

**FOR THE RECORD**

**Lottie down**

Gifts to the 1992 Lottie Moon Christmas Offering for foreign missions are projected to be less than the amount received the previous year.  
See page 2.

**Clowning around**

A crowd of 615 Kentucky Baptists gathered for a clowning, drama and puppetry festival where they learned creative ministry techniques.  
See page 3.

**Family Forum**

Couples can change together as each partner grows and matures.  
See page 4.

**Editorial**

Beware the seductive appeal of a private faith.  
See page 5.

**More to come**

The dramatic standoff between a Waco, Texas, cult and federal officials could be a sign of things to come as other cults and sects look toward the turn of the century, scholars predict.  
See page 7.

## Pulaski project offers senior housing

By Melanie Childers  
Staff Writer

SOMERSET—When senior adults in Pulaski County have to leave their old Kentucky homes, David Aker wants to provide them with new ones.

Out of a growing dream to build a safe, attractive community of homes where elderly and physically handicapped people can live independently, Aker developed the plan for Baptist Care Homes of Pulaski County Inc.

Aker, director of missions for Pulaski Baptist Association, said he has been disturbed by problems older adults encounter when searching for safe, affordable places to live.

And a recent census showing Pulaski County's population to be "older than the average age" is greatly impacting people's needs in the area, he added.

To illustrate, Aker cited men and women who have lived on 200-acre farms all their lives. After the death of a spouse, or when they no longer can tend their farms, many discover they need a safer, less isolated home.

"But they're not ready for the nursing home," Aker emphasized.

Baptist Care Homes offers them another option.



UNDER CONSTRUCTION A backhoe drives through two of the duplexes under construction. The area between the duplexes will be a courtyard.

Care Homes is a small, non-profit corporation barely a year old. But already, part of its dream has materialized into mortar and roofing and insulation.

One remodeled duplex has been completed on the three-acre plot adjacent to Pulaski Baptist Association offices, Aker said. Two additional duplexes and a triplex currently are under construction.

"We could envision 30 units in all" by the time the project is completed, said Aker, president of the corpora-

tion. His desire is to create an environment that is well-lit, secure and accessible to the elderly and the physically handicapped. He said this means paying special attention to certain details.

For example, he said, older adults need homes with high grade, low-nap carpet rather than carpet with a sculptured texture, which might trip up "scooping feet."

Also, doors should have handles rather than knobs, which are difficult to use. See Pulaski project ..., page 8

## Oppose alcohol as a drug, Witt urges

By Mark Wingfield  
News Director

Kentucky Baptists should crusade against alcoholic beverages because alcohol is a drug, not just because of the traditional stereotype that Baptists don't drink, Claude Witt believes.

The fact is, Witt and others admit, many Baptists do drink.

That's one reason Witt, director of the Temperance League of Kentucky, hopes churches across Kentucky will observe Alcohol and Drug Abuse Prevention Sunday, set for March 21 in Southern Baptist churches nationwide.

Although more churches address alcohol issues today than at times in the past, he said, the way churches talk about alcohol usually is too casual.

"What I have noticed is that many

churches do not want to take a strong attitude against alcohol because they are afraid they will offend some of their church members," Witt said. "It's very imperative that we reverse the negative feelings some churches have toward the temperance movements. Many churches feel we're trying to force our convictions upon them without having a basic understanding that we're attacking a drug."

And alcohol is a drug that takes a toll on church members by destroying Christian discipleship, he added.

"Alcohol is a drug that seeks to destroy relationships. It causes people not to be as alert to danger," Witt explained. "It causes health problems. It causes marital problems. It causes people to be incarcerated in prisons and jails."

But while churches should speak out against alcohol, they must remem-

ber to love people who use alcohol, Witt advised.

"It's the drug, alcohol, that we've got to keep fighting," he said. "We've got to love the people and encourage the people who drink and not be judgmental. We've got to keep hammering and hammering after the drug alcohol. That's what causes people to do the things we don't like."

Although use of alcohol may be an indicator against genuine Christian faith in Witt's view, "I will never, never tell a person they're going to hell simply because they drink," he explained.

In Kentucky, people quickly associate talk of alcohol with whiskey, Witt noted. But while whiskey is dangerous, it is not the biggest threat, he said.

"Beer is the largest-consumed alcohol. See Oppose alcohol ..., page 9

## Gallup poll finds some nations more 'Christian' than U.S.

By Mark Wingfield  
News Director

PRINCETON, N.J.—While Christianity remains the primary religion of choice in the United States, residents of at least nine other nations claim a higher level of identification with Christianity.

However, Protestantism has its third-highest following in the U.S. among 19 countries surveyed by Gallup International last year.

The survey, reported in the latest newsletter of the Princeton Religion Research Center, measured religious preferences in the Americas, Western Europe and parts of Asia and Africa. Countries studied include India,

Nigeria, the Philippines, South Korea, Turkey, Bolivia, Brazil, Canada, Chile, Mexico, the United States, Uruguay, Denmark, Finland, West Germany, Great Britain, Ireland, Netherlands and Portugal.

In the U.S., 82 percent of the population identify Christianity as their religious preference, the survey found. A detailed breakdown shows 56 percent of the population Protestants, 25 percent Roman Catholics, 1 percent Orthodox, 2 percent Jews, 5 percent other faiths, 2 percent agnostics, 2 percent atheists and 7 percent with no preference.

Countries with a higher proportion of residents identifying with Christianity are the Philippines (97 percent),

Bolivia (84 percent), Chile (89 percent), Mexico (93 percent), Denmark (88 percent), Finland (86 percent), West Germany (85 percent), Ireland (96 percent) and Portugal (87 percent).

Many of these countries are culturally Roman Catholic strongholds, such as Mexico where 86 percent of the population call themselves Catholics.

Among the countries studied, India, Turkey and South Korea stand out as having few Christians. India's population is 90 percent Hindu and 4 percent Muslim. Turkey's population is 97 percent Muslim. South Korea's population largely has no preference, although 28 percent are Hindu and 27

## Youth work needs great, Baptists told

By Karen Benson  
Woman's Missionary Union

WACO, Texas (BP)—The boy was angry. The couple he lived with in Oregon made him do his homework, so he killed them.

He was 13 years old.

CNN Headline News carried the story on Friday, March 5. That same day, consultants in youth and children's work from the Southern Baptist Woman's Missionary Union, Brotherhood Commission and the Baptist General Convention of Texas met with researchers from Baylor University to discuss "Youth Ministry for the 21st Century."

Like the news, what they learned was not pretty.

"Our work is cut out for us," said Tillman Rodabough, professor of sociology, social work and anthropology at Baylor.

Rodabough also is co-director of the Baylor Center for Community Research and Development, which just completed a study of youth programs in Southern Baptist churches.

"Across America, rich kids, middle-class kids, poor kids—all deal with risk and neglect on a scale unimagined in previous generations," Rodabough said.

"Problems of poverty, divorce, out-of-wedlock births, inadequate prenatal care, absentee parents, latch-key kids, violence and drugs are no longer confined to the ghetto—if they ever were," he said.

"We like to think of America as a child-centered nation—that they are cherished, protected, nurtured and offered opportunity unmatched anywhere else in the world," Rodabough said.

"Closer inspection reveals an ominous shift toward the devaluation of children. We slash school budgets, build adults-only housing, deny working parents See Teens face ..., page 7

# BAPTISTS

## Lottie Moon projected to decrease 1.87 percent

RICHMOND, Va. (BP)—The Foreign Mission Board is projecting a 1.87 percent decrease, amounting to \$1.5 million, in giving to Southern Baptists' Lottie Moon Christmas Offering in 1992.

Projections released March 10 indicate Southern Baptists will have given \$79.84 million to the offering when the books close May 31. That's the third-largest Lottie Moon intake.

However, if projections prove correct, it will fall \$4.2 million below the \$84 million the board expected when it planned the 1993 budget.

"Obviously it means we won't advance," said Don Kammerdiener, FMB interim president.

The 1992 downturn marks the second time in three years receipts failed to reach the previous year's total. It comes as a new Southern Baptist mission program, part of the Cooperative Baptist Fellowship, reports financial

growth.

Depending on how the FMB allocates funds, effects of the shortfall on existing missions work could be limited. Most affected will probably be capital needs such as new construction, equipment and mission vehicles. Trustees budgeted about \$7.6 million in capital for 1993.

Although Kammerdiener acknowledged many churches increased their giving to the missions offering last year, he said recent research shows "we have a larger percentage of people in the churches who are committed to things other than missions ... I think we have to expect that to show up in offerings."

Another factor in the decline is the formation of a mission board under the Fellowship, Kammerdiener said. "The support that goes to that board will be support that at one time would have gone to the Foreign Mission

Board, and we regret that."

The Fellowship began promoting its own annual missions offering last fall, during the time Southern Baptists have traditionally promoted Lottie Moon. Shortly afterward, former FMB President Keith Parks agreed to lead the Fellowship's mission program.

So far, the Fellowship has collected \$1.1 million through its mission offering and plans to spend about \$5.9 million for missions in 1993.

How much of that money would have gone into Southern Baptists' traditional foreign missions channels is not known.

Parks responded that one reason he began work with the Fellowship was to recapture the missions interest of people who said they were going to quit giving to reach the world for Jesus Christ.

Parks believes the FMB's decrease

did not result from a "one-year sudden difference because I left" but is part of a pattern of stagnation over several years. The Lottie Moon Offering collected \$78.8 million in 1988, \$80.2 million in 1989, \$79.4 million in 1990 and \$81.4 million in 1991.

He said the stalled giving to the FMB results from several years of leadership in the convention by people who have not shown a history of commitment to supporting foreign missions through the FMB.

"Frankly, I feel that given all that's happened in the convention, to have (only) a 2 percent decrease is really quite remarkable," Parks said.

FMB trustee Chairman John Jackson disagreed with Parks.

"I believe conservative churches have always supported missions and will continue to support missions," Jackson said, adding that many have even increased their giving.

### BAPTIST BITS

■ **Alliance to continue.** The Alliance of Baptists has a smaller but more strongly committed membership than in the past, Executive Director Stan Hastey said during the group's annual meeting Feb. 26. The Alliance, one of the first groups to form in reaction to the conservative movement in the Southern Baptist Convention, now has a "rock-solid" core membership of about 120 churches and 2,000 other individuals, Hastey reported. "Whereas our numbers are somewhat smaller, the level of commitment to the Alliance from this core constituency is deeper today than at any previous point."

■ **No bad feelings.** Paige Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., says he has no hard feelings over the decision of Wake Forest Baptist Church to deny him and his wife membership. "I affirm the autonomy of their church. We love them and pray for them," he said.

