

FOR THE RECORD

Special report
Leaders of Woman's Missionary Union have issued a 12-page special report to clarify misunderstandings about recently adopted changes. *See page 2.*

Singles retreat
Success in life is found by placing God in first place, singles were told during the Kentucky Baptist Convention's annual single adult retreat. *See page 3.*

Family Forum
As I get older, how can I involve my adult children in my decision-making without giving up my own rights? *See page 4.*

Editorial
Pushing the vague language of the Freedom of Choice Act through Congress does not serve the best interests of Americans. *See page 5.*

Gays in military
A new poll finds Americans confused about whether acknowledged homosexuals should be allowed to serve in the military, but evangelicals are more certain of their opinions. *See page 7.*

CP close to goal
At the mid-year point, Kentucky's Cooperative Program unified budget is close to its budget goal. *See page 8.*

Lloyd dies
Former missionary Kathy Lloyd died at her home in Henderson March 24. *See pages 5 & 10.*

Kentuckians led Bible translation for Quechuas



PERU VIEW Larry Baker, former Southern Baptist foreign missionary and now director of missions for Christian County Baptist Association, surveys the city of Huarez, Peru. Before leaving the mission field, he and his wife, Lou Anne, led an effort to translate the New Testament in the Quechua language. (FMB photo by Warren Johnson)

By Melanie Childers
Staff Writer

HOPKINSVILLE—Larry Baker doesn't like to start something he can't finish.

That's why the Kentuckian and former missionary was to return to Peru March 30. The Quechua-speaking Indians there were dedicating the first Quechua translation of the New Testament April 4, and Baker said he didn't want to miss the event.

Actually, there isn't much of the five-year project Baker has missed.

In 1985, when he and his wife, Lou Anne, became the first Southern Baptist missionaries to work among the 11 million Quechua Indians in Peru, they immediately discovered the overwhelming need for a Quechua translation of the Bible.

"How could (the Quechuas) hear the word, if they didn't even have the word?" Baker asked.

The biggest challenge in providing a translation in that culture, Baker said, was that "there was no literature of any kind in their language."

Despite these odds, the Bakers' desire to provide Quechua Indians with their own New Testament became one of the biggest priorities in their ministry.

Receiving endorsement from the Southern Baptist Foreign Mission Board, which later was coupled with technical assistance from the United Bible Society, the Bakers launched into their project.

For the first phase of the work,

Baker secured a team of Quechuas to serve as translators. Of the 16 chosen, he said, five were Baptist and 11 represented other evangelical groups.

The team spent two years translating, working eight hours a day.

Baker, who previously had worked in theological education in Ecuador, began each morning by leading the team in a two-hour study of two New Testament passages. Then the team, divided into two groups, would spend that day on those texts.

Baker taught from the Greek text; the team translated from Spanish.

The groups worked independently on two New Testament books. When they completed a book, they switched texts and back-translated the work to check for accuracy.

Baker also checked the work by having passages read to people in the villages and over the local radio station. This insured that the final work would be understandable.

Lou Anne Baker also was involved at every stage of the process, Baker said. She kept the translators' work on a computer and made necessary changes during the revision stage.

"She did all the hard work," Baker said. "And as a result, she speaks the language a lot better than I do. She has become a top-notch Quechua linguist."

In all, seven revisions were required before the New Testament was completed last summer for printing. □ *See Kentuckians translated ..., page 3*

Seminary trustees elect Mohler president

By Mark Wingfield
News Director

LOUISVILLE—R. Albert Mohler Jr. was named the ninth president of Southern Baptist Theological Seminary March 26 by a 46-5 vote of the seminary's trustees during a called meeting held in executive session.

In a news conference later that day, the 33-year-old editor of Georgia Baptists' weekly newsjournal pledged his commitment to the conservative movement within the Southern Baptist Convention, to the inerrancy of Scripture and to the seminary's Abstract of Principles.

He urged Southern Baptists to look to the seminary's promising future rather than focus on the controversy that has dominated the SBC since 1979 and appointed led to the earlier-than-planned retirement of Southern's current president, Roy Honeycutt.

"I am not so much interested in responding to the past but in pointing to the future," Mohler said.

"I call upon all who love Southern Seminary to go with us, to grow with us," he added. "We ask Southern Baptists of good will to go with us, to pray with us, to build with us."

Mohler said he accepts the position with "great awe and humility."

