

JANUARY 26, 1993 VOL. 167, NO. 4

FOR THE RECORD

Resources reduced

The Southern Baptist Executive Committee will be asked to sacrifice some of its money to keep the Southern Baptist Christian Life Commission from taking a financial dip next year. See page 2.

Many thanks

Brazilian Baptist leader Joao Brito Nogueira expressed his gratitude for the help Kentucky Baptists have given to Baptists in his state the past three years. See page 3.

Editorial

Justice, mercy and humility provide the formula for greatness—as a nation or as individuals. See page 5.

Prayerful beginning

Worship and Scripture played a part in the events surrounding the inauguration of the United States' new president. See page 6.

Look ahead

Innovative churches will take a lead in shaping Southern Baptists' future, participants in a seminar were told. See page 9.

Generosity unbound

A LaGrange woman "gave all she had" for the cause of Baptist ministry. See page 10.



WELCOME Workers pulling grass from a rice field outside Kenieba, Mali, greet Southern Baptist missionary Mike Krahwinkel (center right) when he comes to inspect their field. Seventy people from the rural community own the field. Krahwinkel, an agricultural evangelist, helped them get started and find places to sell their rice. (Photo by Don Rutledge)

Lay ministries spark growth in Lexington

By Marv Knox
Editor

LEXINGTON—"Expectation" seems to be the watchword for Chevy Chase Baptist Church in Lexington.

The same goes for "prayer," "flexibility," "accountability" and "Spirit-centered."

They all help explain why Chevy Chase Church—located in a quiet residential neighborhood near the University of Kentucky—has changed its direction in the past few years.

In 1989, the church did not baptize a single soul, and it averaged 65 in Sunday school and 90 in Sunday morning worship. Last year, it baptized 24 new Christians, and it averaged 180 in Sunday school and about 300 in worship.

Those figures span the tenure of Pastor Mike Rogers, but the former foreign missionary quickly points the credit to God and church members.

"God has taken a church that had lost faith in the power of God, and he's restoring it," said Rogers, who served with the Southern Baptist Foreign Mission Board in Venezuela.

"People started bringing their friends to church and expecting something to happen," he said.

"This church has taught me the power of prayer—to pray with expectation," added Mike Wolfzorn, minister of youth and education. "God will provide, even if it doesn't seem realistic."

But back in '89, not much seemed realistic for Chevy Chase, a church its pastor described as being "bound up."

"This church had lost its vision, its purpose," Rogers remembered. "And its recent growth had not been healthy, the kind that comes from groups that had left other churches."

Quite literally, the church building's walls were crumbling and smelly. But the biggest need "was for this church's faith to be restored in the

□ See Laypeople spark ..., page 3

Worldwide persecution of Christians on rise

WETZLAR, Germany (EP)—1993 began with thousands of Christians worldwide fearing for their lives, according to a survey by the German evangelical news agency Idea.

Idea reports that human rights and Christian relief organizations are experiencing the strongest persecution in the Islamic world. Christians also are suffering under civil war and Hindu, Buddhist and Communist repressions, especially in Africa and Asia, the report says.

Here's an overview of some examples the German news agency cites:

■ In Pakistan, the country with the world's largest Islamic population, religious minorities are in-

creasingly threatened.

The International Society for Human Rights in Frankfurt reports that members of the small Christian community have become "fourth- and fifth-class citizens" in this country where "defamation" of Mohammed or the Koran are punishable offenses.

■ In Sudan, the Islamic fundamentalist government used starvation as a weapon against Christians to break their resistance to forced conversion to Islam, according to a member of the World Council of Churches' central committee.

The Society for Threatened Peoples, a human rights organization, alleges that Christians receive medical care and food in Sudan only if

they convert to Islam.

■ In Egypt, violent attacks by militant Muslims on the indigenous Christian minority and foreign tourists are on the increase. More than 100 people died in such attacks last year.

■ In Saudi Arabia, 200 Christians have been imprisoned this year, according to Christian Solidarity International.

■ In the Philippines, 10 days before Christmas, at least 40 Christians were killed by the Islamic "Moro National Liberation Front" on the southern island of Mindanao.

The Philippines is the only predominantly Christian country in Asia.

Baptist women quietly gaining ground in ministry roles

By Mark Wingfield
News Director

While Southern Baptists have been fighting over the inerrancy of Scripture the past 14 years, Baptist women in ministry have been increasing their ranks quietly, mirroring a national movement toward inclusiveness in other religious bodies.

"Most people I talk to, when they ask me about statistics, are shocked by the numbers I give them," explained Amanda Hiley, administrator for Southern Baptist Women in Ministry and pastor of Bewleyville Baptist Church in Breckinridge County.

The bottom line: Currently about 900 women are ordained for professional ministry roles by Southern Baptist churches.

That figure does not include women ordained as deacons or unordained women serving on church staffs.

Although official denominational publications often do not reflect that number of women in ministry, it is accurate, insist both Hiley and Sarah Frances Anders, chair of the department of sociology and social work at Louisiana College in Pineville, La.

"We have confirmed 883 ordained women," said Anders, who has been researching women's issues for several decades. "If we have 883 confirmed, I'm sure we have at least another 50."

However, a newly published pamphlet from the Southern Baptist Historical Commission reports fewer

than 300 Southern Baptist women were ordained as ministers by 1990.

By any count, women constitute a small percentage of about 90,000 Southern Baptist ministers.

But in percentage rate of growth for women ministers, Southern Baptists top all other American religious bodies, Anders said.

Among the 10 largest U.S. bodies, Southern Baptists "have

moved from seventh position to probably about fifth in total numbers, but our percentage rate of growth is highest," she explained. "Some others run as much as 5 percent to 10 percent in total numbers of ordained women.

By the numbers

The growth of Baptist women in ministry

BAPTISTS

BAPTIST BITS

■ **Church starts** in the Southern Baptist Convention reached 1,138 last year, according to the SBC Home Mission Board. That total is an increase of 117 (12 percent) over the total for 1991. Still, 325 U.S. counties have no Southern Baptist churches.

■ **Women's missions** work in 10 foreign countries and eight states will be buttressed by \$65,410 in grants awarded by the Southern Baptist Woman's Missionary Union. The Second Century Fund, which supports the grants, is a permanent endowment created by WMU "as a gift to future generations of women in missions."

■ **A documentary** television program has been produced to describe Southern Baptists' response to Hurricane Andrew in Florida and Louisiana, and Hurricane Iniki in Hawaii. "When the Storms Pass By" will air Jan. 30 at 10 p.m. Eastern Standard Time on the ACTS/VISN and Family Net cable systems.

■ **Gifts to the Annie Armstrong Easter Offering** for Southern Baptist home missions set a record last year, totaling \$37.61 million. The receipts were 5.89 percent greater than the offering's total for the previous year.

Budget would spare CLC in across-the-board cuts

By Mark Wingfield
News Director

NASHVILLE—Members of the Southern Baptist Convention Executive Committee will be asked to sacrifice some of their own budget to help strengthen the SBC Christian Life Commission.

The Executive Committee's program and budget subcommittee decided Jan. 21 to recommend protecting the CLC from an otherwise across-the-board budget reduction in fiscal year 1993-94. Funds to sustain the CLC at its current budget level would be taken from the SBC operating budget, which is the allocation given to the Executive Committee.

The subcommittee met in Nashville to prepare its recommendation on allocation of 1993-94 Cooperative Program funds Jan. 20-21. That recommendation must then be approved by the full Executive Committee in February before being presented at the SBC annual meeting in June.

Subcommittee members wrestled for the second year with how to divide a budget pie for the coming year that is smaller than the one for the current year. By mandate of SBC policy, the budget total for 1993-94 cannot exceed total receipts for fiscal year 1990-91.

CP gifts that year were \$138.23 million, an amount 1.40 percent below the current year's budget. That means next year's budget must be 1.40 percent less than this year's, a reduction of \$1.97 million.

How to make that reduction was the primary point of discussion during the two-day meeting, although members also used the occasion to question executives about their attempts to save money and about the amount of money they are receiving from the Cooperative Baptist Fellow-

ship.

The Fellowship is an organization of Southern Baptist moderates displeased with the Executive Committee and other SBC conservative leaders. The Fellowship offers its own funding plans that bypass the CP and certain SBC organizations most carefully controlled by conservatives.

However, the Fellowship channel does process money going to SBC agencies, institutions and commissions. Last year, SBC organizations reported receiving \$3.12 million from the Fellowship.

The attempt to shore up the CLC in next year's CP budget is driven in part by concern that the CLC has been targeted by moderates for exclusion. It is further driven by the belief of most subcommittee members that the CLC is perhaps the third-most-important SBC entity, behind only the two mission boards.

The CLC's strong stand against abortion, and homosexual rights and for conservative agendas will become even more essential now that Bill Clinton has become president, subcommittee members said in debate. During the presidential campaign, the CLC and its staff often were critical of the Democratic platform and Clinton's positions on abortion and homosexual rights.

In presentations to the subcommittee, the CLC was one of two entities requesting more than a 25 percent increase in CP allocations. The CLC asked for a 29.26 percent increase, and the Stewardship Commission requested a 57.33 percent increase. Other budget requests ranged from a 1.40 percent decrease by the Executive Committee to a 13.1 percent increase by the Radio and Television Commission.

In requesting the large increase, the CLC cited a need to hire an associate

general counsel for religious liberty issues, a person to direct the program of marriage and family ministries, additional support staff and to provide a 7 percent cost-of-living adjustment.

The final recommendation gives

an across-the-board reduction of 1.4 percent to all CP recipients except the CLC and SBC operating budget. The CLC is recommended to have no budget change, and the SBC operating budget would take a 2 percent cut.

More money needed, less being given

NASHVILLE—Leaders of the Southern Baptist Convention's agencies, institutions and commissions say they need at least \$9.6 million more than the Cooperative Program unified budget is likely to give them next year.

In presentations to the program and budget subcommittee of the SBC Executive Committee Jan. 20-21, leaders of 18 SBC organizations requested budget increases ranging from 1 percent to 57 percent. The increases are necessary to meet basic ministries and respond to new opportunities worldwide, they said.

Here's a sample of what the leaders said they want to accomplish but need additional gifts from Southern Baptists to do:

■ A major initiative to share the gospel among the Islamic peoples of the world.

■ Increased efforts to respond to ministry opportunities in the newly opened countries of Central Asia and Eastern Europe through personnel, theological education and communication.

■ Development of a national strategy for reaching Muslims in the United States with the Christian gospel.

■ More assistance for the 70 percent of SBC churches plateaued or declining in membership.

■ Salary increases for personnel

of some SBC agencies and institutions who have not received significant increases in three to six years.

■ Maintenance of existing programs in various agencies and institutions where budgets have been stretched to the limit by continuing increases in medical insurance for employees.

The subcommittee heard repeated reports of how declining offerings are severely hampering some SBC agencies.

