

OCTOBER 13, 1992 VOL. 166, NO. 40

FOR THE RECORD

Gregory decision final
Joel Gregory's decision to resign as pastor of First Baptist Church in Dallas is final, he and church leaders announced last week.
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Big brutes
Two big brutes named Bob and Andrew dominated discussion at the annual meeting of Kentucky Brotherhood.
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Amendment on ballot
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What should we do about Christopher Columbus?
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Religious liberty
Decisions made by the U.S. Congress and Supreme Court in the next year could impact religious liberty.
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BSU reunion
About 80 former Baptist Student Union members from Murray State University gathered for a reunion recently.
See page 8.



LIFELONG TEAM Keith Parks (right) and his wife, Helen Jean (center), visit volunteer missionary Mary Saunders at a Southern Baptist feeding station for starving people in Ethiopia. The Parkses have worked as a team in missions ever since their appointment in 1954 as missionaries to Indonesia. Parks retires as Foreign Mission Board president Oct. 30. (BP photo by Warren Johnson)

Parks' last trip opens doors for missions

By Robert O'Brien
SBC Foreign Mission Board

RIO DE JANEIRO, Brazil (BP)—Weary from a long day, Keith Parks opened a complimentary travel packet from the flight attendant.

One by one he removed the contents: a toothbrush, a tube of toothpaste, a comb. His eyes lit up as he pulled out the comb.

Bald head glinting in the plane's cabin light, he held it aloft. "Sure glad I got a nice comb," he observed with a chuckle.

The somber mood of his traveling companions en route to Rio de Janeiro dissolved in laughter. If he could find something to joke about, even on his final overseas trip as Foreign Mission Board president, so could they.

Parks retires Oct. 30 after 38 years in Southern Baptist foreign missions.

But he would lead by example to the end. He would do it through consistent spiritual inspiration, which would transform the July 1992 Consultation on Global Evangelization in

Rio into a potential breakthrough in world missions.

And he would do it with his characteristic humor and down-to-earth touch.

Those qualities have seldom waned, even in times of crisis, such as Parks' difficult decision to retire three years earlier than originally planned.

"A lot of people don't have a sense of humor," he says. "I laugh at some strange things. It's better than crying."

While others ponder his many facets, he describes himself as "one-dimensional." That dimension is missions.

It's linked to a vision to redirect foreign missions to "World A"—that quarter of the globe where few or no Christians have gone before. Parks' sweeping vision has led

to reorganization of the FMB's geographic regions and the sending of some resources to World A.

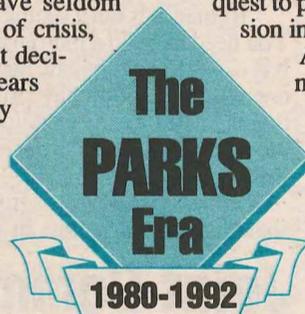
He went to Rio, not just on a sentimental journey, but also on a spiritual quest to put another piece of his vision in place.

About 100 national and missionary Baptist leaders invited to the Rio consultation from countries across the Americas—from Canada to Argentina—hold the key to a next step in his vision for world evangelization.

That step would have overseas Baptists moving out in force with the message of Jesus Christ.

The traditional receivers of missions would redeploy some of their own forces and become the senders, not just to their own lan-

□ See Parks' last trip ..., page 6



More on page 6:

- What others said about the Parks years
- Search committee narrows list to two names

Christianity requires radical commitment, Campolo says

LOUISVILLE—Christianity is a radical commitment that should impact how people spend their money, relate to society and love others, Tony Campolo told 1,300 Kentucky Baptist students.

Campolo, author and sociologist from Eastern College in St. Davids, Pa., was the keynote speaker for the Kentucky Baptist Student Union convention held on the campus of Southern Baptist Theological Seminary in Louisville Oct. 2-4.

When Christianity ceases being radical it is no longer Christianity, Campolo said.

Following Christ means rejecting the "cultural definition of your identity," he said, adding that nobody can

serve both God and the dominant culture that stresses materialism. "If you don't see the difference between the United States of America and the kingdom of God, you have a theological problem."

Christians, Campolo emphasized, are called "not just to touch lives but to transform systems."

He said God wants "to bring justice and hope and help" through Christians. "He wants you to go to the poor, the oppressed and the downtrodden."

Jesus' own death was the result of his challenge to the society of his day, Campolo said: "They put him on the cross because he was a threat to the system. He was a danger to the soci-

ety, because he asked people to march to the beat of a different drummer."

Christianity and the American lifestyle are inconsistent, Campolo asserted.

"The system demands that we buy things we don't need," Campolo said, explaining that people get the idea from advertising that these "things" will meet their spiritual and emotional voids.

Particularly at Christmas, people are "spending their lives to earn money to buy things they don't need, to give to people who have everything," he said.

But while Americans continue in this consumer frenzy, other priorities are being sacrificed, Campolo said.

Honeycutt will retire next year

Marv Knox
Editor

LOUISVILLE—Southern Baptist Theological Seminary President Roy Honeycutt was expected to announce his retirement plans during the school's trustee meeting Oct. 12.

Honeycutt, who has been president of the Louisville seminary since 1982, will retire at the age of 67 on Dec. 31, 1993, according to an advance copy of a statement he was to deliver.

Honeycutt's tenure as president has paralleled an ongoing theological/political controversy within the Southern Baptist Convention. Conservative critics have attacked both Honeycutt and the seminary for alleged liberalism. Supporters have contended the school and its president reflect traditional high standards of excellence in ministerial training.

Despite the criticism and pressure, Honeycutt's retirement decision "came at my initiative and only after most serious reflection and prayer," he wrote in his retirement statement.

Honeycutt noted he is healthy and still committed to the seminary and its future. He stressed his decision to retire was based on what he believes is "the best interest of the seminary."

"The conclusion to retire was personal and private," he said.

"The singular nature of my decision is important for friends and all who love Southern Seminary to hear clearly: No member of the board of trustees knew I was considering retirement, nor did any trustee suggest or imply such action. Nor did other persons—whether among colleagues at the seminary, alumni and friends, or my family—suggest that I should consider retirement at this juncture of life.

"The decision to retire was initially difficult," he admitted. "Yet it became increasingly plausible and acceptable. For a variety of reasons, I became convinced that at this juncture in our covenant life an orderly transition in the presidency would contribute positively to the seminary's mission."

To illustrate, he cited a recent Columbia University study showing husbands and wives spend an average of 8.5 minutes in conversation each day. Furthermore, many children are unnecessarily being placed in day care centers, he said.

The problem with the "get more things" mindset, Campolo said, is that "something is dying inside the lives of this generation's kids."

"There is no passion left," he charged. "No one responds to the cheerleaders' little dances anymore. The world is full of people who are already dead; they're just waiting around to get buried."

"It's time for a new breed of Chris-

□ See Campolo calls ..., page 2

BAPTISTS

BAPTIST BITS

■ **James Jordan**, president of Shorter College in Rome, Ga., since 1987, resigned Oct. 2 citing "differences in administrative philosophy and style and other personal reasons."

■ **Summer missionaries** led more people to faith in Jesus Christ last summer than the year before, according to preliminary statistics from the Southern Baptist Home Mission Board. The college students serving across the nation already have reported 3,528 professions of faith, up from 3,044 in 1991.

■ **A \$355,000 gift** to Southwestern Baptist Theological Seminary will be used to preserve and disseminate some of the world's most important Aramaic documents. The collection will include high-quality copies of ancient Aramaic documents photographed around the world by the late Arthur Voobus, professor at Chicago Lutheran Theological Seminary.

■ **Church literature** from the Southern Baptist Sunday School Board has been shipped free to about 20 Miami-area churches damaged by Hurricane Andrew. Similar shipments of dated curriculum and hymnals are to be sent to damaged churches in Louisiana, Hawaii and Guam.

■ **New York Baptists** are celebrating this year the 35th anniversary of the first Southern Baptist work in New York City. This month also marks the 30th anniversary of the Metropolitan New York Baptist Association.

Gregory's gone & Criswell may step down

DALLAS (ABP)—First Baptist Church of Dallas may have gone from two pastors to none in just a matter of days.

Just four days after Joel Gregory announced his resignation as pastor, Senior Pastor W.A. Criswell said he will curtail his pastoral duties and become "just another member" of the church, which is Southern Baptists' largest.

Criswell, pastor of the 29,000-member congregation for 48 years, told the congregation Sunday, Oct. 4, he will begin devoting his time to his role as chancellor of the church-owned Criswell College. Whether or not the venerable preacher continues to fill the church's pulpit and bear the title of senior pastor will be left for church leaders to decide, he said.

Criswell was scheduled to preach at the church Oct. 11, but guest speakers have been lined up for the remain-

der of the month, a spokesman said.

Gregory, who shared the pulpit with Criswell since January 1991, resigned abruptly Sept. 30 because of Criswell's reluctance to leave the pulpit after an agreed-to transition of "a very few months."

But Criswell's apparent change of heart is not expected to coax Gregory back.

A statement released by church leaders after an Oct. 6 meeting with Gregory said the resigned pastor considered his Sept. 30 resignation "to be firm."

"He did not ask that his resignation be reconsidered, nor did the deacon leadership ask Dr. Gregory to reconsider or return as pastor," the statement said. "The parties considered the (Oct. 6) meeting to be one of closure."

Criswell's appearance before the congregation Oct. 4 left much ambiguity surrounding the future of First

Baptist's pulpit. Rumors that Criswell resigned during the Sunday worship service were erroneous, deacon chairman Bo Sexton said later.

But church spokesman Ron Harris said Criswell will curtail his preaching responsibilities and the congregation will begin the search for a new pastor.

Criswell told reporters he would move his office to Criswell College but would be open to preaching if the church leadership requested it.

In a brief appearance at the close of both services Oct. 4, Criswell noted that newly elected Criswell College President Richard Melick would be in place Jan. 1, and said he planned to be "at his side."

"With you," he told the congregation, "I will be a fellow member of this great church. We need to be one in the faith and one in the Lord, never divided."

Campolo calls students to radical faith

Continued from page 1

tians who look at the world and all it's trying to sell and say, 'I don't need it, I don't want it. I belong to the kingdom of God.'"

Radical Christianity also should impact the way people understand love, Campolo said.

Love means caring more about the person who is loved than about yourself, he explained. "Love is a decision to give up power. In today's world, most people don't understand that."

Successful marriages depend on love, not romance, Campolo told the students.

"The problem most of us have is that when we talk about love we're really talking about romance," he explained.

Noting most American males marry between the ages of 23 and 25 and most females marry between the ages

of 21 and 23, he theorized, "You will marry whoever has you romantically turned-on at the socially prescribed ages for marriage."

However, most romanticism declines 80 percent in the first two years of marriage, he added.

Striking a difference between love and romance, Campolo told the students: "It doesn't matter if you're romantically turned on at the time of marriage, because whether your marriage works or not depends on whether you understand love or not."

"Romance is not a lasting emotion. You need to build a marriage on love. It is easier to be romantic about someone when you don't have to live with them. ... But every wedding creates the possibility for a marriage, because marriage depends on love."

Further, love develops from understanding "certain things in your per-

sonality," he said, stressing that a healthy marriage partner must love herself or himself first.

Echoing a command of Jesus, he illustrated, "If you 'love your neighbor as yourself' and you hate yourself, your neighbor is in real peril. Thus, becoming a Christian is essential. Because becoming a Christian is the only way to deal with your dark side; what we are without Christ is dark and ugly."