"No human language can express the overflowing of my heart at this hour," he explained. "I pledge to you the full measure of my devotion and service to this calling. ... A lifetime of

service would be inadequate to repay the debt I owe this institution."

Mohler said there is no conflict between his love for the institution which recently educated him and his desire to be part of bringing about change within the institution.

"I am at one with the call for change within the institutional life of the Southern Baptist Convention," he said. "That is not in any way incompatible or inconsistent with my love for this institution."

Mohler described himself as an inerrantist, but said inerrancy "isn't the only word I would use of Scripture." "I believe the Scripture is without error, ... but the most important thing to say of Scripture is that it is God's word."

Mohler, whose nomination was announced by the trustee search committee in February, was presented to the full board during a March 25-26 meeting in Atlanta. After Mohler's election in that closed session, he and the chairman and vice chairman of the board flew to Louisville for a reception and news conference on the seminary campus.

Trustee Chairman Wayne Allen, who also served as chair of the search committee, defended his calling of the special meeting.

Some students, faculty and alumni had questioned the cost, timing and location of the special meeting, which was held three weeks prior to the regular spring trustee meeting.

Although Allen declined to say

how much the meeting cost, conservative estimates secured by the Western Recorder show a professional travel planner showed a minimum expense of \$30,000.

The seminary has cut about \$500,000 from its budget in the past three years, and President Honeycutt told an SBC budget-planning group in January that if income doesn't increase, the next step likely would be staff layoffs. A student matriculation fee increase is to be recommended for the fall semester.

Allen said he believes the special meeting was worth whatever it cost because electing a president is one of the most important events in a seminary's life. This "investment" in the future was done more thoroughly during a special meeting rather than being tacked onto the already full schedule of the spring meeting, he said.

Student protests during the two days of the meeting focused on the search committee's actions more than on Mohler's selection. At a Student Government Association booth on campus, students wrote about 400 postcards to trustees to express their concerns, said Ruth Davison, SGA president.

No student, faculty or alumni representatives were included in the news conference where the president-elect was introduced.

When asked about criticism that the seminary community had been left out of the search committee's

□ *See Mohler elected ..., page 9*

Church can help prevent senior suicide

PRINCETON, N.J. (RNS)—The church has an important role to play in preventing suicide among senior adults, according to a new Gallup Poll.

When asked if they knew where they would go for advice to help a friend contemplating suicide, one senior adult in three named a member of the clergy (24 percent) or church (10 percent). Religious individuals and institutions led the list over all others such as physicians, psychiatrists, psychologists, hospitals, clinics and relatives.

The Gallup Organization also reported on factors that prompt senior adults to consider suicide and how churches can help:

■ **Loss of a loved one.** Churches should help the bereaved well beyond the memorial and interment services.

■ **Loneliness and depression.** Churches can help senior adults become involved in community and volunteer interests.

■ **Bad health.** "Out-patient" pastoral and lay visits to the infirm can be literal life-savers.

■ **Loss of self-esteem, social status and income.** Churches can help seniors achieve greater spiritual values and goals.

BAPTISTS

BAPTIST BITS

■ **Southeastern Baptist Theological Seminary's** trustees elected eight professors during their March 15-16 meeting.

The eight had been teaching at Southeastern under various appointments but were officially elected by trustee action during this meeting. Six of the eight followed President Paige Patterson to Southeastern from Criswell College in Dallas.

■ **The Stewardship Commission of the Southern Baptist Convention** March 18-19 adopted a 1993-94 budget that is 11 percent smaller than the current year's and includes a reduction in staff of three people.

■ **The Colorado Baptist Convention** committee searching for a new executive director-treasurer is seeking recommendations. Nominations should be directed to Tom Pratt, 241 S. 15th, Brighton, Colo. 80601.

WMU issues report to clarify its stance

By Susan Doyle
Woman's Missionary Union

BIRMINGHAM, Ala. (BP)—Confusion and misunderstanding about recent decisions made by Southern Baptist Woman's Missionary Union have prompted national WMU leaders to issue a 12-page special report.

"There has been some confusion surrounding action taken by the WMU executive board during its Jan. 9-13 meeting," said Dellanna O'Brien, national WMU executive director. "This special report has been prepared to help provide background information and to bring clarification and understanding to the board action."