■ **Hobbs has plan.** The lingering controversy in the Southern Baptist Convention would end if the SBC's conservative leaders would fulfill their constitutional obligation to share power with their moderate brethren, according to elder statesman Herschel Hobbs. Hobbs has called for leaders of the SBC's two factions to meet and come up with a plan to work together. However, leaders on both sides of the controversy said they doubt such a summit would produce meaningful results.

■ **Commission cuts staff.** The Southern Baptist Convention's Stewardship Commission plans to cut its professional staff by three positions and cut salaries 5 percent, President A.R. Fagan said. The commission has dipped into its reserves to remain in the black the past two years, Fagan explained. Contributing factors to the commission's financial problems include a decline in Cooperative Program income, a reduction in sale of materials and a reduction in the number of churches using the commission's services to conduct capital stewardship campaigns.

■ **Holman book on top.** The "Holman Bible Dictionary," published by the Southern Baptist Sunday School Board, was the fourth-best-selling

Christian reference book in the United States in 1992, according to Bookstore Journal.

■ **No rate increase.** The Southern Baptist Annuity Board will have no mid-year rate increase in the church and seminarian comprehensive medical plans, officials announced. This is the first time since 1987 there has been no increase in the two plans for an entire year. The agency cites creative approaches undertaken by the insurance manager, Prudential, as a reason for the stability.

■ **CLC wants money.** Trustees of the Southern Baptist Convention Christian Life Commission voted March 4 to request the SBC Executive Committee to give them the \$300,000 in a disputed fund. The Executive Committee recently resolved a dispute over that fund's ownership with the Baptist Joint Committee. If given the money, the CLC would use it for a down payment on an office building in Washington.

■ **Land and Rogers commended.** Christian Life Commission trustees passed a resolution March 4 affirming Richard Land's work as the agency's executive director in light of news that Land had been a finalist to become president of Southern Baptist Theological Seminary. CLC trustees also voted to give the commission's 1993 Religious Liberty Award to Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn.

■ **Women mark 10th year.** Southern Baptist Women in Ministry began a three-site celebration of their 10th anniversary at the recent convocation of the Alliance of Baptists in Daytona Beach, Fla. Other celebrations are slated for the May meeting of the Cooperative Baptist Fellowship and the June meeting of the Southern Baptist Convention.

■ **Relief resumes.** Southern Baptist relief efforts in Somalia have resumed after widespread fighting throughout the country shut down feeding stations. Escalating violence has seen pitched battles in several Somali cities and increased sniper fire and grenade attacks on United States and United Nations troops. Currently, seven Southern Baptist mission volunteers assist in feeding programs and medical clinics throughout the country.

## Rogers critical of report

MEMPHIS, Tenn.—Several employees of the Southern Baptist Foreign Mission Board have come under fire for talking publicly about controversial comments about Woman's Missionary Union made by Adrian Rogers in a private meeting.

Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., and a former president of the Southern Baptist Convention, was quoted in an Associated Baptist Press story as saying WMU should be controlled by the SBC or lose some of its influence within the SBC.

Since its founding in 1888, WMU has been an auxiliary to the SBC but has raised millions of dollars in support of the SBC's two mission boards.

Rogers reportedly made the comments during a Feb. 18 meeting at his church with visiting staff and missionaries of the FMB.

Although Rogers did not return repeated calls from reporter Robert Dilday when that story was being prepared, he issued a statement through Baptist Press March 11 criticizing the story.

Rogers told Baptist Press that FMB staff should not have spoken on his behalf. "It was a private conversation among friends," he said.

Rogers said the story contained "voodoo quotations" which were unethical. Further, he told Baptist Press the FMB staff who spoke with Associated Baptist Press should have asked his permission to quote him.

Meanwhile, FMB Interim President Don Kammerdiener sent a memo March 2 to staff who attended the meeting with Rogers.

Kammerdiener said he expressed in the memo his belief that the conversation between staff and Rogers "was a private meeting and it was not appropriate to attribute comments to other people, particularly Adrian Rogers."

He said he distributed the memo the same day he saw the story.

Both Don Reavis and Irma Duke—participants at the meeting whose names were specifically mentioned in the story—declined to comment on Rogers' response or Kammerdiener's memo.

In his response to Baptist Press, Rogers did not deny suggesting WMU should be more closely attached to the SBC.

Rogers told Baptist Press the conversation did include an affirmation of WMU, dismay at the new approach by the national WMU to broaden its work beyond SBC entities and his conviction that if WMU no longer wants to be an auxiliary to the SBC but operate like a parachurch organization, it should no longer have a representative on the SBC Executive Committee or the Inter-Agency Council.

"If they (the WMU) are no longer going to be an auxiliary to the SBC, and the SBC has no control over them like other SBC entities, then they have become a parachurch organization," Rogers said.

"I want absolutely no control over the WMU," he said, noting they are free to do whatever they want.

However, the SBC should have complete control over its mission programs and how they are promoted and supported, he said.

### Call for ideas

In a future issue, the Western Recorder will publish a section on ways Christians can help meet specific ministry needs across Kentucky. The purpose is to identify for average people some ways to make a difference in the state.

In preparation, we want to hear your ideas.

What are your suggestions on unmet ministry needs that Christians—either laypeople or clergy—could volunteer to help with?

Send your suggestions to "Special Needs," Western Recorder, Box 43969, Louisville, Ky. 40253.

## 615 Kentuckians juggle ideas for creative ministry

By Dawn Richerson  
State Correspondent

LOUISVILLE—Puppets danced, clowns created a stir and Christian magicians baffled the audience with their "gospel illusions." Even conference participants got into the act at the recent drama, puppetry and clowning festival held March 5-6 at Cedar Creek Baptist Church in Louisville.

Sponsored by the Kentucky Baptist Convention's student ministries department, the conference drew a crowd of 615 children, youth and adults.

The conference began with a series of performances by Kentucky church groups Friday night followed by 40 workshops on all aspects of drama, clowning, puppetry and magic on Saturday. From practical, behind-the-scenes advice to performance tips and techniques, workshops offered something for everyone involved in church creative ministries.

In a "Juggling Basics" workshop, Gary Forman, a member of Frankfort's Immanuel Baptist Church, honed the juggling skills he acquired during a recent mission trip to Brazil. Forman said he attended the conference to prepare for a churchwide mission trip to Boston, where families like his will assist in leading a creative arts day camp for children.

Many churches brought entire

youth groups to the conference. For many youth leaders and volunteers who coordinated creative arts ministries, the conference provided an opportunity to swap ideas and gather resources.

"To see the enthusiasm of the young people was really amazing," Forman said. "These kids were trying to learn things they could do in ministry. That was so refreshing."

Forman's son Stan, 10, had an opportunity to learn the ABCs of ventriloquism and came away with a few tricks up his sleeve, which he already was performing for intrigued adults after his church's Sunday evening worship.

Through his "Gospel Illusions" workshop, Roger McCurry, minister of activities at Severns Valley Baptist Church in Elizabethtown, introduced participants to a way of using magic to communicate gospel truths.

"My life changed," he told the group. "Just like this \$1 bill changed into a \$100 bill, my life changed when I met Jesus Christ."

In another workshop, Ricky Vaughan, minister of youth and activities at Williamsburg First Baptist Church, led a lively discussion on the use of both secular and sacred music to communicate the gospel through interpretive movement. Church groups should consider the setting

where they will perform before

choosing music, Vaughan suggested.

"There are a good many secular songs out there," he said. "Let's use them for the messages they have. But don't be afraid to use the sacred in a secular setting."

Many secular songs, when combined with interpretive movements that communicate a Christian message, reach audiences that may not respond to more traditional, sacred music, Vaughan said.

Vaughan agreed that using secular tunes in church settings could offend some church members. "If in doubt, leave it out," he advised.

Printing lyrics in the church bulletin may be one way to prevent offending listeners, Vaughan suggested. "Make sure the people get the message of the song," he said.

Before putting together an interpretive movement, Vaughan asks himself two questions. First: "What does this song say?" Second: "How do I get this message across through movement?"

"Interpretive movement has most often been viewed as dance. And Baptists don't dance," Vaughan admitted. "But if there are young people in your church taking dance, why not use them in your worship?" He urged churches that incorporate dance to do so in a "praise fashion."

Sign language can add another effective element to interpretive move-



ment by a church group, he said.

"Interpretive movement is an ideal form of communication in the mall setting and street ministry," said Vaughan, whose church youth group used interpretive movement during a summer mission trip.

Like Vaughan, other workshop leaders encouraged churches and members of all ages to incorporate the creative arts in ministry in a way that provides an effective Christian witness and communicates the gospel.

## Ordination issue tears at closely knit association

By Mark Wingfield  
News Director

DANVILLE—Debate over the role of women in the church is causing a painful rift among churches in the small, closely knit South District Baptist Association.

Although the conflict may not be resolved until the association's annual meeting in October, apparently either a church that has ordained two women will be forced out of the association or at least seven other churches that oppose those ordinations will leave the association.

The association is located in central Kentucky around the towns of Danville and Lancaster and encompasses 28 churches and one mission.

At issue is the ordination by Lexington Avenue Baptist Church in Danville of two women, one as a deacon and another as a minister. After Lexington Avenue ordained the woman deacon last year, the association's moderator, Robert Rush, appointed a special committee to formulate a response. Some in the association were calling for the church's expulsion based on that ordination alone.

However, the stakes increased Jan. 24 when Lexington Avenue ordained to the ministry Jo Garnett, the church's minister of education.

Garnett also serves as association- clerk and Sunday school director.

Garnett has been a member of Lexington Avenue for 25 years and has been on the full-time ministerial staff for eight years. Before becoming minister of education, she had served the church as weekday pre-

school director and part-time minister to children.

The emotionally charged issue of ordaining women is complicated in this case because Garnett is so well-known and respected within the association, several area pastors explained. No one interviewed for this article had anything negative to say about Garnett personally.

"I have nothing against the people of that church," noted Tim Mathis, pastor of Danville's First Baptist Church, which is located within close proximity to Lexington Avenue Church. "Their ministers are friends of mine. ... We don't hate one another; we just disagree."

Garnett echoed that assessment: "I certainly hold no bad feelings or animosity against any of the brothers who oppose this. I really don't take it as a personal affront."

Opposing Lexington Avenue's ordination of women is "a painful operation," admitted Bill Hall, pastor of Gethsemane Baptist Church in Danville.

"It's not that we have anything against anyone," he said of himself and others who oppose the ordination of women. "We just have convictions. We believe there is an erosion of conviction, that there's a slippage of standards based on the Scripture. We feel to go along with it is tantamount to agreeing with it, and that's compromising ourselves."