"Here is the good news: Jesus went to Calvary to take care of the dark side. He will enter into you and purge you and cleanse you and drive out the dark side. ..."

"God wants to rescue you from sin, not just so you can go to heaven, but so you can be competent and capable to love."

Reported by Staff Writer Melanie Childers, Editor Marv Knox and State Correspondent Pat Cole

CP finishes below budget, last year

NASHVILLE (BP)—Contributions to the Southern Baptist Convention Cooperative Program finished the fiscal year slightly below budget and below the total for the previous year.

Morris Chapman, president-treasurer of the SBC Executive Committee, said funds received for 1991-92 totaled \$138.2 million, compared to the budget goal of \$140.7 million. The 1991-92 receipts also are 1.40 percent or \$1.97 million below the previous year's receipts of \$140.2 million.

"The recent trends in Cooperative Program receipts appear to reflect both the continuing downturn in the nation's economy and the transitional adjustments occurring in the (SBC)," Chapman said. "However, I am extremely optimistic about the future. The Cooperative Program is a tried and proven method for funding world missions. I believe a new momentum is building."

Joint Committee & SBC will talk about funds

WASHINGTON (ABP)—Representatives from the Southern Baptist Convention and the Baptist Joint Committee will try one more time to resolve their dispute over a \$300,000 capital-needs fund and keep the matter out of court.

The Baptist Joint Committee authorized its chairman and attorney to discuss the matter again with the SBC's attorney and chief executive. Although both sides emphasize there is no proposal on the table, both say they are willing to "open dialogue" again.

The \$300,000 fund has been a point of contention for more than a

year. Both sides have suggested the Joint Committee may take the issue to court.

Joint Committee directors voted unanimously Oct. 5 to "empower our lawyer and chairman to enter into dialogue to resolve the dispute," reported Executive Director James Dunn.

"We are postponing any action on this lawsuit until this dialogue is completed," said Joint Committee attorney Oliver Thomas. "We want to go the second mile in trying to resolve this dispute in a Christian fashion."

No date was announced for the talks with the SBC.

Morris Chapman, president and

Baptists respond to Red Cross

MEMPHIS, Tenn. (BP)—One week after the Southern Baptist Brotherhood Commission issued a call for 200 disaster relief volunteers to operate the remaining South Florida feeding units, the agency announced all slots have been filled.

The volunteers will serve for 10 days at a time through the end of October. The Red Cross will pay for their transportation to and from Miami as well as their meals and lodging.

"The Red Cross knew where the remaining needs existed and knew they could count on Southern Baptists to keep these feeding units open," said James Williams, Brotherhood Commission president. "We are so grateful for the financial boost the Red Cross provided and so thankful for the willingness of these volunteers to answer the call so quickly."

Kentucky's mobile disaster relief unit is among three Baptist units still operating in Florida.

Williams stressed volunteers still could be used in other areas during the coming weeks, such as construction, but he noted financial assistance like that provided to those working the feeding units is not available.

Prospective volunteers are asked to contact the state Brotherhood office for more information.

Baptists have served more than 2 million meals in South Florida since Brotherhood disaster relief units moved into the area after Hurricane Andrew came ashore Aug. 24.

European Federation approves Hamburg Agreement

HODDESDON, England (BP)—European Baptists have approved an agreement that restores a working relationship with the Southern Baptist Foreign Mission Board.

The executive council of the European Baptist Federation voted to accept the "Hamburg Agreement." That ended a year-long break in fellowship following the FMB's defunding of the Baptist Theological Seminary in

Switzerland.

Despite the positive vote, fallout from the defunding was apparent at the meeting.

EBF leaders also voted to partner with the Cooperative Baptist Fellowship, the group of moderate Southern Baptists who have objected to what they call a "fundamentalist takeover" of the Southern Baptist Convention.

Ironically, one of the seminary's

new trustees approved by the council for next year will be Keith Parker, who now directs the Fellowship's work in Europe. Parker left the FMB earlier this year as a protest against what he said was a plan by FMB trustees to impose a global theological agenda, a charge denied by trustees.

FMB trustees were to vote on the Hamburg Agreement during their Oct. 12-14 meeting.

Big brutes dominate talk at Brotherhood meeting

By Marv Knox
Editor

BOWLING GREEN—Big brutes named Bob and Andrew almost dominated the 1992 Kentucky Baptist Men's Conclave.

They weren't loud-mouthed Baptists who took over discussion; they were storms that whipped the Kentucky Baptist Men organization into a frenzy of ministry and witness.

Hurricane Bob thrashed New England in 1991, and Hurricane Andrew demolished much of South Florida this year. Both times, Kentucky Baptists sent disaster-relief units to feed the victims, help clean up the devastated communities and share the message of security in Christ.

The relief efforts were on the minds of 229 conclave participants, who met at Eastwood Baptist Church in Bowling Green Oct. 2-3.

In fact, the meeting's first speaker described how God used Kentucky Baptist disaster-relief workers to prepare the way for a new church on Cape Cod.

"We were praying that in some way God would raise up a Southern Baptist work," said Jack Parrott, a Massachusetts pastor who a year ago was associate executive director of the Greater Boston Baptist Association. "We don't go in until God gives us a green light. ... Little did we expect God would come out of a hurricane."

But following Hurricane Bob, the presence and ministry of Kentucky Baptists helped New Englanders see Baptists in a new light, Parrott explained.

The Kentuckians served more than 12,000 meals and hauled away more than 1,500 dump-truck loads of debris, "all in the name of Jesus," he reported.

Officials from the cape community of Falmouth threw a party for the Kentucky Baptists before they left town, and Massachusetts Gov. Bill Weld issued a proclamation commending Southern Baptists for their help. "This was a hallmark of identity and credibility for us," Parrott said.

Although two previous efforts at church-starting had failed, New England Baptists were able to start a new congregation in Falmouth after the storm. Now, the product of Hurricane Bob is Hope Baptist Church.

Hurricane Andrew wreaked even more havoc farther south, said Bob Simpkins, director of the Kentucky Baptist Brotherhood department and one of the primary coordinators of disaster relief in South Florida.

"There was a hurricane that came through South Florida, ripping things in a way they've never been ripped before, and affecting our lives as they've never been affected before," said Simpkins, who had returned from Florida only a week before the conclave.

Hurricane Andrew continued to take its toll on Baptist Men, Simpkins

said, noting many men who would have attended the conclave were still in Florida, had just returned or were preparing to go.

But those who attended heard from the state's top disaster-relief official, James Everett, director of the Kentucky Department of Emergency Services.

Everett, a lifelong Kentucky Baptist and former lay minister of music, has held the emergency preparedness post since early this year.

Even though the appointment surprised him, Everett brought a background compatible with disaster relief to the job. For a decade, he was a judge in Fulton County, in far western Kentucky.

"I became involved in disaster relief because our county is only 12 miles from the New Madrid Fault,"

the expected epicenter of a major earthquake someday, he said. "I felt all along my involvement in disaster and emergency services was a ministry. The Lord opened this door and called me to this task: to help the people in Kentucky to do helper preparedness. It's something we hope never will happen, but we must prepare."

Christians also should be involved in spiritual preparedness, urged Jim McKinley, a Kentuckian and 34-year veteran missionary to Bangladesh.

The assignment came from Jesus, who transferred "history's greatest responsibility"—the continuation of his ministry on earth—to his disciples.

Jesus delivered what has come to be known as the "Great Commission" with authority, talking as God to his followers, McKinley said.

"He's speaking to his family," the retired missionary said of Jesus' command. "As we go into the world, we're to do the Great Commission—to disciple the nations. My friends, that's no little task, but it's ours."

That task, discipling the nations, was Jesus' agenda for his followers, he added. It involves baptizing new believers in Christ and also teaching them how to be Christians.

McKinley told about baptismal services in Bangladesh, where Hindus and Muslims taunted new Christians as they dipped in the baptismal waters. "But across the street or around the world, the mission (of new Christians) is the same," he reminded.

And in following that mission, Christians have the assurance of Christ's presence, McKinley said, noting Jesus promised, "I am with you always."

In other matters, conclave participants heard a word of encouragement from outgoing Kentucky Brotherhood President Carl Powell of Richmond and an update on the World Changers youth mission-action program. They also participated in the kick off of Hope for Homes, a Brotherhood house-building project. Goals call for building eight houses for low-income families across the state in 1995.

Brotherhood leaders elected

Randall Rogers, a layman from Greensburg, was elected president of the Kentucky Baptist Brotherhood organization this month.

The organization also elected other leaders. Richard Easterling, a pastor from Liberty, was elected vice president. Calvin Bohannon, a layman from Hardinsburg, is recording secretary, and Kenneth Brown of Benton is president of High School Baptist Young Men.

New ministry coordinators are: Larry Cook, pastor, Louisville, disaster relief; Paul Anderson, layman, Somerset, lay revivals; Leroy Highbaugh Jr., layman, Louisville, lay renewal; Don Bratcher, layman, Owensboro, prison ministry; Rogers, prayer ministry; Carl Powell, layman, Richmond, mission education; Tommy Sweat, layman, Owensboro, transportation; Rick Lucas, pastor, Westport, Baptist Builders; Don Putnam, layman, Lexington, marketplace ministry; and G.T. Cowan, layman, Winchester, music missions.

Assistant coordinators are C.A.

Easterling, layman, Lexington, lay revivals; H. Bailey Sadler, minister, Ashland, prayer ministry; and Jerry Vittitoe, layman, Louisville, mission education.

Regional directors are Ralph McConnel, minister, Hopkinsville, southwest; Steve Sorenson, layman, Louisville, central; David Lyons, minister, Barbourville, southeast; Steve Arterburn, layman, Gamaliel, south; Richard Easterling, pastor, Liberty, south central; Harold Moore, layman, Ashland, northeast; Jim Looney, layman, Frankfort, north central; Mike Malone, layman, Owensboro, west.

Assistant regional directors are Charlie Simmons, minister, Graves County, southwest; Hank Melton, layman, Barbourville, southeast; Michael Sutherland, layman, Elizabethtown, south; Richard Otto, layman, Waynesburg, south central; Charles Young, minister, Ashland, northeast; Gary Forman, layman, Georgetown, north central; and C.V. Connaster, layman, Muhlenberg County, west.

Temperance league warns about gambling amendment

By Mark Wingfield
News Director

Kentucky Baptist churches are taking a chance if they don't educate their communities about a proposed constitutional amendment on gambling, according to Claude Witt, director of the Temperance League of Kentucky.

Along with the choices for presidential, Senate and House candidates, Kentucky voters will be asked Nov. 3 to consider an amendment on charitable gambling.

The question will read: "Are you in favor of allowing the General Assembly to permit the conduct of charitable lotteries and charitable gift enterprises by charitable organizations provided the General Assembly passes statutes to assure the proper functioning, honesty and integrity of charitable lotteries and the organizations which conduct them?"

Apparently, few church leaders are

aware the question will appear on the November ballot, Witt said. But he's been on the stump, speaking against the amendment in churches across the state when invited.

The proposal was sent to voters by this year's General Assembly, after they were asked to find a way to keep church bingo games operating and close down bingo games that only marginally support charities.

The problem is that Kentucky's constitution does not allow charitable gambling, even though it has gone on in the state for years. In 1974, the state attorney general issued an opinion that such games are not constitutional.

And when voters passed a constitutional amendment to allow a state-run lottery, the measure did not include provisions for any type of charitable gambling.

The issue came to a head during the past year because of complaints about people operating bingo games

in the name of charity but giving very little of their income to any charitable cause. Some lawmakers wanted to find a way to put those operators out of business while making legal the bingo games operated by churches.