The report is being distributed by mail to all pastors, church staff members, retired pastors, directors of missions and other SBC state and national workers. It also will be distributed at each state WMU spring meeting.

The report includes a line-by-line overview of WMU's work and involvement with the Southern Baptist Convention before the board action and after the board action.

Most of the items are exactly the same both before and after the board action.

Only six of the 16 items listed show differences following the board action. These items include WMU's decision to place greater emphasis on encouraging Southern Baptists to volunteer in response to missions needs, to aggressively market generic missions materials to evangelical groups and to provide materials to support in prayer any Southern Baptist group involved in missions.

The special report also describes WMU's action as "similar to practices of several SBC agencies."

With action taken by the board, WMU will begin to aggressively market missions education materials for other evangelical groups. The report

cites the Baptist Sunday School Board's similar practice of producing generic Christian materials which it sells to Southern Baptists and to other Christian organizations.

"The Foreign Mission Board works with other evangelical Christian entities to do mission projects in various parts of the world," the report says. "The Radio and Television Commission routinely makes air time available to non-Southern Baptist groups on the ACTS Network."

The report also cites the practice of the SBC of making exhibit space available to non-SBC groups at its annual meeting.

In addition, Southern Baptist seminaries admit and graduate students from other evangelical denominations, the report says.

"We commend these agencies and commissions for their attempts to broaden their ministry and influence beyond their former boundaries," O'Brien said.

Baylor activates plans for Truett Seminary

WACO, Texas (BP)—Baylor University's board of regents voted March 23 to activate the George W. Truett Theological Seminary, perhaps as early as the fall of 1994.

The decision is contingent upon a further positive review of proposed funding and facilities at the May 21 regularly scheduled board meeting, according to Baylor President Herbert Reynolds.

The vote allows preparations to begin for the opening of the seminary, which was incorporated in 1991. Enrollment will be limited to 50 students each year with a maximum enrollment of 150 after three years, Reynolds said.

"As an academic entity of Baylor, the seminary will likely be linked to a heritage and tradition that is unapologetically Baptist and historically committed to the pursuit of academic excellence," he said.

The Baylor regents named Robert

Sloan, the George W. Truett professor of evangelism at Baylor, as dean of the seminary. His responsibilities associated with the Truett Seminary will begin immediately but will not be full-time until after the May board meeting.

The seminary has a 15-member board of trustees chaired by Daniel Vestal, pastor of Tallowood Baptist Church in Houston.

"We believe the time is right for the birthing of a new instrument to prepare men and women for Christian ministry," Vestal said. "To begin a new seminary is a formidable task. It is a most significant undertaking requiring measured thinking and deliberate decision making."

"We envision the seminary as distinctive from other Baptist seminaries in several ways," Vestal said. "First, it will provide theological education in the context of a major international Baptist university. It will contribute to

the total life of Baylor and also receive the benefit of the many academic opportunities presented on campus.

"Second, it will provide theological education with a unique focus on apprenticeships, internships and practical applications. Further, the Truett Seminary will be a Baptist seminary whose ownership and vision from the very beginning will be multiracial and multicultural."

This is not the first time a seminary will have operated at Baylor. In 1905 the Baylor Theological Seminary was established after more than a decade of organized theological instruction. Three years later it became Southwestern Baptist Theological Seminary. It moved to Fort Worth in 1910.

Degrees to be offered at the Truett Seminary will include the master of divinity and the master of theology. Additional degrees related to the ministry may be considered at a future date, according to Sloan.

Dilday honored; request made

FORT WORTH, Texas (BP)—Trustees of Southwestern Baptist Theological Seminary honored Russell Dilday on his 15th anniversary as president March 8-10 but suggested he should lead the way to hire more politically conservative faculty members.

In an annual formal appraisal of Dilday's performance, the trustee executive committee gave the president the highest rankings possible. Trustee Chairman Damon Shook said trustees remain confident in the president's administrative and organizational skills and his effectiveness in leading the faculty.

But Shook said trustees expressed concerns about the appointment of faculty members. He said even though recently appointed faculty were conservative theologically, board members questioned why people "who hold to the politically conservative view" weren't chosen.

"It's not that we're trying to pick people politically," Shook said. "We

just felt that there needs to be a diversity there."

In other action, the board's student services committee recommended that trustees "encourage the administration and faculty to create an atmosphere that would embrace a pro-life organization if a current student felt led to begin such an organization" within the guidelines established for a club or organization.