Two other common factors cited in reports are drastically increasing medical insurance costs and decreased earnings on investments due to lower interest rates.

For example, the cost of providing medical insurance for HMB staff and missionaries will increase nearly \$1 million next year but the proposed CP budget will give the HMB a decrease.

Several entities reported they are at the point of having to lay off personnel or eliminate programs if further budget reductions are required.

For example, the written report of Southern Baptist Theological Seminary said 1992-93 expenditures already have been reduced \$485,000 and "further reductions in internal expenditures are now impossible without employee layoffs."

Tom Elliff expected to be nominated for FMB president

By Greg Warner
Associated Baptist Press

RICHMOND, Va. (ABP)—Oklahoma pastor Tom Elliff is expected to be nominated as president of the Southern Baptist Foreign Mission Board when trustees meet Feb. 8-10.

Elliff, 48, is pastor of First Southern Baptist Church in Del City, a suburb of Oklahoma City, and was an FMB missionary for a short time. He has been a leader in the movement to steer the Southern Baptist Convention in a more conservative direction, a movement which former FMB President Keith Parks says is disrupting missions work overseas.

Parks retired last October—three years earlier than planned—in a dispute with trustees over the control and direction of the FMB.

Although no public announcement of Elliff's selection has been made, FMB trustee Chairman John Jackson said the search committee had made its choice. The committee was to mail trustees a packet of information about the nominee early this week.

News of Elliff's selection traveled quickly in Southern Baptist circles Jan. 22 and was reported by the Rich-

mond Times-Dispatch Jan. 23. It was confirmed by several sources at the Richmond-based agency.

Although Elliff could not be reached for comment, Associated Baptist Press confirmed that each of three other finalists for the job is not the committee's choice.

Elliff is the brother-in-law of former SBC president Bailey Smith and followed Smith as pastor of the Del City church.

Many of the FMB's 3,900 missionaries say overseas service is essential for the new president. Elliff meets that requirement, but barely. He and his wife, Jeannie, served two years as missionaries in Zimbabwe.

In 1981 Elliff left a successful pastorate in Tulsa, Okla., after he and his wife became convinced God was calling them to missions. They were assigned to Zimbabwe where he worked as a church development consultant.

Elliff and his family, which includes four children, returned to the United States in 1983 so his oldest child could receive treatment for injuries received in a 1982 automobile accident in Zimbabwe.

Several former missionaries told ABP Elliff's short stint overseas may

not be enough to convince FMB employees and missionaries that he is qualified to lead the agency.

"I suspect a lot of them will have questions, especially those who worked with him," said David Saunders, who was FMB area director for eastern and southern Africa during Elliff's service.

"I'm sure they would prefer someone who came straight from the field and who learned about the board from many different perspectives," said Saunders, who retired in 1990.

Elliff's resume differs from that of the last two men who served as FMB president, both of whom were lifelong missionaries who held doctoral degrees. Elliff holds a bachelor's degree from Ouachita Baptist University, and a master of divinity degree from Southwestern Baptist Theological Seminary.

After seminary, he was pastor of Eastwood Baptist Church in Tulsa, Okla., from 1972 to 1981 when he left for the mission field.

After returning to the states in 1983, he eventually assumed the Del City pastorate with the church \$15 million in debt. The church defaulted on bonds issued to build its new facil-

ity, and later drastically cut staff and expenses. However, under Elliff's leadership church finances have improved and a repayment plan for the bonds has been worked out. Weekly attendance now is up to 2,200.

In 1992 the church's contributions to the Cooperative Program—the SBC's budget which supports the FMB and other agencies—totaled \$80,653, or 3 percent of the church's undesignated receipts of \$2.7 million. Another \$41,684 went to the Christmas offering that funds the FMB.

In addition to Elliff, three other prominent megachurch pastors were among the finalists for the FMB post—John Bisagno of First Baptist Church of Houston; Jim Henry of First Baptist Church of Orlando; and Adrian Rogers of Bellevue Baptist Church near Memphis, Tenn.

Both Bisagno and Henry spoke highly of Elliff.

"He would be a wonderful choice and would have my complete support," Bisagno said.

"I think he would be a tremendous choice," Henry said. "He's got a heart for the Lord. He's really sensitive. And he's been down the missions road."

Brazilian thanks Kentucky for real church growth

By Marv Knox
Editor

Baptists in the state of Espirito Santo, Brazil, have increased their churches by almost 10 percent in three years, thanks to their partnership with Kentucky Baptists, a Brazilian Baptist leader reported.

Bluegrass Baptists have helped their Brazilian friends construct 20 church buildings during the first three years of the Espirito Santo/Kentucky Baptist partnership, said Joao Brito Nogueira, president of the Espirito Santo Baptist Convention and pastor of Praia do Canto Baptist Church in Vitoria.

Money already has been raised for construction of four more buildings, and funds almost are in hand for two others, Pastor Brito said, noting these six buildings will bring the growth to exactly 10 percent since the partnership began in 1990.

"Baptists have been in Espirito

Santo since the turn of the century, but we've seen almost 10 percent growth in three years," said Brito, who completes a visit to Kentucky Jan. 28.

"I want to thank Kentucky Baptists for all the help that has been given to our Baptist convention of Espirito Santo," he noted. "Besides the chapels themselves, Kentucky Baptists that have been there have been a real example to us, because of their dedication."

Construction of still more church buildings tops the Brazilians' list of priorities for 1993, the last year of the partnership, Brito reported.

"The quantity that we're able to construct depends on the conditions of Kentucky Baptists to come help us, because in Espirito Santo the fields are white unto harvest," he said. "We have a great deal of openness to expand our missions enterprise, because Brazilian people are very open to the gospel."

Consequently, construction of

chapels—which provides places for Espirito Santo citizens to worship—translates directly into new believers.

"Our biggest problem is financial, because of the Brazilian economy," he explained. "So, when there's a chance to have a church constructed, the evangelistic work can grow rapidly."

Several factors contribute to the receptivity of Espirito Santo citizens to the gospel, Brito noted.

"It is a state already well-evangelized, the most evangelized state in Brazil," he said. "The way has been paved, and there isn't a heavy weight of traditional Catholicism."

"Also, the Brazilian people have found themselves in a difficult situation and lack hope. That is due not only to the financial situation, but also a moral crisis—interrelated to our political crisis."

"A third reason could be that Brazil is in the beginning stages of a spiritual reawakening such as happened in South Korea," he stressed. "I hope this

is happening. There's been a reawakening toward spirituality lately.

"The only problem is that other groups—Mormons, Jehovah's Witnesses, spiritism and New Age—also are advancing. Because people are open and other groups are active, there is a great need for us to act now."

A fourth reason for the spiritual renewal is Brazilians' "natural interest in mystical or spiritual things," he added. "It's part of our culture."

Looking toward the end of the Espirito Santo/Kentucky partnership late this year, Brito offered Kentucky Baptists a blessing and an invitation:

"My hope and prayer is that Kentucky Baptists will continue to be a blessing to the kingdom of God as you face a new challenge in Russia. The necessity and needs probably are greater in Russia than any other part of the world."

"And for those who ever wanted to return to Brazil, our doors are always open, and our arms also."

BLUEGRASS BURGOO

■ **Central Baptist Hospital** in Lexington is opening a primary care center at 506 N. Main St. in Nicholasville Jan. 26. Services will include educational programs, general physicals, screenings, specialty rotations, X-rays and laboratory screenings. Another center in Wilmore is under construction. For more information, call Susan McNeill at (606) 275-6592.

Association knocks new fund

CLINTON—In the wake of the Kentucky Baptist Convention's decision to provide funds for the Baptist Joint Committee on Public Affairs, another association has opposed funding "any organization outside" traditional budget procedures.

The West Kentucky Baptist Association's executive board passed a resolution expressing its displeasure with non-traditional funding Jan. 12.

The KBC voted in 1991 to provide funds for the Baptist Joint Committee, a Washington-based religious liberty organization that had been de-funded by the Southern Baptist Convention.

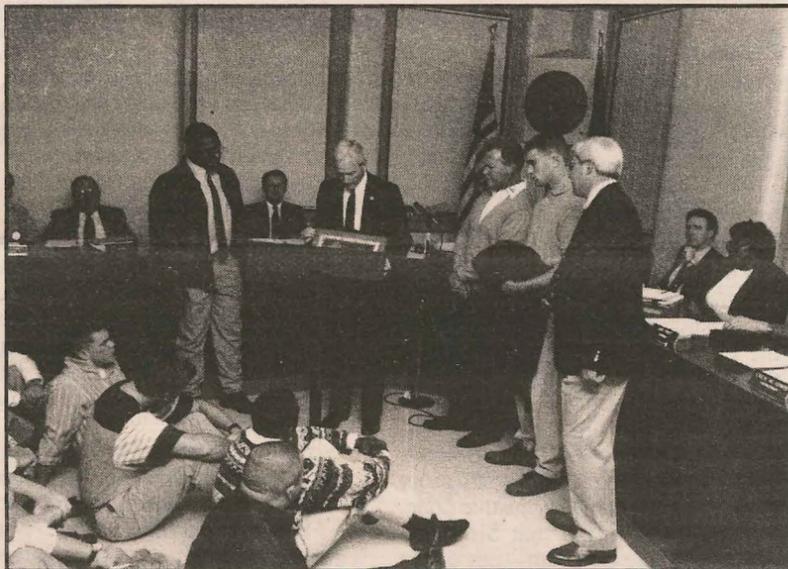
Last November, the KBC Executive Board created a special investment account to supply the Baptist

Joint Committee with about \$17,000 per year.

The next day, messengers to the KBC annual meeting narrowly turned back an effort to rescind the vote to supply the money.

The West Kentucky Association's action notes "at least two other organizations (the Temperance League of Kentucky and Hopkinsville Bible College) are asking for the same type of funding program," and affirms the KBC/SBC Cooperative Program as "the most effective method of funding evangelistic and missionary work around the world."

Several other associations voiced similar views last fall, prior to the KBC Executive Board vote.



HARD ROAD The Georgetown city council recently honored the success of Georgetown College's athletics program—particularly its men's football and baseball teams and women's volleyball team—by re-naming East College Street, which runs through the campus, as the Avenue of Champions. Participating in the re-naming ceremony are (standing, from left) Chris Hogan, co-captain of the football team; Georgetown Mayor Tom Prather; football Coach Kevin Donley; Dane Damron, co-captain of the football team; and basketball Coach Jim Reid.

Laypeople spark multiple new ministries at Chevy Chase

Continued from page 1

power and presence of the Lord in their lives," he said.

Rogers started out trying to do that himself, he recalled. "A lot of things we tried to start didn't work, and I realized I've got to wait on God."

Since then, the church has believed that if God wants to begin a new ministry, God will place a burden on laypeople's hearts to get the work done. Rogers pointed to ministries begun at the initiative of church members, some who joined the church seeking an opportunity to serve:

■ **Sunday school classes for couples.** Rogers' attempt to start a class failed, but then a couple with a burden for young couples joined the church, and the ministry blossomed. It since has divided, and God has sent two other couples to lead.

