

FOR THE RECORD

Students sought
The Southern Baptist Home Mission Board is seeking college and high school students for a variety of summer ministries. *See page 2.*

Church transformed
Members of East Baptist Church in Louisville decided they could bring new life to their inner-city ministries through the death of their congregation. *See page 3.*

Evangelism conference
This year's KBC evangelism conference will focus on change. *See page 3.*

Family Forum
How do I deal with the threat that I may never marry? *See page 4.*

Editorial
Baptists must focus on common ground in the abortion debate. *See page 5.*



MOBILE CHURCH U.S. Navy Chaplain Terry Gordon leads a sunrise Christmas service for the 39th Marines near the runway of Mogadishu Airport in Somalia. At least 13 Southern Baptist chaplains are among the troops currently working to bring relief to the country's starving population. (RNS photo)

Partnership state claims few Baptists

By Sarah Zimmerman
SBC Home Mission Board

SALT LAKE CITY (BP)—Contender for the 2002 winter Olympics. First on Fortune magazine's 1990 list of best cities for business. Centerpiece in an outdoor playground of ski resorts and national parks.

Despite these offerings, Salt Lake City is foreign to most Southern Baptists who think of it only as the worldwide headquarters for the Church of Jesus Christ of Latter-day Saints or Mormons.

Salt Lake City is the largest city in the Utah-Idaho Southern Baptist Convention, with which Kentucky Baptists have a partnership missions venture.

Corporations are attracted to Utah for the labor pool which the New York Times described as "young, well-educated, non-union and reared with the hard work ethos of the pervasive Mormon faith."

Calling Mormonism pervasive is an understatement. Seventy-one percent of Utah's residents are Mormons, and less than 1 percent are Southern Baptists, according to a 1990 survey of church membership.

"Mormonism is more than a religion. It's a culture, a way of life," said Lavoid Robertson, home missionary and recently retired director of evangelism for the Utah-Idaho Southern Baptist Convention.

In the eyes of Utah Baptists, being Mormon is a prerequisite for social and political success. "Either play their game or you're out," Robertson said.

When Robertson moved from Texas to Idaho 31 years ago, a neighbor called immediately to say he was a Mormon elder with a wonderful message to share. Robertson replied that he was a Baptist preacher who also had a wonderful message to share. The neighbor hung up and never befriended Robertson.

Mormons have changed their tactics in a search for acceptance by mainstream religions, Robertson said. See Baptists are ..., page 7

Boomers back but not committed, study says

By Mark Wingfield
News Director

SANTA BARBARA, Calif.—Baby boomers may be returning to church, but only a minority have become loyal, committed churchgoers, according to the author of a new study on baby boomers' spirituality.

Wade Clark Roof, professor of religion and society at the University of California at Santa Barbara, is author of a forthcoming book, "A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation."

With a grant from the Lilly Endowment, Roof surveyed boomers in four states about their moral attitudes, family life and religious and spiritual lives. He summarized his findings in the December 1992 issue of American Demographics magazine.

Despite public perceptions that

boomers are returning to America's churches in record numbers, Roof's statistics paint a less flattering picture. He found only one-third of boomers who dropped out of church have returned to some kind of religious activities.

"Some of the boomers who rejected conventional religion when they came of age have returned to the fold," he wrote. "But the real news is that most of them have not come back. They remain a 'lost generation' to churches, still searching for a meaningful spiritual life."

However, conservative Protestant boomers were the least likely to drop out of church and are the most likely to return if they did drop out, Roof noted.

Roof divides boomers into three religious subcultures: loyalists, returnees and dropouts.

Loyalists were social conservatives in the 1960s, had better rela-

tions with their parents growing up and never identified with the counterculture of the 1960s and '70s.

Returnees are middle-of-the-road types, Roof explained, who are "neither rigid traditionalists nor ranting radicals."

Dropouts were likely to have demonstrated, used drugs, joined the sexual revolution and dodged the draft in the '60s and '70s. "Religious institutions, like other institutions, seemed to the dropout boomers to be out of touch with modern values and lifestyles," Roof said.

Boomers from these subcultures tend to relate to contemporary religion in different ways, he noted.

Loyalists still are more loyal to religious institutions, while returnees may return to church without being loyal.

"Only religious loyalists are likely to engage in traditional religious See Boomers back ..., page 6

Paul Simmons suddenly leaves post at Southern Seminary

By Marv Knox
Editor

LOUISVILLE—The long-running saga of embattled Christian ethics professor Paul Simmons ended Jan. 6, when he unexpectedly announced his decision to take early retirement from Southern Baptist Theological Seminary in Louisville.

Simmons, whose ouster has been sought by ultra-conservative seminary trustees for several years, said the final straw was "the political nature" of the seminary administration's response to a sexually explicit video he showed in class last semester.

Simmons, 56, has been at the center of controversy since 1987, when

the Southern Baptist Peace Committee alleged he was too liberal, focusing on his views on abortion and homosexuality. The situation intensified in 1990, when ultra-conservative seminary trustees began clamoring for his ouster.

But his decision to retire early came amidst a new controversy over his decision to show a video designed for rehabilitation of people who have suffered severe spinal injuries.

Simmons showed the video, "One Day, One Time," Dec. 15 to a master's-level Christian ethics class titled "The Church and Sexuality."

Ironically, Simmons presented the video on the same day Southern's trustees met in Atlanta to vote on buy-

ing out his contract. The trustees' academic personnel committee proposed paying him \$362,000, the equivalent of six years of salary and benefits, to get him to leave the school where he has taught since 1969.

The trustees voted down that recommendation, 34-21. Consequently, Simmons appeared headed toward a showdown with the trustees who wanted him fired. Sources close to both trustees and seminary administrators anticipated he would face charges in a series of "heresy hearings," possibly leading to his firing.

Because Simmons was a tenured professor, trustees who wanted to fire him would have had to prove he violated his contract or broke the Ab-

stract of Principles, the school's 132-year-old governing document.

Simmons circumvented all that with his decision to retire effective last Dec. 31. Seminary administrators stressed the decision to retire was Simmons' alone, noting he had not been asked or urged to take that step by the administration.

The early-retirement option is available to seminary employees who are age 55 or older and who have worked at the school for 20 or more years.

"The thing that provoked my decision and finalized it in my mind was the political nature of the administrative response" to the video episode, See Simmons ..., page 6

BAPTISTS

BAPTIST BITS

■ A new series of pamphlets produced by the Southern Baptist Historical Commission focus on historical events which have shaped who Southern Baptists are today. The eight pamphlets address topics such as "Who Are Southern Baptists?" and "How Do Southern Baptists Worship?"

■ Money management materials for individuals and families are to be released by the Southern Baptist Stewardship Commission this month. "Live Wisely" is a simple plan for teaching Christian money management that is complemented by a teaching guide.

■ A Bible club for children called TeamKID is being developed by the Southern Baptist Sunday School Board for distribution in April 1994. It will be a nine-month program including studies on Bible characters, ethics, how to become a Christian, prayer, personal devotion and Christian doctrine.

■ State Baptist newspapers are the most-used source of information about foreign missions for Southern Baptist adults, according to research by the Southern Baptist Foreign Mission Board. The surveys targeted two age groups, baby boomers and adults older than baby boomers.

■ Alcohol problems should be a top priority of the new secretary of the Department of Health and Human Services, according to the Southern Baptist Christian Life Commission and seven other organizations who have written Donna Shalala to endorse warning messages in alcohol advertising and increases in alcohol excise taxes.

Group asked to oppose ambassador

WASHINGTON (BP)—The Southern Baptist Christian Life Commission and the National Association of Evangelicals are attempting to re-establish a coalition with the hope of convincing President-elect Bill Clinton to end the United States' diplomatic relationship with the Vatican.

Richard Land, the CLC's executive director, and Robert Dugan, director of NAE's office of public affairs, sent a Dec. 23 letter to officials with 11 organizations asking them to join together to call for Clinton to refuse to appoint an ambassador to the Vatican because it is a violation of the separation of church and state.

In the letter, they describe this effort as possibly a "final opportunity to reverse a policy that cannot be reconciled with the spirit or letter of the Constitution. If the same Protestant coalition which opposed President Reagan's appointment of an ambassador to the Vatican in 1984 can be resurrected, we believe the President-elect can be convinced to rescind the policy."

Land and Dugan say they are optimistic for two reasons.

"First, the policy is only eight years old," the letter says. "Second, as a Southern Baptist, President-elect Clinton has a better understanding of proper church-state separation, at least as it pertains to this policy, than did Presidents Reagan and Bush."

While the organizations may not agree on other religious liberty issues, Land and Dugan say, "we all agree that the practice of appointing an ambassador to the Vatican is a clear violation of the First Amendment and is bad public policy."