At a banquet honoring Dilday for his 15 years as president, trustees presented Dilday and his wife, Betty, with a trip to a Southern Baptist mission field anywhere in the world. In response, the Dildays thanked board members but asked that the money be "reinvested" in Southwestern's new L.R. Scarborough Institute for Church Growth.

Dilday announced the appointment of Richard Jackson, pastor of North Phoenix Baptist Church in Phoenix, Ariz., as an adjunct teacher. Jackson is retiring this year after more than 25 years at the Phoenix church.

Crusade draws 2,625 converts

SPRINGDALE, Ark. (BP)—It wasn't a typical revival program. And the results weren't typical either.

First Baptist Church of Springdale, Ark., held a recent series of crusade services led by the "Power Team," a Dallas-based group of world-class athletes who combine feats of strength with words of Christian testimony. The results? Overall attendance of more than 32,000 people, a total of 2,625 professions of faith in Jesus Christ and more than 400 converts baptized—so far.

Describing the services as a combination of "children's church and high-energy lay renewal," Pastor Ronnie Floyd added, "It's totally different than anything I've ever done before. We were trying to reach people who are unchurched."

Floyd said the key to the revival's success was spiritual preparation. Participants in the church's "Warriors on the Wall" prayer ministry began praying for the services five months prior to the crusade.

Combined with the prayer emphasis, Floyd said, "I really felt led of the Lord to call our church to 40 days of prayer and fasting." An estimated 1,000 people prayed and fasted.

The next step in the process was to collect names of unsaved and unchurched individuals. By the time of the crusade, the church had compiled a list of 5,000 prospects. Volunteers prayed for them by name throughout the crusade week.

"We just sat back and watched God move among us," Floyd recounted. "We got there because we followed his principles. I call it the God factor in church growth."



MISSIONARY APPOINTMENT SERVICE A missionary appointment service like the one shown here in South Carolina last year will be held in Columbus, Ohio, April 20. Ohio Baptists, who expect an attendance of about 5,000 people, have invited Kentucky Baptists to attend. About 40 Southern Baptists, some with Kentucky ties, will be appointed during the 7 p.m. service in the Columbus Convention Center. The appointment service will highlight a meeting of the Foreign Mission Board trustees. Reflecting the theme, "Teaching the Word, Reaching the World," the service will feature a colorful parade of international flags carried by young people. A 500-voice choir will perform beginning at 6:50 p.m. Before the service, visitors may view a "Global Walkaround" of missions exhibits from 4-6 p.m. All events are free and open to the public. No tickets are necessary. (FMB photo by Sandy King)

KENTUCKY

Succeed by giving God 1st place, single adults told

By Melanie Childers
Staff Writer

CAVE CITY—Facing life's challenges and changes is easier for single adults when they give God first place in every area of their lives, Bret Robbe told Kentucky Baptist single adults.

Robbe, pastor of Bellevue Baptist Church in Owensboro, spoke to 300 people attending the annual single adult retreat sponsored by the Kentucky Baptist Convention.

"It's unusual to have a goal to be a 'number-two' person," Robbe suggested. "We're taught from childhood that significance means number one."

But by looking to the biblical role models of Joseph, John the Baptist and Peter, Christians can keep their perspective on life and be "first mates" while making Jesus their "captain," he said.

Using dramatic monologue, Robbe played a modern-day New Testament Joseph trying to decide whether or not to obey the angel's

command and take Mary as his wife.

Another first-mate person, John the Baptist, managed to baptize 300,000 people without losing sight of his primary goal to prepare them for Jesus, the greater one who was to come, the pastor added.

However, making Jesus "captain" is a process that doesn't happen overnight, Robbe emphasized.

Sometimes, Christians experience setbacks and failures, Robbe said. Although Peter denied Jesus at the cross, he was given an opportunity to restore the relationship after Jesus' resurrection. Similarly, Jesus calls Christians by name, offering them a second chance, Robbe noted.

"Don't get caught in the past" or in past failures, he said. "Michael Jordan didn't always make the team."

Jesus "wants you to become someone you don't even anticipate you can become."

The three-day retreat included conferences on single parenting, living on a single budget and building a church single adult ministry.



SUPPORT GROUPS Participants in small groups share suggestions on how to meet their families' needs during a conference titled "Single Parenting on the Run" at this year's single adult retreat in Cave City.