■ **Ministry to college students.** Thanks to the care of one woman, the church's college ministry mushroomed from four students to 50 in one year. It now numbers around 100 during school months.

■ **Work with Spanish-speaking people.** The Rogerses, who learned Spanish on the mission field, teamed with children of other missionaries to

launch a ministry.

■ **Discipleship training.** This is a big concern of Rogers', but he grew exhausted trying to lead all the church's MasterLife courses. Then a couple with a similar "burden for discipleship" joined the church and stepped in to guide an extensive witness-training program.

■ **Youth ministry.** College students and some other young adults make one-on-one work with middle- and high-school youth effective.

■ **Refugee resettlement.** Compassionate members felt led to sponsor a Pentecostal family from Russia, providing their introduction to America.

■ **Prison ministry.** Again, laypeople discovered the concern and have carried the burden of ministry.

■ **Comfort to shut-ins.** Two women in the church are "doing what God has called them to do" by providing ongoing contact with and ministry to elderly people.

■ **Prayer.** One woman, moved by the need for disciplined, organized prayer, researched and implemented a prayer program. It operates out of a room set aside in the building to accommodate members who come to pray at all hours.

"People are the ministers here," Rogers insisted. "They are the ones out doing the work."

Rogers and Wolfzorn see themselves as equippers and trainers, enabling all members to serve God.

"We've seen people realizing they are as much ministers as we are," Wolfzorn said.

People respond to those ministries because they respond to expectations upon them, Rogers noted.

"Accountability" is a key word," he explained. "A lot of people are looking for it. They're looking for their destiny. They want to be accountable, to be called out. People really want to serve the Lord. Once they are disciplined and can pick up the Bible and listen to God, there's a quickening in their spirits, and they get fired up. That is awesome. Because once people discover their destiny, a church doesn't need recruiting, but holding back" to properly train its members.

Consequently, Rogers preaches on the cost of following Christ. "I preach about taking up the cross," he said. "If people are looking for comfort and programs, this is not the right church. It will cost you to be a member of this church. ... It's all about ministry."

That lay-based ministry demands flexibility, Rogers insisted. So, the church has developed its work around ministry councils. They exist to support specific ministries, and they exist only as long as the ministry is needed.

"Ministry councils are the focus of the church," Rogers said. "They vary in size, and they exist because people feel called to do the ministry. The pastor and associate function to disciple and equip them."

Adult Sunday school teachers also participate in the process, he noted. "They help our members learn to hear God. Maybe then a member of a class will be able to read the Scripture and believe God has something to say. The bottom line is faith in the power of the Holy Spirit to reveal truth."

That truth sends members out to do ministry, he added.

The good news is God can do this elsewhere, Rogers stressed: "God can do this in any church in this state. God wants to do it."

"It's not that you have to have great numbers of people, but that they taste the power of the Holy Spirit and expect it. Leaders must give up power and trust the Holy Spirit to lead the people."

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

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World awaits our 'yes'

The Southern Baptist Convention vote to exclude two churches for blessing homosexual conduct reveals most Baptists oppose homosexuality.

The recent decision by the Kentucky Supreme Court and Louisville's Fairness Amendment vote have caused this issue to resurface.

Baptists oppose homosexuality because it violates biblical revelation. Romans 1:18-32 and other passages argue that homosexuality violates God's purposes.

Some would like to confine this biblical injunction against homosexuality to a first-century understanding of human experience, asserting it's an ancient teaching that can be contextualized away by era, modern medicine and social theories about personal identity.

The challenge to this rejection of biblical revelation is that Paul was not addressing a particular context, but was writing a rudimentary theology

for the Christians at Rome. To reject this proposition violates the trustworthiness of Scripture.

Second, Baptists oppose homosexuality because it violates God's natural law. The Romans passage uses natural law as its main point of argumentation. Since homosexuality is unnatural, then it must be a learned behavior, a volitional choice.

The challenge to the natural-law argument is that homosexuality is not a choice, but a genetic propensity. The genetic-cause argument is only a theory, not fact. And even if the genetic cause is proven, it still does not warrant approval as a lifestyle. It always seems to be personally divisive and harmful.

Baptists do not agree on how to minister to those who struggle with homosexual orientation. How do we unite the biblical mandate against homosexuality with the gospel of salvation? How do we speak the truth in

love?

Southern Baptists are good at saying "no." And in this situation, rightly so. But where is our "yes"? Where is the yes that signals hope for people who struggle with this behavior? Where is the yes that produces practical ministry? Unless we find a yes to stand alongside our no, we may find it difficult to win homosexuals to renewed life in Christ.

Several issues can help us:

First, we need to learn the difference between affirmation and confirmation. Affirming the worth of a person does not confirm a lifestyle.

Second, we must learn the difference between full membership assimilation and practical ministry to people in need. If we totally exclude from our churches people with certain sins, then we had best clean all our church rolls.

The world has heard our unequivocal no; it waits for our redemptive yes!

*Kevin Shrum, pastor
Bedford Baptist Church
Bedford*

Peace price

What price peace?

The president of Southern Baptist Theological Seminary said, "It should introduce an era of stability in that arena" in response to the retirement of Paul Simmons (WR, Jan. 12). I think the word "peace" is the word Honeycutt meant for "stability."

I have a couple of problems with the response and the circumstances that led to Simmons' retirement:

■ The Bible links justice (righteousness) with peace, that is peace is the result of justice. In this situation, in no way was there any justice done.

■ It seems to me that Simmons played the role of Uriah—put out to hang—and peace played the part of Bathsheba. The idea of peace (stabil-

ty) through sacrifice is good, unless the sacrifice is someone else. When that happens, violence occurs.

*Pete Sinclair
Louisville*

Shadow stones

I thought Christians walked in the light (I John 1:7) instead of skulking in darkness. I thought Americans believed in a fairness that includes facing your accuser and knowing the charges against you.

So, why did those who call America a Christian nation ruin the ministry of Southern Seminary Professor Paul Simmons anonymously? Why would no student who complained about the movie shown in Simmons' class, "The Church and Sexuality,"

tell Kentucky Baptists why they objected?

Some will say there's a whole 'nother side to the story we don't know. Let us hear it. The Western Recorder couldn't find any complaining student willing to talk.

Some will say that anonymous complaints are necessary to prevent retaliation. Given the upheaval in Southern Baptist life, it's clear that Simmons was the vulnerable person in that classroom, not this new breed of students.

Some will say that movie should not have been shown. I regret your opinion and will listen, if you know the facts and sign your name.

Let no servant of God ever be driven out again with stones thrown from the shadows.

*Chris Sanders
Louisville*

BAPTIST FORUM

A Sunday with pleasant folks

Take Exit 4 onto US 60 West. Proceed eight miles until you come to a red light. You will see a Food World on your left. Stay on US 60 to the next red light and turn right onto route 1154. Proceed two miles to a caution light and turn left. From there you will see Spring Bayou Baptist Church.

That is where I was Sunday, Jan. 17, and that is how I got there, not including the nearly four hour drive west from Louisville to exit 4 on Interstate 24 at Paducah.

Spring Bayou Baptist Church was kicking off a year-long celebration of their 150th anniversary.

The third-oldest church in the West Union Association, they were preceded only by Paducah First Baptist (1840) and Lovelaceville (1841).

West Kentucky Baptists are gracious and hospitable folks. I was made to feel at home from the moment I walked in and signed my name in the guest registry along with others lined

up to do the same on this special occasion.

I was given enough time to preach two sermons if I had wanted to. But I had mercy and preached only one and a half. The folks looked hungry.

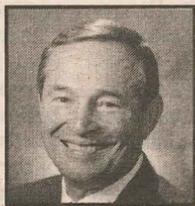
We reassembled in a large multipurpose building next door to form four lines for a delicious buffet from which I took generous portions as did, I noticed, many of the other 200-plus present.

In keeping with the occasion, the tables had been adorned by antiques of that era. The collection of copper kitchen implements was unlike any I had ever seen or will likely see ever again. In the corner of the

room was stationed a place for memorabilia, including the Bible of one of the church's great saints.

I was especially pleased to learn that this church had formed a special committee for the occasion; and that this committee had attended the workshop sponsored in West Kentucky by our Kentucky Baptist Historical Com-

ON MISSION TOGETHER



William W. Marshall



FAMILY FORUM: CHILDREN

Coloring books?

By Jewell Nelson

Thank you, Mrs. Alma Blair, for your response to coloring books and patterns (WR, Dec. 15).

Let me clarify my objections to coloring books and patterns. I cannot agree that asking preschoolers to color within lines of patterns teaches discipline.

Children develop from the brain downward, and the spinal column outward. The small muscles of the fingers are the last to develop. Some children do not acquire good finger- and hand-control even at 7 years of age.

Dr. Louise Ames and Dr. Frances Ilg also point out that the visual development of the young child is sporadic. As a child grows, he may lose his visual orientation from time to time, making it difficult to stay within lines.

To ask preschoolers to color within lines may be asking the impossible. It may create discipline problems rather than prevent them.

Creative coloring, or painting, on large cardboard boxes, on backs of old calendars, posters or flyers is good recycling. It also is less expensive than coloring books and patterns.

Young children do not necessarily paint or color to make something recognizable with art materials. First, they need to get acquainted with the art materials, to explore with colors and to enjoy!

It is usually the doing, not the end product, that is important to the young child.

Discipline comes, not from staying within lines of a printed pattern, but from staying within the guidelines for the use of the art materials.

Children need to be taught to:

■ Get out the art materials they will use.

■ Use the art materials in a designated place.

■ Use the art materials responsibly.

■ Share with others.

■ Clean up their own mess.

■ Put away the art materials.

Children can relate this discipline to other areas of their lives easier than relating coloring within lines to staying within life's boundaries.

Jewell Nelson is associate director of the KBC's Sunday school department.

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

Changeless qualities enrich our changing world

President Clinton said "change"—a constant theme of his candidacy—nine times in his inaugural address. It was an appropriate word choice, for in that ceremony the nation witnessed a passing of the torch. From party to party. From one political ideology to another. From a seasoned generation to a youthful, untested hoard known as baby boomers.

Change, or at least the massive historical-landscape change the president described, always presents a challenge to Christians. So much of who we are as spiritual beings is rooted in that which does not change: We worship an eternal God. The tenets of our belief are timeless. Our faith stretches beyond history in both directions.

How, then, do we apply our unchanging faith in the ageless God to life that is tossed about by constant change? And even if we find a glimmer of an answer ourselves, how do we make it plain to a secular society that does not share our Christ-centered world view?

If we look to Christ, we see the answer: Embody the principles that guide us. Live the God-directed life. Show the way by the way we live.

