

FOR THE RECORD

Meeting called
Trustees of Southern Baptist Theological Seminary will gather in a called meeting in Atlanta to consider the nomination of Al Mohler as the seminary's ninth president. *See page 2.*

Hospital baptism
Crystal Wedlake didn't let a scheduled surgery keep her from being baptized, so she became the first person ever baptized in Shriners Hospital in Lexington. *See page 3.*

Editorial
Christians must respond to support the Religious Freedom Restoration Act. *See page 5.*

Tax benefit
Some Southern Baptists are among a group of Americans Uncle Sam wants to get a tax break many people overlook. *See page 8.*

Bivocationalists cited
A new report from the Southern Baptist Home Mission Board shows bivocational pastors stack up well in statistical comparisons with other churches. *See page 11.*

Life saver
A deacon who baked a cake for a friend saved a life by his good deed. *See page 12.*

Kentucky Baptists offer help for crisis pregnancies

By Marv Knox
Editor

LOUISVILLE—Imagine yourself young, unmarried and pregnant. Where do you go?

Now, imagine yourself married but getting older, infertile and wanting a baby badly. What do you do?

Baptists are helping Kentuckians in both predicaments. The answers come from First Step Pregnancy Counseling and Adoption Service, operated by Kentucky Baptist Homes for Children.

Launched in 1990, First Step stepped into a world of need. That year's census data revealed:

■ 17.5 percent of Kentucky births were to teens (and recent studies indicate that percentage has increased).

■ The youngest mother was 12 years old; the youngest known father was 15.

■ An average of 26 babies were born to teens each day.

■ As a result of teen childbearing, the state spent \$288 million on wel-

fare programs.

■ 71 percent of the state's high school seniors surveyed reported they had been sexually active; 31 percent had four or more sexual partners.

■ 22 percent of infant deaths were babies born to teen mothers.

"It's become a high-school status symbol to become pregnant—a sign of independence and maturity," reported First Step Coordinator Kathy Baucom. "And it's a problem statewide."

First Step provides options for young women who have unplanned pregnancies, Baucom said. It helps them decide between keeping their babies or placing them with adoptive parents, and it walks with them through the stages of either option.

"If a girl or a woman calls us, we go to her home," she noted, stressing the visits are confidential.

"Most women who call want information about adoption," she added, "but it takes a lot of maturity to accept an adoption plan."

"Most people probably would

think adoption is positive, but as I travel across the state, it's very negative. To 'give up your own flesh and blood' is how many people see it."

More of the younger girls who participate in the program tend to keep their babies, while a higher percentage of the older women follow the adoption option, she said. For example, while the program has helped girls as young as 13 and women as old as 35, the average age of a birthmother who allows her child to be adopted is 22.9.

"Most women who place for adoption are well-educated and get family support," Baucom said. "Usually, they are women who have a lot of goals in life. It takes a lot of maturity to think into the future. It's easy to think of (being a parent of) an infant, but harder to imagine a toddler or preschooler."

In 1991, 3 percent to 4 percent of American women who had unplanned pregnancies placed their babies for adoption, compared to about 40 percent in 1966, she reported.

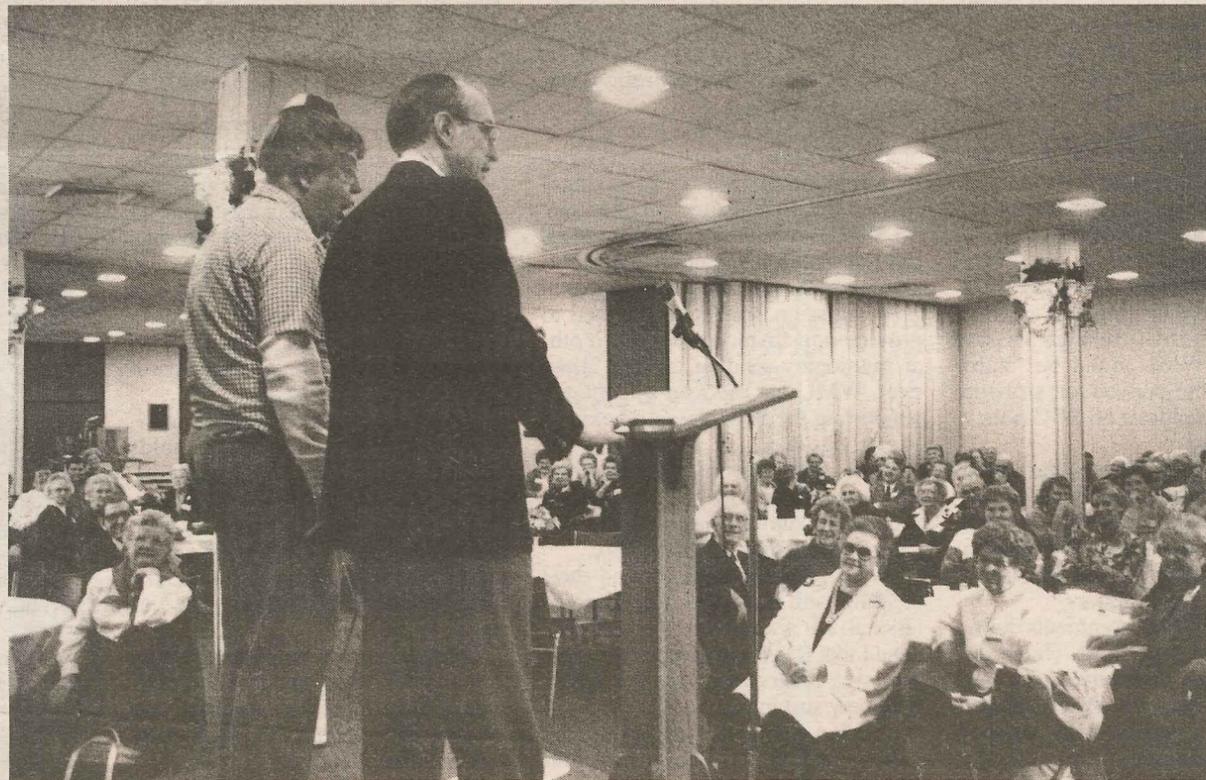
The reasons for the shift are varied, she said: "Now it's more acceptable to be a single parent. Abortion. And in the '60s, what would you do? Go to a maternity home and then come back. Society accepts unwed pregnancies today."

Baucom praised the couples who come to First Step seeking to adopt.

"All of them are Christians; most are Baptist," she said. "We conduct home studies with them, to get to know them well. All our couples are wonderful. We wouldn't approve them if they weren't."

First Step enables a birthmother to choose the parents for her child from among the couples who work through the program, Baucom said. They can look at photo albums of the prospective parents and read their letters about their feelings concerning children and adoption. First Step provides birthmothers with non-identifying information about the adoptive parents, but they can give the birthmothers more information if they choose.

□ *See Pregnancy help ..., page 3*



DOUBLE TALK John Lepper (right), director of the Kentucky Baptist Convention's family ministries department, and James Whaley (left), KBC senior adult consultant, use a humorous skit to inform senior adults about opportunities for ministry at home and abroad. More than 200 people attended the March 2 Senior Adult Celebration at Walnut Street Baptist Church, which included drama, a variety of conferences and activities, singing and fellowship. A similar event was held at First Baptist Church of Owensboro March 5, and two others are yet to come—one March 16 at Eastwood Baptist Church in Bowling Green and another March 23 at First Baptist Church of Florence.

'Workplace ethics' may be loosely defined

NEW YORK (RNS)—Does a religious faith make a difference when it comes to workplace ethics?

After three years of research, a survey of 2,000 people, 175 in-depth interviews and 10,000 pages of verbatim transcripts, sociologist Robert Wuthnow of Princeton University believes he has an answer.

At a seminar sponsored by Religion in American Life, an interfaith organization based in Princeton, N.J., Wuthnow said his research reveals that all too often workplace

ethics are devoid of any overarching framework like that provided by deeply held religious belief. Instead, workplace ethics appear to be based on "multiple, vague, subjective guidelines (that) can lead to ethical fudging," he said.

Such subjective views of ethics, Wuthnow reported, result in curious contradictions. For example, 88 percent of those surveyed said they always are ethical at work. Yet one-third said they have observed unethical conduct at work.

Wuthnow, who also directs the Princeton Religion Research Center, said one-half of business executives believe it is necessary to "bend the rules" to get ahead, and 35 percent admitted to overstating the deductions they were entitled to on their tax forms.

For many people, Wuthnow concluded, workplace ethics "seldom means more than just trying to be honest," when honesty means "little more than not telling a boldfaced lie."

'Barbarism' called result of bad ethics

By Ray Waddle
Nashville Tennessean

NASHVILLE (ABP)—America is sliding into Nazi-like barbarism by tolerating abortion, mercy-killing and fetal-tissue experimentation, Richard Land told a conference on medical ethics.

About 500 people attended the March 1 opening sessions of the three-day conference, sponsored by the Southern Baptist Christian Life Commission. They heard speakers blame sexual immorality as the cause of AIDS and predict that legal euthanasia eventually will lead to "incest rights" and legalized sex with children.



Crises in medical ethics

"The Nazi death camps of 50 years ago and the more recent Cambodian genocide illustrate what an alarmingly dangerous place the world is for those too young, too few, too old, too weak, too handicapped or too ill to defend their right to life when the sanctity of any human life is denied," said Land, CLC executive director.

"Will it happen here? Much depends on the faith community. We are the last line of defense against a rapid descent into an evil abyss of barbarism."

Abortion, mercy-killing and homosexuality were heavily assaulted by speakers at the conference.

Land argued that legalized abortion has decimated the nation's pool of talent by denying life to one third of a generation since 1973.

"In our killing of 1.6 million children every year, have we aborted the

□ *See Bad ethics ..., page 9*

BAPTISTS

BAPTIST BITS

■ **The Baptist Joint Committee's** executive committee voted unanimously March 1 to accept a \$100,000 settlement from the Southern Baptist Convention Executive Committee in a dispute over a decades-old trust fund. The settlement was approved by SBC Executive Committee members Feb. 23.

■ **Nominations** for individuals to serve on the Southern Baptist Convention's committees, on committees, resolutions, tellers and credentials are being sought by SBC President Ed Young. Forms for making nominations are available from the SBC Executive Committee at (615) 244-2355.

■ **Gifts** to the Southern Baptist Convention unified budget, the Cooperative Program, were down 8.28 percent in February over the same month last year. February gifts totaled \$11 million, nearly \$700,000 short of the monthly income necessary to fulfill the year's budget. However, year-to-date Cooperative Program totals are running 1.3 percent ahead of last year.

■ **Betty Law**, who retired last year as the highest ranking woman in the administration of the Southern Baptist Foreign Mission Board, has been hired as associate global missions coordinator by the Cooperative Baptist Fellowship. Law, who cited disagreements with FMB trustees as the reason for her early retirement, will work alongside former FMB President Keith Parks, who also quit the FMB for similar reasons.

Mohler's election slated for closed Atlanta meeting

LOUISVILLE—Trustees of Southern Baptist Theological Seminary plan to hold a special, closed-door meeting in Atlanta March 25-26 for the purpose of electing Al Mohler as the seminary's ninth president.

The called meeting, estimated to cost at least \$30,000, will take place three weeks prior to the board's previously scheduled spring meeting on the Louisville campus.

Mohler, the 33-year-old editor of the Georgia Baptist Convention's weekly newspaper, was announced as the unanimous choice of the trustees' search committee in a Feb. 22 news conference. That news conference, also held away from the seminary campus, took place in Nashville.

Trustee Chairman Wayne Allen told the board's executive committee

Feb. 9 he planned to present the then-unnamed presidential nominee during the board's regular meeting April 19. But by the time of the Nashville news conference, Allen indicated a special meeting might be necessary because the agenda for the April meeting already is tight.

Trustees were notified of the March 25-26 meeting in a Feb. 21 letter from Allen. The meeting, to be held at a hotel near the Atlanta airport, will be closed to the news media and other outsiders, the letter said.

It will be the second called meeting of trustees in three months. On Dec. 15, trustees met privately—also in Atlanta—to consider a plan to buy out the contract of controversial ethics professor Paul Simmons. Trustees rejected the buy-out, but Simmons

took early retirement in January.

Some in the seminary community have complained that trustees are conducting too much of their business off campus and behind closed doors.

In a letter to Allen Feb. 24, five student leaders said trustees "compromised the presidential search process" by announcing Mohler's nomination at a Nashville meeting of denominational executives before informing faculty, staff and students.

Interested of plans for the special Atlanta meeting, student government president Ruth Davison said she was distressed that another costly trustee meeting would be held three weeks prior to a previously scheduled trustee meeting.

"It seems to me trustees are spending money and not being accountable

for how they spend their money," Davison said. Such a practice "bewilders us as students, when we struggle to exist here," she said.

Allen, pastor of Briarwood Baptist Church near Memphis, could not be reached for comment.

Davison said there is not a strong sentiment on campus against Mohler, but there is confusion that so much of the process has been conducted away from the campus. "It seems to us they don't want any interaction at all from the students," she said.

"Most students just want a chance to meet Dr. Mohler. They want an opportunity to hear what his vision is for the seminary."

Written by Greg Warner of Associated Baptist Press and News Director Mark Wingfield

Rogers says SBC should control WMU

By Robert Dilday
Virginia Religious Herald

MEMPHIS, Tenn. (ABP)—Woman's Missionary Union may lose its role in decision-making in the Southern Baptist Convention unless it submits to control by the SBC, Adrian Rogers reportedly warned Feb. 18.

Rogers, pastor of Bellevue Baptist Church near Memphis, Tenn., is a three-time SBC president and a key leader in the movement that turned the convention in a more conservative direction over the past decade.

According to reports by several people present at the Memphis meeting, Rogers told visiting staff and missionaries of the SBC Foreign Mission Board that WMU must be "hard-wired" into the convention structure or lose key positions on SBC policy-making bodies.

"Hard wiring," Rogers was said to have explained, would mean permitting the SBC to elect WMU's governing board, which since 1888 has consisted of representatives chosen by state WMU organizations.

Rogers made the comments during a two-hour meeting in his church office with FMB personnel, who were leading a world missions conference Feb. 15-19 at nearby Mid-America Baptist Theological Seminary. Attempts to contact Rogers for comment to the meeting were unsuccessful.

Although Rogers has been mentioned as a possible candidate for the vacant presidency of the FMB, none of the participants contacted said they

felt Rogers was lobbying for the position. Instead, they said, he appeared to be speaking as a leader of SBC conservatives.

Rogers also told the group he regrets the "feminization" of missions, insisting that missions promotion should be led by pastors and by the men's Brotherhood organization rather than by WMU.