Lifestyle tip: Avoid burnout & have fun

CAVE CITY—Christians never will have fun if they wait until they have no stress in their life to try it, said Teresa Yingling.

Addressing single adults at a retreat in Cave City March 12-14, Yingling emphasized that Christians need to identify the causes of stress and learn new ways to have fun.

Yingling works with the sales and marketing department at Opryland in Nashville, and also serves as music minister in a Nashville church.

"Singles who love the Lord are often extremely vulnerable for church volunteerism burnout" because they are perceived as having more time than married people, Yingling said.

Rather than buying into the false

theology that Christians never should say 'no' to a request in the church, Yingling said, Christians have a responsibility to evaluate their mission and set their own boundaries.

"Christ knew his boundaries," she said, referring to occasions when Jesus took time away from his ministry. "Nobody told him to take a rest; they were always wanting him to do more. But he said, 'Here's what I'm going to do' and he did it."

"Many Christians don't account for their level of exhaustion," Yingling said. "But the Lord wants us to be healthy, not exhausted."

Far from being frivolous, Yingling said, fun can help reduce stress. It can mean a lifestyle of enjoyment, of finding moments to

share joy with others.

Yingling suggested some 15-minute "spontaneous joy-lifters" to help Christians have fun without breaking their budget or schedule.

■ Anonymously leave a flower on someone's desk.

■ Send a kind note to a chronic complainer.

■ Make an appointment to wash or wax someone's car.

■ Give someone a sea shell.

■ Write a poem and give it to someone.

■ Send Christmas cards in July.

■ Make giant bubbles.

■ Give someone a hug.

■ Pay for the person behind you at a toll booth on the highway.

■ Serenade someone outside their window.

Kentuckians translated Bible in Peru

Continued from page 1

The FMB and the United Bible Society together provided funding for 30,000 copies to be printed in Peru.

However, last August, before the copies were available for distribution, medical problems forced the Bakers to resign their position and return indefinitely to the United States.

Since then, they have redirected their mission efforts to Kentucky's Christian County Baptist Association, where he is director of missions.

Baker said they are "looking forward to holding the ropes right now," and have no plans to return to Peru except for short-term volunteer work.

However, Baker said attending this week's dedication of the new Bible in Peru would allow him to see his project officially reach completion.

"I'm not sure I'll feel the full impact until I hold it in my hand ... and see the look on the folks' faces," he said.

Baker predicted the new Bible will enhance evangelistic efforts in Peru in several ways.

First, evangelical work among the Quechua Indians should accelerate.

Second, the door has been opened for more literature to be written and translated for the Quechuas.

Another benefit from the biblical translation is that Baker expects it to increase the literacy rate among the Indians. Part of the distribution plan for the Bibles is to take them to churches and hold weekend literacy workshops, he explained.

All Southern Baptists should be proud of the Quechua's 13 organized churches and the New Testament now available in Peru, Baker said.

"This is not something Lou Anne and I did," he said. "All Southern Baptists have been involved" through their gifts and prayers.

Board to consider Temperance League funds

By Mark Wingfield
News Director

The Kentucky Baptist Convention's Executive Board will be asked in May to consider one-time gifts to the Temperance League of Kentucky and Hopkinsville College of the Bible.

The Executive Board's business and finance committee approved the recommendations during their meeting in Louisville March 26. The recommendations now must be approved during the Executive Board's May 5 meeting at Cedarmore Baptist Assembly.

In other action, the business and finance committee approved details of the 1993-94 KBC budget and deferred setting a goal for the 1994-95 KBC budget.

The Temperance League funding was prompted by a motion made by Louisville pastor Rodney Burnette during last year's KBC annual meeting. Burnette's motion to consider

finding a way to help the Temperance League was referred to the business and finance committee.

Committee Chairman Jerry Dooley of Louisville appointed a subgroup to study the issue. That subgroup's report was adopted by the full committee after discussion.

The recommendation would give the Temperance League up to \$50,000 in 1992-93 year-end funds to establish an endowment held by the Kentucky Baptist Foundation. The first half of the money would be given without qualification; the second half would be given only to the extent it is matched by other donors in the next two years.

Study committee Chairman Roy Ricketts explained that the intent of the formula was to boost support for the Temperance League's cause while encouraging the organization to seek funding outside the KBC. The Temperance League speaks against issues such as alcohol, drugs and gambling.