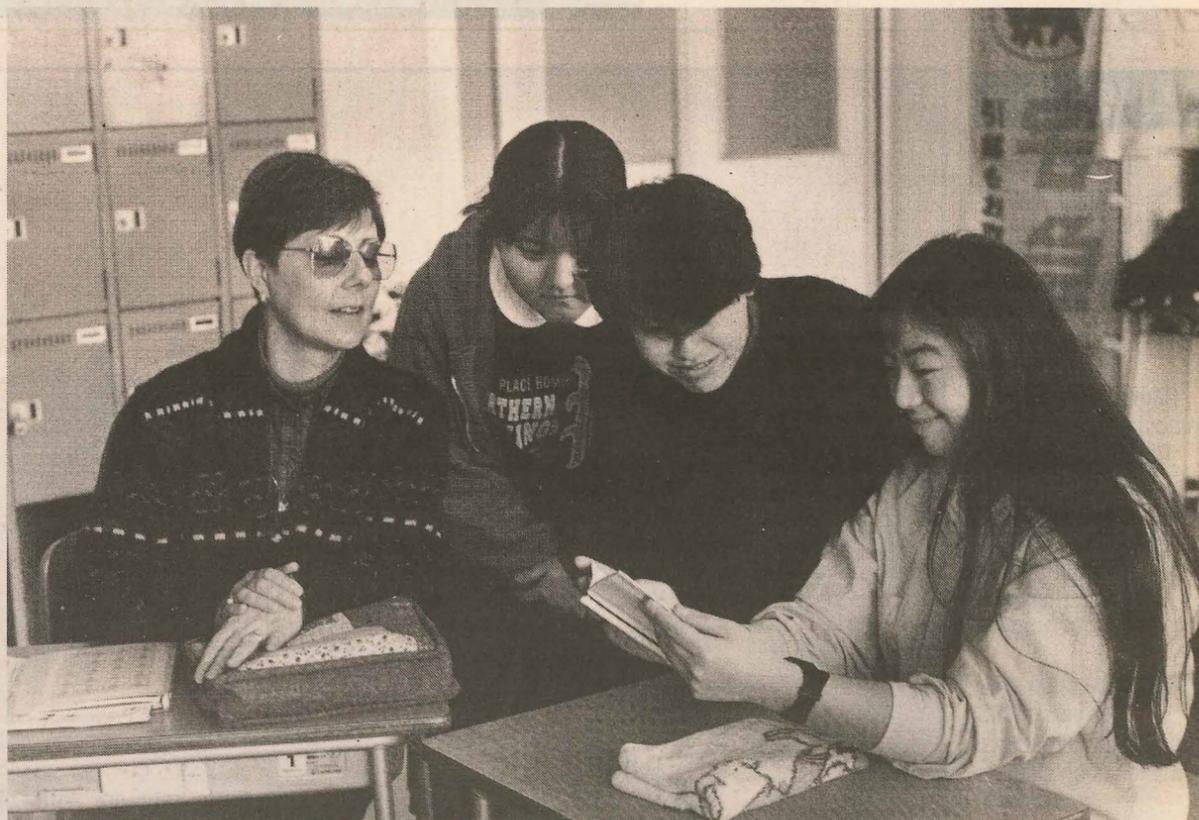
The letter was sent to James Dunn of the Baptist Joint Committee on Public Affairs, as well as officials with the American Baptist Churches, Americans United for Separation of Church and State, Church of the Brethren, National Baptist Convention of America, National Baptist Convention, USA, National Council of Churches, Presbyterian Church (USA), Progressive National Baptist Convention, Seventh-day Adventist Church and Unitarian Universalist Association.

More student missionaries went last year

NASHVILLE (BP)—A record number of Southern Baptist college students were involved in semester and summer missions in 1992, and requests for student help in 1993 are expected to be even higher, according to reports given at the state student directors meeting in Nashville.

Helen Wood, associate director of the Foreign Mission Board's international service department, said 246 students served as semester and summer missionaries in 30 foreign countries in 1992—the highest number in the agency's history. That number does not include 80 students who participated in projects in Russia.

"This is a real high-water mark for us," Wood said, offering congratula-



BILINGUAL FINGERS Southern Baptist missionary Nan Jordan works with some of her students at the Ohta School for the Deaf in Tokyo, where she teaches American Sign Language. To teach American Sign Language in Japan, the teacher must know Japanese as well as Japanese Sign Language. Jordan knows all three. "Part of the challenge with these kids is just convincing them that they can learn," Jordan says. "These kids are smart, but they need more encouragement because they're so far behind their hearing counterparts." She hopes eventually to start after-school Bible clubs for the students. (BP photo by Janice Hicks)

Students sought for summer ministries

ATLANTA (BP)—College students and high school juniors and seniors are being sought by the Southern Baptist Home Mission Board for summer missions assignments.

Application deadline is March 10. Last year, 1,496 college students worked in various HMB projects, an increase of 100 from the previous year, said Van Simmons, associate director of the HMB's short-term volunteer department.

Despite that increase, however, about 100 requests for summer student missionaries went unfilled, he said. And this year, the board needs to fill even more requests for student summer missionaries to assist in evangelism, ministry and church planting.

The HMB appoints student summer missionaries in addition to those sent out by Kentucky Baptist Student Unions. The application procedures for the two types of service are differ-

ent.

HMB-appointed student missionaries must be Baptist, must have completed their freshman year of college and must be willing to serve for 10 weeks during the summer. Students assigned by the board receive \$60 per week, round-trip transportation and limited insurance.

High school juniors and seniors are appointed as Sojourner summer missionaries. Sojourners are high school students who have completed their junior or senior year and are willing to work six to 10 weeks during the summer. They receive food, lodging and local transportation while on assignment.

The Sojourner program also had an increase in 1992, with 130 volunteers compared to 108 in 1991.

The HMB also is accepting applications for mission youth groups for summer work in various types of min-

istry, including inner-city missions, resort projects and newer convention areas, said Valerie Hardy, associate director of the HMB's short-term volunteer department.

The need for mission youth groups remains high, Hardy said. Last year, the department filled only 69 percent of the requests from missionaries and churches seeking students to help with backyard Bible clubs, sports clinics, music concerts and other ministry projects.

Churches planning to assemble a mission youth group should contact the HMB's volunteer department by mid-March, Hardy said. Groups must be able to provide their own food, lodging and transportation.

For more information about these opportunities, contact local BSU directors, the state student department or the HMB's volunteer division at (800) HMB-VOLS.

December CP up

NASHVILLE (BP)—Southern Baptist Convention Cooperative Program receipts for December were up 3.14 percent over the same month a year ago, according to Morris Chapman, president of the SBC Executive Committee.

December CP receipts totaled \$10.91 million.

However, December gifts still fell short of the basic operating budget's monthly requirement of \$11.68 million.

"I am encouraged by the increase in Cooperative Program receipts for the month of December," Chapman said.

the Home Mission Board. Simmons said 1,496 students were involved in summer missions work in the United States in 1992, up 100 from the previous year and the highest number since 1986. These summer missionaries—appointed through the HMB, Baptist Student Unions, local churches, and state conventions—led more than 3,500 people to faith in Jesus Christ during their three months of service, he said.

"I've had many student leaders tell me they've had more students interested in missions than ever before, and we're happy about that," Simmons said, adding he expected requests for student summer missionaries in the U.S. to be up next year as well.

Church dies to give new life to downtown ministry

By Marv Knox
Editor

LOUISVILLE—East Baptist Church died in order to keep its ministries alive.

The 151-year-old congregation held its final worship service the last Sunday of December. But its ministries to poor residents of downtown Louisville's medical district will grow.

That's because the congregation is putting its assets into an endowment to support East Louisville Ministries, a new coalition of six churches to serve the spiritual and physical needs of people whose run-down homes and housing projects sit in the shadow of some of the region's finest hospitals.

The new organization stands in a long line of East Church's efforts to minister in Jesus' name in inner-city Louisville, said longtime members.

The church began on Chestnut Street in 1842, amidst a bustling community of German and Irish immigrants—laboring folk and among the city's poorest.

Through the generations, the church maintained physical ministries as well as worship and spiritual training. Many of East's pastors were synonymous with community ministry, including Fred Tucker, namesake of Long Run Baptist Association's annual missions offering.

The church's final era—marked by unprecedented ministry activity and membership decline—began in the late 1950s, recalled member Charles Barnes.

"Urban renewal moved into the medical center area," he said. "If buildings couldn't be brought up to codes, they had to be torn down."

The church couldn't afford to refurbish its old building, but it teamed up with Long Run Association to maintain a ministry outpost on the same corner.

"The church made a key decision

to remain in the inner city, as opposed to moving out, as other churches had done," Barnes noted.

The association constructed an office building, where the church rented space. Part of the building was used for a ministry center. Through the years, the church, association, Kentucky Baptist Convention and Southern Baptist Home Mission Board helped support a model program of ministry, explained Bill Kaufman, the church's final interim pastor and a former home missionary who was pastor/director there in the 1970s.

The ministries the small church (its attendance during this era never topped 200, was less than 100 in the '70s and dropped to 15-20 active members) sponsored include:

- Day care for children of medical workers.

- A Baptist Student Union at the University of Louisville's medical and dental schools.

- Teen clubs in the Clarksdale housing project.

- Food and clothing closets.

- A chaplaincy program at nearby hospitals.

- Work with a substance abuse detention center.

- An Alcoholics Anonymous chapter.

- Vacation Bible schools, backyard Bible clubs and Big A clubs.

- An infant resource center, which last year served 1,500 families.

- A ministry to senior citizens in Dosker Manor, three high-rise buildings with 703 apartments, that still continues.

"One of the characteristics of this recent era was that you can have as much ministry as you have resources," Barnes said. "Not just dollar resources, but human resources. The inner city is just begging for ministry."

"And all of our pastors have been mission-minded," added Helen Graves.

Despite the high level of ministry

through the era, East's membership continued to decline as the number of homes in the community dwindled.

The church managed to hold on until a couple of years ago, when Long Run Association decided its property was more valuable than its space in the building.

The association decided to move its offices and felt it needed to charge the church commercial rates for rent or to sell the building, Barnes said. The church couldn't afford \$6,000 a month in rent, so it decided to sell the parking lot it owned adjacent to the building and move on.

Beginning in August 1991, it held its Sunday morning and Wednesday evening services in First Lutheran Church, rent-free. It held its Sunday evening services and conducted its community ministries out of a house it bought nearby.

Along the way, the church had to determine its future, Barnes noted. It could spend its \$300,000 from the sale of the parking lot on a new building and struggle to grow a church in a neighborhood whose population still is declining. Or it could move its membership and invest the money in ministries in its old neighborhood.

The church worked through that issue last year with former Pastor Jim Holladay and decided to separate the ministries from the church and try to maintain the ministries.

That spawned creation of East Louisville Ministries, a Christian service coalition through which East members will work with five churches that remain in the community. The \$300,000 is being invested as seed money for the project, and the old home East owns is the first headquarters building.