WMU has the lead in missions education and promotion since its formation in 1888 as an auxiliary to the SBC. In a historic decision Jan. 10, WMU's executive board modified the organization's century-old exclusive support of the SBC's foreign and home mission boards and agreed to provide non-financial support to other missionary-sending groups. However, WMU has pledged to continue supporting the SBC mission board as strongly as ever.

Still, that change has disturbed SBC conservatives who fear WMU is moving to support the moderate-led Cooperative Baptist Fellowship.

FMB participants described their meeting with Rogers as non-confrontational, but several said they left saddened that Rogers and other key conservative leaders now regard WMU with new suspicion.

"I felt a deep sense of sadness that WMU, which has supported and prayed for missionaries, could so quickly be seen in an ominous light," said one participant who asked not to be identified.

Among those attending the session were three FMB vice presidents—

Sam James, Harlan Spurgeon and Bill Wakefield—and staff members David Cornelius, Irma Duke, Don Reavis, Herman Russell and Kenn Shirley.

Also present was John Floyd, a Mid-America vice president recently elected to administer the FMB's work in Europe. Several furloughing missionaries assisting in the missions conference also attended.

Both Reavis and Duke said—and Spurgeon confirmed—that Rogers focused on WMU's role as an auxiliary, comparing it to an auxiliary engine on a train which has no power of its own but only assists the main engine.

Rogers maintained the changes voted by WMU in January have given the organization a program of its own and it is now more like a para-church group, Reavis said.

A key group of Rogers', participants agreed, was that WMU holds seats on the SBC Executive Committee, the Inter-Agency Council—composed of the chief executives of each SBC agency—and the Missions Education Council, which coordinates the SBC's efforts to raise missions awareness.

"He seemed to be saying, 'Why should WMU have that kind of influence if they're only an auxiliary and we (the SBC) don't elect their trustees?'" Duke reported.

Concerning the "feminization" of missions, one participant recalled Rogers saying missionaries needed a "more masculine look" and that it should be pastors who are leaders of missions in the local church.

Trustee request for new reporter denied; 2 videos sent

RICHMOND, Va.—The Richmond Times-Dispatch has denied a request by trustees of the Southern Baptist Foreign Mission Board to send a different reporter to cover their meetings in the future.

Some FMB trustees were angered by Religion Editor Ed Briggs' coverage of their February dialogue with leaders of Woman's Missionary Union. FMB trustees had requested the FMB's missions auxiliary to discuss a new vision statement adopted by WMU in January.

Trustees voted to request the change from the Times-Dispatch, prompting a review of Briggs' work by the newspapers' management, who said they found his account fair and accurate.

Meanwhile, both FMB trustees and WMU leaders have sent different videotapes to foreign missionaries to make their respective points about the meeting.

FMB trustees, concerned that Briggs' portrayal of trustees as "angry" with WMU, decided to send a videotape of the dialogue session to

missionaries.

"We recognize that the scurrilous article in the local paper is already in the possession of our mission stations around the world," said trustee John Simms of Roanoke, Va., who made the motion to send the tape. He said the videotape would permit missionaries to "see what happened and form their own opinion."

Trustees also instructed the board's communications office not to send any background news stories to accompany the tape. Trustees objected to interpretations the staff might

include in the background articles.

The tape sent to missionaries by WMU is designed to assure missionaries that WMU intends to remain loyal in its missions support.

"We come to you today to say that we are still in the business of being your support system," WMU Executive Director Dellanna O'Brien tells missionaries in the 10-minute videotape.

Copies of the video of the dialogue between FMB trustees and WMU leaders are available from the FMB, Box 6767, Richmond, Va. 23230.

Albania opens door to nurses

TIRANA, Albania (BP)—The government of newly opened Albania has invited Southern Baptists and others to create a model hospital staff versed in modern medicine.

Southern Baptist nurses Gerry and Arlyis Milligan of Tulsa, Okla., are among the first missionaries invited into the East European nation since democracy was declared there in March 1992. The Milligans are transferring from Romania, where they were to direct a nursing program that never materialized.

Others participating in the medical teaching effort will be a Scottish Baptist physician; an American nurse assigned through Youth With a Mission; and the Missionary Aviation Fellowship, a group of support pilots who will fly in medical experts to help teach.

Albania will make a hospital available for the medical team to run.

Albania once was considered the most atheistic country in the world. A repressive communist regime not only stifled economic growth but brutally enforced the atheism it declared in 1967. Now primitive compared to the modern world, Albania suffers Europe's highest infant mortality rate.

Girl's baptism is first for Lexington Shriners hospital

By Jane Taylor Howell
State Correspondent

LEXINGTON—A Feb. 4 baptism in the physical therapy pool was the first for any patient at Shriners Hospital in Lexington.

Crystal Wedlake entered the hospital Thursday, Feb. 4, to prepare for surgery for a condition known as scoliosis, or curvature of the spine. The next Sunday morning, she called Pastor Jerome Browne at Rosemont Baptist Church to say she had made a profession of faith in Jesus Christ and wanted to be baptized.

Browne shared the news with the congregation that morning, noting, "Sometimes a Christian feels the call to discipleship but can't come up and share it."

Wedlake wanted to go to Rosemont before her surgery for the baptism, but medical staff ruled against the trip due to the risk of infection.

Instead, the hospital offered Browne use of the orthopedic pool in

the physical therapy unit.

Wedlake's physical and spiritual paths have presented challenges in the past year.

A year ago, she enjoyed participating in sports, particularly karate. But gradually she began to experience pain and difficulty in exercising. A routine screening at Jessie Clark Junior High in Lexington found she had a 32-degree curvature in her spine.

It became increasingly difficult for Wedlake to exercise, warm up for her karate lessons and do sit-ups. As the scoliosis progressed, she could bend only to one side.

On the day before her scheduled surgery, the curvature had progressed to 51 degrees.

During the surgery, which took less than the anticipated nine hours, surgeons took bone chips from Wedlake's hip and fused them into the curve of her spine. They also put rods on each side of her spine to straighten her back.

Her mother, Maggie, credits the

prayers offered on Wedlake's behalf as the reason for the success of the surgery.

The road to the teen-ager's spiritual conversion began last summer when she attended church with her grandparents. After returning home, she began attending Rosemont, which is located within walking distance of her home.

Soon her mother and two younger brothers were going with her.

Her mother said she noticed a difference in Wedlake's attitude and discovered she couldn't answer the girl's questions about salvation.

"Crystal has a vivid imagination that fuels her artistic talent but sometimes isolates her from her peers," her mother explained. "But the care and concern of the Rosemont youth and youth minister, Steven Banks, helped her find her place. There has been a difference in her since the time she went back to church."

Wedlake talked with her mother about salvation but felt she needed to



HOSPITAL BAPTISM
Jerome Browne, pastor of Rosemont Baptist Church in Lexington, baptizes Crystal Wedlake in the physical therapy pool of Shriners Hospital in Lexington.

be perfect before she could make a public commitment to Jesus. When she understood that perfection was not a requirement, she made a private profession of faith, which ultimately led to her call to the pastor from her hospital room.

When Wedlake recovers from the surgery, she plans to volunteer to help patients like herself. "I didn't realize how many people loved me," she explained.

Owensboro woman taught Sunday school for 54 years

By Karen Owen
Owensboro Messenger-Inquirer

OWENSBORO—For 54 years, Arline Trunnell taught Sunday school.

She persisted despite knee surgery, poor hearing and eyesight so bad her teacher's manual had to be enlarged on a copying machine.

When she started having trouble remembering the names of Bible characters she knew so well, the 85-year-old decided it was time to step down. Now someone else is teaching the retired women's class at Yellow Creek Baptist Church.

"When you play sports, three strikes and you're out," Trunnell said. "I've already got four against me."

Trunnell lives on Pleasant Valley Road near Thruston in the home she built after a tornado badly rattled her 100-year-old farm house in 1981.

Trunnell has lived on the same farm since 1949, but her Sunday school career goes back even further. She taught for several years in Calhoun before moving back to her na-

tive Daviess County.

Her first teaching job was with young girls. When she led one to become a Christian "that was like saying 'sic 'em' to a dog," Trunnell said. She was hooked.

Years later she was thrilled to find out that student, now grown, was a Sunday school teacher and teaching children about Jesus.

"It made me feel like I wasn't a failure," Trunnell said.

At Yellow Creek, Trunnell taught adults, and some members of her class have been with her for 34 years.

Two of her students are in their 90s. "Some of them, when they get still real long, take a little nap," Trunnell said. She liked throwing in a joke or funny anecdote every so often to "make everybody laugh, and they'll straighten up."

In addition to teaching Sunday school, Trunnell has found plenty of other activities to keep her busy.

When the farm wife wasn't driving a tractor, she served 20 years on the advisory board for Kentucky Bap-

tist Homes for Children and was mission chairwoman and Women's Missionary Union director of the Daviess-McLean Baptist Association. She held the WMU post for her church for 34 years.

To prepare for Sunday school, she read the Bible through once a year for 15 years and tried to spend an hour each day studying the lesson for the next Sunday.

Although she no longer has that responsibility, she's staying busy.

Three times a week she bakes sourdough bread, most of it for friends. She talks about continuing her gar-

dening—canning and freezing the produce to give away.

She still paints her nails, follows her beloved University of Kentucky Wildcats on television—except when their games conflict with church—and wears Wildcat sweatshirts.

"I write to them and they write to me," she said. "I've been a fan ever since before Rupp."

Now "Granny Trunnell" is a student again, rather than a teacher. She'll be in the same class on Sunday mornings, but sitting quietly, she said. "I promised myself I wasn't going to butt in."

Pregnancy help available

Continued from page 1

"We feel there's nothing to be ashamed of, so why the secrecy?" she noted. First Step urges the moms and dads to begin at birth telling their children age-appropriate things about their adoptions.

The program includes an educational component, and Baucom speaks to about 20 high school groups each year. Last year, she recalled, she spoke to a group of Baptist Acteens, and every one of them knew at least one pregnant girl.

In addition to the adoption service and pregnancy counseling, First Step's support component can place pregnant girls in foster homes, if such a situation would be best. Most girls, however, want to stay in their own homes and communities, she said, noting local churches can provide "a

great source of help."

First Step's community outreach program is aimed at preventing teen pregnancy and has been well-received by churches, she said.

Baucom works with about 15 women a month, she reported. Last year, she worked with a total of 65 women, and she believes the number will double this year.

About 180 couples, mostly Baptist, are enrolled as prospective parents, she said, adding more African-American couples are needed.

The program can expand to meet more needs, Baucom predicted. "A lot of Kentucky Baptists don't know we're here," she said. "They can call us."

The First Step phone numbers are 244-9319 in Louisville and (800) 928-5242, toll-free statewide.

BLUEGRASS BURGEO

■ **Missionaries to speak.** More than 50 Southern Baptist missionaries and missions administrators will be on hand for Southern Baptist Theological Seminary's global missions week March 15-19. Daily chapel sessions at 10 a.m. will be led by Dellanna O'Brien of Woman's Missionary Union on Tuesday; Kent Parks, missionary to Indonesia, Wednesday; Sam Cannata, missionary to Ethiopia, Thursday; and Don Kammerdiener of the Foreign Mission Board, Friday.

■ **Football coach named.** Georgetown College has named as its new football coach Robert Brush, defensive coordinator for Wake Forest University in Winston-Salem, N.C. Brush has played a major role in building winning programs at Wake Forest, Virginia Tech, Vanderbilt University, Tulsa University, Duke University and Virginia Military Institute.

■ **Annual dedicated.** Warren Baptist Association has dedicated its 1992 annual in memory of O.G. Lawless. Lawless, who died last August, was a pastor and minister for 67 years. The dedication notes Lawless "lived out before others a model of ministry worthy to be modeled by all."

■ **Georgetown offers program.** Georgetown College will offer a pre-college academic

experience in math and science for 20 rising high school sophomores, juniors and seniors. The experience is designed to challenge students academically, stimulate their interest in science and math, expand their perspective of global issues, foster creativity and promote a team concept to problem solving. For information, contact Charles Boehms at (502) 863-8087 or Ginger Glass at (502) 863-8436.

■ **Honorary degrees slated.** Joseph Leary and Joseph Charles Smiddy will receive honorary doctor of administration degrees from Cumberland College March 8. Leary is a Grant County attorney who worked in the administrations and campaigns of former Gov. A.B. "Happy" Chandler. Smiddy is chancellor emeritus and professor emeritus of Clinch Valley College in Wise, Va.

■ **Committee speaks on Vatican.** The Kentucky Baptist Public Affairs Committee has joined other Baptist groups in opposing appointment of a U.S. ambassador to the Vatican. The committee voted to ask its chairman, Rodney Burnette, pastor of Ninth & O Baptist Church in Louisville, to send a letter expressing its concerns on the issue to President Bill Clinton and Kentucky's delegation to Congress.

WESTERN RECORDER

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

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'It's time to respect all of God's children'

While I am neither gay nor a gay activist, I feel it is important that responsible Christians and Baptist believers look at both sides (WR, Jan. 26) of the homosexual issue.

Many Christian theologians—of all faiths—now hold that homosexual behavior is acceptable in God's sight. Their belief follows a thorough study of Scripture. Actually, there are few biblical references to homosexuality. It is not mentioned in the Ten Commandments nor in any of the four gospels. Jesus is silent on the issue.

The story of Sodom and Gomorrah is often quoted to prove that the Bible condemns homosexuality. The entire text reveals the real sin, however, is the unwillingness of the citizens to observe the laws of hospitality.

Leviticus 18:22 prohibits homo-

sexual acts as "an abomination" as it does eating raw meat, planting different seeds in one field, tattoos, wearing garments made from two kinds of yarn and a host of other acts. Paul is quoted to condemn homosexuality.

However, he considered it to be punishment, not the sin. Was Paul's opinion about homosexuality limited by cultural and moral attitudes of the time as well as the lack of scientific knowledge then available? For example, in I Corinthians 11:5, Paul admonishes women who pray without a veil and said if they do commit this sin, their heads should be shaved.

II Timothy 3:2 appears to condemn male sex slaves. Jude and II Peter only show examples of God's destruction of unbelievers. Romans reiterates the position that homosexuality was a punishment, not a sin.

That is all the Scriptures have to

say about homosexuality. There is no mention of sexual orientation. Even if one is a biblical literalist, these references do not build an iron-clad case for condemnation.

We are living in a world full of resources and wisdom. Yet, as we split the atom and land on the moon, we learn that earlier books of wisdom, including the Bible, may not always have held what we today believe to be the truth. We have to reinterpret ideas once believed to be the "gospel" truth, including the notion that God considers homosexuality sinful.