But the question on next month's ballot isn't that simple, Witt contends.

"When you're being asked to vote yes for this amendment, you're giving the General Assembly the entire responsibility of saying who, when and where this type of gambling is going to go on and also determining the types of gambling that go on," he said.

"You're not voting to say, yes, let's let the Roman Catholic Church conduct bingo. What you're saying is that anybody, technically, with a non-profit status could be allowed to run a gambling operation."

And the greater problem is that approval of this amendment will increase gambling in Kentucky, he said.

Witt and the Temperance League believe there's already too much gambling in the state due to the lottery and horse racing.

The fascination with gambling is "a national problem that's overtaking America," Witt said. "There are people that are becoming addicted to gambling, there are homes being destroyed because of gambling. It just isn't in the best interest of Kentucky to be subjected to more gambling."

"We're in an economic situation in our country where everybody is talking about the lack of spendable income. And here we are trying to take it away from people in another form of gambling, calling it entertainment," he said.

Witt said church leaders should realize the IRS regulations that prohibit churches from endorsing political candidates do not prohibit churches from speaking out on moral issues such as gambling.

BLUEGRASS BURGEO

■ **Daniel Hatfield**, former pastor of Hinesville Baptist Church, is missionary in residence and visiting professor at Southern Baptist Theological Seminary this year. Hatfield and his wife, Menda Sue, are missionaries to Panama.

■ **Cumberland College** will host its second annual Big Gospel Concert Oct. 24 at 7:30 p.m. in the Rollins Center on campus. Gospel groups performing include the Spencer Family, the Primitive Quartet and the Perrys. Tickets are \$6 in advance and \$8 at the door. Doors open at 5:30 p.m. For information, call (606) 549-2200.

■ **Midwestern Seminary's** alumni will meet at noon Nov. 11 at the Shoney's at 7405 LaGrange Rd. in Louisville. For more information, contact Don Cole, pastor of Salem Baptist Church in Brandenburg.

■ **Southern Seminary's** alumni will meet Nov. 11 in WMU Hall in the Carver Building on campus for their annual reunion. The luncheon will begin at 12:30 p.m. and will include an address by David Dockery, dean of the school of theology. Tickets are \$9 and are available by sending a self-addressed, stamped envelope to Howard Cobble, Box 448, Elizabethtown, Ky. 42702.

■ **Correction:** Micki Davis Robison was incorrectly listed in last week's Recorder as director of the Baptist Fellowship Center in Louisville. Actually, Robison is director of weekday ministries and Johnnie Clark is director of the center as well as superintendent of missions for Central District Baptist Association.

WESTERN RECORDER

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

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Beautiful bridges

Beauty can build bridges of understanding.

One of the most beautiful collections to help build such a bridge is available to Kentuckians at the J.B. Speed Art Museum in Louisville, through Dec. 6. Over 50 select artifacts and paintings from the Jewish Museum in New York are featured in the exhibit, "Treasures of the Jewish Museum."

Every Sunday school class, youth group and senior-citizen program should take advantage of this remarkable exhibit. Every minister should spend some hours of reflection and study with it. There is no better introduction available to the customs, rituals and ceremonies of Judaism than this collection. From the earliest terra cotta lamp to the paintings of modern Jewish artists, one will be able to gain an understanding of the Jewish experience from this exhibit. Seldom has the Christian community had such a rewarding opportunity as this one.

The J.B. Speed Art Museum is located at 2030 Third St. in Louisville. The collection is open Tuesday through Saturday, 10 a.m. to 4 p.m., and Sunday, 12 noon to 5 p.m. It is closed on Monday.

A complimentary exhibit, "Life in Ancient Israel," will run from Oct. 27 to Dec. 18 in the north gallery of the Honeycutt Center on the campus of Southern Baptist Theological Seminary, 2825 Lexington Rd. in Louisville. Hours are 9 a.m. to 9 p.m., Monday through Friday. Paintings and watercolors from the collection of the Southern Baptist Sunday School Board will be featured.

*William L. Hendricks, director
Center for Religion and the Arts
Southern Seminary
Louisville*

Struggle for happiness

A few weeks ago, as a devotional for our monthly management group meeting, I read some selected passages from best-seller writer/Rabbi Harold Kushner's "When All You've Ever Wanted Isn't Enough."

Because they had particular appeal to me, I thought, perhaps readers of my column might also appreciate these selected passages:

"A skilled therapist can untangle some of the emotional knots into which we have tied ourselves. He can remove some of the obstacles to our being happy. He can make us less miserable, but he cannot make us happy.

"But I can offer them something that a therapist cannot: a definition of right and wrong living; a freedom to judge their actions and tell them that something is wrong, morally wrong, not just dysfunctional, and that another course of action would be better.

"The question of whether life has meaning, of whether our individual lives make any real difference is a re-

SBC will lose

Wayne Lipscomb writes that the Cooperative Baptist Fellowship will hang on as long as the Southern Baptist Convention allows them (WR, Sept. 29).

It's obvious he doesn't want the CBF hanging on. He thinks it's "time for the SBC to tell the CBF either support us fully or go your own way."

This spirit which permeates SBC leadership and the convention makes an organization like the CBF necessary.

Historically, we have been a convention on the edge of controversy. Prior to 1979, however, our denominational leaders, with a spirit of compromise, were able to maintain unity. That spirit no longer prevails. Even our confessions of faith, such as the Baptist Faith and Message, while conservative, were broad enough and ambiguous enough to allow for theological diversity and historical-critical methods of biblical interpretation.

Now SBC Fundamentalists have imposed their narrow theological position with its theory of inerrancy upon the entire denomination. It's not enough to believe in the authority and inspiration of Scripture; now one has to believe a particular theory of inspiration. Only those who adopt the Fundamentalist agenda are appointed to SBC boards and agencies.

It has now fallen upon the CBF to preserve the richness and diversity of our heritage. The days of the Grand Compromise are over; the CBF is here to stay. If the CBF is forced to go its own way, it will be the result of antagonistic Fundamentalists who want it their way or no way, and the SBC will be the loser financially, theologically and spiritually.

*Charles Queen, pastor
First Baptist Church
Greenup*

Brazen movement

The liberal movement to destroy the family is more open and brazen today than at any time in history. We see it in the "choice" to kill babies, and in awesome statistics on divorce, broken homes, abused and neglected children, homosexual rights, babies out of wedlock, latch-key children, feminist fantasies, schooling in an amoral value vacuum, ad infinitum.

Liberal cynics and their wrecking crew regard family values as undefined and undefinable. Allow me to enlighten them. Family values are synonymous with the following ageless beliefs:

■ That human sexuality is a divine gift with a divine purpose and dignity, not a matter for promiscuous diversion and perversion outside of marriage.

■ That becoming a father or mother should be seen as a sacred trust to fulfill and a social responsibility to meet.

■ That a child is a gift of God to be loved and nurtured and protected from the moment of its conception in its mother's womb.

■ That every child, barring tragedy, should enjoy life with a loving mother and father united in marriage and in an unbroken family.

■ That marriage is a sacred commitment of a husband and wife to love and cherish each other in a life-long relationship.

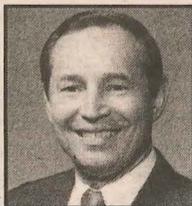
■ That parents have a right and responsibility to rear and school their children in accord with their rightful family values.

■ That stable and secure families are the ultimate foundation for a stable and secure nation—that the future of America depends on our recognizing, respecting and restoring family values.

*Charlotte Champeny
Louisville*

BAPTIST FORUM

ON MISSION TOGETHER



William W. Marshall

ligious question.

"You don't become happy by pursuing happiness. You become happy by living a life that means something.

"Adlai Stevenson once wrote:

"What a man knows at 50 that he did not know at 20 is, for the most part, incommunicable. All the observations about life which can be communicated handily are as well known to a man at 20 as to a man at 50. He has been told them all, he has read them all, but he has not lived them all. What he knows at 50 that he did not know at 20 is not the knowledge of formulas or forms of words, but of people, places, actions; a

knowledge not gained by words, but by touch, sound, victories, failures, sleeplessness, devotion, love—the human experiences and emotions of this earth.

"In the same way that the human body is fashioned so that certain foods and certain activities are healthier for us than others, I believe that God made the human soul in such a way

that certain kinds of behavior are healthier for us than others. Jealousy, selfishness, mistrust poison the soul; honesty, generosity, and cheerfulness restore it.

"We literally feel better after we have gone out of our way to be helpful to someone. God has made the human soul in such a way that only a life of goodness and honesty leaves us feeling spiritually healthy and human.

"Does it make any difference how I live? Does it make any difference if I am a good, honest, faithful, compassionate person? Not to my bank account or my chances for fame and fortune.

"It matters if we learn how to share our lives with others, making them and their world different, rather than trying to hoard life for ourselves.

"It matters if we learn to recognize the pleasures of every day—food and work and love and friendship, as encounters with the divine; encounters which teach us not only that God is real but that we are real, too."

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



FAMILY FORUM: TEEN-AGERS

Teens' clothes

By Wade Rowatt

"Teen-agers dress so differently today," complained the mother of two young boys. "They dress so tacky, even at church."

Teens wear clothes that say something about themselves. Their hyper-color, message-strewn T-shirts, baseball caps, designer jeans, name-brand shoes and special hair designs fit together like pieces of a puzzle. To them, it all makes sense. To grown-ups, it's a mystery.

Some families fight about what youth can and cannot "wear out of this house alive." Why all the fuss? What should adults do?

Let's not get too bent out of shape until we know what is in their clothes. Ask them what they like about how they are dressed. See what it says for them.

Clothes can say, "I belong to a certain group, and we dress like this." Some adults wear uniforms to identify themselves. Teens dress to say, "I belong to this or that group." Or "I label, tag and advertise myself to the world as this kind of person."

Clothes also call out, "Look at me." Adults drive antique autos, luxury sedans and customized trucks or vans to be noticed. Some teens wear bright, crazy, wild, different clothes for similar reasons. They want attention.

Clothes express how we feel. Teens get into jeans to feel young. They wear T-shirts with printed messages to express how they feel, to give a testimony or to stand up for a cause. Some youth become untidy when they feel down, blue or sad. They "spiff up" as they perk up.

Clothes say a lot about teenagers. Ask adolescents to tell you what it means to dress in a certain way. Listen. Try not to argue, but let them know how you feel. Teens need the freedom to make a statement with their clothes, just like they need space to grow up. Of course, we can expect them to "keep it within decent limits."

One last thing: Don't make too much of how a teen dresses. One girl recently explained to me, "I got this sweatshirt on sale. It was the only thing clean. It doesn't mean anything."

Wade Rowatt is professor of psychology of religion at Southern Baptist Theological Seminary.

■ Send your questions about children, teens, marriage, singles or aging to "Family Forum," Western Recorder, Box 43969, Louisville, Ky. 40253.

What should we do about Christopher Columbus?

What did Christopher Columbus do in 1492?

Almost any child in school can answer quickly: "Columbus sailed the ocean blue."

Five hundred years ago this week, Columbus floated into the Bahamas and "discovered" America.

Now, scholars and ordinary folk are divided over the significance of that voyage. Is Columbus the most important human being of this millennium? Or was he among the cruelest, a villain of global proportions?

Pro-Columbus forces describe a valiant leader and faithful disciple, who lived up to the meaning of his first name, "Christ-bearer." Admiral Columbus, they say, embodied vision and courage. Although the ancient Greeks figured out the Earth is round, nobody did anything about it until he set sail. He trusted that ships could reach the East by sailing west—and had the courage to prove it. Beyond his heroics, Columbus was a missionary, they add, citing his passion for the Scriptures and his evangelistic zeal to convert the "Indians" he found in this hemisphere.

