Eldridge, an attorney representing Neuse Baptist Church in a civil suit related to the matter, said the church believes the city's order conflicts with their Christian faith. And for the church, there is no alternative but to obey God, he explained.

Faith & Freedom
The new debate over how far is too far

KENTUCKY KERNELS

Kentucky Baptists gave an average of \$246.55 per person through tithes and offerings in the 1990-91 church year.

That is below the national SBC average of \$308.76 per person. Source: *Southern Baptist Handbook*.

Mountains to the Mississippi

■ **BIG CREEK**—Big Creek Church called **Steve May** as interim pastor. May was ordained to the ministry at Oneida Church in Oneida July 19. He has served 10 years as an employee at Oneida Baptist Institute.

■ **BURGIN**—**Jerry Shepherd** resigned as minister of music and youth at Burgin Church.

■ **CAMPBELLSBURG**—Providence Church called **Ron Dempsey** as interim pastor.

■ **CLINTON**—**Charles Blair** has completed 10 years of service as DOM for West Kentucky Association.

■ **DANVILLE**—**W.O. Willham** has completed 10 years of service as di-

rector of missions for South District Association.

■ **HOPKINSVILLE**—**Don Oliver**, currently minister of youth at First Church of Houston, Miss., has been called as minister of youth and church activities at Second Church.

■ **LAGRANGE**—**Steve Hamby** is serving as interim pastor at Eighteen Mile Church.

LaGrange Heights Church called **Jim Sanders** as pastor.

■ **LEXINGTON**—**Tom Troth** has resigned as minister of music at Trinity Church to accept preaching opportunities and prepare for the pastoral ministry.

Calvert City minister dies July 31

CALVERT CITY—**Jackie Wayland**, minister of music and education at First Baptist Church of Calvert City, died July 31 of a heart attack.

Wayland had served the Calvert City congregation since 1984, first as part-time music minister before assuming the full-time music and education role.

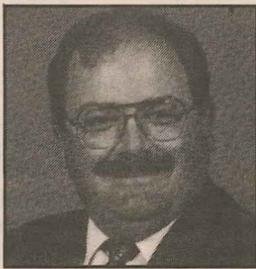
He had been an educator in the Marshall County school system until 1988, when he was or-

dered to the ministry.

Wayland was a graduate of Austin Peay University in Clarksville, Tenn., and was pursuing an additional degree from Southern Baptist Theological Seminary in Louisville.

Memorial services were held Aug. 2 at First Baptist Church.

Wayland is survived by his wife, Paula, and two children, Jonathan and Emily.



■ **MAYFIELD**—First Church ordained **Jackie Matheny** as a deacon.

■ **NEWPORT**—First Church celebrated its 180th anniversary Aug. 9.

■ **PADUCAH**—Bellview Church called **Kevin Pledger** as minister of music and youth.

■ **RICHMOND**—Kirksville Church called **Brian Malcom** as pastor. He moves from First Church of Pearson, Ga.

■ **SOMERSET**—Beacon Hill Church will ordain **Jeff Whitis** to the ministry Aug. 16. Whitis is minister of youth at Immanuel Church, Somerset.

■ **VINE GROVE**—**Mike Rodgers** is pastor of Valley View Church. He previously served as pastor of Sherman Church in Dry Ridge.

MISSIONARY UPDATE:

■ **Bonnie Brown**, Kentucky native and missionary to Nigeria, is in the States at Rt. 2, Box 1430, Lewisport, Ky. 42351, (502) 295-6559.

■ **David and Melody Graham**, missionaries to the Windward Islands, are on the field at P.O. Box 174 GPO, Roseau, Dominica, West Indies. He is from Kentucky.

■ **Larry and Marie Harris**, missionaries to Hong Kong, are in the States at 197 1/2 Center St., Bellevue, Ky. 41073.

■ **Mark and Susan Hatfield** of Ashland, Ky., are missionaries to Angola and may be contacted on the field at C.P. 5129, Luanda, Angola.

■ **Donald and Helen Jones**, missionaries to Taiwan, are on the field at P.O. Box 27-24, Taichung 400, Taiwan. She is the former Helen Brandon of Louisville.