Over the centuries, this misinterpretation of certain biblical passages has caused great suffering. It's time we right that wrong and respect all God's children, regardless of sexual orientation. It's time to celebrate the diversity of God's creation.

David Burton
Louisville

VIEWPOINT

A raw deal

I am very distressed over the raw deal given Dr. Paul Simmons.

It was evident from the beginning, with the attacks from the Southern Baptist Theological Seminary trustees and others in the Southern Baptist Convention, that they were out to "get him."

Dr. Simmons served as my interim pastor a number of times at Graefenburg Baptist Church and was a guest in our home.

I know him as a gentleman, a dedicated teacher and preacher, a devoted Christian, a brilliant person and a friend to everybody.

The seminary has suffered a great loss! I wish him well.

Louise Slucher Morris
Shelbyville

Depart

In a recent edition, the Western Recorder reported on two stories that depict the ongoing controversy between the conservative and moderate

factions in the Southern Baptist Convention.

The first article stated that Paige Patterson, president of Southeastern Baptist Theological Seminary, was denied membership in a local SBC church. The second article reported that Keith Parks, former head of the Foreign Mission Board, was canceled as a speaker at a local Southern Baptist association.

What can we learn from these two stories? How can the ministries of both groups be strengthened?

What is to be learned is that we have two groups of Christians that represent two different denomina-

BAPTIST FORUM

The fragile world we live in

With the number of career foreign missionaries declining, serious political unrest in countries occupied by missionaries creates a context for further attrition.

When missionaries and their families are displaced, especially for extended periods of time, all sorts of dynamics are at work during the period of unsettledness. My family and I know from our own experience in Lebanon. That war dispersed missionary families—some to early furlough in America, some to Cyprus, some to Jordan, some to Gaza. We were transferred to Munich, West Germany.

Even now, after almost 17 years, the "Lebanon Mission" resides in Cyprus. At least two families ultimately resigned. No Southern Baptist missionaries currently live in Lebanon.

Another "political war" has broken out, this time in Togo, West Africa, a country I visited as a Foreign Mission Board staff member in 1980. It is a beautiful but small West African na-

tion whose "official" language is French but host to several African languages.

One of our "Kentucky connected" missionaries, Paula Settle, has been caught in the impact of that conflict.

Paula and 16 other Southern Baptist missionaries were evacuated from the capital, Lome, in an eight-vehicle caravan, arriving without major incident in Cotonou, Benin, a neighboring country. Several missionary personnel remained in the northern-

most part of Togo where there is still relative stability.

I received a Feb. 16 letter from Paula, whose family ties are in Philpot, near Owensboro. She wrote:

"Since Feb. 3 I have been a displaced missionary in Benin. Bill Phillips (area director) is coming tonight to meet with us and discuss our options. We are all trying to get prepared for temporary and permanent reassignment.

ON MISSION TOGETHER



William W. Marshall

tions. Both groups could be strengthened by making a very final but necessary decision. It is time that the Cooperative Baptist Fellowship declare themselves a denomination and depart from the SBC.

I have chosen to give to the Cooperative Program and thus support the traditional Southern Baptist ministries. I guess my heart is where I chose to give my money.

Jesus and Paul gave several examples where they were faced with difficult situations and they chose to depart. We do not think less of them for that, but admire them for using their common sense in choosing where their ministry would be most effective.

I believe Jesus would look at his circumstances, face reality, make the hard decision and depart.

Gary Wilmhoff
Florence

"Twelve thousand Togolese per day are crossing into Benin. Over 200,000 are already here; probably double that amount are in Ghana.

"If we lose the West Africa School of Theology campus and the John Mills (former area director) Conference Center, it will be a great loss to (our work in) West Africa.

"March 1, we plan to start distributing corn to 7,500 of the refugees here. I will be helping with that.

"Please ask Kentucky Baptists to pray for Togo, Zaire and Liberia."

One of our children, Paula Settle, has asked for prayer, not just for herself, but for the thousands of our men, women and children who have been displaced from their homes, perhaps for a very long time; some never to return home.

Those who go "for us" need and deserve our prayer support, especially in times like these.

"Lord, we lift to Thee all who suffer because of their service to Thee; and to those who suffer as innocents, even if they do not know your name. We know that you know theirs."

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



FAMILY FORUM: TEEN-AGERS

Talking, listening

By Wade Rowatt

Q. How do I get my teen-ager to talk and listen to me?

A. Parents complain that their teens won't communicate with them. Teens gripe that parents lecture, preach and yell at them but won't listen. If parents desire for youth to "talk with me more," and if youth desire for parents to "listen to me more," then why isn't it happening more? Is it that neither side means it? No, I don't think that's it.

Parents and youth sincerely long for better communication. Most families just don't know how to do better.

I propose that parents and teen-agers work together on a set of rules for talking and listening. Recall Ephesians 5:21 and 6:1-4 as a starting point: Honor, respect and nurture are key ideas.

Consider the following rules, make your own or modify these. They work best when applied both ways—to parents and youth.

■ Only one person talks at a time. Try not to interrupt.

■ Stay around for the response. Give others time to think of what they want to say and listen, listen, listen.

■ Speak in a tone that you would like to hear from others. One family rule was simply, "You don't yell; I won't yell."

■ Avoid attacking persons; discuss problems. State the difficulty. Don't call each other names.

■ Stick to the facts; admit if it's your opinion. People have the right to think differently. Facts need to be verified.

■ Stay on one subject at a time. When others come up, write them down to be discussed "when this is finished."

■ Listen to feeling as well as facts. Hurtful, shameful and painful emotions must be faced.

■ Faith, hope and love are great environments for growing conversations. A home filled with these three can produce strong communication like a garden filled with sunlight, rich soil and moisture grows a sturdy crop.

These rules are guidelines for your reflection. The important thing about rules is that everyone knows them and that all family members live by the rules.

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

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

EDITORIALS

Religious liberty beckons, and Christians must respond

Religious liberty beckons to us for support.

The Religious Freedom Restoration Act is being reintroduced in Congress, as lawmakers gear up to reverse the disastrous liberty-stripping effects of the U.S. Supreme Court's decision in Oregon Employment Division vs. Smith.

Advocates say Christians can strengthen the bill's chances of passage—and protect the free exercise of religion—by urging their senators and representatives to sponsor and vote for the bill.

RFRA has been proposed to restore the strict "compelling interest" standard that the Supreme Court once required government to meet before it could restrict religious liberty. The compelling interest test allowed the government to limit the free exercise of religion—a right guaranteed by the First Amendment—only if the government could demonstrate that it had a compelling interest to do so, and only if it used the least-restrictive means of safeguarding that interest.

But the Supreme Court abandoned that high standard in April 1990, when it handed down the Smith decision. That ruling allowed the government to limit the religious freedoms of its citizens without proving its compelling interest to do so.

Justice Antonin Scalia, who wrote the court's majority opinion, called the compelling-interest standard "a luxury we no longer can afford."

Subsequently, lower courts actively participated in limiting religious liberty, reported Reps. Christopher Cox, R-Calif., and Charles Schumer, D-N.Y., co-sponsors of the bill in the House of Representatives.

"In the past two and a half years, more than 50 cases have relied on the Smith decision to decide against religious claimants," Cox and Schumer wrote in a letter they sent to congressional colleagues, seeking support for RFRA. "Among other cases, evangelical churches have been zoned out of even commercial areas, and Orthodox Jews have been subjected to autopsies in violation of their families' religious faiths."

A specific example was the case of John and Agnes Donahue of California. Based on their religious belief that sexual intercourse outside of marriage is a sin, the Donahues refused to rent an apartment to an unmarried couple. The couple sued, claiming the Donahues violated a state law prohibiting discrimination on the basis of marital status. The case has bounced from court to court, with the Donahues' religious liberty in jeopardy at every step of the way. A reasonable person would think the government should demonstrate a rational, compelling cause for violating their religious convictions. But the Supreme Court's Smith decision—not to mention its plaguing corollary, the precedent it set for other courts—does not support that assertion.

"The Religious Freedom Restoration Act ... will restore the protections for the free exercise of religion to the traditional standard that existed prior to the Smith decision," Cox and Schumer wrote. "It creates no new rights for any religious practice or litigant. Rather, the act will simply restore the requirement that the government demonstrate that any law burdening the free exercise of religion (1) is essential to furthering a compelling interest and (2) is the least-restrictive means of furthering

that interest."

Sen. Mark Hatfield, R-Ore., a longtime supporter of the bill, added: "Freedom of religion is one of the many freedoms in this country that we often take for granted. One has only to look at the recent history of many nations to realize that no freedom should be taken for granted, especially not the freedom to worship. ... Our nation's very foundation was in part principled upon the desire to protect the individual ability to worship."

RFRA has received bi-partisan support in both houses of Congress. It failed to gain passage in the last congressional session, in part because the Bush administration did not back the bill. But the bill's Republican and Democratic advocates are more optimistic now. They cite strong congressional support and the Clinton administration's endorsement.

The bill also has gained support from a wide range of religious groups. Both Baptist agencies that monitor religious liberty—the Baptist Joint Committee on Public Affairs and the Southern Baptist Christian Life Commission—have gone on record in favor of the bill.

The Christian Life Commission joined the religious coalition in support of RFRA about a year and a half ago, once commission staffers were convinced the bill could not be used to guarantee a religious right to abortion, said Tom Strode, the CLC's media director in its Washington office.

The Baptist Joint Committee has backed the bill from the start, and has provided leadership to the religious coalition that has fought for its passage. RFRA "may be the most critical piece of free exercise legislation in our lifetime," stressed Brent Walker, the committee's associate general counsel. "RFRA will restore that high (compelling interest) standard to the law. Without RFRA, religious liberty is little more than an historic relic."

In addition to the two Baptist groups, the 54-organization coalition that has been formed to support the bill includes the American Civil Liberties Union, the American Jewish Committee, the American Jewish Congress, the Christian Legal Society, the Church of Jesus Christ of Latter-day Saints, Coalitions for America, Concerned Women of America, the Episcopal Church, the Home School Legal Defense Association, the National Association of Evangelicals, the National Council of Churches, People for the American Way and the Union of American Hebrew Congregations.

The RFRA-support coalition has encouraged American citizens to contact their senators and representatives, urging them to sponsor the bill and secure its passage.

To get phone numbers for your representative and senators, call the Capitol switchboard, (202) 224-3121.

You can write your representative and senators at:

■ U.S. House of Representatives, Washington, D.C. 20515.

■ U.S. Senate, Washington, D.C. 20510.

Your call or letter will strike a blow for religious liberty.

Marv Knox

"The Religious Freedom Restoration Act ... will restore the protections for the free exercise of religion to the traditional standard that existed prior to the Smith decision."

Reps. Christopher Cox & Charles Schumer

I turned the volume up on my radio, & my kids won't turn it down

What goes around, the old adage claims, comes around.

If that's true, then I've started paying for the shortcomings of my youth.

Many were the times when Mother and/or Daddy yelled at me—ahem, pleaded with me—to turn down the volume on the radio.

We never got red in the face about it, but we never agreed on the precise definition of "loud" either. What to me seemed like a normal range of auditory comfort reminded my dear parents of jets taking off in the living room.

"Turn that noise down!" they resolutely shouted above what they alleged to be a raucous din.

"But if it's any lower, I won't be able to

hear it," I always replied, stating the obvious.

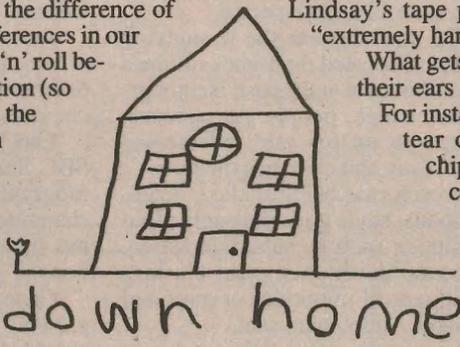
I usually chalked the difference of opinion up to the differences in our musical tastes. Rock 'n' roll belonged to my generation (so did heavy metal, but the Lord saved me from losing all my mind), and it sounds best loud. Not so with the show tunes and Lawrence Welk stuff they favored. The melody was the thing, and it played best softly.

Twenty years later, I'm confused.

Lindsay and Molly enjoy country music, just like me. But the volume knob on Lindsay's tape player seems stuck at "extremely harmful to eardrums."

What gets to me is how sensitive their ears can be at other times.

For instance, they can hear me tear open a bag of potato chips or pop the top of a can of Coke from at least a half a block away. But they can't hear, "It's time for bed" when they're sitting in the next chair. And Garth Brooks, according to them, only sounds good when his yodel-ay-hee-hoo could



bend steel and take paint off a pickup truck.

The realistic answer to this dilemma is not pleasant: I'm getting "old" like my parents were when I was a kid. Neo-geezers like me have delicate ears that aren't crazy about loudness.

The hopeful news in all this is that my folks have gotten younger every year since I turned 21. They're smarter, too. My Daddy got infinitely more brilliant the day we had a baby. And Mother, now that she's a grandmother, is maybe the sharpest person I know.

As my own children grow, I hope and pray we'll always agree on hearing the one thing Mother and Daddy always taught me to listen for—the voice of God.

Marv Knox

Gallup's religion index shows slight rebound in U.S.

PRINCETON, N.J.—“Religiousness” in America appears to have ended a long-term decline and could be on the rebound, according to an annual index compiled by The Gallup Poll. “The Princeton Religion Research Center Index” is a composite average of eight measurements of religious behavior and opinion that have been studied over the past 50 years. The index is based on about 40,000 interviews with a representative, nation-

wide sample of American adults.

The most recent findings are reported in the 1992-93 edition of “Religion in America,” published by George Gallup’s Princeton Religion Research Center.

The latest figures available—for 1991—place the index at 656 on a scale of 1,000. A rating of 1,000, the report notes, is “an obviously unattainable goal that could be reached only when every single person in the country made a total commitment to God and church.”

However, the latest rating of 656 is the highest since 1987 and reflects a small increase over the all-time low of 650 recorded in 1988.

Americans’ claims about their religious beliefs and practice as recorded by the index set an all-time high of 746 in 1957.

Gallup cites social upheavals of the 1960s and ’70s and televangelist scandals of the ’80s as contributing to a decline in the index.

Here’s a summary of the eight categories that make up the index and how Americans rated them in the lat-

est polls:

■ **Belief in God.** Throughout the five decades the index has been measured, belief in God or a universal spirit has remained high, ranging from 94 percent to 99 percent.

■ **Religious preference.** Nearly nine in 10 Americans say there is a religious denomination or faith they prefer, a measurement virtually unchanged since 1947.