Hopkinsville College of the Bible would receive a \$5,000 special appropriation under the committee's recommendation. The college, located in West Kentucky, primarily trains ministers of African-American Baptist churches.

The school currently is engaged in a "Venture of Faith" capital campaign to renovate and construct facilities on its campus.

Details of the 1993-94 KBC budget also must be approved by the full Executive Board in May. Due to no increases in giving, the budget includes no increases in funding for program areas.

The proposed budget does include a 5 percent salary increase for KBC staff. Staff received no increase in the current year, only a one-time salary supplement.

The budget allocates 37 percent of KBC undesignated receipts to be forwarded to the Southern Baptist Convention Cooperative Program to support worldwide ministries.

BLUEGRASS BURGEO

■ An exhibition of original paintings and watercolors used in church literature will be open at Southern Baptist Theological Seminary April 5 through May 21. The collection from the Southern Baptist Sunday School Board includes works by various artists representing biblical themes from the birth of Jesus to the ministry of the Apostle Paul. The gallery is open in the Campus Center from 9 a.m. to 9 p.m. weekdays.

■ Correction: An article about the spring break mission activities of Baptist Student Unions in the March 16 Recorder incorrectly said Morehead University students were traveling to Miami. The group actually was from Murray State University.

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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Much thanks

We would like to thank President Bill Whittaker, faculty, staff, students and all the other Kentucky Baptists who personally or through their churches or associations helped in the furnishing of the missionary apartment at Clear Creek Baptist Bible College. The apartment is very lovely and adequate.

We are 1978 graduates from Clear Creek. Returning to Clear Creek as missionary-in-residence after four years as Southern Baptist missionaries in South Africa is a dream come true.

We covet your continual prayers and your support through the Cooperative Program and the Lottie Moon Christmas Offering.

South Africa is a very troubled land. We and our brothers and sisters in Christ are convinced that Christ is the only answer to peaceful changes. Therefore, please pray for an empowering movement of the Holy Spirit throughout the land, convincing the people of their need for Jesus Christ.

It is a privilege and honor to serve as your missionaries in South Africa.

*James Ditty Sr.
Dorothy Ditty
Pineville*

It's wrong

In response to an article by David Burton of Louisville (WR, March 9): As a Baptist minister for nearly 50 years, I never thought it would come to this.

For openers, his crude way of misinterpreting the Scripture is amazing. He states that Paul's position against gays was punishment, not a sin. He also says we have to reinterpret the Scripture in this modern world. He also makes a grave mistake by calling these people "God's children."

I know you don't have space to

write a sermon from me, but please indulge me just a few words.

This man says there is no commandment concerning homosexuality. Certainly the commandment "Thou shalt not commit adultery" covers this sin. Why, all nature teaches this lifestyle is wrong. The animals of the field, the fowl of the air and the fish in the sea don't pervert God's natural way. People who practice such lifestyle as this are lower than the animals. It is a slap in the face of God.

He also tried to equate this sin to eating raw meat or planting two kinds of seed together. If we were giving awards away to those who could whitewash Scripture and call evil good and good evil, this man (I refuse to call him brother) should win one.

*Burney Manning
Somerset*

It's sin

I am writing this letter in regard to David Burton's comments on homosexuality (WR, March 9).

He overlooked two important scriptures. They are found in Romans 1:26-28 and I Corinthians 6:9-10.

We should know from God's word that homosexuality is a sin and is condemned.

This is going completely against nature. If God had meant for man to be with man or woman to be with woman, he wouldn't have made Adam and Eve.

Just because the world says it's OK doesn't make it right.

We are not to hate the person, but hate the sin. This is not to say that a homosexual cannot be forgiven and put in right relationship with the Lord. Because he can.

In I Corinthians 6:11, Paul is saying some were this way before they were purified from sin and put right with God through our Lord.

We must never say that God in his

word I cannot say. I know only that I could imagine our little 2-year-old grandson; suppose it had been Marshall; suppose I had later been able to see that footage and experience the horror of seeing him walking off with those children. Inside me still I have the unspoken urge to shout, "O God, how can this kind of thing happen?"

The event has energized forces in England to take a serious look at television broadcasting, reflecting a growing sentiment that children can, indeed, be influenced to be violent by violence observed on television.