Hall and six other pastors from the association have signed a letter say-

ing Lexington Avenue should rescind the ordination or withdraw from the association—either voluntarily or involuntarily. If neither of those options happens, the pastors have indicated, their churches would be compelled to withdraw from the association.

Garnett's ordination, like her decision to begin working for the church in the first place, was prompted by the church rather than her own interests, she said.

When the church asked her to be weekday preschool director, she went back to school and got a

master's degree in early childhood education to prepare herself. When the church later asked her to become minister to children and then minister of education, she enrolled in seminary and earned a master's degree in Christian education.

And she only consented to the ordination, she explained, when her congregation encouraged her to be ordained.

"From the very first, I had a covenant with God that ... I was not going to pursue ordination," she said. "I decided if this is something that will enhance my ministry, that's in God's will for my life, I was going to let God do it."

When the church first offered ordination, she refused, in part because the church did not have a pastor at the time. But ultimately she consented, believing that ordination would open additional opportunities for ministry.

Both Lexington Avenue and the

opposing churches claim to have the Bible on their side.

While men are not superior to women, the Bible does assign men and women different roles, Hall said. "I don't think a woman is given the prerogative to be ordained into one of the two New Testament-sanctioned leadership roles in the church. I just don't think it's scriptural."

But the ordination of women is "in keeping with Scripture," countered Tim Noel, pastor at Lexington Avenue. Further, this matter of scriptural interpretation is a local church issue that should not be a "test of fellowship" in the association, he said.

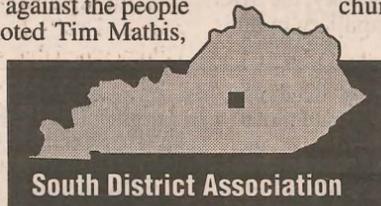
Although the special committee is working to find a solution to the differences of opinion, no one seems optimistic that a split can be avoided.

"I don't think there's going to be reconciliation in the sense that we would remain 28 churches and one mission," said Moderator Rush, pastor of First Baptist Church in Lancaster. "We are praying for God's will to be done. We are praying we will retain a Christlike attitude."

Likewise, Noel said he doesn't see any way to avoid a break in the association's ranks.

"We are comfortable with what we have done, and we're not going to change our minds on this," he said. "It was a very careful and very prayerful decision."

"The pastors of these seven churches ... probably have taken such a stance with their churches that they can't back down without appearing to compromise their convictions. When you take that kind of stance, it leaves little room for dialogue."



South District Association

# OPINION

## WESTERN RECORDER

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

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## Another voice

As a student at Southern Baptist Theological Seminary, I feel compelled to respond to your story in the March 2 issue and the comments of the president of the Student Government Association.

Ruth Davison is concerned that the process did not follow the prescribed time-line. It saddens me that she announced that she was "angry and sorely disappointed." While she may speak for the official student voice, there are other voices on this campus.

I am delighted that the trustees moved as quickly as they felt God allowed. In fact, had they kept this action under wraps for the "required" time based on their schedule, you would have heard numerous other "angry and disappointed" outcries.

If the trustees did anything "wrong" it was not notifying the school and student body of the decision as quickly as possible.

Is Al Mohler too young? Age has become an issue which may overshadow the real issue of this selection: Does the president-to-be know how to keep one foot in the boat and one on the dock without falling in? A skill much needed for the success in the position of president.

*Gid S. Pool Jr.*  
Louisville

## Poor 'choice'

I am amazed at the large percentage that approve the Supreme Court's Roe vs. Wade decision.

Many people that are for abortion use slick phrases like "pro-choice" or "the right to eliminate an unwanted pregnancy." They never explain what these phrases mean. They mean a woman can choose whether she wants to have her unborn child killed. Lay people and politicians make the ridiculous assertion that life does not begin at conception. How can any activity not begin at the start. Can a horse race begin at the quarter pole?

Our nation was founded on the be-

lief in God. All religions, Christian and Jewish, have as the cornerstone of their religion the Ten Commandments. According to the 20th chapter of Exodus, the Ten Commandments were handed down by God to Moses. The Fifth Commandment states, "thou shall not kill." Many people use as an excuse for breaking God's law that a woman has the right to control her own body. This is true, except when breaking God's law.

Many well-meaning clergy and religious people use the same line as stated above. I often wonder what choice these people would make if, when their mothers were carrying them, they had the opportunity to vote on whether their mothers should have abortions or not.

*Louis Bossmeyer*  
Louisville

## Support WMU

The Woman's Missionary Union and its executive director, Dr. Dellanna O'Brien, have been under fire recently for their openness to fully cooperative missions work. One Southern Baptist Convention official even characterized the WMU as an "adulteress" for allegedly having left its first—and only?—husband, the convention.

This marriage has always been convenient for the SBC, and may be the reason the SBC exists in its present healthy form. Before the men of the SBC had figured out ways to finance their new organization, the ladies' aid societies and, later, the WMU kept the convention alive.

When Dr. O'Brien's address to a South Carolina association was canceled recently, the action was explained as having something to do with "women in the pulpit," as though nothing more needed to be admitted. Had it not been for the ladies and their pennies and nickels, few of the men in the fledgling convention would have had a pulpit of their own. For a substantial part of its history, the SBC may have been the auxiliary organi-

zation, not the WMU!

I pray that all Kentuckians, and the rest of the SBC as well, will join forces to support the work and the attitude of the WMU. It's a gutsy, Christian thing they've done, and it's in our best interest to see more of it happening.

*Jon A. Dainty Sr.*  
Louisville

## What logic?

Your recent editorial "Consistently inconsistent" describes Baptist logic" (WR, Feb. 16) was enlightening—or was it?

Do we understand Baptist polity any better? But then are we supposed to understand it, or blindly obey?

You are descriptive, certainly not of a "logic" generally recognized as such, but more of connivance and skulduggery. Was your word "logic" a political nicety?

What about Paul Simmons, a man of integrity, is faulted for not being politically astute after years of intimidation; Southern Baptist Theological Seminary as it hides behind transparent "covenants" and don't "rock the boat" activities, while it waits, for a "God"-appointed president to be served by "God-led" trustees; Long Run Association, who tells us to work towards "mature masculinity" (sic) by enabling the "functioning of men in God's image"—always an authority on what we men and God need?

There is consistency. You missed it. Everything illustrated, and more, has been "God's will." Current Baptist politics and leadership is inerrant, if we follow through the theology, and "calling," is it not?

Maybe we have been doing this sexist 'God' stuff too long. We need to listen to those "adulterous" WMU saints—our wives and friends. Their consistency, getting the job done and lack of political maneuvering is refreshing. There is more godly image and logic there than we care to admit or are led to believe!

*Brian Gurney*  
Louisville

## The never-ending struggle

A few weeks back on a Sunday afternoon following a preaching engagement, I stopped off at the log house on Rough River we purchased not long after we sold our mountain retreat in Virginia.

It was cold! After starting a fire in the buck stove, our source of heat, I put on warm clothes and took a long walk. Only three permanent residents live in the area; the other houses, like ours, are so-called "summer places."

I like this time of year; better, perhaps, than the summer when so many noisy boats invade the narrow strip of lake behind our house. Winter is quiet; only the sounds of birds enjoying the bounty of our feeders; a dog across the lake; the occasional sound of rubber wheels on the gravel road.

Returning, I fixed a cup of coffee, pulled up close to the buck stove and fingered through some reading material I had accumulated.

I came across the Jan. 12 issue of "Spizarinkum," the publication of Caldwell-Lyon Baptist Association. In it was a "reprint" of one which Editor Harold Greenfield had shared in January 1974. It spoke to my needs.

## ON MISSION TOGETHER



William W. Marshall

"Strike a balance between work and play—between seriousness and laughter. Go to church regularly, also to the ball game.

"Stick with the truth even if it makes you look or feel bad. Falsehoods are like wandering ghosts.

"Forgive your enemies as part of the price you pay for the privilege of being forgiven.

"Realize that you are sometimes a pain in the neck yourself.

"Walk. Get lots of air and sunshine, and occasionally some rain or snow in your face; some dirt on your hands.

"Talk your troubles and mistakes over with someone you trust. Your dreams, too.



## FAMILY FORUM: MARRIAGE

### Changing together

By Diana Garland

Sometimes couples assume they are stuck with whatever personality characteristics and flaws each brings to marriage. We think finding the "right person" means that we will have a good relationship, and ending up with the "wrong person" dooms us.

But Christians can claim the promise that we are being changed day by day, more into the likeness of Christ. We cannot hide behind the excuse, "I can't help it; that's just the way I am!" We are always growing and becoming what God would have us be. If you have been married more than five years, not a single atom in your body was a part of you when you married. The physical changes we go through are only a sign of the many changes that we experience that impact marriage.

This process of constant change gives new meaning to the words, "whatever is true, whatever is honorable, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Philippians 4:8). We take into ourselves that with which we surround ourselves, that on which we set our minds and hearts, that to which we commit ourselves.

What would you like your marriage to be like in five years?

Would you like to be more patient and understanding of your partner? Then make a point to listen carefully and pray daily for greater love and patience.

Would you like more intimacy and sharing? Then make time for one another and share in a ministry that involves you both.

Do you wish for more joy and humor? Then make a point to laugh at yourself at least once a day, watch a funny old movie or read a humorous book together.

Do you think of yourself as "not a very thoughtful person?" Then do something thoughtful.

Surprise your spouse and yourself. Don't hide behind what we are; decide what God would have you be as a spouse and as a witness to the God who is changing us "into his likeness."

*Diana Garland is dean of the Carver School of Church Social Work and director of the Gheens Center for Christian Family Ministry at Southern Baptist Seminary.*

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

## Beware the seductive appeal of a private faith

What's the sneakiest sin?

Let's nominate the first one—putting yourself in the place of God. Adam and Eve didn't merely bite the "apple," they tried to take over the only thing God had reserved for God's own self.

Their sin lives on. Sociologist Robert Bellah uncovered it again a few years ago, in "Habits of the Heart." Read the words of a woman called Sheila: "I believe in God. I'm not a religious fanatic. I can't remember the last time I went to church. My faith has carried me a long way. It's Sheilaism. Just my own little voice. ... Just try to love yourself. You know, I guess, take care of each other."

Sheilaism.

It's placing yourself at the center of the universe. It's seeing everything that happens only in the context of how it affects me. It's playing God.

It's also called "privatized religion," according to church historian Martin Marty, writing in the March issue of his newsletter, Context. He cites the work of researchers Bruce Greer and Wade Clark Roof, who have discovered Sheilaism is stronger among some groups than others: It's more prevalent among men than women, whites than blacks, Baby Boomers than other generations, well-educated than less-educated.

Do you see the pattern? The groups most inclined toward this self-

centered religion represent the most self-sufficient people—folks who "don't need" God or who have the power to shape their images of God and the world to conform to their own self-interests.