■ **Kenneth and Divina Park**, missionaries to Chile, are in the States at 103 Reservoir Heights, Russellville, Ky. 42276.

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A graduate of several years ago recently wrote: "Greetings from the last frontier—Alaska! Oneida was for me the rock on which I built my personality. It was through the help of many people who funded Oneida's ministry that I am who I am. It's now my turn to help the ongoing life of Oneida. Being one of its alumni I feel it is a great privilege to still be a part of the family even though so far away. Though I do not have millions to give, in the heart of Jesus what I can give seems like all the world if it helps one that comes through Oneida. Thank you for the gift you gave to me. May what I give back bless one of the students now."

From Carmel Valley, California: "My late husband, a surgeon, held orthopedic clinics in the Kentucky mountains for many years. He was most impressed with your school. We began sending contributions then. What OBI is doing for the young people who go there and for the whole region is totally immeasurable. I believe many others think this also. Enclosed is a small contribution for your wonderful school. My great-niece from Illinois, there two years, is very happy and maturing in a healthy way, according to the reports I get from her mother. The young people there, learning to work hard in a spiritual environment, are truly blessed."

From a Somerset minister: "Thanks for the reception given our group when visiting your campus. Everyone enjoyed the visit tremendously, especially those of us seeing OBI for the first time. We rejoice with you in what God has done there."

From Grayson: "I appreciated the food and the fellowship. I enjoyed very much talking with some of the students there. I was tremendously impressed with the carved oak sign in the chapel: 'Sir, we would see Jesus.' May God bless you, the staff, the children, in your endeavors to reach

that goal."

A dear lady writes from Crittenden: "Enclosed is \$500 to be used wherever it is most needed. I believe money goes farther and does more good at Oneida than any place I know."

A retired businessman, an alumnus and life-long financial supporter recently sent another gift with these words: "No other school in the world could have improved me more spiritually, mentally and physically. I was taught the right road to travel which has meant so much to me all my life. I wish every teen-ager in our nation could have heard Mrs. Sylvia W. Russell, OBI president in my school days, quote 'Why Should I Throw the Ashes of a Wasted Life in my Savior's Face?'"

From the head of the science department of Mississippi State University: "Please find enclosed \$3,000 which we send annually in memory of our son who attended Oneida 1982-85. We always enjoy our copy of the Oneida newsletter."

From a 1954 graduate and long-time pastor in several Kentucky churches: "To make a contribution to the best school in America is one of the most enjoyable things I could ever do in my life. We pray for you often."

A recent letter from Albert Lea, Minnesota, from a Baptist pastor brought the news of his wife's passing. She had graduated from OBI 68 years ago in the class of 1924. Rebecca Ross McNeil was a faithful donor and booster of OBI from her college days forward. Unable to be at homecoming in April, we talked by long distance telephone. Bro. McNeil wrote: "Many will miss her but none as much as I. If she had lived to September it would have been a 60-year marriage we could have celebrated. October would have been her 90th birthday."

Yes, Oneida will miss Rebecca, for she was very much a part of us.

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

ONEIDA JOURNAL



Barkley Moore

Paid Column

Welcome, new students

New student orientation at Clear Creek is Aug. 17-21. It is a full week of testing, introduction to campus life and fellowship. We have prayed and worked for 52 new students. Forty have been admitted for the main campus, and extension centers at Manchester and Somerset will add others. Director of Admissions Jayson Barnett expects another enrollment increase.

The 40 new students reflect our diversity. Thirty-one are married and among them have 50 children.

We still train the non-traditional student. Average age of this new class is 29, with the oldest student age 45. Six of the group are in their 40s; 10 are in their 30s. Taking honors as youngest in the class is Scott Lenox, 19, who looks forward to a ministry with youth and music. His father returns to complete the fourth year. Five wives also will attend classes.

The new class comes from 12 states with Kentucky sending the most: Kentucky, 14, Ohio, 10, Tennessee, 5, Michigan, 2, Indiana, 2; and one each from Florida, Illinois, Missouri, North Carolina, Texas, Virginia and West Virginia.

Educational background reflects the trend of recent years. Seventeen have previous college experience, and the others are high school graduates.