While our family has never been a heavy consumer of TV, particularly because our children spent most of their impressionable years overseas (without television), it is easy to understand the increasing efforts to seek more reasonable limitations on TV violence.

It does seem clear that the world, and especially America, appear to be growing more violent, and this violence is taking its toll not only in lives lost but on our American psyche.

I grew up in a town where I knew

word does not condemn homosexuality or any other sin against him.

We as Christians are the majority. We must take our stand and not let this sin infiltrate our schools, work places and our churches.

*Nancy Smith
Grand Rivers*

Moving backwards

I am deeply saddened but not surprised by the article titled, "Rogers says SBC should control WMU" (WR, March 9).

Having been in a Southern Baptist church most of my life, I have always been proud of the heritage of Baptists until the past few years.

When Baptists began in the early 1600s, they fought against the hierarchical form of church government, where the bishops or other leaders were in control of the church. It is sad to see the SBC moving backwards in history instead of forward!

Now, we don't call them "bishops" but instead "president," "trustees," etc. If a person, church or seminary does not conform to their standards, then the person, church or seminary is disassociated with or forced to change. It is amazing to me how much authority these men have gained over the past few years.

I honestly believe there are pastors, other church staff members, employees of the convention, Sunday School Board, Foreign Mission Board, Home Mission Board and many others who feel the same way! But they are not letting others know because of the fear of losing their jobs or being disassociated with. What a shame that these people, committed to God's ministry, have to be held accountable by this "ruling power" in the SBC!

Let us realize we are leaving the greatest part of our heritage as Baptists behind; the part of freedom.

*Terry Candler
Mt. Washington*

almost everybody by the time I was 15; we never locked our doors; I delivered newspapers in every part of town over a number of years, and the only fear I had was of a sneaky red dog who used to hide behind a certain bush when I rode by. He managed to get me only once!

There was occasional violence in one of Frankfort's several taverns or under the bleachers during football games, but a "killing" was rare.

The seeds of violence have always been here, for the heart of man is fertile ground. While I do not expect ever to return to "the good old days," surely I can hope that the nation in which I live can be led to turn down the "violence" burner. But how shall we be led?

Is it possible that a "little child" like James Bulger could be a turning point among the English?

Can a culture seemingly bent on violent self-destruction be salvaged through legislative and constitutional changes?

Is it possible, as absurd as it may seem to some, that in Jesus Christ violence can be met with a life of love?

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

BAPTIST FORUM

When my people pray

"Two-year-old James Bulger was buried yesterday in Liverpool amid a nationwide outpouring of grief."

That was the lead-line in a Washington Post article a few weeks ago following the brutal murder of this tiny child by children only eight years older.

I was driving home after work, listening to National Public Radio's coverage of the funeral. I had already been deeply moved by this event, watching the TV re-runs which showed this little toddler being "walked away" by older boys, all of it captured on the shopping center's video.

The innocence of this little lamb, walking away with children who for reasons God only knows would take away his little life; a tiny candle lighted ever so briefly.

The officiating minister's words were captured by the NPR broadcast: "His death is not in vain. Something in James has touched the whole world."

Whether it touched the whole

ON MISSION TOGETHER



William W. Marshall



FAMILY FORUM: AGING

Making decisions

By John Lepper

Q. As I get older, my adult children seem to think I'm less and less capable of making important decisions. How can I include them in the decision-making process without giving up my own rights?

A. The tug-of-war you describe is not uncommon. The issue you raise relates to your rights as a person and also to your relationship with your adult children. Unless there is a significant reason otherwise (like mental incompetence), you need to maintain the right to make decisions.

Your goal, it would seem, is to involve your children in important decisions in a way that does not cause you to relinquish your own power of choice. Be clear with your children that you desire their input but wish to reserve the right to make your own decisions.

Recently I attended a conference where Lynn Huber of the Episcopal Church spoke on the subject of "Elder Care Decisions." She outlined four principles of decision-making which you might consider in this process.

■ Get all the necessary facts. Don't be afraid of seeing all the facts, for to leave out a significant piece of information might keep you from arriving at the best choice.

■ Consider all the possibilities. This may be fearful at first, but if you automatically rule out a specific possibility, you may eliminate the best choice.

■ Consider all consequences of each possible choice. At this stage, think about the results of each choice.

■ Become aware of what you value most. Some of these values might include freedom, comfort, relationships and your own well-being. This may be difficult to determine, but it is an essential step.