■ **Religion’s relevance.** The latest polls show 60 percent of Americans believe religion can answer today’s problems, a slight decline from the previous year. Affirmation of religion’s relevance has ranged from a high of 81 percent in 1957 to a low of 56 percent in 1984.

■ **Church membership.** The measure of Americans who say they currently are members of a church or synagogue rose slightly in the latest polls to reach 68 percent. Previous measurements in this category range from a high of 76 percent in 1947 to a low of 65 percent in 1988 and 1990.

■ **Confidence in “organized religion.”** Americans’ confidence in or-

ganized religion or the church has been on the rebound since hitting a low of 52 percent in 1985. Although the latest measurement of 57 percent confidence does not match the high of 66 percent in the early 1980s, it shows a continuing upward trend.

■ **Opinion of clergy.** Confidence in the honesty and ethics of clergy remains low—57 percent—following a drop-off that began about 1985.

■ **Importance of religion.** The latest index shows 58 percent of American adults claim religion is “very important” in their lives, the highest level since 1972.

The all-time high in the history of the index was recorded in the early 1950s, when 75 percent of Americans affirmed the importance of religion in their lives.

■ **Church attendance.** The 42 percent of the population who regularly attend worship has held steady over the past decade, but still is a lower level than earlier decades.

Written by News Director Mark Wingfield with information provided from the Princeton Religion Research Center

Life cycles & religious behavior

The typical American expresses a changing pattern of religious attitudes and behaviors based on certain life cycles, according to pollster George Gallup. In the 1992-93 edition of his publication “Religion in America,” Gallup explains how he views these life cycles, based on decades of research.

Early childhood

“Most parents want their children to receive religious instruction and take them to church and Sunday school at this age.”

Early teens

“Younger teens are likely to mirror the religious and moral beliefs of their parents and instructors. Often they are highly receptive to organized group activities for people their age at church, because they offer them a haven, camaraderie and mentoring.”

Older teens

“By age 16, teens often feel they can decide for themselves whether or not to go to church. Dating and new social patterns may lead to their first exposure to other denominations and faiths. Many new activities will compete with the church for their time and interest.”

Higher education

College students may be “seriously challenged” in their faith as they are exposed to new ways of thinking. “Actually, few lose their faith but many may become far less active in congregational worship and activities.”

Young adulthood

“Historical comments suggest that the lack of interest in religion by many young adults has been the bane of church leaders for centuries. The early 20s once was a time when people often burned the candle at both ends, but today that period seems to have been extended to about age 30.”

Family formation

“Once young people marry and have children of their own, more likely than not they will return to the church to help establish their community roots and to secure religious education for their children.”

Middle age

“This is often a fork in the road for people on their spiritual journeys”—with some taking on leadership roles and others withdrawing due to mid-life crises such as divorce, separation or alienation from children.

Grandparents

“Grandchildren can provide a rekindling of interest in the church, as the proud grandparents take renewed interest in the young and their spiritual welfare.”

Old age

“Deathbed conversions are staple stuff for fiction, but the reality is that by the time people reach old age and infirmity their beliefs generally are pretty well set. What does change are their religious needs and practices if they are widowed or if they are separated from family by choice or by circumstances.”

Evangelical men abused more than women

VANCOUVER, British Columbia (RNS)—When researchers from the University of Calgary began a study of churchgoers and spousal abuse, they expected to find that men who are evangelical Christians are more likely to physically abuse their spouses because they profess a patriarchal model for marriage.

The actual results were different, however.

The researchers discovered that evangelical Christian men are more likely than any other group to be on the receiving end of such abuse. Evangelical women, not men, are the most prone to assault their

spouses.

More than 37 percent of evangelical women surveyed acknowledged they had in the past year physically assaulted their spouses. Their abusive acts ranged from pushing and slapping to threatening with a knife or gun.

Details of the study first were reported last year by the Journal for the Scientific Study of Religion, based in Chicago.

The second-most-violent group was women with no religious affiliation. In that group, 30 percent said they had assaulted their spouses.

The incidence of men admitting to abuse of their wives was much

lower: 19 percent, regardless of religious ties.

One of the study’s shortcomings, the researchers said, was that it failed to take into account the context of spousal violence. In other words, the study didn’t tell whether the women assaulting their spouses were reacting to verbal abuse or acting in self-defense.

One of the few links the researchers found between church attendance and spousal violence was that devout conservative Christians who went to church every week were less violent than those who attended church only once or twice a month.

New study targets churches facing transition

ATLANTA (RNS)—A new study by Nancy Ammerman of Emory University aims to determine how churches can respond positively to “white flight” in urban neighborhoods.

Ammerman, a Southern Baptist and sociologist at Emory’s Candler School of Theology, is visiting 27 congregations in Boston, Los Angeles, Chicago, Atlanta and Indianapolis over an 18-month period.

The phenomenon she is studying has been repeated thousands of times across America in the past: Neighborhoods change, people get nervous, houses go up for sale, businesses move away and churches dwindle.

In each case being studied, neighborhoods have gone through rapid transitions such as suburbanization, economic downturns, plant closings or influxes of minorities or gays and lesbians, Ammerman said.

Ammerman and other experts hope to help congregations in transitional communities know how to make informed decisions.

In some cases, she noted, churches

have tried to recoup economic loss by developing revenue-producing programs. In other cases, churches have readjusted their missions to meet the needs of the new population group.

For example, Grace Baptist Church of Anderson, Ind., opened a butcher shop to subsidize its declining budget. Over 15 years, the town lost 15,000 residents because of layoffs at General Motors plants.

Ammerman’s work coincides with efforts already underway by the Southern Baptist Convention to help churches in transition.

Earl Nobles, who works with the SBC Sunday School Board, is a demographer charged with assessing changing neighborhoods and presenting statistics to struggling congregations in order to help them.

Generally, when congregations are growing, the membership mirrors the neighborhoods they serve, he said. But congregations with declining memberships often are out of sync with their neighborhoods.

Part of the problem churches face

in transitional neighborhoods could be due to racism, he confessed. But there also are certain realities to the way people socialize, he added.

Removing those social barriers helps advance the gospel, Nobles explained. “The reality is when you are communicating the gospel, the more barriers you remove, the more people you will reach. If blacks move into a white neighborhood and begin attending a mostly white church, they are likely to complain that the worship services are dead.”

In general, predominantly white churches in shifting neighborhoods don’t want to reach out to new residents, a reaction that underscores “the difficulty people have in imagining a congregation that is racially diverse,” Ammerman added. Ammerman’s study focuses on churches of various denominations: the United Church of Christ, the United Methodist Church, the Catholic Church, American Baptist Churches, the Southern Baptist Convention, the Assemblies of God and the Church of God.

Freedom of Choice Act heats up abortion debate

WASHINGTON—The abortion battle is heating up in Congress again as hearings begin on the Freedom of Choice Act, a bill both critics and supporters say could become the most far-reaching abortion legislation in recent history.

FOCA was passed last year by both the Senate Labor and Human Resources Committee and the House Judiciary Committee but never reached the floor of either chamber. However, it has been reintroduced in both houses of Congress this session and House hearings on its merit began Feb. 23.

Supporters of FOCA say it would write into law the 1973 Supreme Court ruling in *Roe vs. Wade* which legalized abortion. They also contend it would stand against any erosion of the 1973 ruling by the current, more conservative court.

Supreme Court rulings in 1989 and 1992 have chipped away some of the wide-open access to abortion established by *Roe*. For example, in the 1992 case of *Planned Parenthood vs. Casey*, the court ruled that regulations

such as parental consent for minors, informed consent for women and mandatory waiting periods may be passed by states.

Such regulations are "designed to obstruct women's exercise of a legal right," according to a statement from the National Abortion Rights Action League. "Like the poll taxes and literary tests used earlier this century to prevent African-Americans from voting, these restrictions are attempts to place obstacle after obstacle on a woman's right to choose."

Opponents of FOCA say it would establish a law more lenient even than the *Roe* decision.

"FOCA is the most radical pro-abortion legislation Congress has ever considered," said James A. Smith of the Southern Baptist Christian Life Commission. "It is a federal mandate which would require every state to allow abortion on demand from conception to birth."

"The abortion lobby is deceiving Americans by asserting that FOCA merely codifies *Roe*," he added. "As far as we're concerned, that's bad

enough since *Roe* has given America nearly 30 million abortions since 1973. But FOCA is even worse than *Roe*."

In Feb. 23 hearings before the Civil and Constitutional Rights Subcommittee of the House Judiciary Committee, Pennsylvania Gov. Robert Casey warned FOCA would "repeal reasonable restrictions" on abortion and "mandate an extreme abortion-on-demand regime for the entire country."

Passing this legislation, the governor said, would place Congress "outside the mainstream of public opinion and on the extreme fringe of the most important value issue of our time."

However, Harvard law professor Frank Michelman, who testified in favor of FOCA, told the subcommittee the bill would permit states to pass some restrictions such as informed consent and parental notification for minors.

That argument didn't appease opponents, who say the parental notification embodied in FOCA, for example, is too loose. The language would allow a doctor who performs abor-

tions to give permission for a minor receiving an abortion in lieu of parental permission, they charge.

What kind of support FOCA will get in Congress remains unclear at this point. Some representatives who favor abortion rights "feel very uneasy about this bill," said Maggie Wynn, executive director of the House Pro-Life Caucus. "More and more members are seeing how extreme the bill really is."

Also, at least one significant difference exists between the House version, H.R. 25, and the Senate version, S. 25. The Senate bill would allow states to protect "unwilling individuals or private health care institutions" from having to perform abortions. The House bill provides protection only for individuals.

If the House language prevails, a state could not protect Baptist, Catholic and other private hospitals from being forced to allow abortions, critics contend.

Reported by Tom Strode through Baptist Press and Pam Parry through Associated Baptist Press

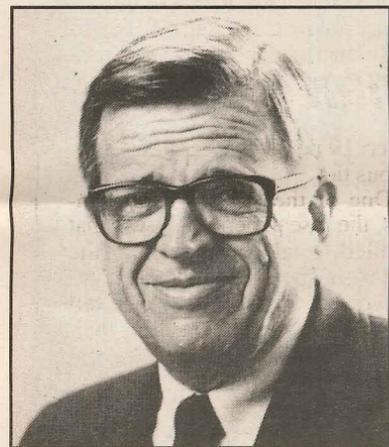
BRIEFS

■ **President Clinton** attended his first prayer breakfast as chief executive Feb. 4, asking God for "the humility to walk by faith and not by sight." Faith is necessary as a source of hope, challenge and humility, Clinton told the 2,000 people in attendance.

■ **Births in America** are increasing faster than abortions, according to a study by the Centers for Disease Control. The study found that while more abortions were performed in 1990 than ever before, an even greater number of pregnant women continued their pregnancies than at any time in the previous decade. About 1.4 million legal abortions were performed in the U.S. in 1990, a 2.4 percent increase over the previous year, the report said. For every 1,000 live births, there were 344 abortions, the lowest proportion since 1977.

■ **Richard Bond**, outgoing chairman of the Republican National Committee, says anti-abortion activists are to blame for the losses of the Republican Party. In remarks to the Republican National Committee Jan. 29, Bond said the party should abandon its strong stand against abortion. "Are we willing to stake our party's fortunes on a single issue?" he asked.

■ **Non-profit mailers**, including state Baptist newspapers, face a 35 percent hike in postal rates Oct. 3 if an administration proposal to cut postal subsidies is enacted. Funding for preferred postal rates is among the 150 spending cuts in President Bill Clinton's economic plan.



Charles Colson

Colson receives Templeton Prize

WASHINGTON (BP)—Charles Colson, founder of Prison Fellowship and former self-described "hatchet man" for Richard Nixon, has been awarded the Templeton Prize for Progress in Religion.

Colson is a member of Columbia Baptist Church in Falls Church, Va.

The \$1 million-plus prize previously has been awarded to Billy Graham, Mother Teresa and Alexander Solzhenitsyn. It is named for financier John Marks Templeton and seeks to be a Nobel Prize-like award in the field of religion and spirituality.

"When I first learned of this award, I did not feel a sense of exultation," Colson, 61, said in a statement. "I was instead driven to my knees, humbled and grateful to the Lord Jesus Christ whom I serve."

Colson dates his born-again conversion to Aug. 12, 1973. Colson served seven months of a one- to three-year prison term for his Watergate offenses and was released in January 1975. Prison Fellowship, begun in 1976, now encompasses a 280-member staff, 50,000 volunteers in the United States and similar outreach in 54 countries.

Surgeon general nominee draws criticism

By Mark Kelly
Freelance Writer

LITTLE ROCK, Ark. (BP)—President Bill Clinton's nominee for U.S. surgeon general has raised the ire of two Arkansas Baptists involved in monitoring moral issues in Clinton's home state.

Joycelyn Elders, 59, the outspoken, often-controversial director of the Arkansas Department of Health, will face Senate confirmation hearings in June. Her determined crusade to prevent teen-age pregnancies by dispensing birth control and abortion counseling in public schools often has pitted her against conservative Christian groups worried about declining morals and rising teen sexual activity.

Elders' appointment as a high-profile national spokeswoman on public health issues should give Southern Baptists "a reason for a lot anxiety," said Larry Page, a Southern Baptist who works as executive director of the Christian Civic Foundation of Arkansas, an interdenominational organization addressing a wide range of moral issues.

That view is shared by Marilyn Simmons, a family life activist and trustee of the Southern Baptist Christian Life Commission. She charges that the surgeon general-designate's approach to teen pregnancies reflects a humanistic world view that has failed to stem the rising tide of teen pregnancies in Arkansas.

When President Clinton announced his choice of Elders for the surgeon general post last December, he praised her as a "plainspoken" person who speaks her mind when the public health is at stake. Clinton said he believes a surgeon general who tells the truth serves America best.

The truth, as Joycelyn Elders sees it, is that America is suffering because it is not providing primary preventive health care for all of its citizens, especially its children. She voices particu-

lar concern over what she calls "babies having babies."

"We want to make sure every child born in America is a planned, wanted child and will have the opportunity to grow up healthy, educated, motivated and will have hope for the future," she told Baptist Press in an interview.

Elders is widely praised for dramatic increases in public health funding, childhood immunizations and health screenings during her tenure in Arkansas. Conservative groups, however, roundly criticize elements of her plan to bring health services to children through school-based clinics.

Protests over the clinics have been sparked by the fact that they distribute contraceptives and offer family planning services, including abortion counseling and referral. Vocal opposition to the clinics has delayed state Health Department appropriations and prompted abrasive outbursts from Elders in defense of her ideas.