President Carter quoted the biblical formula for that type of life in his inaugural address: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

Justice, mercy and humility. Those qualities, when lived out in any lifetime, transcend cultural changes and speak to the eternal relationship

that originated in God and was revealed in Christ.

Justice—like Jesus chasing the money-changers from the Temple—is not always pretty. But it is consistent, forceful and fair.

Mercy—like Christ's command to serve "the least of these"—often is inconvenient and sometimes bothersome. But it has the power to transform lives forever.

Humility—like God Almighty debasing God's own identity to put on frail skin and bones—almost certainly is costly. But it is the only path to fellowship with God and the only certain roadmap to friendship with an indifferent world.

Yes, times have changed. We stand just inside the door to a new era. Change is all around us. Nevertheless, we can speak to the world through voices of justice, mercy and humility. Ironically, this unflinching message of gospel truth will bring about change—changed lives and changed circumstances, changed homes and changed communities. But this will be a final change of sorts, which will link people to the Eternal Anchor who never changes.

This is a change which no administration can mandate and no Congress can legislate. Still, it is the change which will bring about the America President Clinton defined. We are the agents of change—by the way we live our lives.

Marv Knox

Justice, mercy and humility transcend cultural changes and speak to our eternal relationship with God through Christ.

Presidential advice: 'Protect rights, freedom & liberty'

Dear Mr. President:

You should know that even though the United States doesn't have an established religion, the president often sets the country's spiritual tone. Theodore Roosevelt called the presidency a "bully pulpit," and indeed it is, as Ross Perot so often reminded us last year. But Americans are uncomfortable when their chief executive is a rigid moralist who doesn't recognize the world's ambiguity. For proof, just look at Woodrow Wilson's tragic last years in the White House.

To succeed as president, you will need to comprehend a morally complex world filled with uncertainty. You have shown that you understand the difference in the world as it ought to be and the world as it is. You must strive for the former, but you will always be operating in the latter.

Two of your recent predecessors used the presidential pulpit quite differently. Jimmy Carter was usually accurate in his analysis of a particular situation or issue, but he often left me without much hope for change. Ronald Reagan told me only cheery

news. I hope you will steer a middle course, remembering the prophet Zechariah, who called us to be "prisoners of hope." But it must be realistic hope and not a feel-good soporific.

Critics may sneeringly label you a "moral coward" when you show yourself willing to compromise. But others will call you a "Christian realist," a badge you can wear with pride. That honorable term was coined by the late Reinhold Niebuhr, a fine Protestant theologian.

Niebuhr knew that the world is a sinful place, but he also recognized that it is crying out for courageous political acts of redemption and reconciliation.

You recognize that America is increasingly multi-religious, multi-racial and multi-ethnic, and you don't seem to fear this. I hope you will employ the full talents of every group in America. Racism and anti-Semitism still exist, and like your predecessors, you have publicly condemned these forms of bigotry. I urge you to use your bully pulpit to affirm that point again and again. This is much more

than a suggestion that you be "politically correct." Rather, it is an appeal for urgent attention to two cancers that threaten our nation's moral health.

You, born after World War II and distant from its horrors, must be vigilant in rejecting all attempts to relativize the Holocaust by calling it just another example of the human family's inhumanity. Do not forget that it was the national policy of a modern state, Nazi Germany, to kill every Jewish person in the world, that it was a systematic and officially sanctioned evil.

Achieving a just and lasting peace in the Middle East will be a major priority for you as president. I urge you to always remember that Israel and the United States, two sister democracies, are inextricably linked by faith, family and fate. View your presidency as an opportunity to earn the greatest title the Jewish tradition can bestow upon a leader: a "disciple of peace, a pursuer of peace."

As a Southern Baptist, some of your positions differ sharply with those of your denomination. I will be fascinated to see how you and the Southern Baptist Convention get

along during the next four years. Unfortunately, some Southern Baptist leaders have abandoned their denomination's historic commitment to separation of church and state.

Since your middle name is Jefferson, don't forget the magnificent principles of religious liberty that were advocated by our third president. Beware of those who tell you that human rights, individual freedom and religious liberty are "soft" issues. As you well know, these beliefs are the true foundations of our nation and are a primary source of its strength.

Americans are most unfaithful (and I deliberately choose that word) when we weaken our commitment to these historic principles. I suspect this will be your toughest challenge as president, but ultimately you will be judged on how well you enlarged and protected these precious freedoms.

Finally, in addition to the nation's prayers, a little luck won't hurt you either. You'll need both.

James Rudin
Interreligious Affairs Director
American Jewish Committee
New York

"Beware of those who tell you that human rights, individual freedom and religious liberty are 'soft' issues. ... These beliefs are the true foundations of our nation."

VIEWPOINT

'Sibling Rivalry 101' would be a good prep course for the president

I hate to bring this up now, but I'm not sure President Clinton is ready for his new job.

This revelation occurred sometime early last week, after a news report about one of those big pre-inaugural brouhahas.

The camera had panned the crowd and then zoomed in on the Clintons—Bill, Hillary and Chelsea. A tiny alarm went off in the back of my head. It persistently asked the same question, "What's wrong with this picture?"

An hour or so later, on an errand with our girls, I discovered the answer.

We drove to the gym where they practice gymnastics and got there with no trouble. But when time came to go home, things, as they say, changed.

Lindsay and Molly both bolted for the car, each claiming her right to sit in the front seat. Before you could say, "1600 Pennsylvania Avenue," two little girls commenced crying and shouting and pointing fingers, as if someone were trying to kidnap their dog.

They were arguing over who had the right to sit in the front seat on the way back home. I first sided with Molly, since she had to take the back seat for the first leg of the trip and I had told her she could ride up front later.

Then, as slick as a Senate majority whip or an ambassador to Egypt, Lindsay invoked the Principle of Prior Commitment. Her mother, she insisted, had said she could ride in the front seat for the entire week.

So, there I was—on a cold evening, in the middle of the parking lot, up to my hips in bawling offspring, with strangers driving by and staring—and I realized why I had worried about the imminent presidency of Bill Clinton.

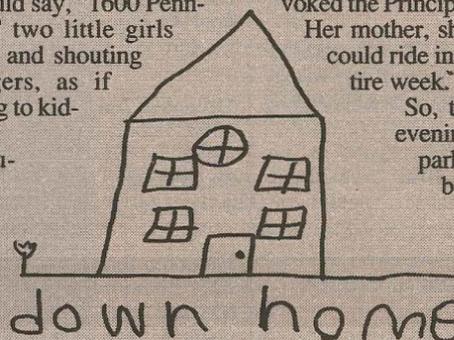
I understand the Clintons have done a remarkable job of raising Chelsea. And I

respect non-parents and parents of only children. But I wonder how the president is going to handle the crafty affairs of state without expertise in the world's other volatile situation—sibling rivalry.

For instance, how's a guy going to get Arabs and Jews to find peace in the Middle East when he's never had to decide who gets the last piece of chicken at supper? Can he expect to push a budget through Congress when he's never had to work out the fast-food itinerary for a trip to Grandma's?

Only one thing can save him now: I hear Michael Irvin, the Dallas Cowboys' fine wide receiver, comes from a family of 17 kids. The president needs to hire Michael's Mama as chief of staff.

Marv Knox



Worship & Scripture part of Clinton-Gore inaugural

AMA opposes parental notification

NASHVILLE (BP)—The American Medical Association's Council on Ethical and Judicial Affairs has gone on record against mandatory parental notification or consent for minors seeking abortion.

In a report published in the *Journal of the American Medical Association* Jan. 6, the council concluded: "While minors should be encouraged to discuss their pregnancy and other adults, minors should not be required to involve their parents before deciding whether to undergo an abortion." The report cites the need for privacy in the physician-patient relationship and the risk of abuse of minors by parents as ethical reasons for the council's decision. Legal considerations in states in which parental notification or permission is not required also weighed heavily in the council's report.

The report was met with skepticism by Baptists who support parental-notification laws. "While not surprising, the report is very troubling," said Ben Mitchell, director of biomedical and life issues for the Southern Baptist Christian Life Commission. "The decision of the council reflects more an emotional response to the issues than an ethical or medical response. The council does not mention post-abortion trauma or that in mid-trimester abortions the medical risks are so great that as many as one of every 200 patients will have severe hemorrhaging, require hysterectomies or will die. Failure to inform parents of these kinds of risks is a breach of physician responsibility."

WASHINGTON (ABP)—Sounding a call for national renewal, newly inaugurated President William Jefferson Clinton challenged Americans to "work until our work is done."

Clinton, the second Baptist president in the past two decades, followed that challenge with a reminder of a scriptural promise: "And let us not be weary in well-doing, for in due season, we shall reap if we faint not." (Galatians 6:9).

While that was the most overtly religious reference in the 14-minute Jan. 20 inaugural address, broad religious values underpinned many elements of Clinton's call for renewal—such values as service, sacrifice, concern for the poor and powerless, change, caring and personal responsibility.

Clinton took the oath of office as the nation's 42nd president with his hand on a Bible given to him by his grandmother. The King James Version was open to another verse from Galatians: "For he that soweth to the flesh shall reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:8).

Clinton and fellow Southern Baptist Albert Gore Jr., 44, assumed the nation's highest offices in ceremonies

that included prayers by evangelist Billy Graham.

Graham prayed that Clinton and Gore would "see the office to which they have been elected as a sacred trust" from God. The 74-year-old evangelist, who was asked by conservative religious leaders critical of Clinton's views not to participate in the inauguration, also prayed that the nation's citizens would long remember the challenges offered by Clinton and dedicate themselves to meeting them.

Clinton and Gore, the first two Baptists to hold the nations' top offices simultaneously, have been active members of Baptist congregations.

Three religious services were included in a packed schedule of events for the Clintons and Gores during inaugural week. Sunday, en route to Washington, they worshiped at historic Culpeper (Va.) Baptist Church. They also attended a late-night Baptist service Jan. 19 sponsored by the Baptist Joint Committee and First Baptist Church of Washington and an ecumenical service early Jan. 20 at Metropolitan African Methodist Episcopal Church in Washington.

The service at First Baptist Church attracted about 1,000 invited guests

representing various Baptist groups from across the nation.

Absent from the guest list were top leaders of the 15 million-member Southern Baptist Convention. During the campaign, some SBC leaders were critical of Clinton's positions on abortion and homosexual rights. Many other Southern Baptists, however, were present at the prayer service.

According to James Dunn, Baptist Joint Committee executive director, Clinton did not speak during the service because he didn't want the event to turn into a photo opportunity. "He wanted to pray," Dunn said.

The program featured Clinton's home church choir, of which he has been a faithful member, and fellow Baptists prominent in public life.

Bill Moyers, PBS broadcaster and former White House staff member under President Lyndon Johnson, told Clinton that his Baptist, free-church tradition is "one of the best gifts you will bring to taking office in this most pluralistic, fragmented time in our history."