"Privatism is a bigger problem for expressive faith than secularism," Marty warns.

He's onto something. Christians guard against secularism. It's more identifiable, and it has a more ominous sound. But privatized faith is a view of life, the world and God that begins and ends with me. It violates what Jesus said were the two greatest commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind" and "Thou shalt love thy neighbor as thyself" (Matthew 22:37,39).

Love for God and others holds Sheilaism in check. Baptists, who ascribe to the priesthood of the individual believer, need that love. Otherwise, we will pervert a liberating doctrine into a self-serving scheme.

Still, like the serpent in the Garden of Eden, Sheilaism seduces us with its appeal to self-interest.

That's another reason we need church. We need a community of faith with whom we worship, through whom we serve and to whom we are accountable. Church gives our faith a broader perspective; it keeps us honest. It protects us from ourselves.

Marv Knox

**"My faith has carried me a long way. It's Sheilaism. Just my own little voice...."**

## A case for temperance: 'Don't become a stumbling block'

The surgeon general's report on teen-age use of alcohol is alarming. Our nation already has in excess of 18 million alcoholics, 4.5 million of whom are teen-agers. The current generation of drinking youths has the potential to more than double that number.

### GUEST EDITORIAL

Of the 20.7 million teen-agers in grades seven to 12, 50 percent reported they drink alcohol, and 35 percent reportedly did so with parental consent. Even though the sale of alcoholic beverages is prohibited to anyone under 21 years of age in all 50 states, teen-agers report no difficulties in obtaining these drinks.

Liquor industry standards have created pitfalls for young people. An array of products such as fruit-flavored wine coolers appeal to teen consumers. These coolers are packaged like fruit drinks and contain lit-

tle or no alcohol taste but are high in alcohol content.

Liquor industry officials claim they have no interest in marketing to junior high and high school students, even though 35 percent of all wine coolers are sold to that age group. More

alarming are the 5.4 million youths who admit to binge drinking five or more consecutive drinks at least once a week. The average "binger" is 16 years old, in the 10th grade and began drinking at age 12.

The Apostle Paul enunciated the principle that we are to guard carefully our actions because of our influence.

Whether an action is right or wrong is to be judged by its impact on other people. Anything that injures the conscience, health or life of another human is wrong. Voluntary surren-

der of such actions is an appropriate behavior for believers.

There are three aspects of the admonition from Paul in Romans 14:21. First, we are not to be the cause of the fatal fall of another person. Second, we are not to obstruct the Christian course of another life by setting an example which might ensnare weaker believers. Third, we are not to use our liberty in Christ in any way that weakens another so that they are unable to handle what we by self-discipline and strength can handle. This covers anything that would knowingly affect others adversely.

Believers have a moral and spiritual responsibility as well as a biblical mandate to abstain from anything which would constitute a stumbling block for another person. This is especially true of our responsibility to the younger generation. When you abstain from the use of alcohol, you demonstrate love for weaker believ-

ers and have an opportunity to strengthen and nurture them.

If you ignore your responsibility, especially to teen-agers, you are liable to Jesus' warning of Matthew 18:6-7: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!"

In addition, you will have knowingly contributed to the spiritual and moral decadence of the next generation.

No wonder the apostle warned, "It is not good to drink wine" (Romans 14:21).

Lamar E. Cooper Sr.  
Director of conferences  
SBC Christian Life Commission  
Nashville

**"Whether an action is right or wrong is to be judged by its impact on other people. Anything that injures the conscience, health or life of another human is wrong."**

## If I'd been a big, beefy fullback, I wouldn't be so funny today

She laughed at me. Children possess a spontaneous honesty that borders on cruelty. And in this case, Lindsay expressed her honesty with a hearty, incredulous I-can't-believe-it laugh. She laughed at bedtime, when our discussion somehow turned to scars.

"These two ugly scars on my chin—the ones I always nick when I shave—came from cuts I got when I played football," I told her.

"Football (guffaw, snuffle-snuffle, haw-haw-hee)!" Lindsay retorted. "You didn't play football!"

"I most certainly did," I responded. "Back in school, I played football."

"No. You couldn't," Lindsay replied, still giggling at the thought. "You're just my little Daddy."

Well, she has a point. I'm less than 5'9", and the scales still don't gasp for breath when I hop on them. And I'm bigger now than I was back then.

Not that I didn't want to be big. Nobody in our little town had heard of steroids 20 years ago. But Coach Beck sold this stuff called MLO that was supposed to put on the pounds—pure muscle for "real men" who wanted to start for the varsity team next fall.

I begged Daddy to let me buy MLO.

Never mind that you had to hold your nose to get it down; I wanted to be big.

Daddy held firm, and Coach Beck never made a dime selling MLO at the Knox household.

But we did strike a bargain: I could eat baked potatoes to gain weight. I ate them for supper and before bedtime, washed down with gallons of milk.

If you ever doubt that a 39-year-old dad can out-smart a 16-year-old kid, answer this question: What do fast-food joints sell weight-conscious customers who don't

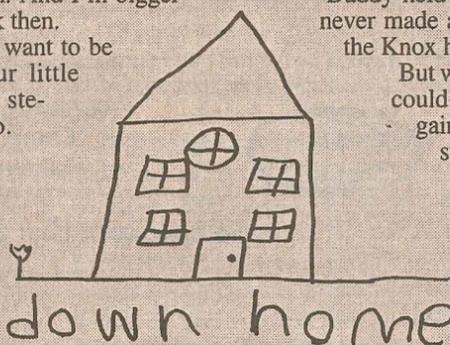
want to fatten up on their burgers? Baked potatoes.

I probably used as many calories washing and cooking them as I gained eating them. And I must confess a sad secret: I never made that varsity team. One hundred thirty-five pounds won't hack it, even in our little town.

So, Lindsay can't believe her daddy played football. When we go back for a visit, I'm pulling out my yearbook and showing her my picture.

I just hope she doesn't read the caption under it: "Mary Knox." The lazy yearbook proofreader hurt me more than anybody who ever wore a football helmet—and stung me almost as much as a daughter who laughs at her daddy.

Marv (short for "Marvin") Knox



## Students head for beach & rebuilding ministries

During this year's spring break, more than 300 students throughout the state are trading in their book bags for duffel bags and traveling as far as Miami and Philadelphia to share their faith.

By Melanie Childers  
Staff Writer

Beach ministry and hurricane relief top the long list of priorities for spring break mission trips sponsored by Baptist Student Unions across Kentucky.

During this year's spring break, more than 300 students throughout the state are trading in their book bags for duffel bags and traveling as far as Miami and Philadelphia to share their faith.

At least five campuses are sending students to popular resort areas to minister through "BeachReach '93." In this setting, students minister to thousands of their peers who vacation at the beach during spring break.

Somerset Community College in Somerset planned to participate in BeachReach in Panama City, Fla., March 13-18. Students from two other campuses are joining the 33 from Somerset, including 15 from Alice Lloyd College in Pippa Passes and four from Eastern Kentucky University in Richmond.

Eastern Kentucky University also was to participate in a separate BeachReach effort at Hilton Head Island in South Carolina March 13-20.

In addition to receiving personal growth through Bible studies and discipleship training, the 20 students were to have opportunities to share their faith with vacationers by using personal testimony, beach recreation and creative arts.

Joining the BeachReach efforts at Hilton Head Island March 13-20 are 28 students from Morehead State University in Morehead. Heather Whitehead, student coordinator, was to help lead the group in presenting

creative ministries on the beach and in a coffee house.

Morehead State's BSU, which was to send out four spring break teams this year, has participated in BeachReach several years.

Rejoyce, an 11-member creative ministries team from Morehead State, was to join BeachReach efforts at Daytona Beach, Fla. Between scheduled performances held at a public stage on the beach, team members planned to play volleyball and seek opportunities to minister to people they met.

The student ministry at Calvary Baptist Church in Lexington, under the direction of Linda Judge-McRae, also sent a group to Panama City, Fla., March 12-20. The 22 students include 19 from the University of Kentucky in Lexington and three from Georgetown College in Georgetown.

The group's assignments were to include performances at campgrounds, churches, an amusement park and on the beach. They also were to lead in sand sculpting and volleyball games, and help prepare for BeachReach in Panama City, which is to be held there the next week.

Other Kentucky BSUs chose to concentrate their efforts on areas affected by Hurricane Andrew.

Morehead State University sent a group of 52 to Miami March 5-13. Campus Minister Keith Inman said the group was scheduled for the trip even before Hurricane Andrew caused havoc in the area.

In addition to surveying areas damaged by the hurricane and helping rebuild homes and churches, they were to lead a vacation Bible school and several worship services.

Also assisting in repair work for

disaster relief efforts were to be 45 BSUs from Campbellsville College in Campbellsville. The group dedicated March 13-19 to helping reconstruct homes in Jeanerette, La.

Part of the agenda for Morehead State University's third team, serving in Fort Lauderdale, Fla., March 13-19, was to volunteer as hurricane relief workers in Miami. The group's primary objective involved working through Flamingo Road Baptist Church in Fort Lauderdale to provide a week of special youth activities.

Many other BSU groups opted to spend spring break working through local churches or in specialized ministries.

Eleven students from Lindsey Wilson College in Columbia were to participate in inner city ministries March 13-20 in St. Louis, Mo.

Working through Grace Baptist Church, on the south side of St. Louis, the group was prepared for construction work, painting, child care, afternoon Bible studies and Big A clubs.

Berea College BSUs in Berea will stay closer to home, ministering through the Galilean Home in Liberty. Six to eight students will live at the home from March 26-April 5 and will offer tutoring, puppet and worship services with the children there. Also, they will volunteer their time at the federal prison in Lexington.

Students from the University of Louisville were to work in a prison further east, near Morgantown, N.C. The group of 15 signed up to lead programs, not only at the prison, but also at churches and two mental facilities in the area. They also were to help with maintenance at a regional Baptist Camp.

About 15 Eastern Kentucky University BSUs, not inclined toward BeachReach ministries with their fellow students, instead offered their services for construction and renovation work at the North Carolina Baptist Assembly at Caswell Beach, N.C., March 13-20. They also were to minister with several local churches in the area.

Taking a later spring break than most schools, 10 students from Clear Creek Baptist Bible College in Pineville depart March 27 for Briggs Road Baptist Church in Columbus, Ohio.

The team will be responsible for Sunday services, but also is planning activities for church groups throughout the week. In addition, some will assist with building maintenance and community survey work.

BSU choir and creative ministry team members comprise the participants in Williamsburg's Cumberland College spring break trip. They were to leave March 12 for the Jochening Baptist Center in Washington.