What did these students do before the Lord called them to Clear Creek? Everything! Past employment includes maintenance, homemaker, bank teller, insurance agent, computer drafting, U.S. Army, X-ray technician, U.S. Air Force, construction, secretary, manufacturing, childcare, sound technician, UPS management, pre-school teacher, security. Three of the students left pastorates to secure additional training.

Pray for these students. Most have left nice homes and good jobs. They must adjust to smaller student housing and lesser-paying part-time employment. Each week brings an opportunity to grow or a trial with which to cope. Tom and Theresa Wolverson moved from Daviess County in July. We have openings for summer work. He got the mower, and she is in the Kelly Hall kitchen. Sons Titus, 13, and

Troy, 10, enjoy the family life center and when school starts will know several classmates. Tom misses the pastorate but has supplied in area churches. Commitment defines this family's decision to relocate and prepare for more effective ministry. The result: "A workman who does not need to be ashamed and who correctly handles the word of God."

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

CLEAR CREEK CHRONICLE



Bill D. Whittaker

Paid Column

MISSIONS

Missions festival shows faces & names of world's lost

By Marty Croll
SBC Foreign Mission Board

RIDGECREST, N.C. (BP)—Missionaries gave names and faces to the 3.5 billion people of the world cut off from God during Southern Baptists' fourth annual "Jericho" missions festival at Ridgecrest, N.C., July 11-17.

Chided for ranking self-concern above outreach to the masses—including next-door neighbors—festival participants were given several opportunities to make amends by promising to do something to make a difference.

As one service ended, for instance, scores of people wrote down something they would sacrifice so others might experience the abundance of life in Jesus Christ.

After walking the aisle during evening services, 110 participants pledged support to missions. Another 123 adults and 22 youths indicated interest in becoming part of home and foreign mission work.

Sponsored by Southern Baptists' five mission-related agencies, Jericho drew about 1,300 participants. They plunged into the complex world of near-21st century missions as it was

described by about 70 home and foreign missionaries.

"God still calls some of us to keep going 'out yonder' where the gospel has not yet been heard," Foreign Mission Board President Keith Parks told the group. "God never places people because of convenience or comfort. God always calls us to where the need is."

Don't think people are lost because God has forgotten them, Parks said. Rather, God has done all he knows to communicate his love to them but many people he has chosen as mouthpieces have failed to heed his call, he explained.

Mission leaders characterized 'out yonder' as not only beyond geographic limitations but also beyond the limitations of traditional methods of spreading the gospel.

The increasing lostness of America and the collapse of many governments overseas mean tried-and-true ways of starting churches are no longer enough. Speed, effectiveness and impact are necessary as never before, speakers pointed out.

Missionary Rick Dill told how he met with a group of Christian believers in a small city on the border be-

tween Poland and former East Germany. The Berlin Wall had fallen and Christians were asking for help. The town of 50,000 "is just one of thousands of cities in Germany where the gospel is not preached," he said.

But this particular city was founded as a model of communism. A communist leader once said people there were "freed from the burden of idle talk about God. Church bells will never ring out in this city."

Christian believers there have been waiting for help, holding onto an obscure Bible verse, Zechariah 6:15: "And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you."

Said Dill: "No one can come unless some of you are willing to go."

Dill will move with his wife and two children from the relative prosperity of former West Germany, where he has lived the past 10 years, into Weimar, another East German town, when they return there later this summer.

A group of theater students known as "The Company" used drama, music and dance at Jericho to underscore the value of prayer, the enormity of

human need and the necessity of reaching beyond barriers of any kind.

Many people at Jericho helped build church furniture for Spanish-speaking Canaan Baptist Church in Queens, N.Y. Its Colombian-born pastor, home missionary Ernesto Chapparo, started the church with one family in 1976. Since then it has grown to include about 150 members from 20 nations throughout Latin America.

Canaan has started Philippine, Haitian and Brazilian missions and has sent many of its key families to start churches in other parts of Queens and Brooklyn. Chapparo even hopes to start a mission service for English-speaking Americans in the neighborhood.

About 350 people participated in the Jericho youth program, up from about 200 last year.