Meanwhile, Holladay became pastor of Clifton Baptist Church, a congregation several miles away that had been founded by East 100 years ago.

Late this fall, the East members decided to disband and move their

memberships to Clifton.

They stressed they weren't driven merely by Holladay's decision to move, noting they already had confronted the decision to build a building or continue the ministries.

But the decision to join with Clifton also was natural, they added. Holladay, who served East in one capacity or another for 19 years, was the natural choice to continue ministry to East's many aged homebound members.

Still, the final act of discontinuing their own services was difficult, the members said.

"It was one of the hardest things I've ever done as a pastor," Kaufman noted.

"But this transition was a lot easier because of the harmony of the people than it would have been in a big church with a split," added Elmo Martin, chairman of East's deacons.

"We all had prayed about it, and the Holy Spirit led us to this," Graves stressed.

Holladay praised East's maturity and commitment. "This is a very positive response to the church's ongoing sense of call to a ministry in the downtown area," he said. "For the congregation to be willing to look at an alternative, such as the consortium of churches, is both creative and bold."

"East began to realize the wisest thing to do was to be a catalyst for other churches to be involved and connected with the neighborhood in a way East could not have done on its own. In a sense, the legacy continues."

And that pleases members of Clifton, said Harold Omer, the church's deacon chairman. "Clifton is looking forward to the membership coming in to join us," he said. "The numbers are not that great to cause any big change. We're treating them like any members coming to join us."

"East was our mother church. It's like a mother coming home to her children."

BLUEGRASS BURGEO

■ **Mid-Continent Baptist Bible College in Mayfield** will offer three classes for ministry with the deaf this spring: psychology of the deaf, intermediate sign language and practicum in sign language skills. For information, call (502) 247-8521.

■ **Two seminary-level classes** will be offered this spring at Mid-Continent Baptist Bible College in Mayfield in conjunction with Southern Baptist Theological Seminary. Both New Testament II and the ministry of proclamation will meet on Mondays beginning Feb. 15. For information, call (502) 247-8521.

Environmental book available

FRANKFORT—Kentucky's first comprehensive report on the environment has been released by the state's Environmental Quality Commission.

"State of Kentucky's Environment" is a 332-page book packed with data, charts, graphs and general information about the state's water resources, air quality, waste management, toxics, natural resources, coal mining and energy.

The book is suitable for churches or church members doing research on environmental stewardship issues. It offers information on protecting natural resources, farmland, water and more.

Copies of the book may be obtained by sending \$10 to the Kentucky Environmental Quality Commission, 14 Reilly Rd., Frankfort, Ky. 40601 or by calling (502) 564-2150.

Evangelism conference speaks to change

How to present the unchanging gospel in a rapidly changing world will be the focus of the Kentucky Baptist Convention evangelism conference Feb. 22-23.

The annual meeting sponsored by the KBC evangelism office will take place at Immanuel Baptist Church in Lexington. The first session begins at 2 p.m. Feb. 22, and the last session begins at 6:30 p.m. Feb. 23.

"The 21st Century ... The Challenge for Change" is the theme of this year's meeting, said Bill Jagers, evangelism office director.

"We're going to be talking about some things that do not change, but we're also going to talk about some things that need to change," he explained. "We feel there is a challenge here if we are going to reach this age with the gospel."

Jagers said two speakers in particular will highlight the need for change: Ron Johnson and Charles Kelley. Johnson recently left a post teaching evangelism at Southern Baptist Theological Seminary to become director of evangelism for the Geor-

gia Baptist Convention. Kelley is professor of evangelism at New Orleans Baptist Theological Seminary.

Johnson will speak in the opening session on "Paradigms for Evangelism." Kelley will speak Monday evening on "What's Hot ... What's Not" and Tuesday morning on "Changes in Evangelism Methods." In the final session, he will deliver a message on the return of Christ, "A Time that Will Never Change."

Each session also will include an inspirational message by one of two nationally-known pastors: D.L. Lowrie and William A. Jones. Lowrie is pastor of First Baptist Church in Lubbock, Texas. Jones is pastor of Bethany Baptist Church in Brooklyn, N.Y.

Gary Leazer, director of interfaith witness for the Southern Baptist Home Mission Board, will bring two messages, one on the occult and Satanism and another on New Age movements.

Other speakers include Arnold Turner, bivocational evangelist from Prestonsburg; Royce Pile, director of missions for Ohio Valley Baptist As-

sociation; John Lepper, director of the KBC's family ministry department; Curtis McGehee, vocational evangelist from Greenville; and Bob Milburn, former director of the Baptist Youth Ranch at Elizabethtown.

Special music will be provided by Lois Jane Huddleston, a former Kentucky resident who now lives in Gallatin, Tenn.; Alicia Williamson, a former member of the touring group Truth; the Kentucky Baptist Chorale and Kentucky Baptist Singing Women.

Conference participants also will have the option of attending one of 11 dialogue luncheons Nov. 23. Topics include ethnic language ministry, reaching single adults, reaching youth, learning to witness, lifestyle evangelism, ministers of evangelism, paradigms in evangelism, reaching people through the local church, vocational evangelists, cults, and world evangelism.

Although no reservation is required for the evangelism conference, reservations are requested for the dialogue luncheons.

OPINION

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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God exists

Overwhelming facts prove God exists. He always was and always will be. The universe is a good example. The satellites, moon, stars and the sun work in perfect coordination. The exact time the sun rises and sets can be predicted years in advance. The changing of the seasons can also be predicted years in advance.

To believe such phenomenal occurrences have no super being to coordinate them is nonsense.

The Old Testament prophets prophesied hundreds of years before Christ was born such things as the details of Christ's birth and the fact that at his crucifixion none of his bones would be broken. There were countless other predictions made that came true.

Again, some super being must enable such events to be proven true, and that person is God.

In 1917, Lenin overthrew Nicholas II, formed the Communist Party and proceeded to invoke the atheist regime on about half the world in the following 50 years. The plan was doomed from the start, for without God human beings can do nothing.

The whole revolution started coming apart recently, and the plan for world conquest is in shambles.

Religious freedom is flourishing. The whole world is slowly coming to the conclusion that without God they can do nothing.

According to statistics, about 97 percent of the people in our country believe there is a super being. How can 3 percent of the people be right and 97 percent wrong?

Louis G. Bossmeyer
Louisville

Much ado ...

The recent publicity given me and the accusations of "takeover" remind

me of the title of the Shakespearian play "Much Ado About Nothing."

These charges are merely a smoke-screen to conceal the real takeover of the Kentucky Baptist Convention by the Cooperative Baptist Fellowship splinter group.

They are the ones who are attempting to alter the Cooperative Program.

They are the ones who desire to fund a non-Southern Baptist Convention agency, the Baptist Joint Committee on Public Affairs.

They are the ones who are channeling away thousands of missions dollars from our Foreign Mission Board.

They are the ones who are promoting societal giving.

Yes, in spite of the smokescreen, Kentucky Baptists know that the real takeover group in the KBC is the Cooperative Baptist Fellowship.

In spite of the accusations against me, I stand with the majority of Kentucky Baptists.

We wholeheartedly support the Cooperative Program, totally endorse our foreign and home mission ministries, unequivocally stand with our other institutions and agencies and strongly embrace our focus on missions and evangelism.

Michael W. Routt, pastor
Eastern Gate Baptist Church
Shepherdsville

Let's compromise

Thank you for your recent editorial suggesting a compromise for the two groups in Kentucky Baptist circles (WR, Dec. 15).

I agree, we ought and could get together.

What is \$17,000 in a budget of \$17,000,000? Seventeen churches at \$1,000 each could raise that amount. Our fellowship and togetherness in Kentucky are worth more than that.

I'm sure a lot of churches in Ken-

Act now, before it's too late

Charles (Chuck) Cox is president of the Baptist Healthcare Foundation located in Louisville. He is also a friend to Kentucky Baptists.

In a recent letter to a selected constituency, he shared the following story:

"John Wayne, the well-known movie star, died in 1979. At his death, appraisers set a value of \$12.7 million on his estate, which he intended to go to his heirs.

"But his heirs have received none of it!

"His estate, which is tied up in the probate process in the Orange County, Calif., courthouse, has paid over \$6 million in federal and state death taxes. Probate fees have consumed another \$250,000.

"It is sad to realize John Wayne's widow and children have received nothing!

"It is just as sad to realize that 8 out of 10 American adults die without the benefit of a will.

"You may have witnessed a sad situation in which an individual you

know died without a will.

"Without a will, there can be no charitable bequests made, and heirs can be temporarily disinherited, such as what happened with John Wayne's widow and children."

Over the Christmas holidays, while working in my study, I reviewed the separate wills that Alice and I have had drawn up. Along with those are some other instructions of a more personal nature, including life-support, funeral arrangements, designated items, etc. We got serious about our wills years ago when we were traveling internationally so

much.

We have dear friends in Richmond, Va., who have drawn up wills for outgoing missionaries and hundreds of Richmond-area Baptists—at no charge. It is a personal ministry by these two Virginia Baptist attorneys.

My impression, on occasions of conversation with them about this, is that far too many Baptists have left this matter unattended. State and fed-

erally have line items in their budgets for their favorite institution or institutions that come out before the Cooperative Program unified budget percentage is paid.

Let's be honest, get together and move on in the Lord's work. Surely our Lord's command to "love one another" is still binding upon us.

Harold Wainscott
Covington

Renounce the 'evil'

The American Cancer Society states, "More Americans die each year from illness related to smoking than from heroine, crack, homicide, car accidents, fires and AIDS combined."

Without a doubt, many Baptist conventions are supported by tobacco, an evil if there ever was one. And no doubt about it, many members of Baptist churches in Kentucky, Virginia and North Carolina contribute to the national tobacco market.

Tobacco is the "sacred cow" in Kentucky, but nonetheless the raising of this product is clearly indefensible from a moral and health standpoint. The tobacco interests appear to be immune from criticism from all groups, including religious ones!