Columbus changed the world for the better, they insist. He opened up a new hemisphere to civilized societies, making way for industrial and cultural progress of unparalleled proportions. He evangelized a pagan world. He revitalized the European economy. He charted a course that countless other good people would follow. Most of us wouldn't be here today if it weren't for Columbus.

His detractors aren't so generous. First of all, they note, Columbus didn't "discover" anything. Native Americans preceded him to this hemisphere by millennia. He wasn't even the first outsider to get here, since the Norwegians arrived around A.D. 1000. Africans sailed west and Buddhist monks sailed east to South America before Columbus ever floated a toy boat in his bathtub. Besides, the Americas would have been "discovered" by some Europeans, they say; it was only a matter of time.

In addition, the Columbus legacy is less than honorable, critics claim. He enslaved the native peoples, and introduced them to a phalanx of diseases they could not resist. He "converted" natives to Christianity at the point of a sword. Motivated by profit, he plundered their land and pillaged their culture.

Despite the debate, many facts are unknown about the person we now call Christopher Columbus. Historians and city fathers argue over the

place of his birth and the location of his remains. And although his initials, C.C., remain the same, his exact name still is disputed. Even basic documents, such as the captain's log of his first voyage, have been lost. The modern image of Columbus probably was shaped more by folklore than fact. Given these historical shortcomings, Americans who live 500 years after Columbus are at a loss to determine the deeper qualities that moved him to weigh anchor.

In 1992, the answer almost is beside the point. Today, Columbus is more a metaphor than a man.

To staunch supporters, Columbus exhibited virtues later attributed to Superman, "truth, justice and the American way." Beyond that, he represents the prototypical brave Christian, who risked life and reputation for the gospel, who changed the world for the better.

Critics cite Columbus as a symbol for ugliness across our hemisphere. They believe he reflected intolerance of other views. He oppressed minorities. His followers violated the earth and polluted the environment.

Columbian fans and foes will argue the explorer's merits and shortcomings well beyond this anniversary week. But for most of us, the bantering is pointless. We cannot change his actions, nor the events that have marked the intervening 500 years. We do, however, look to a new horizon not unlike his.

We face a future no more known today than Columbus' future was known when he crossed the Atlantic Ocean. We're not about to discover a new continent, of course. But vistas of science, medicine, ethics, human relationships and international politics, among others, are yet to be explored. We, like Columbus, will be judged according to how we treat the world and the people in it, and how strong we leave them when we're gone.

As Christians, we sail under the banner of the Cross, with the Great Commission as our motto. As Baptists, we say we want to accomplish the goal of Bold Mission Thrust—to share the gospel with every person on the planet. This is an objective worthy of any explorer. But if we want to be judged virtuous by succeeding generations, we must assume our task with grace, compassion and the love of Christ, whose name we bear.

Marv Knox

We face a future that is as uncertain as the future Columbus peered into from the bow of his ship. Like Columbus, history will judge us according to how we treat the world and people in it, and how strong we leave them when we're gone.

Take God's name 'in earnest'

"Thou shalt not take the name of the Lord thy God in vain" is one of the basic Ten Commandments of the Lord. We traditionally have interpreted that to mean "don't use God or Jesus in cursing."

Now, it is true that we should guard our words. My stomach turns

whenever I hear people use God or Jesus as part of cursing.

VIEWPOINT

But that ancient command means far more than that. If we could say it in positive terms, we might catch the deep meaning of the command. What it teaches is "thou shalt take the ways and teachings of God seriously in your

life." Instead of taking God's name "in vain," we are commanded to take him and his name "in earnest."

When we treat God's word with indifference and we never read it, we are taking God's name in vain. When we ignore the clear teaching of God, we take his name in vain. When we undervalue those things that God places great value on (such as worship in church), then we take God's name in vain.

One of the problems with most churches is that we are proper in our talk but lack earnestness and zeal for the Lord in our daily walk. Many say, "I never take God's name in vain," while at the same time they show no devotion for the things of God.

What kind of person are you? Do you follow God earnestly?

W. Robert DeFoor, pastor
Harrodsburg Baptist Church
Harrodsburg

If my home is my castle, why do the kids treat me like a servant?

"I feel like I have servants," Molly declared a couple of Sundays ago.

Observant kid.

At that moment, her mother was brushing her hair into a pony tail, while I was kneeling at her feet, trying to lace the straps of her shoes through unreasonably small buckles.

Servants, indeed.

Molly was teasing. But children—ours included—can be demanding. You start out feeding, burping and bathing them, and they expect you to do everything. Ask them, and they'll tell you your job is to wait on them—head to foot—until the Lord Jesus returns.

Now, I know a significant part of parenting is caught up in weaning children from that utter dependence on Mom and Dad.

Kids need to grow in self-confidence and independence, so they can become mature, self-actualizing adults.

But being needed is one of the most wonderful aspects of being a parent. What could be better than helping a child sound out a big word in a new book? Or holding a small feverish head? Or applauding a perfect cartwheel?

Sometimes, when life happens just right, the applause goes the other way—from child to parent. Like last month, when, after about eight years, I fi-

nally figured out how to tie the sash of a Sunday dress so the bow is the same size on both sides and parallel to the ground.

You would have thought I'd won the gold medal in bow-tying. (What can I say? I'm the only guy in the house—even our dog is a girl—so bows on dresses are a big deal.)

At home, accomplishments are measured by the way they affect the everyday parts of our lives, thank the Lord. Out in the real world, on the other hand, problems exist in global proportions. As Christians, we have a duty to help tackle

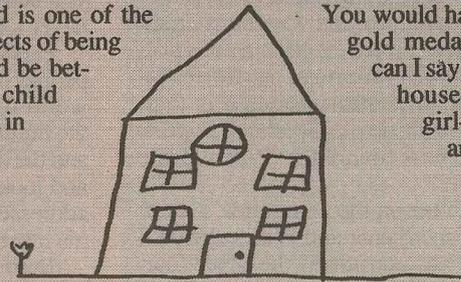
those problems, even when the scale is so large that our efforts alone seem tiny and obscure.

But at home, life is different. Pretty bows, the perfectly mixed glass of chocolate milk, a fresh coat of paint in the bedroom, a new basketball goal out in the driveway. Little things count for something.

Life needs the sense of space and proportion home gives us. It's the place that fits us, physically and emotionally. If we had to take on the world's problems, or even the challenges of our jobs, without a sense of home, we'd get swallowed up, just like Jonah.

So what if it's the place a kid can call you "servant." At least you know you're good for something.

Marv Knox



MISSIONS

Parks cited for leading global evangelism emphasis

RICHMOND, Va. (BP)—Global evangelization has been the theme of Keith Parks' tenure as president of the Southern Baptist Foreign Mission Board, according to Bill Hancock and others who have worked alongside him.



"More than any other person, he has led us to focus on the whole world," said Hancock, pastor of Highview Baptist Church in Louisville, who recently completed his term as an FMB trustee and is the immediate past chairman of the board.

During nearly 13 years as FMB president, Parks has led Southern Baptists to realize "there are no countries closed to the gospel," Hancock continued. "He has been persistent in giving leadership that focused on the unreached peoples of the world."

Baptist World Alliance General Secretary Denton Lotz concurred: "He has been a significant instrument of God for ... the missionary goal of evangelization of the world in this

generation."

Under that banner, several of Parks' contemporaries listed a variety of contributions he has made during his 153-month term:

■ **William Pinson Jr.**, Baptist General Convention of Texas executive director: "At a time when numerous denominations were pulling back from foreign-mission efforts, he was urging Southern Baptists to move forward. He helped Southern Baptists realize the extent of the world's loss-ness."

■ **Denton Lotz**: "He has accepted technology to a significant degree and helped Baptists and Christians around the world interpret faithfully the world statistics. A data base for the population of the world has been set up which has been a significant contribution to all evangelistic groups."

■ **Bill O'Brien**, former FMB executive vice president and one of Parks' closest associates: The impact of Parks on evangelization "is not yet fully measurable because the implications of his redrawing the map of missions reality are massive."

■ **Azariah McKenzie**, executive secretary-treasurer of the Caribbean

Baptist Fellowship: One of Parks' most lasting contributions to missions is the "unapologetic efforts he has made to emancipate (missions) from the old syndrome and stereotypes with their pronounced demarcations between 'givers' and 'receivers,' which reduced the relationship to little more than that of compassion and charity of the rich for the poor or the strong for the weak."

■ **Andrew MacRae**, former general secretary of the Baptist Union of Scotland: "His single-minded dedication to the spread of the gospel ... and his evident avoidance of imposing a position of his own choosing on indigenous groups of Baptists around the world created an immense level of trust among other Baptist groups."

■ **Jimmy Maroney**, director of the FMB's Global Desk: "He tried to move this board beyond the safety of 120 countries into the high-risk countries of the Muslim, Hindu and animistic world. The final frontier. ... He moved from seeing missionaries go only to countries-people groups that would never request missionaries because of a dominant Muslim or Hindu popula-

tion."

■ **Mark Cortis**, pastor in Winston-Salem, N.C., and former FMB trustee: Parks "refocused Southern Baptist missionaries on evangelism. The concept of the 70/30 plan, which was misunderstood by so many, was an expression of Keith Parks' personal commitment to evangelism and was not an attempt to diminish Baptists' commitment to institutional missions, so much as it was a response to the social and nationalistic realities of our day."

■ **Avery Willis**, former missionary colleague in Indonesia and one of two finalists to replace Parks: "The real assessment of Keith Parks will have to be made in terms of the man. He has been a brilliant strategist, a concerned and burdened missions leader, a loyal and principled individual who has set a personal example by his own spiritual life, his family, his Christian life and his faith. ... He did not ask others to do what he had not already done himself."

■ **Ed Sanders**, missionary to Indonesia: "He has emphasized prayer, to the extent he has made it an integral part of the FMB program."

FMB search narrows to 2 candidates

By Greg Warner and Robert Dilday
Associated Baptist Press

RICHMOND, Va. (ABP)—The search for a new president of the Southern Baptist Foreign Mission Board has been narrowed to two men, both former missionaries.

The search committee is now poised to choose between Don Kammerdiener, FMB executive vice president, and Avery Willis, an administrator at the Sunday School Board, according to two members of the search committee.

One of the candidates is likely to become the next president of the FMB, succeeding 37-year missions veteran Keith Parks. Parks will take early retirement the end of this month.

Although FMB trustees were scheduled to meet Oct. 12-14, they were not expected to vote on a new president then. Committee members said no choice has been made between the two finalists. However, the committee was to convene during the three-day trustee meeting—Parks' last—and could have picked its nominee. Another committee meeting is scheduled for Oct. 30-31.

Several committee members declined to discuss their two top candidates. But two committee members confirmed the selection of Kammerdiener and Willis on the condition of anonymity.

Search committee Chairman Joel Gregory, who recently resigned as pastor of First Baptist Church of Dallas, was in seclusion and unavailable for comment.

Although the search is focusing on Willis and Kammerdiener, the nine-member committee has not limited itself to those two and may eventually go another direction, committee sources said. "We are trying to keep an open heart," one member explained.

Willis acknowledged he and the committee have held a "preliminary" interview but said he had not talked further with committee members about their selection. Kammerdiener would not confirm that he had been interviewed for the post. "That's something the search committee needs to respond to," he said.

Over the years, both Kammerdiener, 56, and Willis, 58, have worked closely with Parks.