Former President Carter's name did not appear on the printed program, but he was invited to speak. He joked about the opportunity to "ad lib before the very first Democratic president I

will meet in my life" and reminisced about his own experiences at First Baptist Church, where he still is an associate member.

Clinton was visibly moved by the service, shedding a tear while childhood friend Carolyn Staley sang a song about the presence of God and later when singer Phil Driscoll performed "Amazing Grace." Clinton mouthed the words to most songs and recited the Beatitudes as they were read.



BAPTIST PRESIDENT Bill Clinton, with wife Hillary at his side, takes the oath of office to become the 42nd president of the United States Jan. 20. The Clintons participated in three worship services during the week of inaugural activities, including two at Baptist churches in Virginia and Washington. (RNS photo)

Klan act can't stop protests, court declares

WASHINGTON (ABP)—A provision of an 1871 civil-rights law cannot be used by federal courts to bar blockades at abortion clinics, the U.S. Supreme Court ruled Jan. 13.

The post-Civil War legislation—popularly known as the Ku Klux Klan Act—empowered federal courts to protect the civil rights of individuals and classes threatened by mob violence.

A majority opinion written by Justice Antonin Scalia and joined by four other members of the court seeking lower rulings that women reversing abortions constitute a class of people protected under the 1871 law. The lower courts had barred Operation Rescue from engaging in anti-abortion activities at clinics in northern Virginia.

Scalia said federal law's protection is invoked only when two conditions are met. Under court precedent, conspiracies to deprive citizens of equal rights trigger the act when they are motivated by "some racial, or perhaps otherwise class-based" hatred and when they are "aimed" at rights that are "protected against private, as well as official, encroachment."

The majority said Operation Rescue's activities did not meet either test.

"Whatever one thinks of abortion, it cannot be denied that there are common and respectable reasons for opposing it, other than hatred of or condescension toward ... women as a class—as is evident from the fact that men and women are on both sides of the issue," Scalia wrote.

Accommodations

Kentucky Baptist Evangelism Conference

February 22-23 — Lexington

The Kentucky Baptist Convention makes every effort to advise Evangelism Conference attendees concerning good lodging at a variety of prices. Attendees should be aware, however, that lodging other than that listed may be available. Also, individuals are expected to exercise personal discretion in the selection of appropriate accommodations. Telephone a hotel/motel if you have specific questions about its services or policies.

All listings are for Lexington.

Reservations should be made as soon as possible. Tell reservations clerk you are attending the Kentucky Baptist Evangelism Conference.

Add 11.3% tax to rates

R = Restaurant
S = Single Room
D = Double Room

Campbell House (R)
1375 Harrodsburg Rd
606/255-4281
800/432-9254
S - \$49; D - \$54

Continental Inn (R)
801 New Circle Rd NE
606/299-5281
800/432-9388
S - \$36; D - \$42

Econo Lodge North (R)
925 Newtown Pike
606/231-6300
800/354-9048
S - \$30; D - \$35

Greenleaf Inn
2280 Nicholasville Rd
606/277-1191
800/432-9027
S - \$32.40; D - \$38

Hampton Inn
2251 Elkhorn Rd
606/299-2613
800/426-7866
S and D - \$45

Hilton Suites of Lexington Green (R)
3195 Nicholasville Rd
606/271-4000
800/445-8667
S - \$75; D - \$79
(Cut off date 2/5)

Holiday Inn South (R)
5532 Athens-Booneville Rd
606/263-5241
800/465-4329
S and D \$49

Quality Inn Northwest (R)
1050 Newtown Pike
606/233-0561
800/228-5151
S - \$30.50; D - \$38

Radisson Plaza Lexington (R)
369 W Vine St
606/231-9000
800/333-3333
S - \$65; D - \$70

Red Roof Inn South
2651 Wilhite Dr
606/277-9400
800/843-7663
S - \$37.99; D - \$40.99

Save Inn
2250 Elkhorn Rd
606/299-8481
S and D - \$28

Shoney's Inn-Lexington
2753 Richmond Road
606/269-4999
D - \$42

The Springs Inn (R)
2020 Harrodsburg Rd
606/277-5751
800/432-0775
S - \$38; D - \$48

Super 8 Motel
2351 Buena Vista Drive
606/299-6241
S - \$28; D - \$32

Travelodge
1987 North Broadway
606/299-1202
800/333-9843
S and D - \$33

Baptist women gaining ground in ministry roles

Continued from page 1

opening the priesthood to women. But by a much wider margin, U.S. Catholic bishops one week later rejected a pastoral letter on women that would have affirmed a male-only priesthood.

The U.S. bishops' action marked the first time they ever have struck down a pastoral letter—an official teaching document—proposed by a committee for a final vote.

"This is a great chink in the armor," said Sister Maureen Fiedler, co-director of Catholics Speak Out, an organized effort to defeat the pastoral.

Not all 110 bishops voting against the pastoral did so because they support women as priests, Fielder admitted, but the process of debating the pastoral brought the issue into a public forum never dreamed of before.

More significantly, the U.S. bishops acted directly against the wishes of Pope John Paul II.

The success of Catholic women in opposing the pastoral brought encouragement to Southern Baptist women in ministry, Hiley said.

Yet the situation Baptist women face is in many ways different than that of Anglican and Catholic women, who are working with hierarchical church structures, she noted.

In a hierarchical church, one person or one board ultimately can make a decision to allow women in ministerial roles. But since Baptist churches are autonomous, the decision must be made on a case-by-case basis.

"By the nature of Baptist polity, we will never know when we have won the battle," Hiley explained. "There will never be a time when Baptist women stand outside a door and wait for some kind of mandate."

On the other hand, Baptist women already face greater opportunities than Catholic women, Fiedler countered: "You do in fact have women in ministry. Women in your denomination do function at the level we expect priests to function."

Ironically, the preoccupation with inerrancy in the SBC may have taken some of the heat off Baptist women seeking ordained ministry roles. Some observers have predicted the women's issue would be even more explosive.

"When you're talking about the women's issue ... it's bigger, it's more emotional, it's more intense because you're talking about the humanity of more than half the people sitting in Southern Baptist churches," Hiley said. "Inerrancy does not hit people in the gut like that does. It may be one thing to have a theological argument upside down all day long. But it's another thing when your little girl comes home from camp and says, 'I think God is calling me to be a minister.'"

Yet resistance to women in ordained ministry roles remains strong among most Southern Baptist bodies: ■ In Oklahoma, a presentation by the daughter of evangelist Billy Graham was cancelled from the state Baptist convention's January evangelism conference because some male pastors thought her presentation would be preaching—a role they say God intended only for men.

■ In Pennsylvania last fall, some

messengers to the annual meeting of the Pennsylvania-South Jersey Baptist Convention walked out when a veteran home missionary gave the convention sermon. Others protested because the missionary, Gaynor Yancey, is a woman.

■ In Kentucky, some trustees of Southern Baptist Theological Seminary last spring tried to stop the election of six faculty members—described as "conservative evangelical scholars"—because the teachers affirmed the possibility of women deacons and, in some cases, pastors.

The seminary incident prompted trustee Chairman Wayne Allen to explain: "Frankly, some of us were shocked that people with the same high view of Scripture we have hold these views. A long-held position among nearly all of us was challenged."

That incident is indicative of the deep division in the community of evangelical scholars, said John Newport, former provost and vice president for academic affairs at Southern Baptist Theological Seminary in Fort Worth, Texas.

"I think the evangelical community is divided right down the middle on this," explained Newport.

To illustrate, he pointed to the two inerrancy conferences sponsored by the six SBC seminaries in 1987 and 1988. The wide range of speakers assembled there were divided on the women's issue.

"These are all people committed to scriptural inerrancy," Newport noted, explaining that shows what a person believes about the women's issue is a matter of interpretation rather than of accepting inerrancy.

Theology aside, the true test of women serving in Southern Baptist churches will come as individual churches determine what is acceptable for their congregations. And those decisions often are influenced by pastors.

"As a classroom teacher, we get to see the pastors several years before the churches see them," said Leon McBeth, professor of church history at Southwestern Seminary, the SBC's largest. "I have noticed a remarkable openness on the part of students" to women in ministry roles.

"And that's here in a conservative area, in a conservative school," he added. "I would say that as we go into the 21st century, I expect more acceptance of women in ministry."

Hiley agrees, based on her experience as a student at Southern Baptist Theological Seminary in Louisville: "In my generation—I'm 23—I have male counterparts who are very serious about women having places, serious enough that it will cost them and they know it."

"Beginning with me and people younger, there are at least people who have grown up with ideas about women having places," she said. "But it's not going to happen in my lifetime."

"I don't believe in my lifetime Southern Baptist women will have achieved some base level of service in whatever roles God calls them to serve in. It's difficult to work in something that at 23 I can say I don't believe will happen."

By the numbers

The growth of Baptist women in ministry

"It may be one thing to have a theological argument upside down all day long. But it's another thing when your little girl comes home from camp and says, 'I think God is calling me to be a minister.'"

Amanda Hiley, administrator for Southern Baptist Women in Ministry

Woman priest angers Texas bishop

FORT WORTH, Texas (RNS)—A female Episcopal priest has ventured into a churchly lion's den of sorts in Fort Worth, Texas, by presiding over communion in a diocese where opposition to ordained women is vociferous.

Lauren Gough of Fort Washington, Md., became the first woman ever to preside over celebration of the Eucharist in the 24-county Diocese of Fort Worth when she led a worship service Dec. 28 at the nondenominational Marty Leonard Chapel.

Bishop Clarence Pope, who heads the diocese and is president of the de-

nomination's traditionalist organization, said he was "profoundly disappointed" in Gough's action and offended by a local priest's sponsorship of the event.

Gayland Pool, a Fort Worth priest who was one of the organizers of the service, said one purpose was to speak out against oppression of women.

The Diocese of Fort Worth is a bastion of conservatism in the 2.4-million-member denomination.

The Episcopal Church officially opened its pulpits to women in 1976 and now has hundreds of women priests.

Who are Baptist women in ministry?

Kentucky ranks among the top three states leading the Southern Baptist Convention in the number of women ordained to ministry roles, according to data compiled by independent sources.

The states in which Baptists have ordained the most women are Kentucky, North Carolina and Virginia, reported Sarah Frances Anders, chair of the department of sociology and social work at Louisiana College in Pineville, La.

Closing the gap are Georgia and South Carolina, said Anders, who has compiled extensive data on Southern Baptist women who are ordained and/or who have been engaged in ministry.

The 900 Southern Baptist women who have been ordained comprise only a tiny fraction of the total number of the denomination's ministers, observers note.

A survey of the 1992 edition of the South Baptist Convention Annual shows that about 90,000 Southern Baptists have been ordained or hold ministry positions in Baptist churches.

According to those numbers, women comprise only 1 percent of the denomination's vocational ministry force.

But women ministers have increased remarkably in recent years, statistics compiled by Southern Baptist Women in Ministry, located in Louisville, reveal.