Baptists cannot speak out against evil when they themselves are controlled by it.

The Baptist conventions—Kentucky and Southern—cannot be authentic when they want to save "souls" but not lives that house the souls.

What hypocrisy!

It is now time to renounce tobacco for what it is—evil.

It is now time to affirm a healthy lifestyle—one void of all tobacco products.

A final question: How much longer can Baptists be in league with a product which when used as intended promotes and promises death?

C. Mikell Daley
Louisville

eral governments benefit instead of families of the deceased. And worthy Christian causes which could have been strengthened by a portion or the whole of an estate were "unblessed" by, dare I say it, simple neglect.

I hope no reader of this column will leave this matter unattended. Even more, I hope that our Kentucky Baptist institutions and agencies will benefit from the kind of financial compassion which will linger long after we are gone.

As the years wear on in the work that I do, I have increasing opportunities for sharing with persons across the state about the significant contribution Kentucky Baptist institutions make in the Kingdom of God.

It is greatly encouraging to me to see our Kentucky Baptist Foundation, which supports all agencies and institutions, experience a record year in gifts, a considerable amount of which was the result of people thinking about their continued ministry after death.

Though dead in body, they live on through their Christian stewardship.

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



FAMILY FORUM: SINGLES

Don't panic

By Harry Rowland

Q. Another new year—how do I deal with the growing threat that I may never marry?

A. Ever since the 1986 Bennett-Bloom study of marriage suggested that the older the person (not as true for men), the less the chances for marriage, mild hysteria has been evident among segments of the single-adult population. Certainly there are factors associated with getting older that diminish one's chances for marriage. One becomes more independent and set in his/her ways, which make it difficult to adjust to a spouse. The imbalance between eligible females and males grows. Also, if a person has high standards for a spouse or is committed to a career, the chances are further reduced. But they are not eliminated!

Statistics are just statistics. You are better served by asking yourself probing questions, remaining in close fellowship with God and analyzing your dreams. Is remaining unmarried the worst possible thing that can happen to you? Hardly. A bad marriage is far more destructive. Are you neglecting God's opportunities for you because you are fearful you might miss the perfect one? Are you viewing singleness as a problem or as a possibility?

When you experience panic over your marital status, remember these three concepts:

■ **Don't sell out.** Choose a spouse, don't settle for one. If you compromise your beliefs and value system and ignore obvious threats to marital success in your dash to the altar, you risk your own happiness and sanity.

■ **Age gracefully.** With God, your best days are always ahead. Don't run from time, but be the best 29-, 39-, 49-, 59- or 69-year-old you can be.

■ **Be prepared for a surprise.** I've performed numerous marriages for people who were content in their single status only to have God bring someone unexpectedly into their lives.

Allow God to mature you to the place where if you don't marry it will not be a bitter disappointment, and if you do, it will be a pleasant surprise. This is the stage upon which so many of God's surprises occur.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

EDITORIALS

Work together to remove the reasons for abortion

Does any issue divide America as deeply as abortion?

Abortion not only drives a wedge between people of faith and unfaith, but it also separates Christian from Christian, Baptist from Baptist.

Abortion will step to center stage in many Baptist churches this week, when they observe Sanctity of Human Life Sunday Jan. 17. Actually, the concept of "sanctity" of human life is much broader than abortion. It encompasses health care; bio-medical ethics; poverty and abuse; the environment; arms control; handgun control; capital punishment; euthanasia; substance abuse; AIDS; adoption; and more. But abortion opponents have captured the spotlight for their cause.

The difficulty with achieving consensus on a Baptist response to abortion lies in the passion with which people hold their views. A vocal, highly motivated group believes no abortions should be legal, or at the most abortions should be allowed only to save the lives of mothers. A minority believes abortion is exclusively a pregnant woman's choice and should not be regulated by any outsider. Many Baptists, like many Americans, hold middle positions, which might allow abortion for extenuating circumstances, such as rape, incest, severe fetal deformity or permanent threat to the health of the mother.

Rather than debate abortion and bludgeon each other with harsh words, Baptists would do well to focus on steps they can take together to reduce abortions across the land. A new position paper prepared by the Texas Baptist Christian Life Commission offers suggestions:

■ "Teach and live a sexual ethic which is committed to fidelity in marriage and celibacy in singleness." Most crisis pregnancies susceptible to abortion occur among couples—Christian and non-Christian

alike—who disregard biblical standards of sexuality, the paper notes. Consequently, Christians have hard work to do to help people inside and outside churches understand God's gift of sex.

■ "Deal with the underlying factors" of sexual activity outside marriage. These factors may include "low self-esteem, the need for a sense of belonging and the inability to cope with peer pressure," the paper says. The answer is training in parenting skills and parent-child relationships, support for marriages, and help for singles and youth.

■ "Support conception control in the larger society." Since Christians cannot assume non-Christians will accept a Christian sexual ethic, they "need to support in public arenas such as schools responsible education concerning human sexuality," the paper urges. "These efforts should focus on sexual abstinence before marriage while including age-appropriate sexuality and reproductive information." A Christian need not support condom distribution to support responsible sex education.

■ "Encourage women who carry crisis pregnancies to term." Such support involves "providing spiritual, emotional and material support for women who choose to keep their babies, and adoption services for those who do not," the paper notes. "Churches must effectively become safe havens for women and families facing crisis pregnancies if the decision not to terminate these pregnancies is to become a broadly viable option."

In light of the division caused by abortion, such practical suggestions offer the most productive guidance for all Christians who want to work together to reduce abortion in the months and years ahead.

Marv Knox

Now is the time to lay aside the division caused by abortion and unite to reduce the number of crisis pregnancies.

Constitution guarantees freedom to 'Christianize' nation

"The notion of the Christian commonwealth should be exploded forever."

The speaker? Madalyn Murray O'Hair? No. Some modern secular humanist? Not on your life. The man who spoke these words was John Leland, a hell-fire preaching colonial Baptist from Virginia. What's more, Leland was simply echoing the sentiments of Baptist Roger Williams who, 150 years earlier, had told us that civil authority has no "commission from Christ Jesus" to declare what is the true church.

Both Leland and Williams understood that God has favored no nation since ancient Israel with a special covenant. The "new Israel" is the church of Jesus Christ, not any nation—not even the United States.

No one can deny that Americans

are a religious people or that Christianity had a profound influence on the civic values and public philosophy of many of our founders. But our civil compact—the Constitution—is a decidedly secular document.

It never mentions Christianity. The word "religious" is there only once—and then to disallow a religious test for public office.

Two years later, the Bill of Rights again dispelled any lingering suggestion that America is a Christian nation when it prevented the federal government from establishing or privileging any religious tradition. Further, the Treaty of Tripoli, negotiated under George Washington and ratified by the Senate under John Adams, declared: "The government of the United States of America is not, in any sense, founded on the Christian religion" This language remained

in the trade agreement until renegotiated in 1805.

Thus, the Constitution enshrined the democratic Virginia model of Jefferson, Madison and Leland; the theocratic experiment of John Cotton and the New England Puritans lost out. So, Americans do not have a Christian nation in any legal sense.

Americans have a constitutional democracy in which all religious beliefs are honored and protected.

Baptists treasure religious liberty. Their forebears experienced heavy persecution at the hands of both the state and the established church. They fought and sometimes died to defend soul freedom and the sanctity of conscience—not just for themselves, but for everyone else, too.

How strange, then, it is for some Baptists today to claim that America is a Christian nation. In making that assertion, they are not only rewriting

history and forsaking Baptist heritage, but consigning all who profess a different faith or no faith to second-class citizenship. Neither the Constitution nor even Christian charity will countenance such a view.

But do not despair. That the United States is not a "Christian nation" does not prevent Christians from trying to "Christianize" its people. Christians are perfectly free to evangelize their neighbors, to criticize their government, to allow their religious ethics to inform their public policy stances and even to run for office. Indeed, it is precisely because government has not taken sides in matters of religion that Americans are turned loose to exercise their God-given religious freedom with near impunity.

Brent Walker
Associate General Counsel
Baptist Joint Committee
Washington

Although the United States is not a 'Christian nation,' Christians are free to evangelize their neighbors.

GUEST EDITORIAL

'A River Runs Through It,' or Why do these things happen to me?

Do you ever have a feeling you're avoiding something, but you don't know what it is, much less why?

That feeling stalked me for almost two months or so. I was shying away from something. Maybe it was important; maybe not. But I sure couldn't figure out what it was. Until last week.

Rain had been falling for what seemed like 40 days and 40 nights. Joanna suggested I go down to the basement to check for leaks. On the way, the bright light of insight shined through.

I had been avoiding what friends say is an excellent movie because the title reminds me of a home we once owned.

It's "A River Runs Through It."

We had a house like that, especially dur-

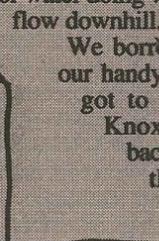
ing the rainy season.

Joanna made the discovery on a November Saturday morning, when I was across town helping friends move. The ground was soaked, and a storm raged. Finally, the soil of our back yard could hold no more, and a subterranean tributary created a lake in our den.

Most folks call floods "acts of God," but I always blamed the previous owner for this gusher. He built a two-car garage across the slope of a hill, and

butted it into the back of the house. No foot-

ers, no drainage system, nothing. The seam between the new garage floor and the old house door was the path of least resistance for water doing what water does best—



flow downhill.

We borrowed a wet vac from our handyman friend Mike and got to work draining Lake Knox. When we flipped back the carpet, we knew the previous owner knew what he had done. The carpet pad had been patched and patched and patched. This wasn't the first

flood on that floor. We called our lawyer friend Kreis, who

told us the Latin term for the law that prevented us from seeking damages from the previous owner. Loosely translated, it means, "Gotcha, sucker!"