Willis and Parks served together as missionar-

ies in Indonesia in the 1960s, and Parks later became area director supervising Willis and other missionaries in the region. After serving 14 years on the mission field, including six years as president of the Indonesian Baptist Theological Seminary (1972-78), Willis returned to the United States.

Willis is now director of the adult department of the discipleship and family division of the Sunday School Board. He is credited with developing the popular MasterLife discipleship program, which he first used on the mission field.

Willis was one of six prayer leaders from SBC agencies who in 1989 urged Southern Baptists to conduct "solemn assemblies," protracted meetings for prayer and repentance. A common theme in Willis' solemn-assembly messages was that natural calamities, such as hurricanes and earthquakes, are God's "remedial discipline" to bring America to repentance.

Since 1980, Kammerdiener has served as a Richmond-based FMB administrator under Parks, first as area director for Middle America and the Caribbean, then as vice president for the Americas. He was named executive vice president in 1989, assuming responsibility for day-to-day operations at the FMB's Richmond headquarters. He will serve as interim president after Parks leaves Oct. 31.

Kammerdiener was appointed a missionary in 1962, serving first in Colombia. He was the field representative between the FMB and its missionaries in Paraguay, Uruguay and Argentina from 1970 to 1980, when he joined the Richmond staff.

In narrowing the field from six candidates to two, search committee members passed over four prominent pastors with ties to Southern Baptist conservatives, who now control the FMB and the convention.

Six candidates were on the committee's short list, including Kammerdiener and Willis. Associated Baptist Press has confirmed the other four were prominent megachurch pastors—John Bisagno of First Baptist Church of Houston; Tom Elliff of First Southern Baptist Church in Del City, Okla.; Jim Henry of First Baptist Church of Orlando, Fla.; and Adrian Rogers of Bellevue Baptist Church near Memphis, Tenn.



THANKS Missionary Betty Gabriel (left) tells Keith Parks how much his leadership has meant to her. Her husband, Robert, listens in the background. The Gabriels, missionaries in Brazil, spent a few moments with Parks during his last overseas trip as president of the Southern Baptist Foreign Mission Board. (BP photo by Don Rutledge)

Parks' last trip opens doors

Continued from page 1

guage and culture, but throughout the world. Parks envisions that kind of teamwork must happen for Baptists to penetrate World A.

As he spoke, Parks stood virtually in the shadow of the towering Christ the Redeemer statue, which dominates Rio's skyline from atop Mount Corcovado. Many see it as symbolic of Jesus blessing a city so full of needs you could spend a lifetime there and never look elsewhere.

Parks confronted the tension God's people have experienced throughout world history—the tension between the human urge to look inward to self and the divine imperative to die to self and look outward to others—in three addresses longtime observers called his most inspirational ever.

Both the ancient Jews and the early Christians, he said, had to learn the hard way that God isn't a local tribal deity for one people, but a global God of all nations and peoples.

People today still struggle with the local vs. global tension, he said. They, too, limit God with human barriers

that turn them inward.

"Too many Christians in this world are convinced their responsibility is only to the people of their culture and language," Parks said. "We'll never reach the world for Christ if we restrict ourselves to our own language and culture."

"Local interest always wins when culture dominates Christianity. Global interest wins when Christianity dominates culture," he continued.

You can't wait to follow God's call to the world until all the local needs are met, he said. "Nor can we wait until we have all the resources. If we attempt only what's humanly possible, we'll achieve only what's humanly possible."

When the leaders emerged from small-group meetings after Parks' challenge, they did so with a list of recommendations designed to project the countries of the Americas into missions beyond their own culture.

And they left inspired. "If Dr. Parks said a bus was outside headed for Mongolia, I'd get on it," one participant said.

Year in Congress and court could impact religion

By Mark Wingfield
News Director

WASHINGTON—Decisions made by the U.S. Congress and Supreme Court in the next year could dramatically impact religious liberty, experts told a gathering of Baptist journalists Oct. 4-5.

Three cases pending before the Supreme Court and one bill certain to be reintroduced in the next Congress were the focus of several speakers' comments during a briefing held for journalists by the Baptist Joint Committee.

The briefing featured dialogues with Doug Marlette, Pulitzer Prize-winning cartoonist for New York Newsday; Richard Carelli, veteran Supreme Court reporter for Associated Press; Forest Montgomery, attorney for the National Association of Evangelicals; Jody Powell, press secretary to former President Jimmy Carter; Edwin Newman, longtime newscaster for NBC television; and the Joint Committee's own staff.

The bill to be reintroduced in Congress is the Religious Freedom Restoration Act, a measure drafted to restore the "compelling interest" test virtually abandoned by the Supreme Court in a 1990 decision.

That test permitted government to restrict religious practice only to further a compelling governmental interest, such as health or safety, and if the least restrictive means of safeguarding that interest had been used.

However, the court departed from that standard in deciding the 1990 case *Oregon vs. Smith*. The Smith de-

cision said government needs only a rational basis to justify restricting religious practice unless the restriction singles out religion.

RFRA would restore the compelling interest standard by legislative action, a step the NAE's Montgomery described as necessary but regrettable: "It is regrettable that we have to look to Congress for protection of our God-given rights."

Congress failed to approve RFRA this session, but both Montgomery and Oliver Thomas, general counsel for the Baptist Joint Committee, agreed chances are favorable for passage in the next session.

That might not be necessary, however, if the court restates its position using a case accepted for review in this term, they added.

The Church of Lukumi Babalu Aye vs. Hialeah is one of three significant church-state cases already accepted by the court this term.

The case involves a church affiliated with the group known as Santaria, which believes animal sacrifice is a vital part of its religious practice. The city of Hialeah, Fla., passed ordinances prohibiting animal sacrifice, apparently in an attempt to keep the church out of town.

The church sued, claiming the city ordinance violated its First Amendment right to freely express religious faith.

The case is particularly significant, Thomas and Montgomery said, because it is the first case the court has accepted since the Smith decision that concerns the First Amendment's clause on free exercise of religion.

The public outcry that has arisen since the Smith decision could prompt the court to restate its position through this case, Thomas, Montgomery and Carelli said.

In addition to prompting the drive for RFRA, the Smith decision has been criticized widely by religious liberty and legal scholars.

However, the Lukumi case could prove a difficult one for restoring the compelling interest standard because it has "some very noxious facts," Thomas said. "People don't see beyond the dead chickens and goats to see what's happening in this case."

What's happening is religious discrimination, he and the others explained. The city did not enact ordinances that prohibit all killing of animals, but that prohibited only the actions of this one religious group, Thomas said.

"Our position is that the City of Hialeah cannot single out religion for this type of discrimination," Thomas said. "This case, if it goes the other way, will be much worse than Smith."

"We have to go to bat for these people whose practices we may find offensive ... but who have the right to practice their religion."

The court will have another opportunity to speak to the First Amendment's free exercise clause and establishment clause in deciding *Zobrest vs. Catalina Foothills School District*.

The case involves a family's claim that government should provide a sign language interpreter for their deaf child who attends a parochial school.

The Southern Baptist Christian Life Commission filed a brief urging

the court to accept this case and siding with the parents. The Baptist Joint Committee has declined to do so because it does not believe the free exercise clause requires government to pay for people's religious choices.

The third case, *Lamb's Chapel vs. Center Moriches Union Free School District*, involves a dispute over whether a public school can prohibit religious groups from using its buildings during non-school hours if other groups are allowed to use the facilities.

Both the *Zobrest* and *Lamb's Chapel* cases open the door for the court to redefine both religion clauses of the First Amendment.

In addition to impacting the free exercise clause, the *Zobrest* and *Lamb's Chapel* cases offer the court an opportunity to restate its position on establishment. The court was asked to reconsider that point, but declined to do so in ruling on *Lee vs. Weisman*, a graduation prayer case, during the last term.

Both the Bush administration and several conservative religious groups have been pushing for a looser standard that would allow majority religions more benefits from government so long as they do not coerce participation. The Baptist Joint Committee, on the other hand, has said the court should retain its current standard, known as the *Lemon* test.

That test, formulated in 1971, requires government practices to have a secular purpose, neither advance nor inhibit religion and avoid excessive entanglement between government and religion.

"People don't see beyond the dead chickens and goats to see what's happening in this case."

Oliver Thomas, general counsel for the Baptist Joint Committee

Court rehears Operation Rescue case

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—Operation Rescue-type blockades do not discriminate against women and no longer should be forbidden by federal courts, an attorney for anti-abortion activists told the Supreme Court Oct. 6.

However, an attorney for the National Organization for Women and several abortion clinics argued such blockading is discriminatory because it prevents the exercise of a right belonging to women.

The statements were made in a new round of oral arguments for the case *Bray vs. Alexandria Women's Health Clinic*. Eight of the justices heard arguments in the case last October, two days before Clarence Thomas was sworn in as the newest member of the court.

The court announced in the spring it would rehear the case, fueling speculation the eight justices were evenly divided.

The case has serious implications for protesters who would block access to abortion clinics, but a favorable decision for NOW also could result in sex discrimination becoming a "new constitutional weapon" for the pro-choice movement, one attorney said.

The Southern Baptist Christian

Life Commission joined NRLC in a friend-of-the-court brief arguing an 1871 law cited by a federal judge in the case should not be used to protect the rights of women seeking abortions.

In November 1989, Jayne Bray, a Bowie, Md., pastor's wife and mother of five children, and other members of Operation Rescue were enjoined by a federal judge in the Eastern District of Virginia from blocking access to Alexandria Women's Clinic and other abortion clinics in northern Virginia. The judge found the Civil Rights Act of 1871, also known as the Ku Klux Klan Act, applied because rescuers deprived a class of people, women, of their right to interstate travel to obtain abortions.

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

Class should be determined "by who people are, not by something they would like to do," argued Jay Sekulow, attorney for Operation Rescue. The scope of such anti-abortion blockades is "all who participate in the abortion process," not just women seeking abortions, he said.

Christians losers in alliance with politicians, Powell says

By Mark Wingfield
News Director

WASHINGTON—Christians, not politicians, are the ones who have been hurt by the alliance of the Religious Right with the Republican Party, a former White House press secretary said.

Jody Powell, press secretary to President Jimmy Carter and a member of First Baptist Church of Washington, D.C., addressed a group of Baptist editors Oct. 5 in Washington. The event was a briefing sponsored by the Baptist Joint Committee, a religious liberty coalition.

"Almost inevitably ... when organized religion gets itself too close to the political process and to partisan politics, it is religion which suffers," Powell said. "There is a level of cynicism in politics that will tarnish and pull down something as important as our religious faith."

"It is almost always the politicians who use the preachers, not the other way around."

Powell said the Republican Party is "going to be all right" after its alliance with conservative Christians has eroded. "The people who put that together from the political side and benefitted from it do not feel ticked off and discouraged. But many from the religious side do."

Powell said he sees the influence of the Religious Right declining and is saddened that many Christians are leaving the cause disenchanted with government.

The tragedy, Powell said, is that politicians took advantage of Christians in the same way they use other groups for their own gain. "On the political side, the people who were benefitting from that did not believe what they were saying."

Powell said he has struggled for years to know where to draw the line between religious belief and the promotion of public policy.

As an example, he cited the Sunday school class Carter taught at First Baptist Church in Washington while president. Inevitably, visitors to that class included reporters who churned out stories about what Carter taught, as though he were the "national Sunday school teacher," Powell said.

That made Powell uncomfortable, he said, but it was a situation he had to learn to live with.