The study shows that the number of Southern Baptist women who are ordained has grown from 230 in 1986 to the 900-plus today. That represents a 291 percent gain in six years.

Chaplaincy has absorbed the largest block of ordained women ministers in the denomination, with 202 of them serving in that capacity.

Eighteen women currently serve as pastors of Southern Baptist congregations.

A total of 43 Southern Baptist women have been pastors.

Fifty-seven ordained women have been associate pastors.

Others minister in various capacities, such as missions, social work and counseling.

In addition to their increase, women ministers also are more determined to train for ministry than their male counterparts, Anders said, noting they generally are better educated than male ministers.

Southern Baptists do not require seminary training or any particular level of education in order for ministers to serve churches. Some observers have speculated women must attain educational levels not expected of men in order to prove their worthiness for ministry.

And for most women ministers, their ministerial calling involves following God's leadership, Anders said.

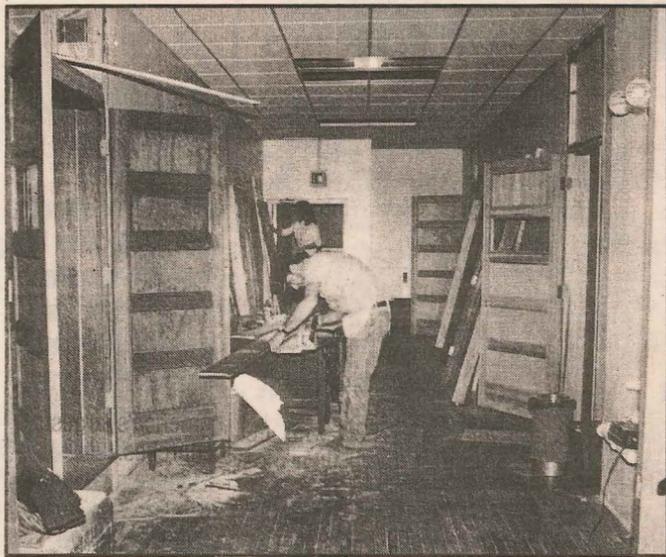
"Most of these women feel ... ordination is not a biblical issue; it's an ecclesiastical issue," she explained. "It's a church problem, not a Bible problem."

"Many of them are not trying to prove anything. They simply are service-oriented. They feel like the best recognition of their position is ordination. ... Most of them are not bucking to be radical feminists."



JOYFUL RESPONSE Ulla Monberg, curate of Saint James Church in London, celebrates with a friend outside the Church of England's General Synod Nov. 11, after the church voted to allow women to become priests. (RNS photo)

PEOPLE



NEW LOOK Campbellsville College business students returned to refurbished classrooms after the holiday break. The third floor of the school's administration building was completely remodeled. Here, staff members Glenn Corbin and Lisa DeWeese work on the project, in which they also received help from members of Severns Valley Baptist Church in Elizabethtown and Pleasant Hill Baptist Church in Campbellsville. (Photo by Joan McKinney)

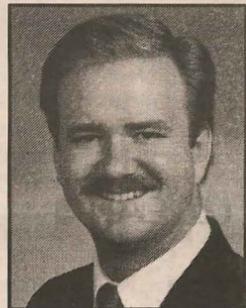
Seminary graduates Kentuckians

FORT WORTH, Texas—Three Kentuckians were among the 251 men and women receiving degrees from Southwestern Baptist Theological Seminary during fall commencement ceremonies.

Eric Fruge of Owensboro received the doctor of philosophy degree. Kirk Rowe of Florence received the master of divinity with biblical languages degree. Jeffrey Pratt of Lexington received the master of divinity degree.



Fruge



Rowe



Pratt

"Beyond Our Time"

Many of you will recognize the title of this article as the theme for KBHC's endowment campaign in the 1980s. It was used then to remind people of the importance of building an endowment to help provide for the future of the Children's Homes. It reminds me today of the necessity for all of us to carefully plan for our future and our family's futures by making a will.

January is Make-Your-Will Month.

The reason for this emphasis is simple. Two inevitables in life are death and taxes, and because of this each of us needs to take the steps for having a will and keeping it current.

There are no laws saying you have to make a will; but if you don't, the state will dictate what happens to your property upon your death. January is designated as Make-Your-Will Month to remind each of us that we should be the ones to make ultimate decisions regarding whatever we may have at the time of our death. The state will not make provisions for our church or other ministries to which we have been committed to in life and want to provide for at our death.

Only you can make those provisions by leaving a will.

By making a will, you are leaving your specific wishes in writing. You will decide who receives your property and how much they will receive. You will make sure that undue burden is not placed on your family because they are waiting for the state to make decisions about your property.

Failure to adequately plan can also result in

unnecessarily large portions of your assets being used to pay taxes, rather than being used to provide for your family and other concerns. Charitable gifts made by wills and the use of other "deferred gift" plans may yield significant estate tax benefits for your family.

Why does Kentucky Baptist Homes for Children have an interest in all of this? Because throughout the years, Baptists who have cared about children have made provisions for a lasting influence on KBHC through their wills; because many of you care about the future of the Children's Homes and have asked us how you can make a gift that will help us reach out to hurting and needy children for years to come.

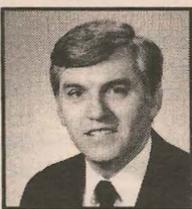
As a Christian, you can provide a permanent expression of your interest in Christian causes through your will. A percentage of your estate can be given to help permanently sustain one or more of Christ's ministries. Your involvement in His ministry could not end with your death. By using your will, you can make plans to advance the cause of our Lord on this earth beyond your lifetime.

What you have earned, accumulated, and worked hard for should be handled in the way you so desire.

We encourage you to take the steps to ensure that this happens by making a will or updating your current one.

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

HOMES FOR CHILDREN



Curtis C. Mooney

Paid Column

Singles editor speaks from experience

By Linda Lawson
SBC Sunday School Board

NASHVILLE (BP)—A commitment to help single adults "know God has a mission, purpose and ministry for them in the present, regardless of what plans and hopes and dreams they have for the future" guides the new editor of Christian Single magazine.

Stephen Felts, who recently became editor of the national Christian magazine for single adults, has both a professional and personal interest in his publication, believed to be the only publication of its kind.

Christian Single is a publication of the Southern Baptist Sunday School

Board.

"As a never-married single adult, editing this magazine is a natural outgrowth of my life," Felts said. "That's who I am."

Felts, who also is pastor of Longview Baptist Church in Bell Buckle, Tenn., had worked at the Sunday School Board on a part-time basis for more than two years, serving as a coordinator for single adult conferences and conducting leadership training for senior adults and singles.

He approaches his new work with the conviction that the magazine needs to deal positively with lifestyle issues to help single adults feel good about themselves.

"We can deal with problems so much singles can get a complex" about their lifestyle, Felts said. "We need to raise up positive role models who are successful and show others they can be successful without compromising their beliefs."

Positive role models don't necessarily have to be single, he emphasized.

"Christian single adults are adults first. Single adults are not one-dimensional persons. When they go to their jobs, people don't look at them first as single," Felts said.

Felts, along with assistant editor Leigh Neely and editorial assistant David Hargrove, plans to make the monthly magazine with a circulation

of 73,000 more current by shortening the present 12-month lead time by at least half.

"There is no way we can be as contemporary and relevant as we need to be" with the present schedule, he said. "Things in our society change too quickly."

Also, they plan to deal more directly and in more depth with issues such as sexuality and AIDS.

"The magazine is not just designed for use within the confines of the church structure," Felts said, "but as a genuine resource for offering substantive answers singles can take back into the workplace."

More color, more art and photos and better paper will be part of efforts to make Christian Single more visually appealing.

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PEOPLE

Some Lutherans wary of growth

ST. PAUL, Minn. (RNS)—Baptists aren't the only church members wary of making changes to facilitate church growth.

A major project is underway to increase membership in the nation's three largest Lutheran denominations, but many congregations apparently have little interest in it.

A study found that 30 percent of congregations were opposed to the idea of growth.

Typical comments of congregations opposed to growth:

■ "We don't want to go to more than one worship service. That would destroy our congregation."

■ "If that happens, I will lose the personal relationship with my pastor."

About half the Lutheran churches report they are interested in growth but uncertain about how to achieve it. The remaining 20 percent of churches report they already are undertaking means to extend their ministries beyond current members.

Innovative churches called look at future

By Sarah Zimmerman
SBC Home Mission Board

HOUSTON (BP)—Innovative churches will play a leading role in the future of the Southern Baptist Convention, said speakers during a conference for leaders of such congregations.

At least 1,200 people, from as far away as Georgia, California and Michigan, attended the three-day forum in Houston sponsored by the Southern Baptist Home Mission Board and a network of innovative church leaders.

Innovative churches demonstrate new ways to reach lost people, to build them up in Christ and send them into the ministry, said Charles Chaney, HMB vice president for extension.

He calls such churches the "research and development department of the denomination."

"We are in the hinge of history today, and you are leading the way," Chaney told those attending.

With more than half of Southern Baptist churches plateaued or declining, conference leaders said innovation is essential.

Rick Warren, pastor of Saddleback

Valley Community Church in Mission Viejo, Calif., told participants, "You are the future of the Southern Baptist Convention."

Churches labeled as innovative are not all alike, speakers said, but typically their primary focus is attracting unchurched people.

Some use drama in their services, sing more choruses than hymns and ask those making commitments to use response cards rather than walk down the aisle.

Churches that break from tradition, however, should not discount the past, said Erwin McManus, director of Global Impact in California and one of the meeting's organizers:

"We must not give up our heritage and our roots."

However, he added: "God is not a rigid God. He is creative. God said, 'Behold, I will do a new thing.' You were not called to live in the past but to launch from the past."

Purpose statements are essential road maps for launching into the future, several conference speakers said.

At Willow Creek Community Church near Chicago, the purpose is to bring "unchurched people to the point of being fully devoted, radical followers of Christ," said Bill Hybels,

pastor of the non-denominational congregation.

Without a purpose statement, "you are inviting people to deeper levels of frustration," as church members wonder why they are asked to give more, pray more, serve more and commit more, Hybels said.

Churches seeking to fulfill their purpose statements with innovative methods should question their motives, Warren advised.

"Some people are rebels who are mad at the system. If that is their motive, the growth never lasts," he said. "Others have a psychological hang-up, a need to be different, to get attention. Being in the spotlight all the time blinds you."

Commitment to do whatever it takes to reach a community for Christ is the only proper motivation for being innovative, he said.

Innovative church leaders should abide by three rules, said Warren, whose church is among the fastest-growing in the Southern Baptist Convention:

- Never compare ministries.
- Never criticize others' methods, and stay positive when being criticized.
- Never give up.

Hybels calls for leaders, not teachers

HOUSTON (BP)—Churches will be most effective when led by leaders rather than teachers, according to the pastor of one of America's largest churches.