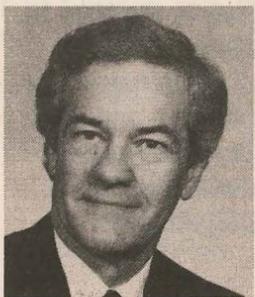
After two more floods, we paid good money (lots of it) to have a crew come in, tear up our yard and seal our foundation so the next owner could get what ought to be the norm—a dry den.

I don't know if this story has a big moral, but it does prompt two observations: First, life sometimes is like that faulty foundation; the things just below the surface hurt you the most. And second, God is like the crew that came to keep the water out; the Lord can redeem even our biggest disappointments.

Marv Knox

BAPTISTS

Simmons, 56, takes early retirement from Southern



"Taking early retirement is an option I have considered for a couple of years. At some point, I've been aware my tenure would be over. The question was when and how."

Professor Paul Simmons

Continued from page 1
Simmons said. "Taking early retirement is an option I have considered for a couple of years. At some point, I've been aware my tenure would be over. The question was when and how."

Neither Simmons nor seminary President Roy Honeycutt would elaborate on what would have happened had Simmons not retired, although sources said administrators spent the early part of the week trying to figure out what to do.

Gerald Keown, president of the Faculty Association and an Old Testament professor, reported what was widely circulated on campus, that administrators were considering removing Simmons from the classroom but not firing him.

"I think it was threatened," Keown said. "That does not bode well for the future with the change in presidency (due to Honeycutt's retirement this year). It ... sets a very dangerous precedent."

That precedent puts faculty in a precarious situation, he added: "It obviously suggests that on the basis of a student complaint you are subject to being removed from the classroom. ... I don't want to respond in an adversarial way to the administration. ... I still think the primary motivating cause for everything that has happened is pressure from the trustees and those who have been pressuring trustees. It has been very clear that a good number of those trustees, if not a majority, were almost obsessed with doing anything to get rid of Paul Simmons."

Honeycutt stressed the administration kept its response to the video episode, which was an administrative matter, separate from pending dismissal proceedings, which would have been primarily a trustee-initiated process. "They were like trains running on separate tracks," he said.

Still, Simmons said he felt isolated by the issue and the larger context of his controversy with trustees. "Had it been another professor, it would have been a totally different response," he explained. "But because I'm in the limelight, I was singled out for special treatment."

Both Simmons and Honeycutt declined to cite the financial terms of Simmons' early retirement. However,

Honeycutt separated the retirement from the contract buyout proposal trustees rejected last month. "We didn't approach this on a buyout basis," he said.

He also said any comparison between the cost of Simmons' retirement and the legal fees that would have been associated with dismissal proceedings would be speculative.

Although the campus community will feel "great disappointment at the loss" of Simmons, the early-retirement option "certainly will not be as devastating as (heresy) hearings and charges," Honeycutt predicted.

Seminary trustee Chairman Wayne Allen, a pastor from suburban Memphis, Tenn., praised Simmons' decision to step down.

"I can think of no better resolution," said Allen. "Under seminary policies, he has earned that privilege of early retirement."

"Dr. Simmons exercised great wisdom in what he did. You can't predict the outcome of any administrative process, but undoubtedly he felt the outcome would not be favorable."

The resignation allows the seminary to focus on its most-important issue, election of a new president to succeed Honeycutt, who is retiring, Allen stressed: "This allows us to give our undivided attention to that issue. I'm delighted we're not having to hold hearings on Simmons and search for the president."

Honeycutt likewise said the decision is a good one. "It's healthy for Paul that the long period of controversy has come to an end," he said. "I felt good it came to an end at Paul's decision. It should introduce an era of some stability in that arena."

Honeycutt also had kind words for his colleague. "I've had a long friendship with Paul Simmons," he said. "I have not only as a friend but professionally appreciated his contributions to this community."

"I'm thankful for Paul's years of faithful service at Southern Seminary," echoed David Dockery, dean of the school of theology. "I wish him well in his ministry in the future."

"I'm thankful that a parting of ways was reached in what I believe was best for each side. It's good for Paul and the seminary that we do not have to go through dismissal procedures."

Boomers back but not loyal

Continued from page 1
activities such as daily prayers, saying grace at meals or reading the Bible," Roof reported.

A majority of dropouts and returnees believe people should "explore many different religious traditions" rather than settle on just one, he found.

"Returnees feel free to pick and choose from a variety of religious traditions," he wrote. "They often fashion a set of beliefs and practices that is meaningful to them, but does not conform to any religious authority. And although few dropouts are atheists, they look even further afield than returnees for meaningful religious belief."

One thing that transcends the three

groups of boomers is a disdain for the term "religious," Roof found. Instead, they want to be known as "spiritual."

Other findings Roof reported in American Demographics include:

■ 96 percent of boomers say they were raised in a religious tradition.

■ 58 percent of boomers with religious backgrounds dropped out for at least two years during adolescence or young adulthood. The drop-out rate was highest among Jews (84 percent) and lowest among conservative Protestants (54 percent).

■ Boomers who are returning to religion today are likely to be in their 40s and to have school-age children.

■ Childless, married boomers are the group least likely to attend church.

For his part, Simmons defined the ordeal as "an enormous grief."

"It's a major life change, and to see what's happening to the seminary is an additional part of that grief and anguish. The seminary is so drastically changing from a place committed to open inquiry and theological excellence to a place that caters to the rage and demands of the far right."

The reason for that change is because "the politicizing of the convention by the far right has in recent years taken the shape of politicized education," he charged. "That, of course, involves the overt intrusion of trustees into the academic process and the content of theological education."

That is a part of a larger movement across the Southern Baptist Convention, he added: "Southern Baptists are going through an identity crisis, and that is reshaping the nature of our seminaries so that theological education among Baptists will hardly be recognizable in the future. It will be determined more and more by the imposition of the points of view, rather than open scholarly exploration."

In the early days of retirement, Simmons plans to complete some writing projects, he said, noting he is confident about his future.

"I believe the same God who brought me here will take me somewhere else," he said. "I'm a theologian committed to Baptist perspectives, and I will champion those wherever I go."

Trustee Chairman Allen predicted Simmons' departure would be the end of this phase of seminary controversy, noting he is not aware of impending action against any other professor.

Keown, the president of the Faculty Association, isn't so confident. "The climate in which we now are makes it virtually impossible for events to be dealt with objectively," he said. "The political climate seems to influence everything that is said and done."

"We have trustees with their own private agendas that have allowed those agendas to distort what ought to be the primary mission of the seminary and in many cases the valued contributions and gifts of persons who have given their lives to this institution."

"I fear this is only the first of what will likely be an ongoing series of such actions."

Additional reporting by News Director Mark Wingfield

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BAPTISTS

Video showing led Simmons to final seminary conflict

By Mark Wingfield
News Director

LOUISVILLE—Student complaints about a 15-minute video shown in a seminary class by Professor Paul Simmons accomplished what ultra-conservative trustees have tried in vain to do for five years.

The video, "One Day, One Time," was shown in Simmons' class on "The Church and Sexuality" at Southern Baptist Theological Seminary Dec. 15.

Three weeks later, concerns by seminary administration about the sexually explicit nature of the video provided the catalyst for Simmons' decision to quit teaching at Southern.

That decision met with the approval of Simmons' trustee critics who have been seeking a way to dismiss him, even contemplating holding "heresy hearings" against him this spring.

The video was produced to provide encouragement to spinal-injury victims about their continued sexuality. One part of it reportedly shows a married couple engaged in sexual intercourse. Students who saw the film said it contains full frontal nudity and explicitly depicts the sex act.

However, students interviewed by the Western Recorder said it was educational in nature and should not be classified pornographic.

"From all the people I've talked to, nobody felt like it appealed to any prurient interests, that it was anything that could incite lust or anything like that," said Laura Lemley, a master of divinity student from Nashville who was in the class. "It wasn't anything that could be labeled pornography."

Although the Western Recorder made repeated attempts to find and interview students from the class who objected to the video, none could be located who would comment. At least four students reportedly filed complaints with seminary administration about the episode, but seminary officials would not release those names.

One first-semester student, identified by numerous students in the class as a vocal objector to Simmons' use of the video, declined any comment when contacted by the Recorder.

The video, which Simmons obtained on loan from Frazier Rehabilitation Center in Louisville, was shown as part of the course's study of ministering to people with various sexual difficulties. It was produced by an educational audiovisual company and is

used in counseling patients at Frazier.

Although Simmons had not shown the film before, it had been presented in other seminary seminars, he said. A seminary source said a portion of the video had been shown one time by an off-campus lecturer in a graduate specialist course.

Simmons defended his use of the video in last semester's class: "The topic (rehabilitation and sexuality of people who have severe spinal injuries) was listed in the course syllabus, in the outline of lectures and as a topic for research for students. The effort was to deal with the ethics of rehabilitative therapy for spinal-cord injured patients."

Lemley agreed with that assessment: "The video went right along with the syllabus and the text that we were using because the last part of the book ... talks about the sexuality of people who are disabled, mentally retarded and aged."

Simmons explained—and interviews with students in the course confirmed—that students were not required to view the video. It was shown on the day before the course's final exam, and Simmons told students the day before that they were not required to attend the class session.

Students also said that the day the video was shown Simmons specifically explained what would be shown and invited any who would be offended to leave with no penalty. Two or three students from the group of 94 reportedly left at that time.

About 12-15 other students left during the video, reported Les Fugate, a master of divinity student from Madisonville, Ky.

Fugate was one of the students who attended the session, watched the video and stayed for the discussion afterward.

Simmons invited a chaplain and a neurosurgeon to participate in the discussion session. The chaplain told students he recently had counseled with a patient whose situation was exactly like the couple portrayed in the video.

"I tried to show students that, as professionals, we link up with other professionals to meet needs of people," Simmons noted. "While we (ministers) don't engage in rehabilitation, we know professionals who do, and we give moral support to those who do."