The intrusion of religious fervor into politics usually makes the process more difficult, he added.

Powell said religion should offer the political process an example of openness, dialogue and conflict resolution. Unfortunately, he added, "it has brought just the opposite and made politics meaner than it was."

"It is almost always the politicians who use the preachers, not the other way around."

Jody Powell, former White House press secretary during the Carter administration

PEOPLE

Murray State's BSU family from 1940s holds reunion

"BSU created an atmosphere where I could hear God's call to the mission field."

Dorothy Brizendine Mosteller, a participant in the Murray State BSU reunion

By Pauline Stegall
State Correspondent

JONATHAN CREEK—About 80 people gathered at Jonathan Creek Baptist Assembly recently for a family reunion of sorts, although few of the participants were related by blood.

They came from as far away as California, the Carolinas, Pennsylvania, Louisiana and other states between.

The common bond was that each had attended or married someone who attended the Baptist Student Union at Murray State University during the 1940s.

One common feature that surfaced during the retreat is that many of the former BSUers left Murray State to enter full-time church work. Most of the others are involved in part-time or volunteer religious work.

The idea for the reunion had been growing in the minds of some people for a long time, but the impetus to make it happen came from Dorothy Brizendine Mosteller, affectionately

known as Dottie B., who was BSU secretary in the '40s.

She and a committee researched names and addresses, wrote letters and planned the program.

The reunion was patterned after the BSU format of the '40s.

Friday night vespers was led by H.L. Hardy, who with his wife, Ruby Nelle, served as a missionary to Chile for 36 years. Morning watch on Saturday was prepared by Dottie Lane, former missionary to Japan. Saturday night's campfire service was led by Garnett Moss, retired Army chaplain.

Participants said they experienced an unbelievable spirit of love and affection during the reunion. Perhaps that was because "BSU was the whole basis of our spiritual and social life," explained Laura Fisher Tessener and her husband, Ralph. "It took the place of a sorority or fraternity."

Others testified to the influence BSU had on their lives.

Mosteller, who with her husband, Paul, recently retired after 36 years as missionaries to Thailand, said BSU

"led me into complete dedication to God's will. It created an atmosphere where I could hear God's call to the mission field."

Some even said BSU helped redirect their careers.

Dick Robertson, a minister of music from Alabama, said BSU influenced him to drop his dance band and go into church music. J. Bill Jones, church starter strategist with the Kentucky Baptist Convention, said he was headed for a medical career until he discovered at the BSU that God had a different plan for his life.

Among the BSU alumni of this decade were represented pastors, di-

rectors of missions, chaplains, professors in Baptist colleges and seminaries, denominational journalists, BSU directors and missionaries.

Other alumni have found places of service as laypeople.

Jack and Imogene McCord Long-gear direct Bible studies in a large apartment complex in Arlington, Texas. Elizabeth Williams Spenser has served on school boards in Kansas and Washington, D.C., where she found many opportunities to share her faith.

Some alumni could not attend the reunion because they were serving as volunteers on short-term mission trips at the time.



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Hear Morris Chapman

Monday, October 26, 1992

7:00 p.m.

Florence Baptist Church

Florence, Kentucky



Dr. Chapman

- President & Treasurer of the SBC Executive Committee
- 1989 SBC President
- Pastor, First Baptist Church, Wichita Falls, TX

New Homes for Children

Over the past few weeks I have shared with you about some of our plans for the future at Kentucky Baptist Homes for Children:

■ Through our Cornerstone Counseling Centers we hope to reach families before the crisis reaches the point that the child has to come into care. Two pilot projects will begin this year, and Kentucky Baptist Homes for Children hopes to expand this program to reach across the state in years to come.

■ Through family treatment homes we hope to develop more new immediate placement resources for children. Kentucky Baptist Homes for Children is committed to giving children who require treatment a choice of a quality home placement where the child's needs can be met.

■ Another future direction for Kentucky Baptist Homes for Children is the development of new regionally-based residential centers for children.

This past year we turned away 1,016 children because we did not have the space in many cases. We also had to turn children away because they needed more intensive help than we could provide.

We are exploring the possibility of adding approximately five new facilities similar to our Baptist Youth Ranch at Elizabethtown. The Youth Ranch is a program for 11 boys who have very critical needs. They require intensive supervision and need specialized therapists to work with them.

The boys attend a special classroom located on our property. The program is highly structured and focuses on helping a child deal with the specific problems in his life. We have been pleased with the model used at the Baptist Youth Ranch.

HOMES FOR CHILDREN

Over 30 boys have made tremendous improvement through the work of the Youth Ranch staff in its three-year history.

The Baptist Youth Ranch has served boys from all over the state, but we have learned that it is important for each child to maintain ongoing contact with his family. We also need to be able to work directly with the family on the problems the child is experiencing.

Many times we can help the child to improve, but he returns to the same environment from which he came. When we can work with both the child and family, much more progress can be achieved and sustained.

Over the next few months our board will be studying the feasibility of developing these new programs. We are currently looking at a number of communities in the state where there are no existing private children's facilities and where we can raise the funds needed to construct the facilities.

We hope that some of the special needs of the boys and girls can be provided by the local communities on an ongoing basis. The bulk of the operating cost would come from resident support from the referring agency.

Please pray for our board and staff as we explore the possibility of creating new long-term resources for children: counseling centers, family treatment homes and regional residential centers. Many young people desperately need these resources. Their only hope may be through new services offered by Kentucky Baptist Homes for Children.

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

Paid Column

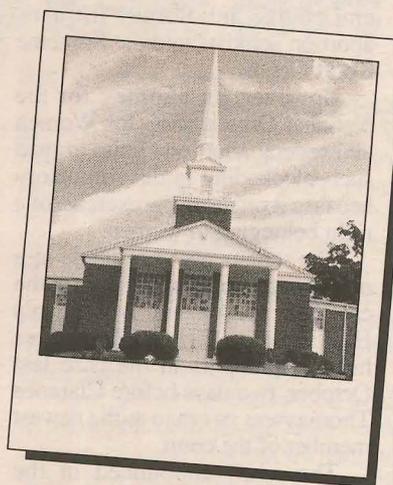
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Kentuckians meet from east & west for Ohio mission

By Melanie Childers
Staff Writer

LORAIN, Ohio—Sometimes missions work is patchwork.

Ten men, representing four churches in two distant Kentucky associations, assembled their time, money and skills this summer to piece together a new roof for an Ohio church.

Noble Cobb, pastor of Donaldson Baptist Church in Princeton, said he coordinated the joint effort after receiving a request for help from Charles Cobb, an associational director of missions in Ohio.

"We needed a 10-12-man crew,"

Cobb said. "And I knew the association had already committed to sending a team to Brazil."

So, rather than making more requests of the Caldwell-Lyon Association, Cobb put together a team of men not already involved in another summer ministry project.

In addition to men from Donaldson Baptist Church, Cobb found volunteers from two other Princeton churches: Southside Baptist and Calvary Baptist. He then contacted Ken Bolin, a friend who serves as pastor of Manchester Baptist Church in Booneville Association. Four laymen at Manchester joined Bolin in helping

with the project.

Taking their own roofing supplies, the team met near Lexington July 6 before traveling north to Lorain Baptist Church in Lorain, Ohio.

Donnie Yates, pastor of the Ohio church, said they almost closed the church's doors a year and a half ago. "Now we're averaging 45 in Sunday school. We've been able to pay our debts. We're growing again," he said.

The team spent three days roofing the church as well as doing some painting and cleaning. They had enough shingles left over to roof the parsonage.

Cobb said the Lorain church was

prepared for the team. They had rented cots and converted several Sunday school classrooms into sleeping quarters. The women of the church provided meals for the group while they were there.

"They even installed a shower for us," Cobb said.

Pastor Yates said the team was a big encouragement to the Lorain church. "It really showed them what teamwork can do," he said.

That teamwork will be put back into action, Bolin said. The pastors from east and west already are planning to pool their efforts to help Ohio Baptists again next summer.

Burlington marks 150th

BURLINGTON—Burlington Baptist Church has launched a series of events to celebrate its 150th anniversary.

The Northern Kentucky congregation began the celebration Oct. 4, with a day-long focus on its anniversary theme, "A Blessed Heritage ... A Bright Future."

Pastor Terry Wilder noted the day's festivities were only the beginning of "a fall of celebration."

During morning worship, former Pastor Bill Cubine urged the congregation to reach its changing community even as it celebrates its heritage.

The key to meeting Burlington's needs will be Christian service, said Cubine, pastor of the church from 1960 to 1965 and now campus pastor at Southern Baptist Theological Seminary in Louisville.

"People must see Christ in us, and that the gospel we profess makes a difference in us as we reach out to others," he stressed.

During the afternoon service, the church noted the publication of its official history, written by church member Betty Kirtley. A plaque inscribed with the names of all the church's pastors also was unveiled by Lee and David McNeely, direct descendants of Squire Scott, first clerk of the church.

The church has planned a variety of events to commemorate its anniversary, Wilder reported. They include a dramatic re-enactment of the church's founding, Nov. 22; community Thanksgiving service, Nov. 25; presentation of "The Elijah Craig Story" by Georgetown College professor George McGee, Nov. 29; publication of a new church directory; and Founders' Day, with immediate past-Pastor Paul Godsey preaching, Dec. 13.

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KENTUCKY KERNELS

There are 78 associations affiliated with the Kentucky Baptist Convention. Four of these were founded prior to 1800: Elkhorn (1785), Salem (1785), Bates Creek (1793) and Bracken (1799). All but 11 of the remaining number had been founded by 1925, with the majority getting their start during the 1800s.

Mountains to the Mississippi

■ **BARBOURVILLE**—Lynn Pat Robbins, former director of missions for North Concord Baptist Association, is critically ill in Knox County Hospital.
 ■ **BENTON**—New Bethel Missionary Church called Sammy Cunningham as pastor. He previously served as pastor of New Mount Carmel Church in New Concord.
 ■ **BROOKS**—Brooks Church called Eddie Maynard as pastor.

Mount Elmira Church called Brian Campbell as pastor.
 ■ **CARROLLTON**—Five members of First Church volunteered to help conduct a city-wide evangelistic crusade in San Juan, Argentina, Oct. 11-23. A commissioning service was held Oct. 4.
 ■ **COVINGTON**—Immanuel Church will ordain Earl Jewell to the ministry Nov. 1 at 2 p.m.
 ■ **GILBERTSVILLE**—Bethel

Lexington group crosses cultures

LEXINGTON—Members of South Elkhorn Baptist Church built a transcontinental bridge of racial reconciliation this summer.

Eighteen youth and eight adult sponsors from the congregation spent a week as counselors at Indian Family Camp, sponsored by the Baptist Convention of New Mexico.

The South Elkhorn team spent about 15 weeks training for the trip, learning about the history and culture of Native Americans as well as preparing to share their faith.

The effort was well worth the time and energy, said Claude Cone, executive director of the New Mexico convention.

"During the week, there were 25 professions of faith, four came for baptism, 15 rededicated their lives to Christ and four surrendered for special service. There were four other decisions made," Cone reported.

"I do not believe we would have seen these results without the love, prayers and faithful work of the 26 sponsors and youth from South Elkhorn Church."

In a letter to the church, Cone wrote: "You will be thrilled to know that your people labored faithfully, counseled daily, prayed diligently and let God use every spiritual gift they possessed during this week. It was beautiful to behold."

In his column in the Baptist New Mexican newspaper, Cone also requested prayer for ministry among 135,000 Native Americans in the state.