"Teachers convey information. Leaders cast a vision of what a biblically functioning community can be," said Bill Hybels, pastor of Willow Creek Community Church near Chicago. More than 14,000 people attend weekly services at the non-denominational church.

Hybels outlined eight traits of leaders during a national conference on innovative churches. Hybels said leaders:

- Develop and cast a vision.
- Organize followers and orchestrate efforts so that individuals are fulfilled and the church body is built.
- Inspire and motivate people to stay active.
- Engineer change.
- Establish core values.
- Allocate resources strategically.
- Intercept problems.
- Establish a leadership culture.

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PEOPLE

KENTUCKY KERNELS

Personal income of Kentucky households grew 6.4 percent from April 1, 1991, through April 1, 1992, according to the Kentucky Cabinet for Human Resources. That increase places Kentucky in a tie with Idaho and Oregon for states with the sixth-fastest growing income level in the United States.

Mountains to the Mississippi

■ **BEREA**—Clover Bottom Missionary Church called **Billy Long** as pastor.
 ■ **BURGIN**—Burgin Church called **Brian Teater** as minister of youth. He previously served in that role at Pleasant Point Church in Kings Mountain.
 ■ **ERLANGER**—Erlanger Church licensed **Kirk Rowe** to the ministry.
 ■ **GEORGETOWN**—Georgetown Church ordained **Raimie Fortney** as a deacon.
 ■ **HAWESVILLE**—Hawesville Church ordained **Richard Basham, Eddie Rose and Brad Sharp** as deacons Jan. 10. The church also participated in Soul-Winning Commitment Day, where 72 people made commit-

ments to lead a person to Christ in 1993.
 ■ **HENDERSON**—Immanuel Temple ordained five as deacons Jan. 17: **Pete Beck, Ed Brady, Bud Breamer, Tim Hall and Danny Vincent**.
 ■ **JEFFERSONTOWN**—Jeffersontown Church ordained **William Emerson Jr. and Bobby Woods** Jan. 17. Emerson is minister of music at the church; Woods serves as minister of outreach.
 ■ **LAGRANGE**—Five children in the 66 Club at Buckner Church recently earned diplomas for memory work. **Rebecca McKinney, Camie Bramblette, Josh Acree, Chad Acree and Lori Mangum** memorized

the 66 books of the Bible and five passages of Scripture.

■ **LAWRENCEBURG**—Sand Spring Church called **Rick White** as pastor. White has served for six years as pastor of Midlane Park Church in Louisville.

■ **LOUISVILLE**—Audubon Church called **Edgar Hatfield** as interim pastor.

Hurstbourne Church ordained four as deacons Jan. 17: **Pam Dowland, Gerald Peake, Joe Rich and Andy Weeks**.

Rolfe Dorsey has been appointed director of church development for Long Run Baptist Association. He formerly served as director of communication.

Ninth & O Church ordained four as deacons Jan. 24: **Tom Baker, Dav-**

id Robards, Ernie New and Wayne Heflin.

Shively Church ordained **John Hare and George Vititoe** as deacons.

Mark McElroy and Rebecca England, both recent students at Southern Seminary, have joined the staff of Smyth and Helwys Publishing, in the Christian education division. McElroy serves as editor in the division, England as assistant editor.

CLASSIFIED ADS

RETREATS: Bud's Lake, I-65, exit 81, Sonora, Ky. (502) 324-3036. Dormitories, kitchen, gym, swimming and campground. Year-round Christian fun.

SEEKING: The personnel committee of Valley Station Baptist Church is seeking a part-time minister of youth. Please send resumé to: Personnel Committee, Valley Station Baptist Church, 5415 Valley Station Road, Louisville, Ky. 40272.

WANTED: Full-time minister of music and youth. Contact Bob W. Brooks, First Baptist Church, Pike & Lady Washington Sts., Louisa, Ky. 41230. (606) 638-4861.

FOR SALE: A.B. Dick model 310 table-top offset press, A.B. Dick model 106 plate maker, Ditto machine model E-21. Price negotiable; If interested, please contact Victory Memorial Baptist Church, (502) 368-2521.

WANTED: Part-time minister of music. Resumé or inquiry to Burgin Baptist Church, P.O. Box 266, Burgin, Ky. 40310; (606) 748-5188.

LaGrange woman gave 'all she had' to Baptists

LAGRANGE—In a modern parallel to the biblical story of the widow's mite, Verna Ratcliff of LaGrange has given "everything she had" to Southern Baptist causes.

However, Ratcliff's generous gift of more than \$150,000 is no small contribution to the convention's ministries.

Ratcliff, 90, was a retired schoolteacher and active member at DeHaven Memorial Baptist Church in LaGrange until just before her death last May.

Wes Roy, minister of education and administration at DeHaven Memorial, said even in her advancing

years, Ratcliff was a progressive thinker and major influence.

Church members knew Ratcliff as "Miss Verna." She taught a women's Bible class for almost 50 years and was an active member of Woman's Missionary Union.

The church was not surprised to be remembered in Ratcliff's will, Roy said, because that was "indicative of her generous character."

"What we were surprised by was the amount of the gift," he added.

According to Harry Fisher, Ratcliff's first cousin and executor of the estate, the church realized \$92,618 from the settlement.

Fisher, whose work with the estate was completed in December, said all recipients had been duly notified. In addition to Ratcliff's church, institutions remembered in the will include the Kentucky Baptist Convention, Oneida Baptist Institute, Georgetown College, Cumberland College and Kentucky Baptist Homes for Children.

Fisher said Ratcliff didn't talk much about financial matters, but always was generous in helping support ministries in the state.

"She gave practically everything she had to denominational causes," he said.

Oneida band director dead at 38

Our band director, Ed Koury, died very unexpectedly earlier this month. He was 38 years of age and had been with us one and a half years.

Ed became ill early in a school day and went home. Feeling worse that evening, he asked one of our staff to drive him to our county hospital. In the middle of the night he was rushed to a Lexington hospital and died several hours after midnight.

Ed was a diabetic and had kidney problems, but his death was totally unexpected. It was a great shock to his family and our school family as well.

It was a very solemn and saddened group that assembled for our daily chapel service that Tuesday morning. But we were comforted by the singing of several great hymns, by prayers and by Chaplain Mike Spencer sharing from God's word concerning our heavenly home.

Koury's funeral service was held two days later in his hometown of Ashland. He was remembered for his love of music, his tremendous ability on the flute and his teaching. Almost 60 of our students and staff represented Oneida at the service. Our band attended in full uniform. Two of our seniors and a member of last year's band—now in college—played their trumpets beautifully to close the service with a combination of "Battle Hymn of the Republic," "Amazing Grace" and "Taps."

Earlier, an ensemble of our choir sang two hymns. I spoke and his home church pastor did also.

I was so proud of our young people as they rose early, left at 7:30 a.m., ate and paid their respects at the service. We got back home in early evening.

One week later we had a memorial service at the time of our regular chapel hour. Koury's family members came to share in that service.

Our girls and boys and our staff were all dressed in our Sunday best the entire day. Normally we dress more causally on a school day. Whatever happens in the life of our school, we try to use it to teach lessons good for all of life. For a large number of our students, it was their first time to participate in such a service. Though we were all saddened, it wasn't a mournful type of service.

As we sang the opening hymn, "Holy, Holy, Holy," we remembered how Koury would accompany the organist and pianist on his flute each morning as they played the first hymn. He also played daily while everyone was coming in for the service.

After prayer our full choir sang "To Everything there is a time." Then our uniformed band played the last number that Koury had conducted three weeks before our Christmas program.

Then we sang "When We All Get To Heaven" and Chaplain Spencer followed with an inspired message. We sang "Amazing Grace" with its wonderfully triumphant "when we've been there ten thousand years"

At this point I made a few remarks and presented mother Koury with a plaque as a token of remembrance from our school family. Our students and staff rose in a spontaneous ovation. Mrs. Koury unexpectedly came to the platform where she spoke very movingly to our band members. It was unplanned and a very special and unforgettable moment.

The service ended with our band playing the triumphant hymn, "Majesty," with which they had given witness to Christ in several band competitions last fall.

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

ONEIDA JOURNAL



Barkley Moore

Paid Column

New students experience Clear Creek family

The first campus social event of the new year welcomed students who entered this semester. The freshmen surprised Bible instructor John Ditty with a plaque expressing their appreciation for his personal care and involvement. Seven of the new students shared some of their pilgrimage.

Dan and Jennifer Brinker came from Erlanger and pray for the Lord's leadership into missions. She obtained a job in the office of former trustee Chairman Jimmy Jackson.

Whitesburg single Jay Dicks observed, "On Monday when I started, I was going to be a pastor, now I don't know! Education is so precious. Thank you for this opportunity."

Thursday-Friday commuter Wayne Stevens hopes his wife and two daughters in Danville will join him on campus during the summer.

While looking for a college, Owensboro native Jeff Shouse heard his father, Allen, say, "Why don't you try Clear Creek?" Jeff expected that, since his dad graduated from here in 1976. "When a door closed that I really wanted, I checked out Clear Creek and found it was the place I should be." Jeff will complete our missions-evangelism track.

Ron Little came to Clear Creek in 1988 seeking a wife as much as ministry training. There were 15 single men and one single woman on campus. He went back to Detroit and later met his helpmate, Amanda. "The Lord doesn't give up on his call."

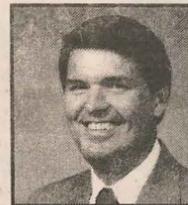
Chris Hortin grew up in an Illinois Methodist church but came to know the Baptists on army duty in Germany. "I ran from God's call a long time. I have found the Holy Spirit indwells this place. I hope I can keep up the Clear Creek tradition."

David Thuthuwa of Malawi takes honors as the student the longest distance from home. He once trained to be a priest. Converted in 1986, he became responsible for 120 churches. Brought to America by a Tennessee layman, David looks forward to starting a pastors' school in Malawi. He testified, "Being the only black pastor on campus I felt I wouldn't mix. But this is a real Christian place. I feel like I'm in a family."

The sense of family may be one reason our enrollment grew 10 percent this year.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Paid Column

MISSIONS

'Storying' effort keys evangelism on mission field

MBEYA, Tanzania (BP)—Edina Donard doesn't know much about missions strategy and evangelism techniques.

She just knows her father became a Christian because he heard the story of Jesus Christ.

Fourteen-year-old Edina was among the first Tanzanians to respond to an effort to communicate the Christian gospel to semiliterate and non-literate societies by "storying."

She ran home each week after Sunday school to retell the day's Bible story to her parents. Finally she asked Southern Baptist missionary Pauline Eardensohn to come with her. The parents welcomed Mrs. Eardensohn and promised to come to Utungule Usongwe Baptist Church, where missionaries field-tested the "storying" idea in Tanzania.

Two weeks later, Edina's father asked to be baptized as a new Christian.