For example, at a 1991 rally in support of abortion rights, Elders bluntly told abortion opponents to "get over their love affair with the fetus." The outrage that ensued included an unsuccessful lawsuit accusing Elders of political partisanship in violation of state law.

Although outspoken in her support of abortion rights, Elders says she is personally opposed to abortion. "I've never been about abortion," she said. "I've been about preventing pregnancies so there would never be a need for an abortion."

Elders, a lifelong Methodist, acknowledges that abstinence "is the absolute best way" to prevent pregnancy and AIDS. She said she believes the church can play the greatest role in addressing such problems. However, she said, "We also know that many of our young people are not abstinent."

"It takes an awful lot of education to modify behavior," she said. "We have to teach our kids to feel good

about themselves, to be responsible human beings. We tell them, 'We want you to say no to premature sex, but if you don't say no, then don't conceive an unplanned, unwanted child.'"

Critics like Page and Simmons argue that Elders' programs condone immoral behavior and mislead teens into believing they can avoid the consequences of promiscuity.

"We've had a generation of free sex, more sex and amoral sex," said Page, a member of South Highland Baptist Church in Little Rock. "Look what it's brought us. We ought to stop and ask whether we are doing the right thing."

"Should we keep telling our kids, 'It doesn't matter what you do, as long as it's safe' or should we start talking again about standards, about abstinence, about self-restraint?"

Page disagrees with Elders' argument that contraceptives should be distributed to school children on the grounds that many already are sexually active.

"Some kids are going to do drugs, too," he said. "Do we then set up clinics in the school and ensure that needles are clean and the drugs are high quality?"

Even if the clinics succeed in reducing teen pregnancies, dispensing contraceptives amounts to government approval of teen promiscuity, Page said. "Our kids are not animals. They're capable of understanding that there's only one truly safe sex and that's abstinence and fidelity within marriage."

To imply otherwise "is highly irresponsible," he said.

While Page praises Elders for her progress on universal immunizations and school-based health screenings, he believes her programs reflect disregard "for a lot of values Southern Baptists hold dear."

"She's very opinionated, but the opinions are wrong," Page declared.

SBC council affirms alternative schools

NASHVILLE (BP)—The leaders of Southern Baptist Christian schools have affirmed Christian schools and home schooling and will develop materials and provide support for them.

The SBC Inter-Agency Council—institutions, agencies, boards and commissions—approved a special report on the topic Jan. 20.

The report lists three general principles of support and seven specific actions.

The principles "recognize and affirm the role, value and ministry opportunity" of Christian teachers and administrators serving in public and private schools as well as Christian elementary and secondary schools sponsored by Southern Baptist churches.

But the action should not be interpreted as a move to abandon public schools, council members said.

The report calls on the SBC to en-

courage and undergird the work of Southern Baptist teachers, administrators and parents in public schools.

Actions projected by the report "are in response to those thousands of Southern Baptists who desire to have their children educated within a highly Christian context inappropriate to a public school," the leaders added.

Among the seven specific actions the council approved, they ask:

- The Sunday School Board to serve as the lead agency in providing curriculum and support material for Christian schools, home schoolers and released time programs. The board also was asked to provide consultant service for Southern Baptist churches "having or desiring to begin" their own schools.

- The Christian Life Commission to provide information on public issues and legislation pertaining to Christian schools, home schools and related matters.

- The home and foreign mission

boards, Brotherhood Commission and Woman's Missionary Union to develop opportunities to work with the Christian schools and home schoolers in mission education and mission action programs.

Christian schools sponsored by Southern Baptist churches increased from 345 in 1976 to a reported 580 in 1986, although that included more than 100 weekday early education programs. Officials said the actual number of elementary and secondary Christian schools in 1992 was about 425.

Home schooling in America has grown from about 15,000 students in the 1970s to more than 260,000 in 1988.

Released time Christian education is an arrangement in which local public school students, with their parents' consent, leave the school grounds to attend religious classes sponsored by teachers representing sponsoring churches.

Expert calls for helping children

AUSTIN, Texas (ABP)—Every child should have a head start, a healthy start and a fair start, Sharon Daly of the Children's Defense Fund told more than 70 members of the Texas Legislature and about 300 Texas Baptists at a statewide meeting.

Daly, director of community and government affairs for the children's advocacy organization in Washington, D.C., was keynote speaker at a breakfast scheduled in conjunction with the annual conference of the Texas Baptist Christian Life Commission.

Daly said poor families have endured economic hardship during the past 12 years. "We must act fast to make sure the effects of the economy do not permanently damage another generation of children," she warned.

Spiritual and other developmental goals are hard to achieve when the basic needs of children are not met, she said. "It's awfully hard to make children aware of the wages of sin when the wages of virtue are so slim."

Daly said full funding for Head Start, an early childhood development program for poor and disabled children, and full immunizations for every child by age 2 are among the goals of the Children's Defense Fund in 1993.

Currently fewer than 60 percent of the 2-year-olds in most states are fully immunized, she noted.

Daly also urged full funding for WIC, the nutritional program for pregnant and nursing mothers and infant children, and encouraged support for the Child Welfare and Family Preservation Act.

MORMON TEMPLE Visitors take photographs in front of the new \$24.4 million Mormon temple that opened for public tours in San Diego, Calif., Feb. 20. The new temple of the Church of Jesus Christ of Latter Day Saints was to be open for public tours through April 3. After that, it will be closed to all except the most devout construction members on the 59,000-square-foot building began in 1988. Southern Baptists generally consider Mormonism a cult, in part because of the secretive practices such as baptism for the dead that take place in temples but also because of the group's beliefs on key issues such as the person and work of Jesus Christ. (RNS photo)

Uncle Sam has bucks for some Baptists

WASHINGTON—Baptists make up a large portion of the audience Uncle Sam wants to hear an unbelievable message: The government wants to give you money.

No, it's not a misprint.

Special tax credits of up to \$1,824 are available for many lower-income families, but as many as 5 million of eligible families did not take advantage of the offer last year.

The Earned Income Credit is a benefit for families with at least one child under \$22,370 for 1992.

"The maximum basic EIC credit is \$1,824 this year, and most families making under \$14,000 will qualify for at least \$1,000," said Mike Robinson, commissioner of the Kentucky Department of Social Insurance, which administers the state's public assistance programs.

"This federal tax benefit is not new, but many families lost jobs or saw their earnings fall in 1992, so we are making a special effort to reach families that might not know about the Earned Income Credit," he explained.

A demographic study done by the IRS found Baptist families represent about one-third of those most likely to be eligible for the benefit.

The EIC benefit is subtracted from income tax owed, or is a check to the parent who owes no taxes.

"Single parents, grandparents, adoptive and foster parents are all eligible if a qualifying child lived in the home at least six months, or 12 months if a foster child is the only child in the home," Robinson said.

Qualifying children are under 19, under 24 if full-time students or any age if permanently and totally dis-

abled.

Qualifying families may claim additional credits if they had a child born during 1992 or if they paid at least part of the premium for a health or dental insurance plan that covers a child.

Parents also may file to get retroactive EIC benefits for the years 1989, 1990 and 1991 if they did not file tax returns those years.

To get any credit or payment, parents who worked at least part of 1992 but made less than \$22,370 must file two tax forms with the IRS, whether or not they owe any federal income taxes. In addition to the 1040 or 1040A forms, a Schedule EIC also is necessary.

Free assistance on this subject is available by calling (800) 829-4477 and requesting Tape 402. Or to order IRS publication No. 596 about EIC, call (800) 829-3676.

Watchdog calls for new U.S. movie code

LOS ANGELES (EP)—Ted Baehr, a self-proclaimed monitor of Christian "family values" in movies, is lobbying for the movie industry to institute a new decency code.

As chairman of the Christian Film and Television Commission, Baehr last month presented movie industry petitions with 1 million signatures on petitions supporting his proposed code.

Baehr's proposed guidelines ask Hollywood producers to:

- Show respect for human life.
- Portray romantic relationships without nudity.
- Show restraint in the portrayal of sexual aberrations.
- Eliminate language that incites bigotry and hatred.

The code is similar to one mandated in Hollywood from 1933 to 1966.

Baehr claims reinstating such a code would be good business for Hollywood. Since most of Hollywood has abandoned the code, weekly movie attendance has fallen from 44 million to 17 million, he said.

"Basically, they killed the family audience," Baehr said. "It's better to sell four tickets to a family than one ticket to a teen-ager."

But not everyone agrees with Baehr's proposals. "Your effort to enforce your own code on others is the kind of censorship that is dangerous for all our future," Kathy Garmonzy, executive director of the Hollywood Policy Center, wrote in a letter to Baehr.

Baehr reviews films in a biweekly periodical he publishes called "Movieguide: A Biblical Guide to Movies and Entertainment."

Based on those reviews, Baehr and his organization Feb. 10 honored 10 "family films" and 10 films for mature audiences.

Honored as best "family films" of 1992: "The Muppet Christmas Carol," "Honey, I Blew Up the Kid," "Aladdin," "The Mighty Ducks," "Beethoven," "Where the Red Fern Grows: Part 2," "Home Alone 2: Lost in New York," "Rock-a-Doodle," "Dark Horse" and "Little Nemo: Adventures in Slumberland."

Honored as best films for mature audiences: "Sister Act," "The Ox," "Forever Young," "Lorenzo's Oil," "The Last of the Mohicans," "Enchanted April," "The Quarell," "A Day in October," "Daughters of the Dust" and "Efficiency Expert."

Meanwhile, another organization—High Text Corp. of Colleyville, Texas—has begun publishing a monthly movie guide called "Parental Discretion." The newsletter's brief reviews are targeted toward parents of children under age 18. Each review includes a summary of potentially objectionable elements in the film as well as viewing recommendations for different age groups.

"These days, movie ratings don't tell parents much about a film's content," the organization noted in a news release. "Many parents would be surprised at the content of some films promoted as 'children's movies.' On the other hand, occasionally an uplifting or socially positive movie earns an R rating by virtue of a few objectionable words or a brief love scene."



Abortion about money, not women, speaker says

By Jon Walker
Southeastern Seminary

NASHVILLE (BP)—The abortion industry is motivated by profit rather than by a concern for women, according to a woman who made \$13,625 during her last month as a provider of abortion services.

Carol Everett, speaking during the Southern Baptist Christian Life Commission's seminar on medical ethics, said her abortion counselors were actually trained telemarketers selling a product. Everett previously owned two abortion clinics.

"Abortion is not about rights or choices or even about rape or incest," she said. "Abortion is about money."

"It's a skillfully marketed product sold to a frightened young woman at a crisis time in her life. She buys that product, finds it defective, but she can't return for a refund: The baby is dead," Everett said.

Everett opened her presentation with an emotionally charged story of a "botched abortion" that resulted in an emergency colostomy on a young woman. Everett said during her six

years in the abortion industry she was responsible for 35,000 abortions, the death of one woman and the maiming of 19 others due to hysterectomies or colostomies.

"I was, indeed, the Scarlet Lady," Everett said. But she said she still thinks of herself as "the Scarlet Lady," but because she has been redeemed by the blood of Jesus Christ.

Everett said she left the abortion industry because of a Baptist preacher who told her the plan of salvation. She asked God to show her very specifically that he wanted her out of the abortion industry.

Within a few days, the CBS affiliate in Dallas ran an expose on abortion clinics doing abortions on women who were not pregnant by scraping the walls of the uterus.

"They showed clearly that we were doing abortions on women who were not pregnant and that we were using a man to do abortions who was not a licensed physician, which was perfectly legal in the state of Texas," Everett

said.

Even though that expose moved her to action, no governmental agencies investigated the clinic because it was doing nothing illegal, she said. Despite public perception to the contrary, there is no governmental regulation of the abortion industry, she said.

"The veterinary clinics of my state and probably yours are regularly inspected by the health department, and the abortion clinics are not," Everett said. "We do take better care of the animals of this nation than we do our women."

Everett charged the abortion industry has a specific agenda for selling abortions to women. That agenda, she said, is to get teen-agers started on contraceptives so they will engage in more sex and pay abortion clinics for help.

Everett said she made \$25 an abortion and her income the last month in that business totaled \$13,625. She said doctors who perform abortions now

make a minimum of \$75 per abortion in this country. It was not uncommon for her to pay one \$900 a day as he performed 10 to 12 abortions per hour, she said.

Everett said she recently heard a doctor in San Diego claim he did 150 abortions per week. Everett estimates he makes \$45,000 a month.

"Under oath, that man testified he was paid cash at the end of the day. No Form 1099. No W-2 form. My friends, that's what abortion is about—a part-time job, working 18 hours a week, making \$45,000 a month, cash."

Everett said the church needs to lovingly reach out to those women who have had abortions because the world does not have the morals to make a difference. She said she speaks not only as a former abortion provider, but also as a woman who once had an abortion.

"When the church reaches out in love and forgiveness, we who have experienced abortion ... can confess, repent and start to understand that the forgiving blood of Christ covers even abortion," Everett said.

"We do take better care of our animals in this nation than we do our women."

Carol Everett, former owner of two abortion clinics

LIFE AT RISK
Crises in medical ethics

George hails SBC turnaround on abortion

By Art Toalston
Baptist Press

NASHVILLE (BP)—The Southern Baptist Convention for years failed to make a "prophetic response to the holocaust of abortion on demand," according to Timothy George.

George, dean of the Beeson Divinity School of Samford University, said the reason for this failure was "the erosion of doctrinal substance" in the SBC and "the failure to think through theologically the great issues of our time."

George addressed the SBC Christian Life Commission's conference on medical ethics March 3.

In recent years, the SBC has assumed a key role in the nation's abortion debate, with the convention's conservative leadership squarely taking a pro-life stance, George said.

"I, for one, regard the reversal of the denominational trends of the '60s and '70s as a providential moving of God in our midst," he noted. Otherwise, the SBC "undoubtedly would have become just another mainline denomination, bereft of our mission-

ary and evangelistic zeal and tossed and turned by every new-wave ideology which comes down the pike."

But, George said, the SBC still needs "theological revival."

And he warned that "the mere replacement of one set of bureaucrats with another doth not a Reformation make."

"Unless there is genuine spiritual and theological renewal within our churches, the very pro-life views we have come lately to espouse could well be eroded under the pressures of an increasingly hostile political environment," George said.

In recounting the "loss of theological vision" that kept the SBC on the abortion debate sidelines, George cited denominational leadership taking stands in favor of abortion rather than against it as well as a 1971 SBC resolution which approved of abortion in vaguely defined special circumstances.

The language used in the resolution, George said, "was nearly identical to that of a similar resolution passed by the Unitarian Universalist Association some eight years before.

Thus two years prior to the Supreme Court decision of 1973, which opened the floodgates to abortion on demand in the United States, the Southern Baptist Convention was on record advocating the decriminalization of abortion and extending the discretion of this decision into the realm of personal, privatized choice."