In addition to performances, the 25 students were to divide into three work teams for assignments during the week: day care, community evangelism and clean-up/fix-up.

Also to follow a concert itinerary during spring break was Aletheia, a contemporary vocal ensemble constituting the fourth team to represent Morehead State's BSU. The group of 12 students was to spend March 12-21 singing concerts and conducting an after-school day camp program around the Washington area.

Just a little farther north, 13 University of Kentucky students were to minister through Trinity Baptist Church in Philadelphia, Pa., March 13-20.

## Young men called to purity

GATLINBURG, Tenn. (BP)—Ronnie Mitchell's conference on dating was one of the most popular offerings at this year's High School Baptist Young Men's rally.

"If you go out with a girl who says she'll do whatever you want—drinking, smoking, sex—there's a serious problem there," said Mitchell, pastor of Graceland Baptist Church in Memphis.

"A lot of young men between the ages of 15 and 25 just go bananas, to be frank. They lose contact with reality, they become invincible, and no one and no thing can destroy them."

Mitchell's conference, "Dating: Parents vs. Teens Perspective," was one of 30 topics offered at the annual national gathering.

Mitchell warned against physical contact while dating and urged the young men to follow "strong guidelines" in building relationships with young women.

"I know young men are interested in the physical attributes, but it's a trap, particularly in this day that we live," Mitchell said. "Every child of God needs to understand that you should use wisdom and scriptural guidelines because sex outside of marriage is absolutely wrong."



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## Waco cult may be a sign of the times, scholars say

WACO, Texas (ABP)—The dramatic standoff between cult leader David Koresh and federal officials in Waco, Texas, could be a sign of the times, according to several Baptist scholars.

It's not that they agree with Koresh's claim to be a key figure in the Second Coming of Christ. Rather, they see his cult's dramatic emphasis on eschatology, or the end times, as an increasing trend as the turn of the century approaches.

Koresh, who legally changed his name from Vernon Howell, is the leader of the Branch Davidian sect which has been barricaded in a compound 10 miles outside Waco since Feb. 28.

Some scholars are predicting that as the year 2000 approaches, many religious groups will focus on the Second Coming of Christ, which they believe will be the beginning of a 1,000-year reign of the Messiah before the Last Judgment.

"There was a lot of similar apprehension 1,000 years ago about the end of that millennium," according to James Leo Garrett, distinguished professor of theology at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Garrett said groups 1,000 years ago predicted the end of the world and the Second Coming, just as groups are doing today.

Garrett, who taught a class about cults at Baylor University from 1973-79, has toured the Branch Davidian compound, known as Mount Carmel. Garrett said he often took students to the compound, where members of the cult would explain their beliefs.

"They were very peaceful then," Garrett said. "There has been a very definite development of the group into a more deviant group."

Throughout the standoff with heavily armed federal, state and local law enforcement officials, Koresh has claimed he holds the keys to the "seven seals" of the book of Revelation. Many Christians believe those seven

seals symbolize the calamities which will visit the earth before the end of the world and the Second Coming of Christ.

John Newport, author of "The Lion and the Lamb," a book which discusses various theories of Revelation, said Koresh apparently sees his Branch Davidian sect as a part of the "true church" that will be caught up in the air before the most severe end-times tribulation begins.

Cyril Miller, president of the five-state Southwest Union of the Seventh-day Adventist Church, described Koresh's message as "weird."

"He believes he is the Lamb who opens the seals and therefore is Jesus Christ," Miller said.

Some scholars have connected Koresh's message and even his name to the Old Testament character Cyrus mentioned in the Book of Isaiah. In Isaiah 45:1, Cyrus is referred to as God's "anointed" who will "subdue nations."

Bruce Corley, dean of the school

of theology at Southwestern Seminary, said the name "Cyrus" is "Koresh" in Hebrew.

According to Scripture, Cyrus conquered Babylon. Corley said David Koresh apparently envisions himself as the "anointed one" appointed to subdue the modern-day Babylon before the return of Christ.

Corley points to Revelation 19:11, where the rider on the white horse "has a name no one knows." According to Scripture, the rider is a great warrior who overthrows the enemies of God.

"It must be that Koresh believes he is this great warrior," said Corley. Further evidence of the connection between the names "Koresh" and "Cyrus" is that Koresh named his son Cyrus, Corley explained.

Corley said if Koresh does believe he is the great warrior of Revelation, authorities "had better negotiate seriously with him. This old boy (Koresh) will never yield," Corley said. "I believe he will fight to the end."



**SIGN OF TIMES** Biblical scholars say David Koresh, leader of the Branch Davidian cult in Waco, Texas, may be the first of many people making news as various sects predict the end times near the turn of the century. (RNS photo)

## Teens face unprecedented challenges, researcher says

Continued from page 1

the right to spend a few weeks with their newborn babies. It shows."

Other trends and forecasts are just as frightening, he said. For example, he cited:

■ **Education.** More than 1 million children and youths drop out of school each year.

"American children know little about the world they live in, and they do not possess many skills necessary to be productive in our society," Rodabough said.

Fewer than half of all American youths can determine the correct change after purchasing a hamburger and a Coke at McDonald's, he said.

An ABC News poll recently showed 70 percent of high school students surveyed never had heard of Chernobyl, the worst nuclear accident in history. "One student thought it was Cher's last name!" Rodabough said.

According to the Committee for Economic Development, high school dropouts cost the nation more than \$250 billion a year in lost earnings and foregone taxes, Rodabough said. "This does not include the billions this group will cost us for crime control, welfare and other social services."

■ **Violence.** Ten children are shot and killed every day in America—almost 4,000 per year, Rodabough reported. More than 200,000 die of child abuse every year, he added, and suicide has tripled among youths during the past 20 years.

■ **Drugs.** Almost a half million drug-exposed babies are born each year—now nearing 20 percent of all births, Rodabough reported.

"This is one of the saddest indictments of a civilization," he said.

Beyond that, many other teens ruin their own minds on drugs, he added. "I'm sure most of you have interacted with teen-agers who have had their minds blown by drugs. A few years ago, I ran into the once-beautiful, in-

telligent daughter of a professor friend of mine at another school, and she couldn't carry on a conversation. Had I not known her before, I would have concluded that she had been born severely retarded."

■ **Teen pregnancy.** One out of 10 teen-agers becomes pregnant every year, Rodabough said.

"There is a different system of values out there from the one with which most of you and I grew up," he explained. "Although 'family values' became a glib political catch phrase in the last presidential election, the country has been conspiring against the family."

Perhaps the deregulation of television under the Reagan administration should take some blame, Rodabough suggested. "Now, latch-key kids can go home and watch such interesting programs as 'Oprah Winfrey,' 'Donahue' and 'Geraldo' between 3 and 5 in the afternoon. These talk shows have a combined viewing audience of 40 million—a third of whom are thought to be under age 18."

"But there is plenty of blame to go around," he admonished, citing a weak economy that requires both parents to work to maintain a decent standard of living; the increasing self-indulgence in society that pulls both parents from the home in a drive for material possessions; a business system that "blesses" the values of single-minded commitment to the job to the exclusion of family commitments; and a no-fault divorce system that "abandons children to the whims of one or the other parent."

In the face of these trends and the shift toward devaluation of children, those involved in youth ministries in churches are to be "admired," Rodabough said.

"What those of you here tonight do determines the future of our children, of our families, of our churches, of our nation and of our world," he said.

## BRIEFS

■ **Abortion review denied.** Without comment, the U.S. Supreme Court declined March 8 to review a lower court decision striking down Louisiana's comprehensive abortion ban enacted in 1991. The law criminalized the termination of pregnancy except to save the life of the unborn child or mother, or in cases of rape or incest that were properly reported to law enforcement officials. The refusal to review the lower court ruling is consistent with the high court's stance of allowing states to place some restrictions on abortion but not to criminalize it or place an "undue burden" on a woman's right to abortion.

■ **FamilyFest planned.** Two FamilyFest conferences sponsored by the Southern Baptist Sunday School Board will allow families to combine worship with vacation. The events are scheduled for July 5-7 at Shangri-La Resort on Grand Lake near Afton, Okla., and July 26-28 at the Holiday Inn Resort in Gatlinburg, Tenn. For information, write to "FamilyFest," Sunday School Board, Box 24001, Nashville, Tenn. 37203, or call (615) 251-2277.

■ **Carter empathizes.** When Southern Baptists and other conservative evangelicals condemn fellow Baptist Bill Clinton, former president Jimmy Carter says he feels an overwhelming sensation of déjà vu. "You know, I was the first target of the so-called Moral Majority," Carter said at a Feb. 22 news conference in Waco, Texas. "This is not a new thing, unfortunately, in the Baptist arena." Although it was painful at the time, Carter now jokes about helping launch the national career of televangelist Jerry Falwell and living to tell about it.

■ **Jesus portrait ordered covered.** A portrait of Jesus in a Michigan high school hallway can remain hanging but must be covered when a court case is pending, a district court judge ruled. Judge Benjamin Gibson reaffirmed his earlier decision that the portrait be removed from Bloomingdale High School in Grand Rapids, Mich., but amended the ruling to allow school officials to cover the portrait with an opaque material pending an appeal of his decision. "Like liquor or pornography, a portrait of Jesus must now be wrapped in a plain

brown wrapper," replied the school's attorney, David Melton. "I guess the portrait is now considered shameful or wrong."

■ **Senior adults gathering.** A 7,000-voice choir, a large exhibit area, city bus tours and a program featuring entertainer Art Linkletter are among items expected to draw about 20,000 senior adults to a national convention in Atlanta April 26-28 sponsored by the Southern Baptist Sunday School Board. Senior adults may register for the conference by calling (800) 489-2012.

■ **Catholics split on flags.** Readers of U.S. Catholic are about evenly divided on whether their churches should display national flags. The magazine, published by a Catholic religious order, polled its readers on an assertion that "flags don't belong in the church." Of those responding, 47 percent agreed with the statement and 45 percent disagreed, while 8 percent offered other opinions.

■ **Dove nominees announced.** Nominees for the Gospel Music Association's 24th annual Dove awards have been announced. The awards, voted on by the association's approximately 3,000 members, will be presented in a live broadcast from Nashville April 1, carried on The Family Channel.

The nominees include: artist of the year, 4Him, Amy Grant, Michael English, Michael W. Smith and Steven Curtis Chapman; group of the year, 4Him, BeBe & CeCe Winans, DC Talk, Petra and White Heart; male vocalist of the year, Bruce Carroll, Larnelle Harris, Michael English, Michael W. Smith and Steven Curtis Chapman; female vocalist of the year, Amy Grant, Cindy Morgan, Kathy Troccoli, Susan Ashton and Twila Paris.