"This is one example of the great things God is doing through the nationwide emphasis on chronological Bible storying," said missionary Bill Eardensohn, director of Sunday school promotion for Tanzanian Baptists.

"Storying" focuses on biblical storytelling to present the Christian message to semiliterate people. Eardensohn sees it as a way to help missionaries accomplish their Bible-teaching goals.

Utungule Usongwe Baptist Church in Mbeya "was the ideal place" to try out the process, Eardensohn said. So Mrs. Eardensohn started "storying" through the Old Testament with a women's group and with a children's class.

The primary evangelism emphasis was buttressed by three other benefits:

■ Because the program also includes memorizing the books of the Bible, adults as well as children responded to the challenge. Mrs. Eardensohn plans to build on that interest to begin literacy classes.

■ People learn about the nature and character of God. After each session, the class is asked which of the six listed attributes of God was obvious in the story. "There are so many false assumptions about God," Eardensohn explained. "We're hoping some of the misconceptions will be eroded as people discover for themselves who God is."

■ The program has made printed Bibles easily available. "Through the generosity of Southern Baptists, we've bought Bibles and made them available through the churches at a greatly reduced price," he added.

Planners hope by 1994 Sunday school enrollment in Tanzania Baptist churches will nearly double to 50,000.

Baptists serve victims of Chernobyl

WASHINGTON (BP)—"Nobody needs us anymore. Nobody wants us. Nobody is taking care of us."

That's the desperate cry of about 430 cancer-stricken men from Minsk, capital of Byelorussia, reported Karl-Heinz Walter, general secretary of the European Baptist Federation, after a visit to the region.

The cancer victims are former soldiers and others who risked their lives when they worked to clear away the 1986 Chernobyl nuclear disaster.

Baptists of Byelorussia are helping these and other Chernobyl victims, but the task is difficult.

"We are a dying people," one man told Walter, "and the numbers of newly born handicapped children are growing."

"This was a very sad and shocking experience," Walter recalled. The victims told stories of broken marriages and starvation. Help from the Red Cross has dried up, and each man carries

an identity card with red letters branding him a victim of Chernobyl.

While not active Christians, the cancer victims who visited Walter had noticed the faith of Christians, and this led them to ask Baptists for help.

"We spoke about the help living with Jesus could bring them," Walter said. "I had a mixed feeling of fear and joy counseling with them. 'You have given us a little hope,' the men said, and when they left the room, I was praying not to disappoint them."

Walter recounted various visits with Baptists ministering to Chernobyl victims, such as nurse Vera Iwanowna, who works in a hospital cancer department.

"Sister Vera" counsels children and their parents, mostly single mothers. "Many fathers leave their families when they learn a child has cancer," Walter said.

The children's hospitals suffer from neglect, he said, noting they

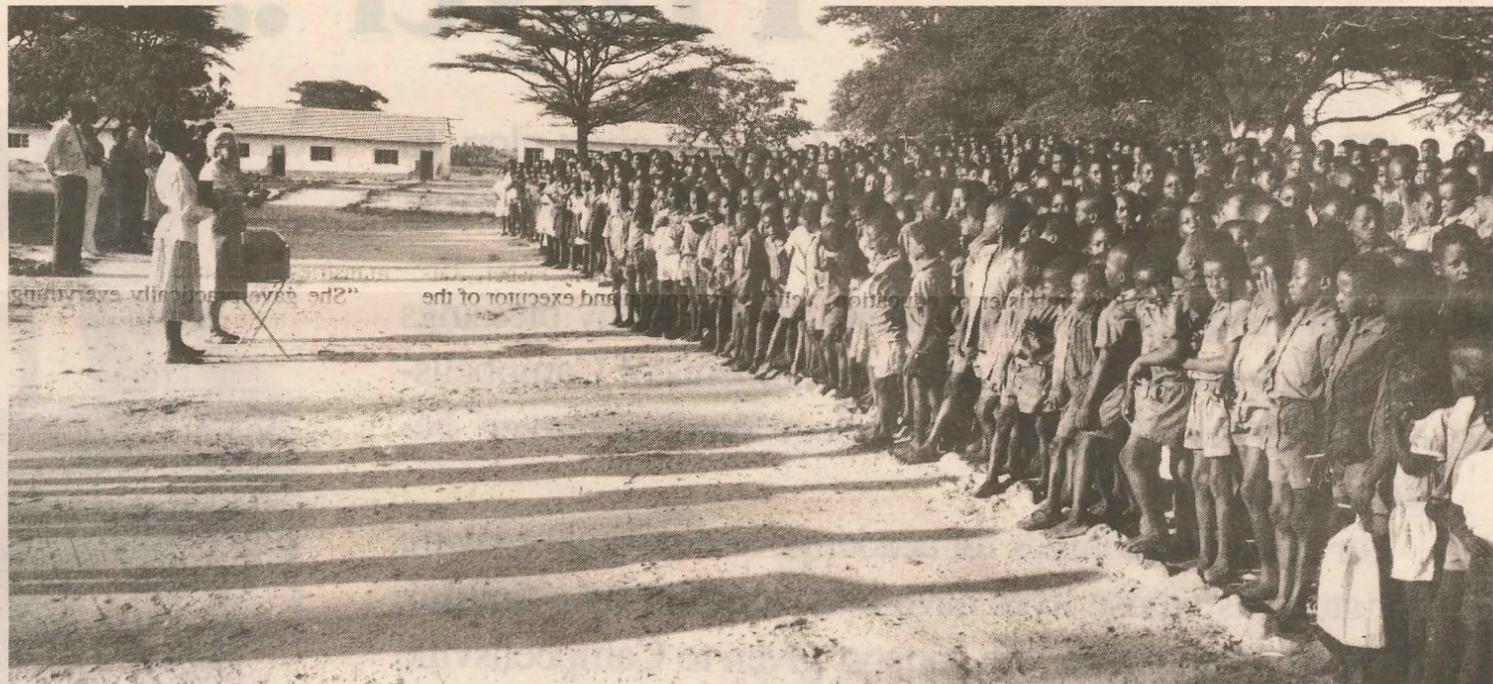
don't even have instruments to control the effects of radiation.

"One would think that special emphasis would be given to these places after Chernobyl," Walter said, "but this is not the case. Sister Vera has become an angel of these places. The children and mothers love her very much."

Children who participated in Chernobyl children's programs have been helped, he noted. In Gomel, children who had participated in a program in Bremerhaven, Germany, were less tired than before. One school also reported tests that showed lower radiation levels in the children.

Parents and grandparents of the children who had participated in the program were "full of admiration" for families in Western countries who took the children into their homes, he added.

"We cannot write to all, but tell them how grateful we are," they said.



Persistence pays off for missionary to China

LITTLE ROCK, Ark. (BP)—Each time she wandered out her front door in Texas as a young girl, Lola Mae Daniel's mother would ask where she was going. "To China," she consistently replied.

Born just past the turn of the century, Daniel had China in her heart.

While in high school, Daniel volunteered for missions. Following graduation from college in 1926, she applied to the Southern Baptist Foreign Mission Board. Times were tough, and all of that year's 302 missionary applicants were told the board had no money to send them. They would have to provide their own funds if they wanted to serve.

"I had to go to work," Daniel said. "I didn't have the money to go." She worked as a teacher and did volunteer missions during the summer.

But somehow, Daniel knew she would go to China because God had called her.

While teaching in Texas, one night Daniel felt like she just had to get ready to go to China. Soon she read an article about the need for teachers

in the Orient; the age limit for that service had been changed to 60.

Daniel contacted the Foreign Mission Board, interviewed, got a physical and went to orientation.

Impatient with the lengthy confirmation process, Daniel shipped her things to a missionary acquaintance in Taiwan, since mainland China was closed to missionaries. She also bought a ticket to leave Aug. 19, 1962, at 9:45 a.m. The board called her Aug. 18 and told her she had been appointed to Taiwan. "When can you go?" a board official asked. "Tomorrow at 9:45 in the morning," was her reply. Daniel turned 60 the month after she arrived in Taiwan.

Once in Taiwan, Daniel taught school all day, went to language school for two hours and taught Bible/language classes at night. She also sponsored a Chinese kindergarten; the songs and prayers helped win several parents to Christ.

Daniel left Taiwan after several years of service because she had reached the age limit. She went to San Antonio, Texas, and taught in private

school because she was too old to teach in public school. In 1986, China issued a call for 300 English teachers. Daniel was 84 years old when she finally put her feet on Chinese soil.

Her post was not without its difficulties, however. With no heat and scarce food, she suffered frostbitten feet and dehydration. Still, she led 57 students there to faith in Christ.

Transferred to a new school, she again ran into students who were "pawns of the government," Daniel said. Despite hardships and risk, students would come at night to visit her. Thirty-eight students became Christians that semester.

Back in the United States again because of her age, at 90 Daniel works full time as a counselor at her alma mater, Howard Payne University. Still spry and intense, she is a living testament to faith in God's will.

She has several imperatives for American Christians: Live your faith, give more faithfully and pray more sincerely, she urges. But most of all, "It's never too late for anybody to serve if the Lord is calling them."

While much of the world turns away from Chernobyl's nuclear-disaster victims, Baptists struggle to provide peace and healing.

BIG CLASS People who think classes in Kentucky schools are getting big should consider Southern Baptist missionary Gayla Corley's biweekly Bible classes in Zimbabwe. Corley (at left) has about 8,000 students; she leads 15 One Way Clubs, sharing her faith any way she chooses. (BP photo by Linda Gaddis)

CAMPBELLVILLE

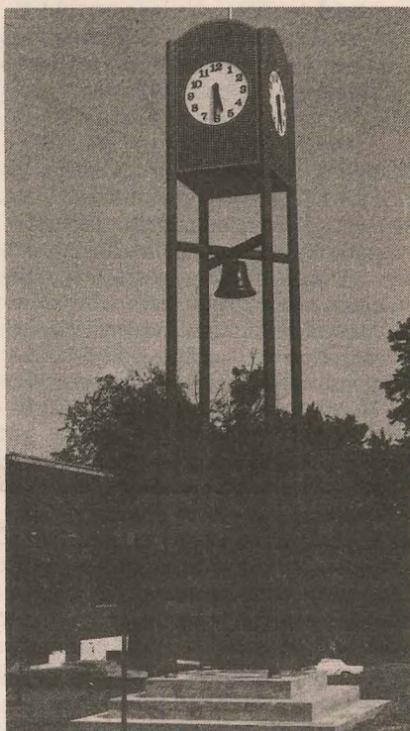


Prayer ...

“The very act of prayer honors God and gives glory to God, for it confesses that God is what he is.” So wrote Charles Kingsley.

With thanksgiving in our hearts for the many blessings he has given, the faculty, staff and students of Campbells-ville College will observe a “College Week of Prayer” beginning January 25.

For new opportunities for academic and spiritual growth; for students whose lives have been touched by a faithful, dedicated faculty; for the support given to Campbells-ville College, we give thanks.



Campbells-ville College

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