The SBC tide began to turn in 1980, he said, when messengers to the annual meeting in St. Louis passed a resolution condemning the use of taxpayer money for abortion on demand and calling for an amendment to the U.S. Constitution prohibiting abortion except to save the life of the mother.

Now, to maintain its newfound convictions about abortion, George said, the SBC now must recover a sound theology on such issues as the nature and character of God.

Because of the Bible's statement that God made humans in his image, Baptists should call for the protection of life "even, nay especially, in its embryonic development," George declared. "The assault upon the unborn is nothing less than an attack upon the Creator of life itself."

Bad ethics leading to 'barbarism,' Land says

Continued from page 1

girl God sent to find the cure for cancer? Have we destroyed the boy God sent to find the cure for AIDS?" Land asked.

One physician said the AIDS epidemic was made possible by a climate of increased homosexual activity and tolerance of homosexuality over the past three decades, even though the Bible condemns it.

The physician, Franklin Payne, a professor at the Medical College of Georgia, said gay legitimacy won a huge victory in 1973, when the American Psychiatric Association removed homosexuality from the category of

mental disorders in its manual.

"It was essentially a religious 'blessing' on homosexuality that fueled the growth of homosexuality to levels almost unimaginable," Payne said.

With 1 million Americans now estimated to have the HIV virus, Payne warned that the medical costs of caring for people with AIDS will only skyrocket until people return to abstinence and Christian morality.

"Medical costs are out of control because morality is out of control," he said.

"The American people have placed their hope in medicine instead

of Jesus Christ. The god of medicine will as surely fail them as any other god."

In the second day of the meeting, a physician who opposes abortion said the RU-486 abortion pill is a "human pesticide" that poses more danger to women than an actual abortion.

"RU-486 is used for the extermination of an entire class of living human beings, in this case the unborn," said Willke, who heads the Life Issues Institute in Cincinnati.

Developed by a French company, the pill currently is administered in clinics in only three nations—France, Sweden and Britain.

OVERHEARD

"It is important to emphasize that there is only one scientifically proven function for this pill. That is to kill a developing baby after his or her heart has begun to beat."

J.C. Willke, a physician who heads the Life Issues Institute in Cincinnati, on the French abortion pill RU-486

"God comes to a point where he lets a nation go the way of its own choices. ... It is this kind of abandonment by God that we are experiencing in this country. ... We are not on the brink of God's wrath in America. We are not anticipating God's wrath. We are not moving down a path to God's wrath. We are in it."

John MacArthur, senior pastor of Grace Community Church in Sun Valley, Calif., and popular author and radio preacher

"Medical costs are out of control because morality is out of control. ... Health without morality is impossible. An effective approach to medicine without morality is impossible. Modern medicine, for all its billions in funding, for all its technology and for all its experience and training is virtually powerless in the face of these diseases."

Franklin Payne, associate professor in the family medicine department at the Medical College of Georgia in Augusta.

"It is not sufficient to take a stand against something without understanding what that something is. ... (Churches) must get involved in such a way that they are for something, not against something."

Francis Collins, a Southern Baptist geneticist about to assume leadership of the National Center for Humane Genome Research in Bethesda, Md.

Parks outlines Fellowship missions plans

Fellowship missionaries will be assigned to ethno-linguistic groups, not countries, and may work with those people groups in several different countries over a period of years.

IRVING, Texas (ABP)—Global missions as practiced by the Cooperative Baptist Fellowship will be a "significant departure" from business-as-usual missions, Keith Parks says.

Parks, the Fellowship's global missions coordinator, spelled out the principles that will guide the group's missions program in a report to the Fellowship's Coordinating Council Feb. 18.

Among the key ingredients:

■ Missionaries will be assigned to ethno-linguistic groups, not countries, and may work with those people groups in several different countries over a period of years.

■ Missionaries assigned to the same or similar "people groups" will form teams of four to 12 people, even if they work on different continents, and be linked through a customized telecommunications network.

■ The leader of each team will report directly to Parks rather than up a chain of command—a change Parks said will "flatten" the bureaucracy and make the strategy more effective.

Parks, who took the Fellowship position in February, said the new strategy is compatible with two significant worldwide trends—globalization and ethnic resurgence.

On the one hand, he said, the world is "shrinking" because of instantaneous global communications, mobile

populations and easy transportation.

On the other hand, and sometimes in tension with globalization, "there is a strong tendency toward ethnic identity," he said. People identify with others who share their ethnic heritage or language—their "people group."

As an example, he said, a people group that is native to Southeast Asia may simultaneously have a significant population in Hong Kong and even Los Angeles. The team approach would allow 10 missionaries on five continents to coordinate their efforts to minister to the same or similar ethno-linguistic groups, Parks explained.

"We really do live in 'a world without borders,'" Parks said, borrowing a phrase from the Fellowship's mission statement. "And this will allow us to capitalize on that and take advantage of the technology. ... We could not have done this a few years ago."

The Fellowship strategy acknowledges that ethnic and linguistic loyalties are stronger than "artificial" national boundaries, Parks suggested. "Nations have never developed along ethno-linguistic lines," he said.

He cited as an example the Kurds, whose homeland covers parts of Turkey, Iran and Iraq but who never have had the military or political power to establish their own country.

"Our missionaries will learn the

language of a people group and move with them," he said.

Parks said the Fellowship will not back away from its commitment to work in Europe, where most of the group's 20 missionaries currently are assigned. However, future expansion on the continent will be "directed toward peoples currently neglected by Christian witness," he said.

Among the other principles that will guide the Fellowship:

■ Fellowship missions will emphasize indigenous leadership, with missionaries serving as "models, enablers, catalysts" to the Christians with whom they work.

■ A non-profit organization with a name "not readily identified as Baptist, Christian or missionary" will be chartered to conduct sensitive international activities. The Southern Baptist Foreign Mission Board has a similar organization.

■ Career missionaries will be "primary" in the Fellowship's strategy, but short-term personnel and volunteers also will be used.

■ Missionaries will receive approximately the same financial support as mission administrators. Parks and his wife, Helen Jean, turned down the Fellowship's offer of \$100,000 for salary and benefits and are receiving \$43,000 from the Fellowship in addition to their FMB retirement.

African wars still hindering missionaries

RICHMOND, Va. (BP)—Tense political climates in Togo and Zaire continue to block the resumption of most Southern Baptist ministries in the two besieged African nations.

Meanwhile, Baptists are among those fleeing before a rebel army advancing toward the Rwandan capital of Kigali in central Africa. American citizens, including 12 Southern Baptist workers, were on standby Feb. 24 ready to evacuate.

In Togo, failed peace talks between feuding political parties have dampened missionaries' hopes of quickly returning to Lome, the capital.

Seventeen Southern Baptist workers evacuated Lome Feb. 3. While most drove to Cotonou, in neighboring Benin, two couples drove to northern Togo, an area free of the unrest, to stay with missionaries there. At that time, both groups planned to return to their work in the coastal capital in about a week.

But they revised their plans when talks aimed at ending Togo's political crisis collapsed Feb. 9. News of the failed negotiations also prompted more Togolese to leave Lome.

In Zaire, political turmoil forced the last Southern Baptist missionaries to leave Feb. 13.

In Rwanda, all Southern Baptist personnel are reported to be safe and not in immediate danger, said missionary Larry Randolph.

But the same cannot be said of Rwandan Baptists.

In mid-February, after a week of heavy artillery fire on the town of Ruhengeri, about 80 soldiers from the rebel Rwanda Patriotic Front forced their way into pastor Nkamiyahanzi Philipo's home, threatening to kill him and his family. While the soldiers looted his home and the nearby church, the family slipped out and hid in nearby banana fields.

With only the clothes they were wearing, the family walked 35 miles to the town of Gisenyi. They were taken in by the Baptist pastor there, but Gisenyi also was expected to come under attack any day.

"We hear gunfire every day and wonder if it is directed at anyone we know," missionary Diane Randolph said. "We don't know about many of our Christian friends, if they are homeless or perhaps even dead. Please pray for peace for Rwanda."

The Rwandan civil war exploded in October 1990 when rebel troops, mostly second- and third-generation refugees, invaded from Uganda.

In addition to Randolph and his wife, 10 other Southern Baptist workers and their families are stationed in Rwanda.

WORLD VIEW

■ **Bible translation still needed.** Recent announcements of Bible translation landmarks have been reminders that many people still have no Bible in their own language, according to the International Bible Society. Nils Erik Karlsson of the Bible society said the opening of countries formerly ruled by communism has created a tremendous opportunity to expand Scripture distribution.

■ **Black market Bibles.** Due to the acute shortage of Bibles in Vietnam, a flourishing black market in Vietnamese, Chinese and English Bibles has emerged on the streets of Ho Chi Minh City, according to News Network International. Christian literature also is making the rounds of the black market. For example, video copies of the film "The Cross and the Switchblade" have made their way onto the shelves of local video stores through the black market.

■ **Somalia needs still urgent.** Many urgent needs still exist in relief efforts for Somalia, according to the Baptist World Alliance. Baptist World Aid already has contributed \$115,000 to the relief effort, but additional funds are sought to do more ministry. Contributions may be sent to BWAid at 6733 Curran St., McLean, Va. 22101-6005.

■ **Jewish believers deported.** Israel's Supreme Court has ruled that Jews who believe in Jesus are "members of a different faith" because of their religious conversion. The ruling came about after Gary and Shirley Berresford petitioned the court to obtain immigration visas under Israel's "Law of Return," which says every Jew has a right to come to Israel. The Berresfords



HAND TO MOUTH A volunteer helps feed an elderly Croatian refugee in a camp in Zagreb. The elderly and young have suffered particularly during the winter months as ethnic strife continues in the region. The conflict often pits Catholics against Orthodox against Muslims. (RNS photo)

and three other Christian couples of Jewish ancestry have been ordered to leave the country.

■ **Christians gain in Colombia.** Once considered a Catholic nation, Colombia has been declared a non-confessional state with no official religion. The Concord Act, which allowed special privileges for the Catholic church, was ruled unconstitutional Feb. 4 by Colombian courts. A rewritten Constitution which declares Colombia a non-confessional state has passed in the House and is awaiting approval in the Senate.

■ **Southeastern in Russia.** The president and some faculty members of Southeastern Baptist Theological Seminary in Wake Forest, N.C., are giving of their time and knowledge to assist a new school with course in theology in Obinsk, Russia. Classes are held in the town's former Communist Party headquarters.

Georgia church goes 1-on-1 with Russians

AUGUSTA, Ga. (BP)—Volunteer mission trips to the former Soviet Union have become almost routine as the region has opened to Christianity, but Curtis Baptist Church in Augusta, Ga., is taking its commitment one step further.

The Georgia church is sponsoring a new church in Moscow.

The project, which has been endorsed by the Foreign Mission Board, will include financial support, a commitment to regular partnership missions trips and prayer.

John Bryan, pastor of Curtis Baptist Church, said the involvement grew out of a series of trips he has led to the region, most recently in October, when he led a team of 34 people to assist with the Moscow Billy Graham Crusade. During the crusade, he said, 45,000 professions of faith were recorded.

While there, Bryan said, he was approached by Wayne Dehoney, a former Southern Baptist Convention president, about sponsoring a congregation in Moscow. Dehoney now operates a travel agency in Louisville that specializes in volunteer missions.

Bryan said he and others at Curtis Baptist Church had been dreaming of such a project for more than a year. "We've been praying that we would have more of an impact than just come and go," he said.

The spiritual hunger expressed in the crusade, he said, particularly revealed the need for churches in Moscow, which for years had only one central official Baptist church.

BAPTISTS

Study finds bivocational churches faring well

By David Winfrey
SBC Home Mission Board

ATLANTA (BP)—The 36.7 percent of Kentucky's Baptist churches with bivocational pastors can hold their own statistically against churches with full-time pastors, according to a report by the Southern Baptist Home Mission Board.

Although smaller and less affluent than other Southern Baptist churches, congregations with bivocational pastors have a higher rate of baptisms and compare favorably with full-time churches in other key statistics, the report found.

"It's encouraging for those bivocational pastors, particularly in new work areas, that the church doesn't necessarily have to suffer because they're working another job," said Steve Whitten, author of the report and associate director of the HMB program research department.

The report found 687 bivocational

churches affiliated with the Kentucky Baptist Convention.

More than 25 percent of all Southern Baptist churches nationwide have a bivocational pastor, but some question whether their work is valued as much as their fully funded counterparts. This report, church-starting leaders say, proves the effectiveness of pastors who work a secular job to support their ministry.

The study, based on 1991 Uniform Church Letter reports from constituted churches, found congregations with bivocational pastors have 4.1 baptisms for every 100 resident members. Churches with non-bivocational pastors have a baptism rate of 3.8.

"Because the pastor is bivocational, there may be broader lay involvement in doing evangelism," Whitten reasoned.

The study also found bivocational churches compare favorably to non-bivocational churches in other categories, including the percentage of bud-

get going to missions and the percentage of resident members attending Sunday school.

At least 9,470 Southern Baptist churches have bivocational pastors. While that is 30 percent of churches reporting to have pastors, those churches have only 12 percent of the resident members.

The actual number of bivocational churches is probably higher, HMB church extension leaders said.

Charles Chaney, HMB extension vice president, said he believes comparisons of equal-size churches would show bivocational churches are just as effective as non-bivocational.

Bivocational pastors were instrumental in the growth of the convention, said Chaney. "The West was won, virtually, by men who made their own living and bootlegged the gospel."

Today, bivocational pastors are "absolutely crucial" to the HMB's church-starting strategy, he said.

What the study found

	Churches with bivocational pastors	Churches with non-bivocational pastors
Total number	9,470	22,446*
Percentage of total	29.7	70.3
Number rural	7,332	11,747
Number urban	2,138	10,699
Baptisms per 100 resident members	4.1	3.8
Average resident membership	122	373
Average resident membership—rural	106	213
Average resident membership—urban	178	548
Percentage of resident members attending Sunday school	36.4	37.1
Percentage of church budget to missions	13.9	14.7
Total receipts per resident member	\$307	\$500

* This does not represent all Southern Baptist churches because 6,305 either did not have a pastor or did not complete the information needed on the 1991 Uniform Church Letter.

Baptists minister amid Waco cult shootout

WACO, Texas (BP)—After a man who claims to be Jesus Christ blasted a hail of gunfire at federal agents, a Baptist institution that ministers in Jesus' name offered the wounded agents comfort and a healing hand.

Hillcrest Baptist Medical Center in Waco, Texas, received 16 of the casualties of the Feb. 28 raid by the Bureau of Alcohol, Tobacco and Firearms on a cult housed in a 77-acre compound 10 miles northeast of Waco.