■ **Prayer requested.** The Baptist Peace Fellowship of North America is calling on Baptists and other Christians to organize special prayer services on Wednesday, April 28, in support of the upcoming summit of urban gang leaders. An estimated 100 gang leaders from 30 cities are being invited to the April 29-May 2 gathering, which organizers hope will establish lasting peace in gang-devastated communities.

# PEOPLE

## BLUEGRASS BURGEOO

■ **The African Children's Choir**, a touring group of children ages 5 through 12 affiliated with the humanitarian relief agency Friends in the West, will perform March 28 at St. Martin's Church in Louisville at noon and at St. James Church in Elizabethtown at 7 p.m. The evening concert is co-sponsored by the Elizabethtown Community College Baptist Student Union. The primary goal of the choir is to raise funds for developmental programs for children in East Africa.

■ **Baptist Hospital East** in Louisville has received permission from the Interim Office of Health Planning and Certification to construct a 6,586-square-foot addition and renovate 1,600 square feet of existing space to add five operating rooms with a \$3.46 million expenditure.

■ **Koreans** are the fastest-growing group in the student body of Southern Baptist Theological Seminary in Louisville, the seminary reports. Enrollment of Koreans there has increased from one student in 1978 to about 75 currently. The seminary has opened a center for Koreans in Silver Spring, Md., and plans to begin a similar center in New York City, according to Provost Larry McSwain. Also, some course on the Louisville campus are offered in the Korean language, he added.

■ **Laura Sue Humphress**, a Campbellsville College junior, has been named "Miss Lexington" and will compete for the "Miss Kentucky" crown in June.

## Church can help through support groups, author says

ATLANTA (BP)—As American society struggles to get a handle on new social issues such as living with AIDS or helping unwed mothers, churches are responding with re-demptive ministry through support groups.

Sara Hines Martin, an Atlanta counselor, author and public speaker, says she sees a growing number of churches turning to support groups to expand their outreach into the community.

Martin sees a correlation between the breakdown of traditional support systems such as families and neighborhoods, and the rise of alternate forms of "community." As society

becomes more technological and de-humanized, support groups have evolved as a natural way people learn from each other's experiences, she explains.

"The support systems of the past are simply no longer in place to do the work they once did," she says. "The fragmentation of the nuclear family and increased mobility have created a void that people are seeking to fill."

That's where churches are stepping in with groups tailored to a community's needs.

Martin has given examples of how churches can minister through support groups in a recently-released book, "Meeting Needs Through Sup-

port Groups," published by New Hope Press, a publishing arm of Southern Baptist Woman's Missionary Union.

"Twenty years ago terms such as verbal abuse or battered women were not part of our vocabulary," Martin says. But today they illustrate ways society has developed, with a heightened sensitivity, to righting wrongs.

Martin says the church's traditional role has been to identify a problem in the community and offer a ministry to deal with it. That usually has been accomplished through physical ministries such as food or clothing closets.

But emotional needs have to be

treated differently, she says, and support groups offer the framework Christians are most comfortable with to administer emotional and spiritual healing.

"Evangelism can result from support groups, but not as quickly as from other avenues of ministry," Martin explains. "A support group may be a slower approach to evangelism but its roots go much deeper."

## Pulaski project offers housing for senior adults

Continued from page 1  
for arthritic hands to operate.

And many senior adults just want to know they are in a safe neighborhood where help is close by if they need it, Aker explained.

The director of missions said he didn't solicit the association's direct involvement at first, because they recently had acquired some debt in order to build an office and ministry center.

However, the association's executive board currently functions as an adviser to Baptist Care Homes. And Aker indicated his desire for the corporation to become a part of the association sometime in the future.

To finance the project, Baptist

Care Homes received investments from more than 30 individuals.

The corporation also has received considerable donations, such as the gift of six land lots from one company.

In addition to the 30 housing units, the completed development is to feature an outdoor recreation area and an adult day care center.

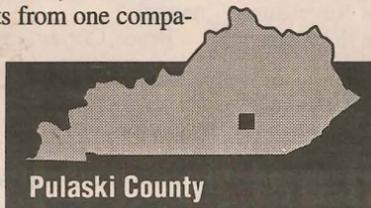
The day care center is designed to include five senior rooms, a community room and a two-bedroom apartment for a live-in "helping" family.

"We're trying to develop the con-

cept of having helping families living in the developments" to be available if residents have emergencies or special needs, Aker said.

Aker admitted the community's need might be greater than the finished product Baptist Care Homes will provide. But those supporting the work "feel like they're doing a worthy something," he said.

"Baptists ought to express that they care about the elderly," Aker emphasized. "Baptist Care Homes is a way of saying 'we care.'"



Pulaski County

## CLASSIFIED ADS

**FOR SALE:** Four 15-passenger vans in stock, 1-3 years old. Balance of factory warranty. \$12,400 and up. Contact Frankfort Auto Sales, 1-800-289-8223.

**EXPRESS:** SBC-Houston; includes airfare, Holiday Inn rooms, shuttles. From Louisville June 13-17; \$480 per person. Call (502) 477-2379.

**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 music and youth. Penile Baptist Church, 2302 Blevins Gap Rd., Lou-

isville, Ky. 40272. Contact Charles Richards, (502) 966-8656.

**SPRING OPEN HOUSE:** March 19, 7-9 p.m., DeHaven Christian Academy, K-8, Everyone welcome. 307 West Jefferson, LaGrange, Ky. 40031. (502) 222-9306. "Combining Academics with Truth."

**TOURS:** New York City, June 16-21; Nova Scotia, July 6-20; Renfro Valley, Aug. 19; Branson, Mo. Aug. 30-Sept. 2; Pennsylvania, Oct. 12-15; 7-night Caribbean cruise, Nov. 27; Gatlinburg Christmas, Dec. 7-9. Contact Bill Ditto, 1409 Delmar Ln. Louisville, Ky. 40216, (502) 366-9496.

## How Do Girls in Kentucky Feel about GA?

*I like GA because ...*

"I can learn about Jesus, missionaries and a lot more." *Jennifer*

"I like working on Missions Adventures." *Monica*

"I like helping other people." *Bethany*

"I go to GA camp and study missions." *Lee Ann*

"I like meeting new people and learning about missionaries." *Erica*

"It's FUN!" *Amanda*

What is GA? **Girls in Action** is a missions organization for girls in grades 1-6. For more information, contact Kentucky Woman's Missionary Union, P.O. Box 43433, Louisville, KY 40253-0433, or call (502) 245-4101.



## People make the difference

Recently I read a quote from one of our college students about the impact Buckley Carlin had on his life: "I really look up to Mr. Carlin because he's always willing to spend time with you and talk about whatever's on your mind. I want to be like that."

Coming from a young person, that is one of the highest compliments that I can think of.

Many times young people identify more with the cottage staff who care for them daily. The key to making a difference in the lives of children is the staff who work with them.

Shortly after becoming the executive director of Hudelson Baptist Children's Home back in Illinois, I received a call from a pastor who told me about an individual for whom he was seeking employment.

His comment was that the good brother could not get anyone else to hire him, so we should hire him at the children's home. I politely advised him that our children needed people who had it together and not someone who could not get a job elsewhere.

Our staff today are caring for and treating children with signifi-

cant problems. The staff must possess wisdom, kindness, toughness, empathy, extreme patience, and an ability to see progress and hope where there only seems to be despair. They must have their own lives together before they can help another. Everything we do must focus on helping children.

We need a few good men and women who are gifted to work with children. It's a tough job and few people have the skills and ability to do it.

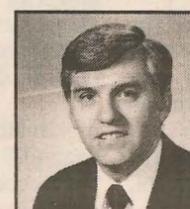
How do we find such people? We advertise, and depend upon word-of-mouth. In the end we use the wisdom from God and the instincts acquired from years of hiring people to make the best decision.

If you have a special interest in children and believe this is where God wants you to serve call Cindy Frazier, our personnel specialist, at (800) 456-1386.

It's the toughest job you will ever have. The hours are long and the pay is not great. But there is no more important job in the whole world.

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

## HOMES FOR CHILDREN



Curtis C. Mooney

Paid Column

# ISSUES

## Oppose alcohol as a drug, temperance leader urges

Continued from page 1

cohol product," Witt explained. "It's very difficult to convince people that beer is just as dangerous as whiskey."

One reason for this is that American society is saturated with beer advertisements, he said, while whiskey cannot be advertised in many forms of media.

Beer and the advertisement of beer products is "even more dangerous" than hard liquor because beer is the entry point for teen-agers to begin drinking, Witt said.

Research by Kentucky State University has found that about 60 percent of the state's sixth through 12th graders have at least tried alcohol and about 20 percent use it on a regular basis.

Beer advertising is influential because it takes many subtle forms, Witt noted, citing Anheuser-Busch's ownership of 12 amusement parks across the United States. At one of those parks, Sea World San Diego, free beer samples are given away at a hospital-ity center.

The Advocacy Institute, a Washington, D.C.-based organization, has criticized that practice in a background paper sent to temperance organizations.

"Besides the potential to influence young people, Anheuser-Busch's placement of beer-related attractions and promotions in its theme parks may produce another effect which is just as insidious: giving beer a familial legitimacy," the institute reported.

"Kids may come to theme parks in large numbers, but they don't come alone. Mom and Dad come, too. By giving away free samples of beer, exhibiting Clydesdales and selling clothes, hats and frisbees that say 'Budweiser' and 'Busch,' Anheuser-Busch becomes part of the family experience."

The alcohol industry also gives large sums of money to members of Congress, Witt added. A report by the Center for Science in the Public Interest found the alcohol industry contributed more than \$5.7 million to members of Congress and both political parties during a recent 40-month period.

Kentucky's senators, Wendell Ford and Mitch McConnell, ranked first and third respectively in total alcohol-industry contributions received by senators, the report says. Both men are members of Kentucky Baptist churches.

The report says during the 40-month period from 1989 to 1992, Ford received \$58,000 in alcohol-industry money, while McConnell received \$47,422.

Jill Miller, a spokeswoman for McConnell, responded that the "distilled spirits industry is very important to the Kentucky economy and Sen. McConnell supports legitimate Kentucky industries."

Ford's office did not respond to a request for an explanation of his contributions.

Churches willing to tackle alcohol-

related issues must be willing to get involved in the political arena, Witt said.

Through the Temperance League, for example, many Kentucky Baptist churches are helping fight against the sale of alcohol in convenience stores, to remove alcohol advertising from dry counties and to get stronger drunk driving laws passed.

But perhaps the most important thing individuals can do is set a good

example in their families, Witt suggested.

"We have found that parental attitudes concerning alcohol are an even stronger influence on children than peer pressure," he said. "If they see their parents with a strong religious belief and that doesn't carry over into their private lives outside the church building, it makes them very suspicious of what the parent's attitude really is."