The professor said only a minority of students in the class objected to the video. "The vast majority of students are outraged" that he got in trouble for showing the video, he added.

Even though seminary administrators said they did not ask for Simmons' resignation, Fugate said he thinks the dramatic reaction to Simmons showing the video is unfortunate.

"I feel like a few students have been able to decide a professor's fate," he said. "I would like to have had some forum in which I could have said something. I'm probably in the middle. I was somewhat embarrassed by it ... but it wasn't something that made me sick to my stomach."

Despite the negative consequences, Simmons affirmed his action. "My handling of this issue and the film was carefully and professionally done," he said. "It was politically incorrect, and that's what won the day."

Additional reporting by Marv Knox

"I feel like a few students have been able to decide a professor's fate."
Les Fugate, master of divinity student from Madisonville

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Baptists are minority in Utah

Continued from page 1

Now the church would expect Robertson's neighbor to offer his friendship rather than alienate him, he said.

Exclusion felt by non-Mormons may be most difficult for teen-agers who have a strong desire to belong to a group, said Eric Frye, pastor of First Southern Baptist Church of Salt Lake City for 15 years.

Mormonism teaches that men are potential gods, and that women can be married to gods. "Youth who believe they are going to be gods or married to a god can be condescending," Frye said. "If you aren't part of that, you are by nature considered inferior."

In some cases, Mormon children are not allowed to attend Baptist-sponsored activities, said home missionary Steve Scudder, director of Salt Lake City's Baptist Concern Center and pastor of Glendale Baptist Church.

One of the Concern Center's roles is to distribute food and infant supplies to needy families. The Mormon

church has an extensive social service network, but families must be in good standing with the Mormon church to receive assistance.

Tony Harrell, bivocational pastor of Roosevelt Baptist Church in Salt Lake City, has adopted a motto from Mormonism: "Every member a missionary." He trains his church members to share the Christian plan of salvation and give a testimony of what God has done in their lives. As a result, his church baptized 30 people in 1991.



MORMON TEMPLE Even the street numbering system in Salt Lake City illustrates the influence of Mormonism on the culture. City streets are numbered based on their distance from the Mormon Temple, shown here. (BP photo)

Calvin Wilkins, the Kentucky Baptist Convention's director of partnership missions, said the most common requests for volunteers in Utah and Idaho involve revivals, vacation Bible schools, construction, surveying, leadership training and student work.

There also is a need for interim pastors willing to serve three to four months in Utah and Idaho, Wilkins said.

For more information about partnership opportunities in Utah and Idaho, contact Wilkins at the KBC.

For more information about partnership missions projects in Utah and Idaho, contact Calvin Wilkins at the Kentucky Baptist Convention: (502) 245-4101.

PEOPLE

Kentuckians named by HMB

ATLANTA—Three Kentucky natives recently were appointed to mission service by the Southern Baptist Home Mission Board. Jeff Pratt and his wife, Julie, will serve as church planters in Warner Robbins, Ga. Pratt is a Lexington native. Robert and Alice Wilson will serve in Los Angeles, where he will be area director of black church extension. The Wilsons are Louisville natives.



Pratts



Wilson

Association wants vote on sodomy

LA GRANGE—A resolution asking the General Assembly to allow Kentuckians to vote on the legality of homosexual behavior has been passed by the executive board of Sulphur Fork Baptist Association.

Citing the Kentucky Supreme Court's recent overturning of the state's sodomy law, the resolution requests "that the people of Kentucky be allowed to express themselves by this issue being placed on a ballot at the earliest possible time."

An introduction to the resolution explains, "We oppose the legitimizing of homosexuality as an alternate, viable lifestyle."

The resolution adds that homosexuality is "contrary to the laws of God and the teachings of the Bible" and

therefore "wrong for all created in the image of God."

Sulphur Fork's executive board requests that other Baptist associations in Kentucky consider joining in this request for a ballot issue.

The resolution notes that while the 21 churches and missions of the association oppose the homosexual lifestyle they "will work to communicate and minister God's love and transforming power to those persons with a homosexual orientation so that their lifestyle may be radically altered and so that they may be able to experience newness of life in both their actions and attitude."

The resolution says homosexuality is a "sinful" lifestyle but that homosexuals can be forgiven by God.

Church has petitions

LEBANON—Members of Lebraugh Hill Baptist Church in Lebanon have taken up pens to speak out about the content of television programming.

They have been signing petitions to the Federal Communications Commission and members of Congress. The petition says television programs should have less sex and violence during prime time.

"It is one thing for consenting adults to be exposed to sexual scenes, nudity, harsh and profane language and violence, but it is a disgrace when children cannot watch television without being exposed to such as this," the petition states.

Copies of the petition are available from the church at 4430 Highway 289, Lebanon, Ky. 40033.

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Contact Jeannette Stratton, KBHC, (502) 585-1452.

WANTED: Full-time Minister of Education and Youth. Contact Dale Huff, Burlington Baptist Church, P.O. Box 48, Burlington, Ky. 41005; (606) 586-6529.

SEEKING: FBCO is seeking full-time coordinator, responsible for organizing activities of infants through sixth grade, and office operations. Requirements include personal and organizational skills, college/seminary or equivalent, and relocation. Send resumé to: First Baptist Church, P.O. Box 176, Ozark, Mo. 65721, Attn: David Howard.

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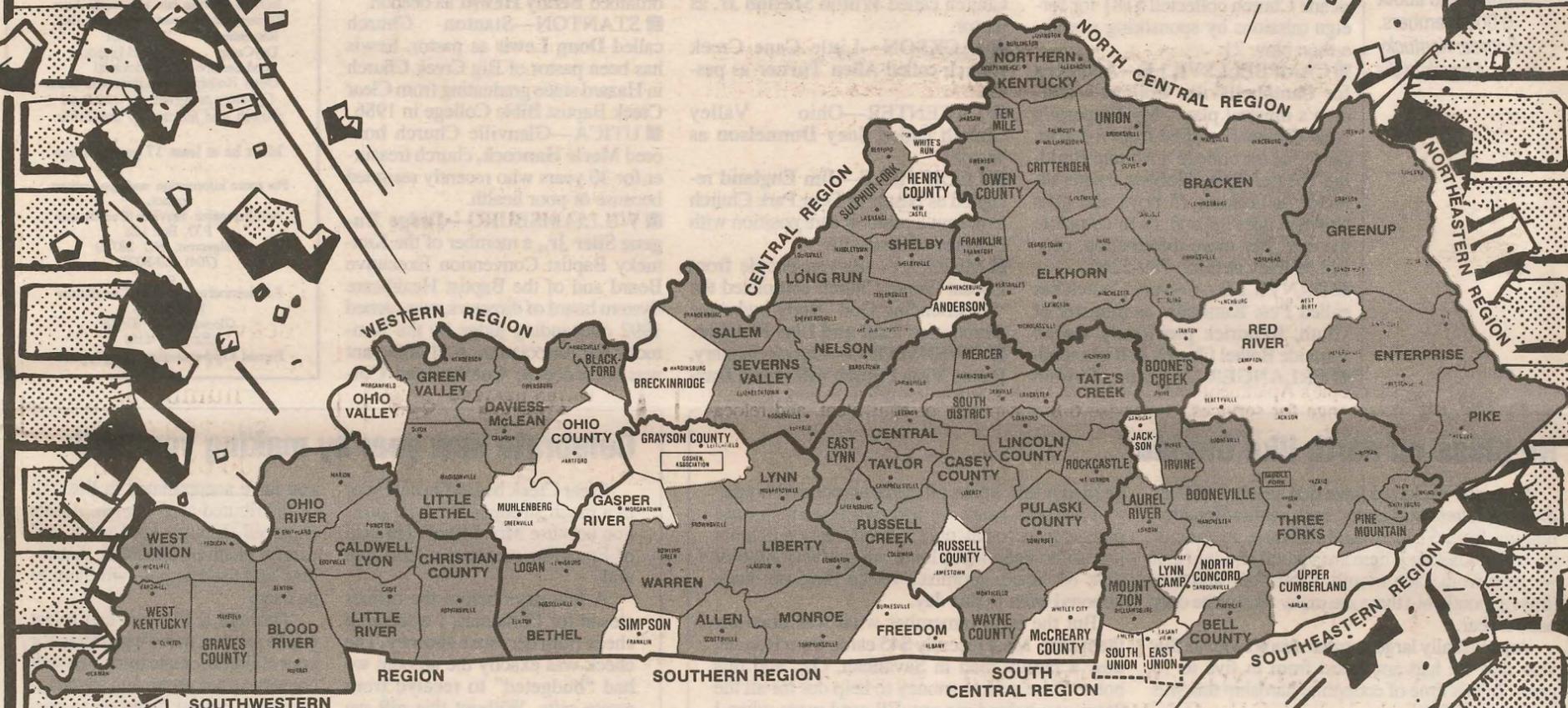
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PEOPLE

KENTUCKY KERNELS

Separate Baptists are a loosely organized group in Kentucky but trace their history to the earliest days of church life in Kentucky. Descendants of the early settlers from Virginia and the Carolinas, they remained distinct after the union between most Separate and Regular Baptists after the Great Revival of 1801. Separate Baptists have about 55 churches in Kentucky and about 6,000 members. Source: *Kentucky Encyclopedia*