Two of the ATF agents were dead on arrival, and a third died at the hospital. One other ATF officer and two

cult members also were killed but were not brought to Hillcrest.

The incident erupted as ATF agents served an arrest warrant on David Koresh, also known as Vernon Howell, leader of the Branch Davidians, which split off from the Seventh day-Adventist Church almost 60 years ago.

Koresh, 33, claims to be Jesus Christ and to hold the keys to the seven seals of the Revelation. But he also has been accused of many crimes, including child molestation, and reportedly has 15 "wives."

In addition to the ministry of

Christians on Hillcrest's medical staff, the hospital chaplains bore a heavy load during the crisis.

Chaplaincy Director Curtis Holland said he was impressed with how the whole "team" at the hospital was drawn together, working with others to get the job done.

"It becomes a reminder of what a wonderful experience it is to be in a Christian environment and see the arm of the church reach out in a different way than hearing it in a sermon," he said. "You feel the uniqueness of what the whole meaning of the healing ministry is all about."

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RTVC begins new programs

FORT WORTH, Texas (BP)—The commentaries of conservative columnist Cal Thomas will be a twice weekly feature of a new cable television program produced by the Southern Baptist Radio and Television Commission.

Thomas, an evangelical Christian who writes a syndicated newspaper column, will be part of "Capital News," a half-hour daily news show which began airing on FamilyNet Feb. 22.

Another new RTVC program, "Talk to Me," began airing Feb. 23 on both the ACTS cable system and FamilyNet.

"Talk to Me" is an early morning call-in show.

It is "not your typical Christian talk show," said Michael Wright of the RTVC. Set against an innercity backdrop, the program includes a cast of on-air personalities providing the latest news items, off-the-street video comments, comic relief and contemporary Christian music.

Air time for "Capital News" is 7:30 p.m. on FamilyNet. Air time for "Talk to Me" is 4 a.m. to 5 a.m. on ACTS and 3 a.m. to 5 a.m. on FamilyNet. Check local listings for availability.

PEOPLE

Deacon who baked a cake saved a life

By Marv Knox
Editor



Edwards to serve
in East Asia

RICHMOND, Va.—Rebecca Edwards of Louisville has been named a representative of Cooperative Services International, a Southern Baptist aid organization. Edwards will live in East Asia, where she will use her skills in development of CSI-related projects in developing nations. Since 1990, Edwards has been a teacher at Louisville Collegiate School's extended day program. She is a graduate of Southern Baptist Theological Seminary in Louisville with the master of divinity degree.

LOUISVILLE—Dennis Jones baked a cake for Philip Herd, and his timely delivery may have saved his friend's life.

Jones got to thinking about Herd during a deacons' meeting at Ninth & O Baptist Church, when Chairman Everett Miller urged fellow deacons to go visit the church's homebound members.

After the meeting, Jones glanced at a stack of cards with information about the homebound, and "two names just jumped out," including Herd's.

"Mr. Herd used to play dart ball with me," Jones recalled. "He had a stroke about a year ago that left him partially paralyzed, unable to speak well and unable to come to church.

"His wife, Goldie, has been taking care of him, but her health has been failing, too."

Jones, a carpenter, has been home the past several months recuperating from a work-related injury. He decided a fresh cake would cheer the couple and add a nice touch to his visit.

"I nearly didn't bake that cake," he said. "I thought of several reasons why I could put it off, but the Lord just pushed me along."

So he had the cake ready when his wife, Carolyn, a secretary at Ninth & O Church, got home from work on a Tuesday afternoon.

"When I knocked on the (Herd's) door, nobody answered," he reported.

"I knocked on the door and rang the doorbell, and we almost walked away, but something kept me there.

"But Mr. Herd finally opened the door, and he was crying so hard he could hardly talk. He said his wife had been dead since Sunday afternoon. I touched her arm, and it was cold and hard."

Herd had known something was wrong, but due to the effects of his stroke, he had been incapacitated, Jones said: "I asked why he didn't call; he said he didn't know what to do. I guess the Lord just kind of protected him. He told me he had been trying to wake her up and finally decided she was dead."

Finding themselves in the midst of the crisis, the Joneses got to work. He called a local mortuary and then made sure Herd got a meal; she began tracking down family members.

They stayed with Herd to meet with the mortuary staff and coroner and kept him company until a cousin arrived to sit with him over night. The next day, Jones made sure Herd had plenty of cooked food on hand and sought to comfort the grieving widow.

Later, he reflected on how God had guided him through the ordeal.

"Most of the next day, I just felt like the Lord directed me there," he said. "You could say it was an accident that I picked up his card, but I wouldn't. I laid it down at first because I hadn't been to see him in awhile and was ashamed. But I was humbled the Lord would use me to

find someone else."

Ninth & O Pastor Rodney Burnette noted Jones filled an important role enacted by deacons in the life of a church: "Dennis set for us a tremendous example as he took upon himself the role of a ministering servant to care for the homebound."

For his part, Jones said the lesson he learned applies to other healthy church members. "Our shut-ins need to be visited more," he insisted. "When you visit a nursing home, you see so many people who have been forgotten. You see people nobody comes to see.

"When you've got an urge to visit someone, you better do it."

Gambling opposed

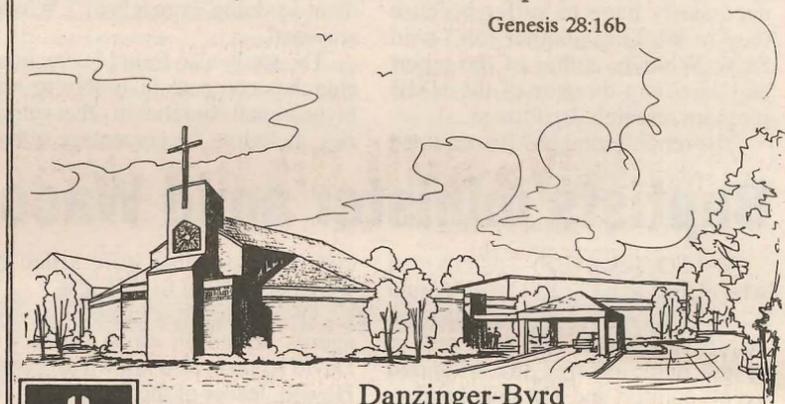
CORBIN—The executive board of Mount Zion Baptist Association has approved a resolution opposing establishment of an off-track betting facility in Corbin.

The resolution says "undesirable moral and ethical conditions accompany such off-track betting sites" and there is no guarantee of improved economic conditions as a result of the gambling.

Further, gambling preys upon the poor and uneducated, robbing them of dollars that need to be spent for food, clothing and medicine, the resolution states.

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

Genesis 28:16b

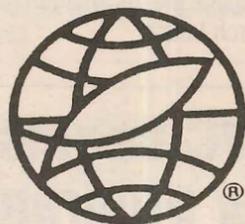


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Baileys appointed
by HMB

ATLANTA—Georgetown native Laurie Bailey and her husband, Tim, have been appointed to mission service by the Southern Baptist Home Mission Board. The Baileys will work in Chesapeake, Va., in church planting.



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Let it snow!

T.V. and radio stations heralded the arrival of snow last week and announced the closing of schools across Kentucky. As the snow began to fall, the excitement level among our children began to rise as they anticipated all the fun they were going to have playing in it.

For the next few days, they had the wonderful opportunity to be "just a kid." They built snowmen, had snowball fights, went sledding and enjoyed all of the cold white stuff, while we adults were moaning as we tried to make our way to and from work.

As I saw the ground covered in a blanket of white it was hard to imagine that it will soon be spring and that under that blanket of snow were crocuses and daffodils on the verge of blooming. Soon the grass will be green again and the trees now covered with ice will be covered in blossoms. Within the next few weeks the sleds will be replaced by kites. So as I grumble about bad roads and driveways that need shoveling, I am reminded of how God replenishes the earth through the moisture of the snow and I am grateful that spring is just around the corner.

Just as God replenishes the earth through the snow, I am reminded of how he replenishes the lives of the children through the ministry of KBHC. For many of them life had been cold and hard, an endless winter day. Because of the ministry of Kentucky Baptists, however, the hope of new life, the promise of a "new beginning" is theirs.

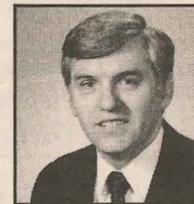
You are providing the love and care which enables them to heal. You are providing the opportunity for them to grow, to move beyond their pain. You are enabling KBHC to minister to the widely varied needs of children and families across our state. We are caring for their physical, emotional and

spiritual needs so that they can grow into the people God has created them to be.

As you slish your way through the residue of the snow, remember the crocus just under the surface. As you think of and pray for our children this week, remember the wonderful creation of God they are and will become.

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

HOMES FOR CHILDREN



Curtis C. Mooney

Paid Column

PEOPLE

Kentucky Foundation joins Kmart shareholder action

By Marv Knox
Editor

The Kentucky Baptist Foundation has joined a coalition of investors who are asking the Kmart Corp. to stop selling pornography through its Waldenbooks stores.

The anti-pornography effort has been spearheaded by the Southern Baptist Annuity Board, which is seeking participation by Baptist foundations and state conventions, as well as the pension boards of other denominations.

The action requests inclusion in Kmart's shareholder materials and consideration of a resolution at the annual shareholder meeting, scheduled for May 25.

The resolution asks the Kmart board to vote to "stop the promotion, display and sale in its Waldenbooks subsidiary of literature and other media that is largely devoted to the de-

scription of sexual encounters or that has a graphic depiction of exploitative sex and/or gratuitous violence."

In a letter to Annuity Board President Paul Powell, Foundation President Charles Barnes expressed "appreciation to you for your invitation to join the investor coalition."

The Foundation holds 2,720 shares of common stock in Kmart, said Barnes, a Louisville banker.

The investor coalition provides religious agencies with a solid option for addressing the pornography issue, said Richard Carnes, the Foundation's executive director.

"We feel this is a positive action," Carnes said.

"It's a very strong way to bear a positive Christian witness to the corporate marketplace, and a way to express a sense of values and morals."

The investor coalition also provides a strategic alternative to simply selling the Kmart stock and walking

away from the situation, Carnes added.

"We see this as a way to try to positively influence corporate business practices, as opposed to immediately selling our shares and forfeiting any opportunity to exert a lasting impact upon the corporation."

Annuity Board President Powell echoed that notion: "We could simply have sold our Kmart holdings, but

selling stock has no influence on the company. Our trustees wanted to attempt a meaningful attack on the sale of pornographic publications rather than just protest.

"If we get no satisfactory response, we'll sell the stock in a prudent manner."

Annuity Board Vice President Tom Miller contributed to this story through Baptist Press.

McKinleys still on the road

If the grooves in Kentucky's highways look a little deeper than they did a year ago, it's because Jim McKinley wore them down.

The former foreign missionary put 42,000 miles on his car during his first year as the Kentucky Baptist Convention's consultant for missions and Cooperative Program unified budget promotion.

Kentucky native McKinley and his wife, Betty, retired a little over a year ago after three decades of service as Southern Baptist missionaries in Bangladesh.

He started his part-time KBC post March 1, 1992, and presented 346 speeches during the year. She spoke more than 200 times.

"I'm way ahead of last year's schedule," McKinley said as he began his second year on the job early this month. He already had scheduled 225 speaking opportunities for 1993; about half are in Kentucky.

"But I also have many open dates,"

he added.

"We're set up so we can speak in all kinds of Kentucky Baptist meetings, if asked to do so," he said.

McKinley cited a variety of events where he and/or his wife can speak: associational and church meetings, prayer retreats, special revival emphases, Sunday worship services, missions groups for all ages, camps, Sunday school and discipleship training, world missions conferences, youth missions events, Baptist Student Union groups.

Most of the requests are for presentations about missions, he said, noting he speaks on the Cooperative Program "only on request, from my perspective."

The McKinleys also have a variety of slide presentations they can show, highlighting mission work in Bangladesh.

To reach them, write to them at 2903 Weissinger Rd., Louisville, Ky. 40241, or call (502) 423-9116.

Red River opposes Fellowship

CAMPTON—The executive board of Red River Baptist Association passed a resolution Feb. 9 opposing any support for the Cooperative Baptist Fellowship by organizations and agencies of the Kentucky Baptist Convention.

The resolution is signed by eight pastors from the association.

It notes "deep distress and concern over the apparent acceptance and support of the Cooperative Baptist Fellowship by organizations and agencies of the Kentucky Baptist Convention."

"We feel it to be a disregard for the integrity and support of the Cooperative Program to which our churches

have pledged their support," the resolution explains.

The Fellowship, a national group of moderate Southern Baptists displeased with the current conservative leadership of the Southern Baptist Convention, is "a divisive entity whose partial aim is to weaken the Cooperative Program and the Kentucky Baptist Convention," the resolution declares.

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PEOPLE

KENTUCKY KERNELS

Poverty rates in Kentucky rose from 17.6 percent to 19 percent in the past decade, according to data from the 1990 Census. Poverty among children under 18 was 24.5 percent at the time of the latest census, and the number of elderly people living in poverty was 20.6 percent.

Mountains to the Mississippi

■ **BROOKS**—Mt. Elmira Church called **Brian Campbell** as pastor.

■ **CAMPBELLSVILLE**—**Donna Wise**, coach of the Lady Tigers basketball team, has been named NAIA District 32 Coach of the Year for 1993. A 1972 graduate of Eastern Kentucky University, Wise is in her 18th season as head women's basketball coach at the school.

■ **DRY RIDGE**—Mt. Zion Church ordained **Lowell Roland** as a deacon.

■ **FT. MITCHELL**—Ft. Mitchell Church called **Rick Houpp** as minister of church and youth.

■ **FLORENCE**—Florence Baptist Church will host **W.A. Criswell**, senior pastor of First Baptist Church of Dallas, for a special service March 30 at 7 p.m.

■ **GREENSBURG**—**James Casey Jr.** will conduct revival crusades in several Russian cities June 24-July 14. He will be working with **Jacob Dukhonchenko**, president of the Baptist of Ukraine.

■ **HENDERSON**—**Tommy Tate** resigned after more than 11 years as minister of music at Immanuel Temple.

■ **HIGHLAND HEIGHTS**—First Church called **Mark Schuerman** as minister to students.

■ **LEXINGTON**—Southern Heights Church recently called **Tim Leadingham** as minister of youth and **Jonathan Chappell** as minister of music.

■ **LOUISVILLE**—Davis Memorial Church called **Harold Craig Smith** as pastor.