**His-to-ry** *n, pl-ries* 1 : TALE, STORY  
2 *a*: a chronological record of significant events usually including an explanation of their causes

*Webster's New Collegiate Dictionary*

### Local Church History Workshop

Saturday, April 24  
9:30 a.m. - 3:00 p.m.  
First Baptist Church  
Somerset

#### WORKSHOPS

- Collecting and Preserving Local Church Materials
- Researching, Writing and Publishing Local Church History
- Celebrating Local Church Anniversaries

Registration fee: \$10 - Includes workshop materials, refreshments and a light lunch. Registration deadline is April 14. For more information and/or to receive a registration form contact:

Kentucky Baptist Historical Commission  
c/o Doris Yeiser  
P. O. Box 43433  
Louisville, KY 40253-0433  
(502) 245-4101, ext. 209

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# PEOPLE

## KENTUCKY KERNELS

Kentucky had a rate of 13 marriages per 1,000 people in 1991, the most recent year of record.

The national rate was nine marriages per 1,000 residents. In Kentucky, Henderson County had the highest marriage rate, 40 per 1,000 residents. Clinton County had the lowest at 4.6 person 1,000 residents.

Source: Cabinet for Human Resources

## Mountains to the Mississippi

■ **ADAMS, Ind.**—Howard Wade, former member of Ghent Church in Ghent, Ky., has been called as pastor of Mt. Moriah Church.

■ **ABILENE, Texas**—Lexington native Ray Johnson, professor of psychology at Hardin-Simmons University in Abilene, Texas, for 23 years, will retire in May. Johnson was raised in Lexington and graduated from Georgetown College in Georgetown and Southern Baptist Theological Seminary in Louisville.

■ **DANVILLE**—Lexington Avenue Church ordained Josephine Purkins Garnett to the ministry Jan. 24. Garnett has served the church as minister of education for six years.

■ **LAGRANGE**—Eighteen Mile Church called Jack Johnson, a student at Boyce Bible School in Louisville, as pastor.

■ **LEXINGTON**—William Simmons will retire as minister of education and administration at Calvary Church April 1. His 27 years of service is thought to be the longest tenure in that position in a Kentucky Baptist church. He also has served churches in Birmingham, Ala., and St. Petersburg, Fla., for a total of 40 years in ministry. Calvary Church will recognize him during services and with a reception April 18.

■ **LOLA**—Lola Church ordained Jim Bellamy to the ministry Feb. 21.

■ **MARION**—Baker Church called Joel Cox as pastor.

Russ Davidson, newly called pas-

tor of Union Church, will be ordained to the ministry March 28 at Emmanuel Church.

■ **OWENSBORO**—Wyman Compass has been called as pastor of Yellow Creek Church, effective March 14.

■ **PADUCAH**—Garlon Sills Sr., 87, of Benton, died in Paducah Jan. 28. A graduate of Georgetown College in Georgetown and Southern Seminary in Louisville, Sills served as pastor of nine Kentucky churches, retiring from Henderson Memorial Church in Hopkinsville in 1969. After his retirement, he served as interim pastor 33 times, primarily in western Kentucky. He is survived by one daughter and three sons, all of Kentucky.

■ **SOMERSET**—Doyle Searcy has resigned as pastor of Calvary Church to become senior pastor of South Anchorage Church in Anchorage, Alaska.

■ **WESTPORT**—Covington Church ordained Pastor Steve Hamilton to the ministry Feb. 14.

### MISSIONARY UPDATE

■ **Eugene and Ellamae Elder**, missionaries to South Africa, are on the field at 18 Mayflower Terrace, Beacon Bay 5241, Republic of South Africa. He is from Shepherdsville.

■ **Charles and Carrie Hedrick**, missionaries to Nigeria, are on the field at P.O. Box 93, Kaduna, Kaduna State, Nigeria. He considers Mount Vernon his hometown; she is from Maysville.



**MISSIONS RECOGNITION** Travis Banfield (second from left) is recognized by John Lott of the Kentucky Baptist Convention's Brotherhood department during worship at Cynthiana Baptist Church. Banfield is the second person in Kentucky to complete the base unit in Missions Challenge, a Brotherhood program. Participating in the recognition are Mac Williams, Tam Banfield and Gary Banfield.

## Blizard called to Reidland in Paducah

**PADUCAH**—Paul Blizard, vice president of the Kentucky Baptist Pastors' Conference and an interfaith witness associate with the Kentucky Baptist Convention, has been called as pastor of Reidland Baptist Church in Paducah.

Blizard, 39, has been pastor of First Baptist Church of Fairdale for four years.

A former Jehovah's Witness, Blizard is well-known throughout the state for his work with the KBC's evangelism office. He has appeared on local and national television talk shows to discuss his early life as a Jehovah's Witness and the effect becoming a Christian has had on his life and the life of his family.

## Quiet pride through tears

Every basketball team in the state except one, no matter how outstanding their season, ends their year in defeat and sorrow. The exception is the state champion and glory.

Last night there were many tears in our dressing room at Bell County High as our varsity boys were defeated in the regional. Our four seniors had just played their last high school game.

There was strong emotion, a genuine feeling of sorrow and loss, yet a quiet pride showed through the tears. Each with bodies of men, and the four graduating seniors now legal age, yet their tears were not unmanly. So natural for ones who had shared and suffered much together, the thousands of hours of practice over the years, the several hundred games played, injuries suffered, pain endured, the thousands of miles traveled going to and from competition, the loss of sleep and other things sacrificed. But there had been the pure joy of play, so many more times the thrill of victory.

Many of this team had even gotten to play a year ago in Rupp Arena in the state class A tournament, having won the championship of the region.

But last night bigger, stronger Corbin defeated us 118-95. They had been ahead 20 points at halftime, but our boys had cut it back to a 7-point margin at one point before final defeat.

Our season record was 24-9 including two invitational championships and runner-up in our district tournament.

Larry Allen Gritton Jr., a 5'10" guard, made 59 points in his last two high school games for a career and Oneida record of 3,058 points in varsity competition. The previous record was 2,507 by a 6'5" center who graduated in 1980. In 13

years of school, Larry has had only one B—every other grade has been A. He claimed Christ at age 8 and has dedicated his life to full-time Christian service. He has done a superb job teaching all of our sixth grade boys every week in Sunday school, and has helped lead many Bible studies in our dorms. The Sunday before district tournament he preached in a small country church in a neighboring county. Larry has been on mission trips playing basketball with the Kentucky Baptist Crusaders in Mexico and Argentina and is planning to go to mainland China this summer.

Micah Hasty, a 5'6" guard, enrolled at Oneida his eighth grade year. He joined Larry Allen to help lead our middle school team to a 37-0 season. Shortly after coming to Oneida, Micah became Larry's brother in Christ. Active in BSU, he has matured tremendously as a Christian, also helping to lead Bible studies in the dorms.

An average student when he enrolled, Micah needed tutoring in math. However he has been an honor roll student nearly every quarter since. Short and slight of build, he has been our school's top runner through high school. He has ranked sixth in the state twice in cross country and led our team this year to runner-up in the class A state championship. Twice he has been fourth in the state 1,600-meter run. Going home every summer to earn money for the next school, Micah witnessed to his former buddies and won his closest childhood friend to Jesus this past summer and that young man enrolled in OBI this year to "grow in the Lord." They will graduate together.

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

Paid Column

### ONEIDA JOURNAL



Barkley Moore

## A policeman goes to jail

A former police officer at Clear Creek has been going to jail quite often. Behind bars he has found a ministry opportunity. Clear Creek student Jeff Stagg had nearly 11 years as a policeman before coming to campus. For the past eight months he has shared Christ with residents at Bell County Forestry Camp, a minimum security facility located 12 miles from campus. A few years ago Stagg might have arrested men like those to whom he ministers today.

Stagg applied for a chaplain position at the prison camp and at Dollywood amusement park. He wanted to work at Dollywood; God wanted him at the forestry camp. As volunteer prison chaplain, Stagg works approximately 50 hours each month counseling and conducting worship. During the services the men sing, testify and pray. Stagg stresses prayer. The men have learned to rely on fellow inmates' prayers. Stagg has distributed 250 gospel tracts. Five men have been saved and two of those have accepted calls into ministry. Other decisions include 10 rededications to Christ and eight enrolled in Home Mission Board Bible studies.

On Feb. 28 Stagg baptized three in a portable baptistry designed for

prison work. A cover inscribed "In Remembrance of Me" turns it into a Lord's Supper table.

Stagg didn't expect to do premarital counseling and weddings. Three ceremonies are scheduled this spring. His wife, Debbie, helps out as a witness. Crisis counseling focuses on a death in the family. "They also receive 'Dear John' letters that really upset them."

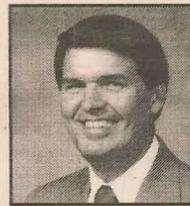
"Clear Creek students have done a great deal of work for the Lord at the forestry camp," Stagg said. Revival services featured different students bringing the message each night. The Clear Creek Singers have ministered in song. Professor George Sleeker conducted a Bible study, and student Russell Blake now assists Stagg with worship services. Stagg hopes soon to expand the present two weekly worship services to four.

Stagg received endorsement by the Home Mission Board chaplaincy program in October 1992. His position is voluntary, but he tells fellow students, "I've been paid more than any salary could ever provide."

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

Paid Column

### CLEAR CREEK CHRONICLE



Bill Whittaker

## Coach's victory found in Jesus

By Michael Clingenpeel  
Virginia Religious Herald

RICHMOND, Va. (BP)—Joe Gibbs is a success, but not for the reason most people would think.

In 12 years as head coach of the Washington Redskins he amassed a record of 140 wins and 65 losses, leading the Redskins to four Super Bowls and three Super Bowl titles.

In his second year as owner of the Interstate Batteries team on the NASCAR Winston Cup circuit, his car, driven by Dale Jarrett, won the Daytona 500.

But none of these made Gibbs feel truly successful. Success, he said, is defined by relationships.

"I think finding Christ as my personal Savior is first. That's my greatest personal accomplishment.

Gibbs, a member of Columbia Baptist Church in suburban Falls Church, Va., offered his testimony to 350 people at a breakfast in Richmond, Va., March 5.

Christ and family were not always his top priorities, Gibbs said.

Though brought up in a Christian home in North Carolina and a Christian since age 9, as a young adult Gibbs bought into the world's standard for success: "The world told me to be happy you have to gain a position of power. In my case it was to win football games and make money.

"I bought into that. But I kept feeling that something was missing."

While he was an assistant football coach at the University of Arkansas, moving up through the ranks of coaching, Gibbs discovered God had a different plan for the world—and his life.