Mountains to the Mississippi

■ **ALEXANDRIA**—Calvin Perry has served as pastor of Main Street Church for 25 years.
 ■ **BANDANA**—Bandana Church called Larry Purcell as pastor. He previously served as pastor of East Hickman Church in Hickman.
 ■ **BEDFORD**—Bill Blackwell has resigned as pastor of Union Grove Church to accept a position of director of student union work at the Westpoint Military Academy in New York.
 ■ **BURKESVILLE**—First Church called Tom Wicker as pastor. L.C. Meadows served as interim pastor since August 1992, after the resignation of Lee Fesler.
 ■ **CADIZ**—RAs and GAs from Hurricane Church collected \$181 for foreign missions by sponsoring a walk-a-thon Nov. 21.
 ■ **CAMPBELLSVILLE**—Auditions for Campbellsville College's children's musical play, "My Emperor's New Clothes," will be from 3-5 p.m. Jan. 15 at the college's Alumni Building Theater. Russ Mobley, theater director, is seeking 15 boys and girls between ages 10 and 18 to complete the cast. For more information, contact Mobley at (502) 789-5266.
 ■ **DANVILLE**—Calvary Church has called Pete Kendrick as minister of youth. Kendrick previously served Eastside Bethel Church in Richmond.
 ■ **ERLANGER**—Anchor Church

called Larry Sizemore as pastor. A Jan. 31 installation service is planned.
 ■ **HARTFORD**—Eddie Young has resigned as pastor of Barnetts Creek Church.
 Concord Church called Truman Johnson as interim pastor.
 ■ **HAWESVILLE**—Ralph Voyles has served as pastor of Mt. Eden Church for 25 years.
 ■ **HEBRON**—Victory Church called Phil Bradley as pastor.
 ■ **HUSTONVILLE**—Hustonville Church ordained and installed four new deacons Dec. 27: Ronnie Boyle, Marty Broadus, Steve Coffey and Stephen Rogers.
 ■ **INDEPENDENCE**—Grace Church called Wilton Shelton Jr. as pastor.
 ■ **JACKSON**—Little Cane Creek Church called Allen Turner as pastor.
 ■ **LACENTER**—Ohio Valley Church called Joey Donnelson as pastor.
 ■ **LOUISVILLE**—Jim England resigned as pastor of Deer Park Church to accept a pastoral care position with Hospice of Louisville.
 ■ **MURRAY**—Eleven people from Locust Grove Church completed the "Experiencing God" study under the direction of Paul and Lisa Fletcher.
 ■ **OWENSBORO**—During January, Buena Vista Church will ordain Dav-

id Moore, Byron Rice and Chris Spurrier as deacons.
 ■ **PADUCAH**—Bennie Chandler is pastor of Calvary Church.
 Oaklawn Church called Brian Brynum as minister of music and education. Brynum is a recent graduate of Southwestern Seminary in Fort Worth, Texas.
 Robert Seely is minister of music at Trinity Church.
 ■ **RUSSELLVILLE**—First Church ordained Paul Sansom as a deacon.
 ■ **SHEPHERDSVILLE**—Tim Maynard has resigned as pastor of Bardstown Junction Church to serve as pastor of Fruit Cove Church in South Jacksonville, Fla.
 ■ **SMITHLAND**—Dyer Hill Church called Randy Beals as pastor.
 ■ **SOMERSET**—Woodstock Church ordained Benny Hewitt as deacon.
 ■ **STANTON**—Stanton Church called Doug Lewis as pastor. Lewis has been pastor of Big Creek Church in Hazard since graduating from Clear Creek Baptist Bible College in 1986.
 ■ **UTICA**—Glennville Church honored Merle Hancock, church treasurer for 30 years who recently resigned because of poor health.
 ■ **WILLIAMSBURG**—Judge Eugene Siler Jr., a member of the Kentucky Baptist Convention Executive Board and of the Baptist Healthcare System board of directors, was named 1992 outstanding judge by the Kentucky Bar Association. A \$1,000 grant was awarded to Cumberland Col-

lege's pre-law scholarship program in Siler's honor.
 ■ **WINCHESTER**—Don Schlosser, associate pastor of music and worship at Central Church, resigned to become music design editor of the youth/adult section in the music department of the Southern Baptist Sunday School Board in Nashville.

MISSIONARY UPDATE

■ **Paula Settle**, missionary to Togo, has returned to the field after furlough. She may be contacted at B.P. 1353 Lome, Togo, West Africa. She is an Owensboro native.

Summer Employment Ridgecrest and Glorieta Baptist Conference Centers

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No place on earth like Oneida

In recent weeks we have had nearly 1,900 individual letters and cards, each with a donation ranging from \$1 in several instances to gifts of several thousands. There are several hundred that we hear from each month, some four and five times a month, but there are many who write only once a year.

An unusually large number shared with us this year that we had not heard from in five to 15 years. In this time of economic hardship this was rather a surprise.

Especially heartwarming were wonderful letters with gifts from many former students.

From Alaska: "The last time I actually talked with you was when my dad died a few weeks after I left in 1979. I am married to a military man. My husband and I have two daughters. Our chaplain tells me he knows you and the school. I couldn't believe it. I sure miss all of you and think of OBI often."

Then in a note addressed to new students: "My name is Penni. I came to OBI when I was 13 years old, very scared and very upset with my parents. I gave it to the Lord and he took care of everything. I got involved in cheerleading, the swim team and singing in the choir. Yes, I worked in the kitchen many hours. I also got paddled a few times (drawing of a smiley face). When you leave, OBI always stays in your mind."

This young lady had great difficulty with reading when she came to us. She was years behind her peers. Our Mrs. DeJarnette, still on staff and headed for her 86th birthday, personally tutored her for hundreds of hours, and other staff members thousands of hours more. Penni had been born when her father was nearly 50 and he was especially concerned for her education. His friends, knowing his love for Oneida, donated several thousands of dollars in his memory when

he died a few weeks after Penni returned home.

For some years we had two brothers whose parents were to pay only a small fraction of what it costs to keep them here; we got very little of that, but many promises which have not been honored even to this day.

But the boys remember what was done for them here. Most recently \$45 came from Ronnie, now a family man in Savannah, Ga., and this note: "Here's some money to help out for all the years you helped me out. I'll send more when I can."

About the time these brothers were here, we had a girl named Cindy. She was very pretty, very capable and extremely difficult. She was with us three years and did graduate. Most recently she sent a \$100 donation from Virginia Beach, Va.: "Thinking of you and thank you. If it wasn't for Oneida and staff, there is no telling where I would be today."

Then from Louisville came a picture of Sandy, her husband and two sons. She left us 17 years ago. "I will never forget my years at Oneida. Because of those years I am doing what I always wanted to do—to be a nurse."

One of our graduates of several years ago writes from Ashland: "I was one of the many who thought I would never miss Oneida. Then, like most, I miss it a lot. Oneida really does grow on you. I was there for only one and a half years but I was considered 'one of the family.' There is no place on earth like Oneida, and I just wanted to write to say 'thanks for the memories.' Oneida deserves to be thanked for the time and effort to help me to my first step toward success and happiness in life. When is homecoming?"

Remembering each of these makes us want to "keep on keeping on."

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

Paid Column

ONEIDA JOURNAL



Barkley Moore

Celebrate new year by making your will

Clear Creek began the new year in a much stronger financial position because Mrs. Minnie Howard of Frankfort prepared a Christian will.

A few days before the offices closed for Christmas, I received a check from her estate attorney. The check was exactly the amount we had "budgeted" to receive from estate gifts. Without this gift we would have entered the year with an operating deficit. The Lord has perfect timing to meet the needs of his work.

Mrs. Howard was "a very devoted Christian" and member of Frankfort First Baptist. She taught Sunday school and worked in the church mission.

Orphaned as a child and without any relatives she valued family. A niece recalled, "She meant a lot to lonely people and frequently visited nursing homes."

She and my uncle were very interested in Clear Creek and Oneida. She gave so much of herself."

Through her will Mrs. Howard extended her life goals. You can extend your influence and life interests into eternity through your will.

Making your will or reviewing your will should be one of your priorities for 1993. Wills in existence over three years should be reviewed.

Your will ensures that the assets

you have accumulated in life will be distributed as you wish. Assets acquired through hard work and careful planning should be distributed and used as you will them to be used.

Through a will you can select your executor, name a guardian for your children, create trusts that will conserve your estate and save taxes, make special bequests to persons or institutions, make memorial gifts to honor a loved one or friend.

Friends of Clear Creek have remembered us through a percentage of their estate. Others have named us as the residual beneficiary after their debts have been paid and family remembered.

The Kentucky Baptist Foundation manages estate proceeds and distributes the income to us and other KBC causes.

What happens if you die intestate (leaving no will)? Your property passes according to state law.

Minnie Howard realized the state would not know her concern for Clear Creek and Oneida.

Celebrate the new year by making your will.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Paid Column

CHURCHES

Architecture has theology, Newport says

By Charles Willis
SBC Sunday School Board

NASHVILLE (BP)—An incorrectly designed church can constitute lying about the congregation's convictions, a Christian educator told church architects during a workshop at the Southern Baptist Sunday School Board.

"Our architecture should symbolize our theological perspective," said John Newport, a special consultant for academic research at Southwestern Baptist Theological Seminary in Fort Worth, Texas. "We must not organize space falsely or tell a lie about our convictions."

Newport maintains the architecture of a church tells the world about its theology and mission, a fact which calls for informed architects, clergy and lay leadership to work together to achieve accurate theological identity for church facilities.

"An architect cannot be expected to design a satisfactory church building—a building which embodies the theological vision of the church—unless he is furnished with an adequate brief," Newport said.

And to provide the architect with needed information, the pastor and the congregation must discover the church's reason for being, he added.

"The architect cannot be the theologian of the church," he said, "just as the minister and congregation cannot be the architect."

Memorable architecture is made when church members understand the meaning of worship and service to their particular congregation, Newport said.

"The best churches are designed by a team; not by architects alone but by architects and the owners. The architect understands the structural and artistic problems involved. The church committee understands the theology and needs of their particular congregation," he said. "The project cannot be dominated by the architect, or by the wealthiest person on the committee, or by the most stubborn representative of the music committee, or by a pastor who is trying to build a cathedral of the West."

And Newport said people outside the church cannot be blamed if they conclude that a church building of outdated architectural style must belong to a group whose message is equally irrelevant to their needs.