Home missionary Laura Lea Barksdale, a youth leader, saw many youths decide to pursue Christian service in creative, non-traditional ways, she said.

For instance, two young men told her they felt God wanted to use them in performance, one as a trumpeter and the other in comedy.

Christians in one former East German town are waiting for help to re-establish churches in their community, claiming the promise of Zechariah 6:15: "And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you."

10 become Christians when elderly shut-in opens home

YAZOO CITY, Miss. (ABP)—Eighty-five-year-old Pearl Simmons watched every day as neighborhood children, enjoying the summer, walked past her home. She thought to herself that it was a shame they had no vacation Bible school to attend.

Simmons' home is adjacent to her church, Southside Baptist, a mostly white congregation near a predominantly black neighborhood in Yazoo City, Miss.

She decided to host a weeklong Bible school for neighborhood children in her back yard.

"I wanted to do something here in my house that I could do," said Simmons, who describes herself as "almost a shut-in." After knee-replacement surgery and a broken hip, she said, she has a hard time getting out.

She talked to her pastor, James Everett, who gave the OK for Southside Baptist Church to provide a tent, materials, tables, chairs and volunteers. Simmons' back gate opens to the back lot of the church, so it was convenient for church members to help.

Simmons' daughter, Gwen Allen of Traverse City, Mich., drove down with her 13-year-old grandson, Garth Allen, to visit and help. Allen also brought a load of red New Testaments to distribute to the children.

A sign, accented with colorful balloons, was placed near the street in front of Simmons' home advertising the July 6-10 Bible school. Flyers were given to children and adults who passed on their way to the nearby grocery store.

Word got around. By the week's end, the average daily attendance was 14.

Many rode their bicycles to Bible school. They memorized Bible verses

and sang songs. And they took the Bible study to heart, reported Janet Everett, the pastor's wife. "They were reflecting on it because they would come back the next day with a rap song ... written about the previous day's lesson."

By the end of the week, the Everetts said, 10 children had made professions of faith.

Baptist churches in the neighborhood will follow up on the contact made with the children. One of those churches will be a new black Southern Baptist congregation, for which groundwork is now being laid. The congregation held its first meeting July 15 in a library.

Simmons said she hopes to host another Bible school next summer. The children already are talking enthusiastically about coming back to Simmons' backyard Bible club next year, the Everetts said.

Even country music has a place in missions

By Sarah Zimmerman
SBC Home Mission Board

GLORIETA, N.M. (BP)—Residents of multi-housing units, people in prison and fans of country music were just some of the groups identified as mission fields during home missions week at Glorieta Baptist Conference Center.

Two conferences were designed for people ministering in multi-housing units, such as apartments, high rises and condominiums. Thirty percent of the nation's population lives in multi-housing—and as many as 75 percent in some cities, said David Bunch, Home Mission Board assistant vice president for strategy develop-

ment.

However, only 2 percent of people living in multi-housing are involved in any kind of religion compared to 50 percent of people in single-family dwellings, Bunch added.

Prisons were cited as another place of concentrated population.

The U.S. prison population is growing five times faster than the nation's population, explained home missionary Bill Howse.

He said the country's prison population doubled from 1970 to 1982 and will double again from 1982 to this year.

Participants in a seminar Howse led discussed the need for comprehensive prison ministries that begin when

a person is arrested and include outreach to his family and follow-up with a prisoner when he is released.

In a conference on innovative churches, John Worcester described how new churches reach people who have consistently said, "No thank you," to existing churches.

Contemporary music is a hallmark of innovative churches, said Worcester, pastor of Mount Tam and Bay Marin churches in San Rafael, Calif. He said a new approach Southern Baptists should consider is churches which use mostly country music. He noted that country music is gaining favor around the country, even in places not typically associated with that style of music.



PRAYER TIME James McCurry and his wife, Judith (far right), take time to pray with residents of Heritage Square Retirement Center in Fort Worth, Texas. McCurry, who worked as an engineer with IBM for 25 years, now serves as mission pastor at the retirement home, while preparing for service as a foreign missionary in Ghana. (BP photo by Morris Abernathy)

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