"I finally realized there was another side to the issues the world was telling me. God had a different game plan. It is not in making money, gaining position. People are more important."

Gibbs rededicated his life to Christ and has been an active church member and unashamed witness for Christ ever since.

It has not always been easy. Thirteen years ago his wife, Pat, suffered facial paralysis due to a tumor. Seven years ago, through a series of ill-advised investments, Gibbs was "virtually bankrupt."

"But I wouldn't trade the down times for anything. I learned more from this than anything. God loved us through it."

Through coaching, Gibbs said, he learned the danger of buying into the world's standard of success: "If you're going to live by the world's view, you have to win every time.

"This isn't the truth with God. He loves us more when we're failing than when we're winning."

## Racer finds power in relation with God

By Michael Clingenpeel  
Virginia Religious Herald

RICHMOND, Va. (BP)—Ten years ago, former Kentuckian Darrell Waltrip was a man with an attitude.

In 1981 and 1982 Waltrip was not just any stock car driver. He was the best in the business. In each season he won 12 races, 14 pole positions and at each season's end he was champion driver of the NASCAR circuit.

"I became very, very convinced that there was no one who had ever driven or would ever drive a race car who was as great as I was," Waltrip reflected.

"If I didn't win, it wasn't my fault," he said. "The car didn't run well enough, the guy didn't build the engine right, the car wasn't set up properly, somebody got in my way, NASCAR got after me. There was always some other reason I didn't win."

Then in 1983 Waltrip experienced what he calls "a real awakening." After a wreck at Daytona which left him with a severe concussion, Waltrip's wife, Stevie, began urging him to return to church.

Though baptized as a 7-year-old at Wing Avenue Baptist Church in

Owensboro, for years Waltrip had rationalized he could not attend church because he raced on Sundays.

At his wife's urging Waltrip agreed to attend Wednesday evening prayer services at a Presbyterian church in Nashville.

There, Waltrip heard the pastor describe how Jesus Christ came to earth, lived a perfect life and died on the cross for him. It was the personal appeal, that Jesus died "for me," that swayed Waltrip to pray for the Lord to come into his life, he said.

Waltrip, who was in Richmond, Va., March 5 to race in the Pontiac Excitement 400 at the Richmond International Speedway, addressed a breakfast crowd of 350 people after Washington Redskins coach Joe Gibbs had shared his testimony. Neither received compensation for their appearance at the event, which was sponsored by Front-Line Outreach of Dallas and the office of evangelism of the Virginia Baptist General Board.

The 45-year-old driver acknowledged "the hardest thing I've ever done is try to live a Christian life in this world."

He recounted the challenges presented to his faith when his wife suf-

fered two miscarriages in 1984 and 1985. Now they are parents of two daughters, ages 5 and 3.

Budweiser was his corporate sponsor at the time, and Waltrip struggled with his conscience and the pleading of his pastor and several deacons from his church that he give up his "ride" with Budweiser.

Largely on faith, Waltrip gave up what he called "the best car and team in racing."

By 1989 he quit second-guessing his decision when he won the Daytona 500 and five other races.

The next year at Daytona he survived a horrific crash which left him with a severely broken leg and out of racing three months, a period he characterized as "the darkest point in my career and life."

In retrospect he says it was the Lord who enabled him to keep on and return to racing.

Waltrip has experienced enormous success as the world defines it. But he readily admits his priorities now are to "put God at the top, my family second and racing third."

"If I never win another race, or even start another one, God still loves me," he noted.

**"If I never win another race, or even start another one, God still loves me."**

Stock car driver Darrell Waltrip

## Church reaches scientists by meeting needs

LOS ALAMOS, N.M. (BP)—Out on the frontiers of science, brilliant researchers strive to unravel the mysteries of the universe.

They often disdain Christian faith as ignorant superstition, said Chuck McCullough, pastor of White Rock Baptist Church in Los Alamos, N.M. Some even mock peers who openly share their faith in Jesus.

"For all their skepticism, though, many are searching for meaning and purpose in life," said McCullough, 40, whose 300-member congregation ministers to staff members of the Los Alamos National Laboratory.

Some Los Alamos staffers seek understanding in the intellectual agnosticism of Unitarianism. A few even join the crystal-toting New Agers that flock to nearby Santa Fe.

Most, however, have made science their god, McCullough said.

White Rock Baptist Church is one of two Southern Baptist congregations in this picturesque town of 20,000 people nestled in the Jemez Mountains of north-central New Mexico. The community thrives on its sole industry: the Los Alamos National Laboratory, one of the world's most

prominent centers of scientific research.

The lab was born in 1943 under the auspices of the Manhattan Project, which built and tested the world's first nuclear bomb. Over the last 50 years, the facility has grown beyond its nuclear weapons research to cutting-edge experimentation in energy, the environment, human genetics, supercomputing, astrophysics and national security. Its \$1 billion budget supports more than 5,000 scientists and technicians.

"The majority of scientists out there have made science their religion," observed McCullough, a former lab employee who has been White Rock Church's pastor since 1986. "They believe science holds all the answers, if they will just keep working long enough and keep unfolding the secrets of the universe.

"For a lot of these people, science is the god and education is the means to that god," McCullough said. "The big-name scientists are the high priests. They even spread their own brand of evangelism. The 'good news' is that science is the answer."

The White Rock church counts

several top-flight scientists among its members: physicists, chemists, geneticists, computer scientists. McCullough said each one takes a different approach in sharing his or her faith with peers.

"Some are very straightforward," McCullough said. "Some are a bit more philosophical. Only a few are given to debate. Most share their faith at a very personal level, day by day, bit by bit."

McCullough noted one church member, a nuclear chemist who works with particle accelerators, who says he looks for opportunities to "just be honest with people and tell them about a personal faith that's made a difference" in his life.

Developing personal relationships is the key to reaching the Los Alamos scientific community, McCullough said.

"It's in crisis that they turn to us," he explained. "When somebody's marriage is falling apart ... when they discover their kid is strung out on drugs ... when they find out they've got terminal cancer—that's when we are able to make connections with them."

**"The majority of scientists out there have made science their religion. They believe science holds all the answers, if they will just keep working long enough and keep unfolding the secrets of the universe."**

Pastor Chuck McCullough of White Rock (N.M.) Baptist Church, on the scientists at nearby Los Alamos National Labs

## Man sought Michael Jackson but found Jesus

TUNDUMA, Tanzania (BP)—In a border town, missionaries sometimes have to straddle languages as well as countries.

Southern Baptist missionary Jon Lord recently arrived at Tunduma Baptist Church on the Tanzania-Zambia border to preach and show the popular "Jesus" film outdoors.

After a full day of visitation, the tired missionary from West Monroe, La., was ready to show the film, get the day over with and go home. As he waited for the last rays of the African sun to fade across the border, a crowd

began to gather around the screen he had erected.

A young man approached as Lord leaned wearily against the car and asked in English, "What is the cinema?"

Lord answered in Swahili, "Maisha ya Yesu" (The life of Jesus). The young man's eyes lit up as he exclaimed, "Oh, Michael Jackson!"

"I was too tired at the time to think that was funny," Lord said later. "But I began a polite explanation about the film," based on the Gospel of Luke. The young man quickly stopped the

missionary and explained, "I am a Zambian and do not hear (understand) Swahili. Could you tell me about Jesus in English?"

"After preaching and witnessing all day in Swahili it was actually a little hard to shift back to the ol' mother tongue," Lord admitted.

It was almost dark—time to start the movie—so Lord, fearful the Zambian would melt into the crowd, asked, "Is there any reason why you cannot accept Christ right now?" The reply: "Today, I have become a Christian."

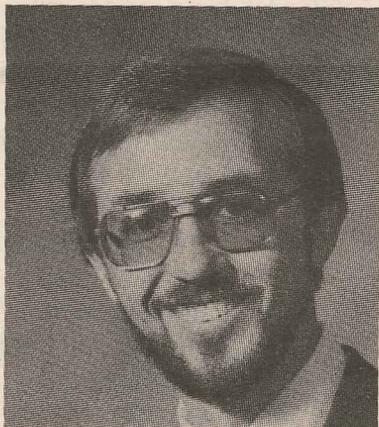
## POSITIVE VISION

**How can a Somali child who lives in constant fear and hunger have positive vision?**

USAID has described Somalia as "the worst humanitarian disaster in the world today," as 1.5 million individuals face eminent starvation and 50 percent of its people are severely malnourished. The pain and suffering of the Somali people would lead most to see the future grimly, yet two Georgetown College alumni are making a difference through their Christian commitment.



## COMMITMENT



**"Please remember Somalia in the sanctuary of your church and the privacy of your prayer closet."**

Ken and Beth Perkins '75, '76  
Georgetown College

### Baptist aid could speed up now

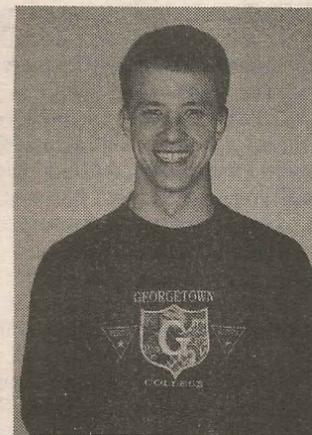
MOGADISHU, Somalia (BP) --- The FMB has appropriated \$1.25 million for hunger relief and \$95,000 for resettlement work to get rural Somali People who've fled to the capital of Mogadishu back to their home areas and self-supporting once again. Another \$115,000 has been allocated for aiding Somali refugees in Kenya and Yemen.

Relief agencies separate from the mission board are administering the aid in Somalia because of staunch resistance to allowing Christian evangelical groups to function in the Muslim country. Southern Baptist aid workers have operated for short terms in Somalia in recent months, however, including two who are there now. A total of 10 Southern Baptist aid workers have worked inside and outside Somalia delivering relief supplies.

Georgetown College graduates Ken and Beth Perkins don't learn about Somalia from the newspaper, they live it. Ken and Beth have worked in Kenya and with the people of the surrounding region since 1991. They live with both tragedy and hope on a daily basis; *positive vision* motivates them in the face of overwhelming human tragedy. They personify the kind of *commitment* that will help to reshape the world.

## TEAMWORK

While all change starts with personal commitment, *teamwork* helps to facilitate the process. Georgetown College sophomore James Lyles will join the Perkins this summer to help in their missionary work. The Perkins will return to the U.S. in December to share their experiences with Kentucky Baptists and as Missionaries-in-Residence at Georgetown College.



**If you would like to send the Perkins a message of encouragement, call Dr. Jack Birdwhistell, director of campus ministries, 502-863-8154.**

## GEORGETOWN

C O L L E G E