"The clergy may preach continually about the relevance of our faith to modern society, but our church buildings assert the contrary far more eloquently," he said.

Unique ministries help small churches

By David Winfrey
SBC Home Mission Board

JACKSON, Miss. (BP)—Faced with urban flight in an inner-city neighborhood, Highland Baptist Church of Jackson, Miss., was in trouble.

"By all intents and purposes, we should have given up the ghost a long time ago," says Pastor Cliff Shipp.

The neighborhood was in transition, crime eventually forced members to abandon Sunday night services, and members who moved to the suburbs quit making the long drive back to church.

But Highland is one of several churches using unique ministries to defy their surroundings and grow or remain stable despite a shrinking population base.

Instead of closing its doors, the congregation aggressively started something not offered anywhere else: a ministry for mentally handicapped adults that included Sunday school, a music program and career help.

"We realized we had to come up with something that gave us a reason to be," Shipp says.

Despite the changing environment, the new ministry offered the church a sense of identity and purpose, he says.

"It gave our people a sense of sta-

bility. Instead of seeing themselves as a declining church with everybody moving off, they had a sense of 'This is why God wants us here,'" he says. "For a small church, I think we're doing fantastic."

The use of such "signature" ministries can strengthen small churches in shrinking towns, in changing communities or in the shadow of a "mega-church," says Gary Farley, director of the Southern Baptist Home Mission Board's town and country missions department.

"When you have a mega-church rising up in a rural area, it frequently sucks the life out of these neighborhood churches," says Farley, who has worked in rural missions since 1984. "They can't compete unless they can find some distinctive or signature ministry."

Near Columbia, Mo., Nashville Baptist Church has used its rural roots as an opportunity to reach into the community with gospel concerts.

For about two years, the church band has played such songs as "I Saw the Light" and "Life's Railway to Heaven" at civic fairs and other churches.

"It's a good witness," says Kevin Collins, Nashville Baptist's pastor. "Not only the words to the song, but just the fact that we care about our

community and we're there to take part in something like that."

In the process, musicians and others who enjoy the band's music have joined the church, he says. More importantly, he adds, "It's just given us a little sense of identity."

Chester Jones says he knows many churches could use that same sense of identity.

"They need a sense of ministry that says to them, 'This is mine,'" says Jones, director of missions for the Truett Baptist Association in the mountains of North Carolina.

"They can talk about world missions and even home missions, but that is so big and they're so little and weak," he says. "They need a baby that they can provide what it needs and watch it grow."

Farley agrees, noting churches with signature ministry often draw people from farther than they would with normal programs.

"They'll drive 30 miles to work. They'll drive nearly as far to a church that is doing something they're interested in," he says.

"There are all kinds of ministries they can do," he adds. "Part of it's understanding what the needs are in your mile circle and the other part of it is understanding what kind of leadership God's gifted you with."

"They'll drive 30 miles to work. They'll drive nearly as far to a church that is doing something they're interested in."

Rural church specialist
Gary Farley

Church's teen tapes popular at restaurant

By Chip Alford
SBC Sunday School Board

COLUMBIA, Miss. (BP)—With a menu that includes burgers, fries, shakes and "the best hot fudge cake in town," it's no surprise The Deck is a popular hangout for teen-agers in the small, quiet city of Columbia, Miss.

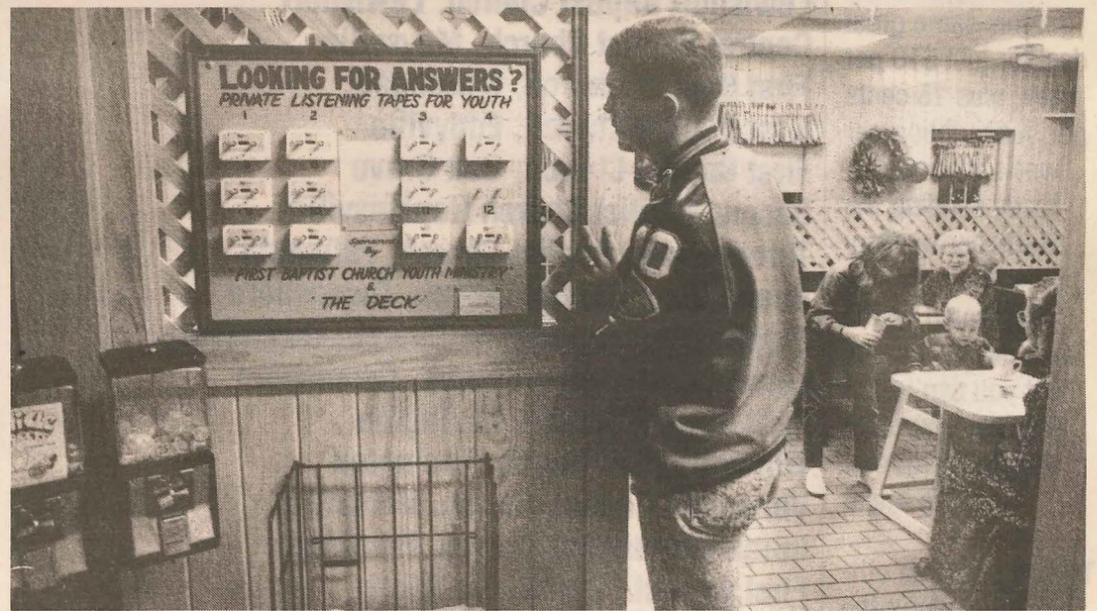
Restaurant owners Joan and Waddell Stewart don't even mind if the teens gather to talk in the parking lot as long as they don't block traffic.

Don Lum, minister of youth and activities at First Baptist Church of Columbia, is a frequent customer at the restaurant himself, and he saw its appeal to youth as an opportunity for ministry.

Lum had been using the "24-Hour Counselor"—a series of audio cassette counseling tapes for teens—with his own youth group and decided to approach the Stewarts about displaying and giving away the tapes at their restaurant.

Produced by the Southern Baptist Sunday School Board, the cassette tapes feature information and advice from leading Christian counselors on a number of contemporary issues like self-esteem, alcohol abuse, suicide, loneliness, teen-age pregnancy, depression, date rape and sexual abuse. They can be reproduced free of charge by churches as a ministry outreach to youth and parents of youth.

"I realized the tapes would minister to my kids to a degree but if they were going to be really effective, I had to find a way to get them outside the walls of our church and into the community," Lum said. "I knew the (restaurant) owners were Christians, so I approached them with the idea. Right away they were supportive and en-



couraging. They realized (displaying the tapes) could be a ministry for them, too."

Lum put up the first display board filled with counseling tapes at The Deck in December 1989. In the last three years, the restaurant has given away more than 2,200 cassettes.

"There are a lot of issues teens wouldn't feel comfortable talking with their mother or father about, but they will take home a tape and listen to it," restaurant co-owner Joan Stewart said. "And some of the parents are getting tapes for their kids or someone else they know."

"People can't believe they're free for the taking. We've even had people from out of town tell us, 'This is a super idea. I'm going to tell my pastor about it,'" she said.

The display board at the restaurant

notes the ministry is sponsored by "First Baptist Church Youth Ministry and The Deck," and Lum also included a container of his business cards.

"It has really been good PR for our church because it has let people know that we are concerned about the youth of this community and their problems," he said.

Three of the four 24-Hour Counselor volumes have been revised with updated statistics and information and featuring recordings by professional recording artists. Two new titles also have been added: "I'm Thinking About Joining a Gang" and "Someone Close to Me has Died."

Hispanic and African-American editions of the product also are available, as are three editions of "Gospel Tract," an audiodrama presentation of the plan of salvation.

TAPE MINISTRY Benji Lott, a senior at Columbia Academy in Columbia, Miss., checks out a display of counseling tapes at The Deck, a local restaurant popular with teens. The restaurant owners have teamed up with First Baptist Church of Columbia to provide the tapes as a ministry to local youths and their parents. (BP photo by Jim Veneman)

Don't believe the Recorder's back page is a good deal for your church newsletter?

About half the subscribers to the Western Recorder won't see the page you're reading right now. The reason: They're reading their church newsletters on this back page.

Kentucky Baptist churches of all sizes and locations are discovering the Recorder's news page plan saves money and time. And church members report they are glad to get the variety of helpful information included in each week's Recorder.

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Buena Vista Baptist Church, Owensboro
Crabtree Avenue Baptist Church, Owensboro
Lewis Lane Baptist Church, Owensboro
First Baptist Church, Lexington
Trinity Baptist Church, Lexington
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First Baptist Church, London
Cadiz Baptist Church, Cadiz
Hurricane Baptist Church, Cadiz
Broadway Baptist Church, Louisville
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Jeffersontown Baptist Church, Jeffersontown
First Baptist Church, Middletown
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Highland Baptist Church, Louisville

First Baptist Church, Williamsburg
Dunmore Baptist Church, Dunmore
Burlington Baptist Church, Burlington
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Berea Baptist Church, Berea
Shively Baptist Church, Louisville
South Jefferson Baptist Church, Louisville
Walnut Street Baptist Church, Louisville
West Broadway Baptist Church, Louisville
Westport Road Baptist Church, Louisville
Burgin Baptist Church, Burgin
Harrodsburg Baptist Church, Harrodsburg
Second Baptist Church, Greenville
Bullitt Lick Baptist Church, Shepherdsville
Erlanger Baptist Church, Erlanger
Beacon Hill Baptist Church, Somerset
First Baptist Church, Franklin
Liberty Baptist Church, Russell Springs
Greensburg Baptist Church, Greensburg
Cecilia Baptist Church, Cecilia
First Baptist Church, Sonora
Immanuel Baptist Church, Elizabethtown
Pigeon Fork Baptist Church, Waddy
Waddy Baptist Church, Waddy
Centerfield Baptist Church, Centerfield
DeHaven Memorial Baptist Church, LaGrange
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