"Pray God will turn the Indian people to salvation in Christ," he said. "Pray God will 'call out the called' and give us Indian ministers to work among their people. Pray for those now laboring faithfully with the Native Americans of New Mexico."

Church licensed Charlie Canup to preach.

■ **LA CENTER**—New Hope Church called Nathan Saunders as pastor.
 ■ **LEWISBURG**—William Humphrey resigned as pastor of Elk Lick Church and has moved to 18 Elmwood Court, Alexandria, Ky. 41001.
 ■ **LEWISPORT**—Lewisport First Church called Nick Sandefur as pastor.
 ■ **LOUISVILLE**—Foster Avenue Church honored Foster Rose, the church's first pastor, and named him pastor emeritus.

Marc Jolley, formerly an instructor at Southern Seminary and Simmons Bible College in Louisville, has joined the staff of the Southern Baptist Sunday School Board in Nashville as a copy editor.

■ **MURRAY**—Ledbetter Church called R.J. Burpoe as pastor.

West Fork Church called DeWayne Chadwick as youth director.

■ **MYRTLE BEACH, S.C.**—Ocean View Church called Susan Shelton as minister of preschool and children.

Shelton is originally from Louisville and most recently served at First Church in Princeton.

■ **NEWPORT**—Rich Livingood is pastor of Trinity Church.

■ **OWINGSVILLE**—Owingsville Church ordained Jeffery "Phil" Harris as a deacon.

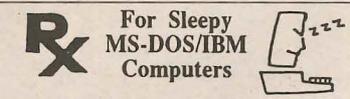
■ **RUSSELLVILLE**—Members of First Church and other volunteers donated time and labor in August and September to help build an addition to Eastside Mission. Bobby Forshee is pastor of the mission.

■ **SEDALIA**—Sedalia Baptist Church ordained four as deacons: Phillip Forester, Richard Farris, Eddie Page and Tom Spencer.

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Oneida's third Family Day, held Saturday, Oct. 3, was a tremendous success. Our cooks prepared for 2,000 at the noon meal, and there wasn't much left over.

Unlike the two previous years when it was cold, and raining at times, we had a bright, sunny day with the temperature between 75-80 degrees.

Being a boarding school, we have some unique opportunities, and also some special problems. For years it was only with great effort and difficulty that a teacher and parents could meet one another. Parents would be on campus the day they first brought their child, would dash in and out at home-going times, and would then be here on graduation day. Or, sometimes, their last time here was when their child had been expelled. So for a parent and teacher to actually be able to meet and talk about the child, it was necessary for the parent to make a special trip here for that purpose.

Because of this, we got the idea three years ago to set aside a day two months into the school term and encourage our parents to come for the entire day. That allows them to see their child's classroom and meet and have a conference with the teachers as necessary. This year each teacher was in the classroom for six and a half hours continuously meeting with parents.

Our teachers really enjoy getting to meet the parents, and the feedback from parents is equally positive. Each is able to give the other information and insight which will benefit the child.

From the opening day of school, we focus our students on preparing for the activities of Family Day, and their individual performances in cross-country, volleyball and soccer competitions with other schools that day. Also it is a target date for

our first art exhibit, marching band field show, and a variety of other activities. Our senior class also has its Fall Festival on Family Day. They sponsor a variety of games and contests to raise money for their annual trip to Washington and Colonial Williamsburg. They also sell homemade cakes and such; after expenses, they cleared over \$1,000 this year.

Family Day also is a big day for our Craft House. Nearly \$2,300 worth of crafts were sold this year. This goes directly to our student aid fund.

A large crowd was already here by 9 a.m. Twelve schools took part in six cross-country races. Oneida took first place in all three of the boys' races: middle school, junior varsity and varsity. Our girls also won the junior varsity and varsity races, but our middle school team came in third.

The Somerset soccer varsity team got revenge for our having given them their only defeat several weeks before. At this writing, our team has won half its games. Also our girls' volleyball team was defeated by Temple Christian Academy. We are proud of all our teams.

Another highlight of the day was our one-room schoolhouse, Double Creek, being open all day. Our staff children, grades two-five, who study there daily were there during the afternoon. They were dressed in the style of 100 years ago in honor of the bicentennial. Their mothers had made each girl a long dress and bonnet, and the boys had on knee pants and long stockings. They sang several times listing all the American presidents from the first George to the last.

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

ONEIDA JOURNAL



Barkley Moore

Paid Column

Mays exemplifies servanthood

Students arrive early at the Clear Creek Medical Clinic, where they have appointments with volunteer Dr. Everett Truman Mays.

Mays, a native of Corbin, recently retired from active practice in Somerset, where he had served since 1976. A surgeon with impressive credentials, Mays graduated summa cum laude from Georgetown College in 1954 and received his M.D. from the University of Louisville in 1958.

"I have known about Clear Creek since I was knee high to a grasshopper. I started coming to RA camp when I was 9 years old. I also worked as a life guard until the camp closed in 1950."

Mays retired from his practice at Somerset in 1991 and learned about Clear Creek's need for a doctor from Dean of Students Charles Rice.

Mays comes to the clinic each Monday and has diagnosed and treated conditions such as diabetes melitis, peptic ulcers, skin lesions and skin cancers. Many students, he says, have gastro-intestinal problems due to "living." "I need endoscopy equipment," Mays added, "to identify gastro-intestinal conditions so proper treatment can take place."

Mays' contribution of an operating/exam table and surgical instruments proves valuable to his volunteer work. The clinic has no X-ray equipment, but the need is easily handled at nearby hospitals upon his referral.

From 1966-68, Mays served as staff surgeon at Ogbomosh Baptist Hospital, Nigeria, which he found extremely rewarding. "Out-

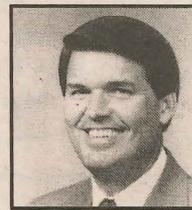
side Ogbomosh my experience at Clear Creek is the most enjoyable work I have ever done."

Besides his Nigerian tour of service, Mays, a former student at Southern Seminary, is active at First Baptist, Somerset, and also serves on the Committee on Emergency Medical Care of the Kentucky Medical Association. The father of seven children, Mays maintains a busy lifestyle running, walking and doing landscaping.

Dr. Everett Truman Mays is a living example of the words of Christ, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

Dr. Maynard Head is vice president for development at Clear Creek Baptist Bible College, Pineville, Ky. 40977

CLEAR CREEK CHRONICLE



Bill D. Whittaker

Paid Column

Ratio of people to churches disturbs pastor

BRADFORD, R.I. (BP)—“When I stand at the judgment, if the Lord allows me to ask one question, I want to ask: Lord, why did you call 90 percent of the preachers to go where 10 percent of the people are and 10 percent of the preachers to go where 90 percent of the people are? That just doesn't square with me.”

This question sums up the call and frustration of Bobby Barnett, pastor of Chariho Baptist Church in Bradford, R.I.

Barnett, who has the charm of a country gentleman and the commitment of Peter, moved to this community of about 2,500 people after a visit in the early 1970s.

A native of Marked Tree, Ark., Barnett has a disarming way of telling you exactly what's on his mind.

“Here are a million people in an area about the size of one of the counties in South Carolina and we've got five or six churches trying to reach a million people,” said Barnett, who began his ministry there by starting home Bible studies.

“I'm not saying y'all aren't doing a fine work there. We just need some help. We need more people who are willing to come up here to start a work and stay with it. That's the key; staying with it.”

Barnett recalls the lean early days when his church first started with no outside funding. “I'd heard of the Home Mission Board and we had always supported it. But I thought it was for folks that really needed it, folks that were on starvation. Somehow the Lord took care of us. I don't know how he did, but he did.”

A Home Mission Board representative was at the constitution service of Chariho church on March 31, 1974, and assured Barnett if he would follow the procedures, the church would qualify for funding. For the next five years the growing congregation received \$500 per month.

Once the church was established, Barnett moved back to Arkansas. However, about 16 months later, the church asked him to come back. He agreed and has been there since.

When asked what their biggest challenges and needs are, Barnett doesn't miss a beat. “Start missions. Start missions. That's the biggest challenge. I'd like to see a church in Hope Valley, one in Ashaway, one in Alton.

“If Bradford, R.I., was Bradford, Miss., Bradford, Ark., or Bradford, S.C., there would be three or four churches. We just simply need Bible-believing, Bible-preaching churches.”

Home run put man on path to Jesus

By Mary Speidel
SBC Foreign Mission Board

CARACAS, Venezuela (BP)—Carlos Bermudez hit a home run that changed his life.

When he popped the ball outside the stadium, it almost hit a parked car. The car belonged to Bill Cashion, a Southern Baptist missionary in Caracas, Venezuela's capital.

After the game, the missionary approached Bermudez. “Your home run was very nice,” Cashion said, laughing, “but that was my car.”

That week Bermudez smacked homers in four consecutive games in a Caracas amateur league. Like many Venezuelan boys, Bermudez—then 17—dreamed of the big leagues. But already he had failed several tryouts for the New York Yankees Baseball Academy in Caracas.

The academy, now affiliated with the Cincinnati Reds, trains promising young baseball players. Several other professional baseball teams operate academies in Venezuela, where baseball is the most popular sport.

Away from the ballpark, nothing else seemed to be working for Bermudez either. He was confused about his life's direction.

From a poor family, he was abandoned by his father when he was 2 years old. By the time he was a teen, Bermudez had developed a drinking problem. He spent several nights in jail after getting into street fights.

“The first time I thought seriously about God changing my life was in jail,” he remembered. “I found myself at the point that I felt I was nothing. I wasn't using my talents for anything good... I thought, ‘If there is a God, I want that God to use what I've got.’”

By the time he met Cashion, “Even though I wasn't a Christian, I knew that God existed,” Bermudez said. “For two years I had been praying that God would send someone who could help me understand what I needed to do with my life.”

A couple of days after his homer, Bermudez decided to try out again for the Yankees academy. This time “the coach told me he was going to give me a chance,” he recalled.

Several days later Bermudez saw Cashion at the Yankees stadium in Caracas. A former baseball coach, the missionary from Slater, S.C., was leading Baseball Chapel services for the academy players. Baseball Chapel is a Christian organization sponsoring clubhouse chapels for professional baseball teams.

Cashion told Bermudez about his role as a chaplain and invited him to come to his home. “I know how you can find peace,” Cashion promised.

Bermudez later accepted Jesus Christ as his Savior during a Baseball Chapel service led by Cashion.

“God has done beautiful things in my life,” said Bermudez, who now attends Oklahoma Baptist University in Shawnee on a baseball scholarship. “The most important thing is God's love. Before, I couldn't say ‘I love you’ to anyone because my whole life was fighting and alcohol.”