Melbourne Heights Church honored **George Reinschmidt** and **Ward Henderson** as deacon emeriti for faithful church service. They were ordained in 1959 and 1951, respectively.

Midlane Park Church called **Tony Hough**, associate in the KBC's direct missions department, as interim pastor. Hough begins March 21.

■ **MIDDLESBORO**—**Dillard Mynatt** is interim minister at First Church.

■ **OWENSBORO**—**Charles Martin** was ordained as a deacon by Seven Hills Church.

■ **STAMPING GROUND**—**Leslie Hutcheson**, minister of youth/children at Stamping Ground Church, was killed Feb. 21 in an automobile accident. A junior at Georgetown College, she was chaplain of the Phi Mu sorority to which she belonged and also served as a former summer missionary to Brazil. She had served at the church for about a year and a half, working with 12 13-year-olds and about six children. Hutcheson grew up in Mayfield, where her parents are active members of First Church. Funeral services were held in Mayfield Feb. 24; other memorial services were held on the campus of Georgetown College and at Stamping Ground Church. She is survived by her parents and two older brothers.

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AVAILABLE: Roger Cowen, music evangelist. Taking revival and sacred concert dates for spring; 36 years in music ministry. Leave message (502) 267-7247.

WANTED: Part-time minister of children/youth. Contact Rev. C.M. Baker at Victory Memorial Baptist Church, Louisville, Ky. (502) 368-2521.

WANTED: Part-time minister of music. Contact Dr. Barry Harkness, Long Run Baptist Church, 1901 Flat Rock Rd., Louisville, Ky. 40245; (502) 241-1519.

NEEDED: East-end church needs pianist. Two services and Wednesday rehearsal. West Broadway Baptist Church, (502) 491-1920.

WANTED: Part-time minister of music and youth. Penile Baptist Church, 2302 Blevins Gap Rd., Louisville, Ky. 40272. Contact Charles Richards, (502) 966-8656.

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POSITION: The Southern Baptist Theological Seminary will make a faculty appointment during the academic year for the following position. Nominations and applications are invited by April 1, 1993. All faculty must be active members of a Baptist congregation and emphasize a conservative-evangelical theology. Send biographical information to: Search Committee Dean, Office of the Provost, The Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky. 40280. Evangelism/Church Growth: Assistant or Associate Professor, 3-year contract, M.Div. or equivalent, Ph.D. or D.Min., experience in effective local church growth leadership is essential.

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We are grateful for every dollar of Cooperative Program money. However, where is the other 92 cents of each dollar coming from? Only God knows where most of it is to come from in any given year!

People often ask "What would you most like us to do?" If you haven't been here at all, or it has been many years, we simply ask that you visit us. Come and see what is being done with the dollars given us. Having seen, with confidence we leave it with you what you will then do.

Prayer is a constant need. We feel the need hourly. Often we can tell when our friends are being faithful to pray for us. Even our oldest and most ill friends can help that way, if unable to visit, or give, or even to tell others of God's work at Oneida. If unable to speak, yet able to think, one can still pray and God can read your thoughts.

Then comes the question: "What is your greatest physical need? The answer simply is: money. Whatever the amount, your gift joined with others makes up the 92 percent difference between what is given through the Cooperative Program and what we must have. Whatever the amount given, the gift joined with others makes possible the feeding, housing, teaching, in many instances

clothing, medical bills and personal necessities of over 500 girls and boys. No gift is considered "small" at Oneida. Little is much when God is in it.

Often people want to go out and buy something for us. We had much rather you send the equivalent amount in money. Why? You, as a private person, must pay tax, the retail price, take the time and effort and pay for gas to go shopping. Then there is added expense in packaging and paying postage or shipping costs, or the gas and time to personally deliver it to us. By simply adding that all up and sending us the money equivalent, you have been a much better steward of money dedicated to the Lord.

We can then take your money and buy far more with it than you could have. We are a non-profit, charitable, educational institution that does not have to pay sales taxes. We buy wholesale. We buy in bulk. Thus, much more can be bought for less.

Don't misunderstand. If you already have something bought, or used clothing for example, and want to share with us, certainly we will be grateful and we'll find a way to use it. But if it is not already bought, don't.

For the reasons already mentioned and other good ones as well, it is better stewardship not to "designate" for a specific project or person. Priorities change by the hour. There is always the unexpected emergency.

Oneida School is open day and night, seven days a week for you to see how your dollars are used, his dollars. We mean that very literally.

Reprinted from WR, March 5, 1991

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

Paid Column

ONEIDA JOURNAL



Barkley Moore

From hauling coal to delivering the gospel

An 18-wheeler made its way up Middle Creek on US 460 in Magoffin County. Second-year student Johnny Skeans remembers the day. "On coal delivery runs I had plenty of time to think, pray and listen to Christian radio. I had considered the call to ministry for four months and finally told the Lord, 'I'll stay here and keep my truck; sooner or later it will work out.' Where hills normally blocked radio reception, I clearly heard Charles Stanley preach, 'With God there is no such thing as partial obedience.' The Lord used those words. The following month I sold my truck and have never turned back."

Johnny traveled some rough roads before he arrived at Clear Creek. He grew up in Martin, Floyd County. He and his father ran seven coal trucks between Hazard and Ashland. Long hours, time away from home and rebellion took its toll on Johnny's marriage. The crisis came when Dawn told him, "You don't want to change; I'm filing for a divorce." He tried to help himself but finally gave his life to Christ on Jan. 10, 1989. At first Dawn thought he was using religion to keep her. The family soon became involved in Maytown First Baptist.

"The testing of our faith has

been our most significant campus experience. We came here with nothing and God has provided all our needs," Johnny acknowledged. He secured a workshop repairing school vehicles, operating the backhoe and working on building projects. His wife works mornings at the switchboard.

After a rough first year adjustment, sons John Brandon, 9, and James Earl, 7, feel very much at home. Matthew was born last year and has mornings in the Child Development Center. "It is really family here. Someone is always willing to help," Dawn observed.

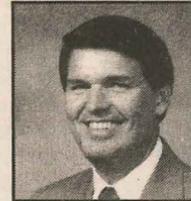
What does Johnny like about Clear Creek? "We learn so much. It speeds up the process of becoming more capable ministers. The preaching classes are my favorite. There are many opportunities to preach which help us face people, overcome fear and gain confidence."

A bivocational ministry would please Johnny Skeans. "I have a burden for isolated churches without adequate support for trained leadership, especially in the northern and western states. I want to go where there is a need."

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

Paid Column

CLEAR CREEK CHRONICLE



Bill Whittaker

PEOPLE

Sen. Danforth leaving Congress to help his church

By David Anderson
Religious News Service

WASHINGTON—Between visits from lobbyists, reporters and constituents, Sen. John Danforth, R-Mo., is contemplating the New Testament story of the Transfiguration of Jesus.

Danforth, who in addition to being a very successful politician is also an ordained Episcopal priest, is preparing to preach on the story, found in Matthew 17, the next Sunday in St. Louis. Listeners can expect to hear an emphasis on Jesus' words to the disciples: "Get up and do not be afraid."

For the audience, which is likely to know of Danforth's future plans, it will be easy to apply the words to the minister. Danforth, considered a shoo-in for re-election, announced recently that he would not seek a fourth term in the U.S. Senate but instead would look for a way to serve his church.

His goal, he said, is to "make a better contribution to the church than I

have to date."

In an interview, Danforth said he is both "loose" and "scared" about what the future might bring.

"I don't have a clear view of what it is I will do," he said. "Nothing has been decided." Although he has been talking with Missouri Bishop Hays Rockwell, Danforth said he isn't ready to discuss even possibilities for his ministry.

"Who knows?" he said. "It may never take final form. It's conceivable that I could be floating along as an itinerant forever. It's easier to have a program, to have someone say, 'This is your agenda.' It's harder to just be told, 'Stand up. Do something.'"

"The idea of being free to go where the Spirit leads is freeing and a little bit scary," he said.

As for Rockwell, Danforth said, "I consider my bishop to be my pastor ... and my friend." The senator said he has had no discussions with other Episcopal Church officials.

Despite Danforth's uncertainty, some elements in his past, his commitments and what he has said give some sign of what might lie ahead.

His Senate career has been marked by a number of strong concerns, including health care and, most notably recently, support—against both President Bush and the militant conservatives in the Republican Party—of the 1991 civil rights bill.

And in the early days of his ministry he was deeply involved with and deeply moved by "the very sick, the dying, the old, those on the outer edge of life. It made a deep impression on me," he said.

Although committed to the parish ministry—he presides at the celebration of Holy Communion each week at St. Albans parish in Washington—Danforth said he does not believe parish ministry is his role.

Danforth has no use for internal church debates and controversies. "The last thing that interests me is

church politics," he said.

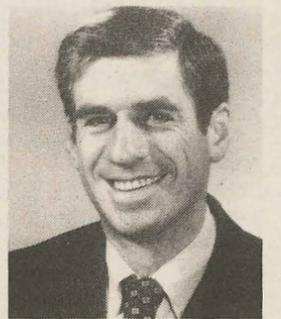
As for national politics, Danforth, a moderate within the GOP, believes religion can play a role. At the same time, he feels political parties, particularly his own, must "abandon sectarianism."

"To the extent the Republican Party becomes a religious party, it ceases to be a national party," he said.

Still, he is unlikely to take up the relationship of religion and politics as his cause, viewing such problems as the relationship of the GOP and the Religious Right to be "self-correcting."

Unlike many politicians who have recently left politics out of frustration, and their critics in the public who find all public servants corrupt, Danforth pronounces himself pleased with his quarter-century of public service.

"How many people in their mid-50s can say that the dream they had as a child of 10 came true and it turned out better than they dreamed?"



Sen. John Danforth plans to retire from Congress in order to serve his church more. (RNS photo)

Kentuckian found faith friends on plane

By Tom Roberts
Religious News Service

LOUISVILLE (RNS)—Jefferson Ritchie never got to the retreat he was scheduled to attend with other Presbyterian missionaries in Ethiopia, but his hours aboard the hijacked Lufthansa Flight 592 were not without moments of spiritual insight.

Ritchie, 43, who works for the global mission arm of the Presbyterian Church (U.S.A.) in Louisville, was one of the 104 people aboard the flight who were informed early Feb. 11, somewhere over Austria, that the plane was being hijacked to the West.

Some 10 hours and 5,600 miles later the plane landed at New York's Kennedy International Airport and the hijacker identified as Nebiu Zewelde Demeke, a 20-year-old Ethiopian, was peacefully escorted away by police. The gun he had used to hijack the plane, which looked like a semi-automatic weapon, turned out to be a harmless starter pistol.

In almost every way, things could have turned out worse, as the news shows reminded everyone.

"As often happens when a collection of people are thrown together in a crisis, a sense of community forms," said Ritchie. Soon he and others were talking to each other about things that might not have been talked about if the flight had gone on without incident to its scheduled destination of Cairo.

Inside the plane, the first steps against panic were taken by the captain, whose announcement of the hijacking and subsequent developments—like the stopover in Hanover, Germany, to refuel—were so matter of fact that "it took a while for the gravity of the situation to sink in," Ritchie said.

But sink in it did. In a telephone interview from the safety of his home in Louisville, Ritchie explained that after the hijacking became known, he learned that the Chicago businessman seated behind him was a Coptic Orthodox on his way to see relatives. He was upset because he had forgotten a Bible, so the two used Ritchie's and "shared a psalm and prayer."

Farther back was an Irishman, an Anglican priest from the Church of

Ireland who does considerable work on reconciliation between Catholics and Protestants in Northern Ireland. He was on his way to visit missions in Ethiopia that are supported by his church. The priest told the flight attendants he was available as chaplain if needed.

After all, Ritchie said, "This was nothing worse than he had encountered at times in Ireland."

Soon a Finnish Pentecostal pastor whose churches were involved in mission work in Ethiopia joined the discussions. "About an hour before we landed, we agreed that we would pray together," Ritchie said.

Any theological edginess that might have existed in other circumstances among such diverse religious expressions fell away here.

"In fact, the deeper we got into our discussions of Scripture and our prayer, the more we realized how much we had in common," Ritchie said.

"We stood around in the aisle, held hands, and prayed and went back to our seats. It was kind of a sign of entrusting this whole thing to God."



"It's our prodigal son calling long distance. He wants to come home, but he doesn't have the plane fare."

New York minister glad she wasn't at desk during blast

By Karen Santiago
Freelance Writer

NEW YORK (BP)—Southern Baptist minister Ruth Fowler credits God's intervention in surviving the Feb. 26 terrorist attack on the World Trade Center in lower Manhattan.

Fowler works as a secretary on the 58th floor of Tower One at the World Trade Center.

Survivors spoke of billowing black smoke that spread within five minutes of the noontime blast to the top floors of the twin buildings that are a focal point of the Manhattan skyline.

Almost all the buildings' 100,000 occupants—employees and visitors—walked down as many as 107 flights of unlit stairways to the streets below.

"God was with me," said Fowler,

bivocational pastor at Richboro Baptist Church, one of three Southern Baptist congregations in the borough of Staten Island. "He had all the details worked out."

Fowler, a native of Cisco, Texas, who has ministered in the New York City area for 13 years, regularly eats lunch at her desk, a typical habit of many New Yorkers who battle time zones as much as paper in their workaday world. But Friday, she and co-workers celebrated a birthday lunch on the mezzanine level of the World Trade Center.

"The blast originated four levels below where we were sitting," Fowler said. "We heard a very loud explosion. I said, 'It's a bomb,' and everyone else said I was crazy."

"We just knew something was ter-

ribly wrong," Fowler continued. "We felt the building shake and saw the glass ceiling begin to shatter. We ran outside, saw the thick black smoke and knew it must be a bomb."

Fowler said she considers herself extremely fortunate to have been on the mezzanine level.

"I never would have made it if I would have had to walk down 58 flights," Fowler said. "God knew what he was doing when he sent me to the mezzanine for lunch."

Fowler has knee and other physical problems that curtail movements.

"We ran across the street to the World Financial Center, thinking the further we were from the towers, the safer we would be," she recalled. "We watched from there as the emergency equipment began to arrive and it be-

came obvious to us that we would only be in the way by staying."

Once on the street, it was not her knees but the weather that gave her concern. Fowler's only protection from the blowing snow and a wintery wind was a light sweater.

Fowler opted to take a cab home rather than to walk several blocks to the Staten Island Ferry.

Fowler expected to be sent by her employers to an alternate work location by midweek. On Monday, she called in a tuner for the church's piano and handled other church matters.

"I just never have enough time to attend to the details of the church work so I grabbed this unexpected day off as a gift," Fowler said. "I'm grateful to be alive and uninjured. I thank God for his watchcare over me."

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