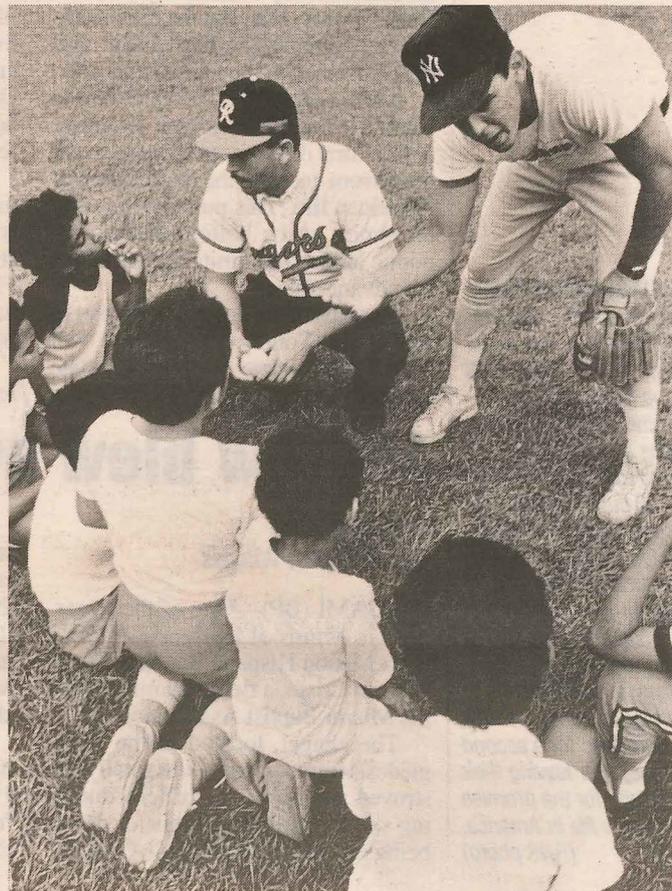
His family noticed the difference, too.

“My mom saw how the Lord was changing my heart,” he said. “She saw that some of the anger that I had inside was being removed. She saw something going on in me. And she was looking for something, too.”

She found it after reading a Bible Bermudez sent her after he left home.

Later Cashion and his wife, Kathy, answered her spiritual questions and prayed with her when she also became a Christian.

Since then, Bermudez' stepfather, sister, cousin and several friends of the family also have become Christians. In their home his parents have started a Baptist Bible study led by missionaries Cheryl and Dennis Jones. They hope it will grow into a church.



ROLE MODELS Carlos Bermudez (right) and Carlos Rios, a scout for the Atlanta Braves, give pointers to boys at a Baptist baseball clinic in Caracas, Venezuela. While growing up in Caracas, Bermudez dreamed of making the big leagues. But his life took a different direction when he smacked a homer that hit the car of a Southern Baptist missionary. (BP photo by Don Rutledge)

Man with a past saw his life in the Bible

By Ferrell Foster
Illinois Baptist

HOMEWOOD, Ill. (BP)—Tom Wozny has a past—dealings with the mob, an expensive lifestyle and a live-in girlfriend.

But there is a part of his past that has changed everything: He became a Christian in 1984.

“As a young boy I had only really had one idol, ... my father,” the 43-year-old said. His dad was a self-employed accountant who took his son on visits to clients, where he was “treated like a king.”

“I always knew that's what I wanted to be when I grew up,” Wozny said. “By the time I was 10 or 11 years old I was pretty well versed in accounting.”

By age 15, Tom had discovered that some of the people his dad worked with were “pretty influential.”

“In our family situation we dealt with a lot of the syndicate. They would have front businesses, restaurants and taverns ... to funnel illegal money through,” Wozny recounted.

But the law caught up with one of the clients, and the senior Wozny went to jail.

“At 16, I took over the family accounting business,” Wozny said. “I decided this was really the power I

wanted and went all out to get it ... Actually, it was the money.”

By 18, Wozny was married, had a big house and was financially able to “pick up and go anyplace I wanted.”

But he was not happy with anything and eventually lost his family.

Wozny moved in with a waitress named Pattie. She was a “Baptist girl” whose parents continued to pray for her.

The two eventually attended a revival service and began regularly attending Temple Missionary Baptist Church in South Chicago Heights, Ill., on Sundays, becoming members of a Sunday school class.

“I enjoyed the church, the people,” he said. “The Sunday school teacher really took an interest in me. I was raised Catholic ... This was something totally different.”

A Christian Pattie had known paid the couple a visit. Pattie eventually threw her out of the house for saying God did not hear the couple's prayers.

“I decided I'm going to show this goody-two-shoes Christian that I could beat her at her own book,” Wozny said. “I started reading the Bible. ... I read it from front to back ... and it convicted one area of my life after another.”

“By the time I got to the New Testament I knew I had to accept Jesus

Christ as my Lord and Savior. ... I knew he loved me and really wanted me.”

In September 1984, Wozny professed faith in Christ, was baptized and married Pattie.

With his decision for Christ, Wozny knew he had to cut his ties to organized crime. The morning after his baptism “one of the main guys called ... and said, ‘Close out my books, I'm moving to Florida.’ ... The other gentleman was arrested in a foreign country and is now in a federal prison.”

God “totally removed that part of my life,” he explained.

Since then, “the Lord has done mighty things” Wozny said. He and his wife have become Home Mission Board Mission Service Corps volunteers in youth ministry for Chicago Metropolitan Baptist Association and are active members of Hillcrest Baptist Church in Country Club Hills, Ill.

Wozny credits his early involvement in Sunday school as being a key to his spiritual growth. “It was the Sunday school, that group, the teacher who looked past what I was.”

And, Wozny said, “It was God's Word that told my story over and over as I read it. If he could do that for all those other characters in (the Bible), he could do it for me.”

Immigrants' dreams for new life dashed by Andrew

MIAMI (BP)—They came to the United States in search of an opportunity to be free, to earn a living and offer their children a brighter future. They left Castro's dictatorship or the poverty and political unrest in Central America to pursue the American dream.

But on their way to making a better life, their world was turned upside down on a fateful August day.

Hurricane Andrew wreaked havoc on almost every community in south Dade County, Fla., but the area's ethnics are among the hardest hit and find, once again, they must start over.

It takes time for ethnics coming to south Florida to overcome language and cultural differences which prevent them from entering the mainstream of American life. This puts the majority of ethnics at the bottom of the economic ladder and limits opportunities for advancement.

The most labor-intensive market in south Dade County is agriculture. Not only did Hurricane Andrew devastate the crops, it also destroyed processing

and storage facilities. There is no work available. The future is bleak in that the industry must be cultivated and marketed.

"It was just a storm," said Lydia Garcia, "but now everything's gone."

Garcia is a member of the Christianos Unidos Church, one of 15 Southern Baptist ethnic churches—10 Hispanic and five Haitian—that bore the brunt of Andrew's destruction. These congregations are small in number, struggle financially and are filled with immigrants who eked out a living in low-paying and sometimes unskilled jobs. They settled in south Dade because it offered affordable housing and a lower cost of living. But few of their homes escaped the storm.

Many of the members of Christianos Unidos Church are Mexicans who had escaped from the migrant stream to put down roots in South Florida. Several church members have made a home in the education building behind the church.

Many of the churches, whose pastors serve bivocationally, are under-

insured, if insured at all. Some church leaders may be forced to leave the area in search of new jobs and homes. Many, like Lydia Garcia, have lost everything.

The day before the storm struck, Garcia had worked all day at a state correctional facility. She had heard advance warnings to leave the area but after work was too tired to heed the advice.

As they waited out the storm, Garcia recalled that at first she was not scared. Her family gathered in one of their homes, sang hymns while her brother pressed a mattress against the door. She became more frightened when her brother said he was too exhausted to hold the mattress any longer. But he summoned the strength to hold on, and the family escaped unharmed.

However, Garcia, her brother and sister lost their homes and most of their possessions.

Across the street from La Hermosa Baptist Church in Leisure City, a huge mobile home park now lies in

twisted metal and steel. The park housed many of La Hermosa's members.

Nearly 90 percent of the church's 25 families lost their homes. Many lost their jobs. Pastor Guillermo Piche said he fears many of the church's leaders will have to move to find work.

A total of \$4,000 a month is needed to operate the church. On Sept. 13, the offerings totaled \$328, less than a third of what they need.

Piche, whose home was severely damaged in the storm, predicts it will take at least two years before the church can return to any semblance of normalcy. A new roof is needed, and the insurance money is slow in coming.

But, the pastor said, he is "very, very optimistic about the future." Piche, who came to the United States from Cuba in 1980, said the storm did not damage his dreams or visions. He wants to rebuild the church, start a day-care center and continue to be a witness in this area.

HOMELESS AGAIN Sisters Cindy, 18 months, and Araceli Gomez, 5, play in the parking lot of a trailer park housing migrant farmworkers on the edge of the Everglades south of Miami. Of the 400 trailers in the park, all but three were destroyed. Southern Baptists spent four years attempting to get a trailer in the park to use for a chapel, and recently had succeeded. That trailer, too, was destroyed. Many of the residents of the migrant camp are now homeless for a second time, after leaving their homeland for the promise of a new life in America. (RNS photo)

Andrew blew away migrant chapel, too

By Jack Brymer
Florida Baptist Witness

MIAMI (BP)—One of the lesser-known victims of Hurricane Andrew is La Mision Hispana Bautista Esperanza en Cristo, a fledgling ministry of the Miami Baptist Association.

The chapel, located in the Everglades Migrant Camp, was totally destroyed and now is an official dumping site for millions of tons of debris being cleared in south Dade County.

Late last year, after a four-year struggle, the Miami association received permission to rent a trailer on the camp grounds to start the mission. It is the only church organization that has been able to do that, according to Mike Daily, associational director of church and community ministries.

The association started conducting mobile dental projects at the camp in 1989, with Daily recruiting students from the University of Miami's medical school.

Then Daily asked to start a mission in the camp. Ciprino Garza, director of Dade County migrant school programs, turned him down.

The next year, in 1990, Daily contacted him again about allowing some of the children to attend the camp for migrant children sponsored by Florida Baptists at Lake Yale Baptist Assembly. Fourteen children went to camp.

"The kids came back from Lake Yale overjoyed," Daily said. Garza noticed the difference, according to Daily, especially the fact they continued to write pen pals they had made at camp. After that, Garza allowed Daily to use the facilities for after-school activities.

Late last year, the association received permission to rent a "very used" trailer on the grounds to organize a mission church. A team from First Baptist Church of Windermere brought supplies and personnel to renovate the trailer. Even without a pastor, Daily said, people were being won to Christ through special projects and ministries.

After the hurricane hit, Daily toured the camp. "It was completely wiped out. A community with 420 trailers had turned into a mass of debris."

Daily said he went to the spot where the trailer had been and all that was left was a piece of aluminum hanging in a tree. "About a dozen children came running up to me and hugging me said, 'I remember you. You take us to the dental clinic. Are you coming to help us? Nobody's been here,'" he recounted.

Daily was able to get medical personnel and supplies into the camp quickly, but replacing the chapel is not as certain. "The spiritual as well as individual needs are so severe," Daily said. "A continued presence in the camp is necessary to develop trust which leads to acceptance by the leadership of the camp and the people who live there."

Helpers came in darkest hour

REDLANDS, Fla. (BP)—When he was facing his darkest hour in the aftermath of Hurricane Andrew, Bill Baggett found comfort in the timely visit of Baptist volunteers.

Baggett, pastor of First Baptist Church in Redlands, Fla., and his family rode out the hurricane in their home. They moved from room to room as sections of the house were destroyed, and finally wound up in the laundry room, which was about all that was left.

The house has been condemned as unsuitable for human habitation. "We lost everything," he said. "Even our dog died from trauma."

Things were not any better at the church site either. Every family but one was wiped out, Baggett said, and many of the younger families have packed up and left.

"When I was at my lowest, darkest hour, six precious men—Georgia Baptist builder volunteers—drove up," Baggett recounted. "I couldn't talk. Those guys stood there and held me and prayed with me. I had to get a Bible because mine was gone, but I asked these guys to sign it and I will pray for them every day of my life."

Despite destruction and loss of church members, Baggett said he hasn't given thought to leaving. "God called me here in the good and bad," he said. "We've seen the boom time—two morning services—so I have no option."

Baggett acknowledged the church had a space problem, needing a larger sanctuary and more educational space. "Hurricane Andrew took care of that," he said. "Now we can grow."