You might like to take the initiative to include your children in a discussion about a decision you are making at each of the above stages. By so doing, you are better able to include them and also reserve your right to choose.

John Lepper is director of the Kentucky Baptist Convention's family ministry department.

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

Congress should avoid the rush to pass FOCA

If Congress wants to do what's best for America, it will slow down its headlong rush to pass the Freedom of Choice Act.

FOCA is designed to ensure a woman's right to an abortion. Supporters say it will codify the Supreme Court's Roe vs. Wade decision that legalized abortion in 1973. Opponents say it will extend abortion rights far beyond that realm and severely thwart states' ability to regulate abortion.

As of late last week, FOCA supporters had pushed the bill toward a vote on the Senate floor, while it awaited consideration by the Judiciary Committee in the House. Thoughtful lawmakers were calling for a slow-down, seeking hearings on this important piece of legislation.

That's not too much to ask, particularly for a law that will affect millions of Americans and reach into every community in our nation.

At the most basic level, the senators and representatives need good definitions for key words and phrases in the proposed law.

For example, both Senate and House versions of the bill would declare that states could not restrict a woman's right "to terminate a pregnancy before fetal viability." What, exactly, does "fetal viability" mean? Could someone interpret it to mean the point at which a fetus could live completely on its own outside the mother's womb? This answer would stretch the right to an abortion well into the third trimester of pregnancy. Or could "fetal viability" mean the point at which medical science could sustain a baby's life outside the womb? This answer would place viability much earlier, as anyone who has visited a neonatal intensive care unit knows. Or more practically, could it mean one thing in a research hospi-

tal and quite another in an abortion clinic?

A second example of unclear language is the act's assertion that it does not "prevent a state from requiring a minor to involve a parent, guardian or other responsible adult before terminating a pregnancy." What, exactly, does "other responsible adult" mean? A grandparent, minister, judge or physician? How about an abortion-clinic owner?

Of course, FOCA's authors intended it to be ambiguous, but the wording of such an important bill should be at least specific enough to pass muster in a freshman composition class. These vagaries won't do.

Moreover, lawmakers need time to consider the possibility of adding meaningful amendments to the bill, assuming supporters have the votes to secure its passage. Protections for reasonable waiting periods and informed consent, as well as tighter wording about parental notification, have been ruled constitutional and would seem appropriate. The law also must protect healthcare professionals and institutions that cannot conscientiously perform abortions.

Everyone knows abortion is one of the most painful and divisive issues facing our nation today. For those of us who believe life begins at conception, major restrictions on abortion seem moral and just. For others—including many serious, devout Christians—who believe life begins at birth, abortion seems to be a woman's decision alone.

Given the depth of our division and the seriousness of the consequences, a fast-track "political" solution serves no one well.

Marv Knox

A bill this important should be specific. What, exactly, do "fetal viability" and "other responsible adult" mean? We need to know.

A missionary's plea: 'If I can't go, will you go for me?'

In an emotional moment that long will be remembered by everyone attending the annual meeting of the Virginia Woman's Missionary Union, former missionary Kathy Lloyd appealed for someone to answer God's call to missions.

Lloyd was battling cancer. Courageously. With humor and dignity.

Little more than two years ago, Kathy, her husband, Skip, and their two preschool children were living and serving as Southern Baptist missionaries in Korea. Skip was a religious education consultant; Kathy worked in a home for unwed mothers. Korea was their arena for kingdom ministry—their happy, fulfilling niche.

Then came cancer. "I knew that God was going to change my life that day," she recalled thinking as she drove to the hospital to get test results on March 17, 1991.

"Deep down in my heart I knew the results."

Almost as devastating as the news of the cancer was the word that they needed to return to the United States for her treatment. In two weeks they packed and returned to the States. She spent her final days in Henderson.

She chose to accept aggressive medical treatment. A sometimes hellish journey of peaks and valleys followed; double mastectomy, chemotherapy, metastasis of the cancer to Kathy's bone, a bone marrow transplant, tumors on her liver and spine.

The plan for Kathy and Skip to address WMU of Virginia was set months ago. Kathy, though weak and confined to a wheelchair, was determined to make it.

She is a missionary with a message. Like manna from heaven, when harvested daily, is enough, God supplied her with sufficient strength to

deliver it.

Her presence in Virginia was a major part of her message. By traveling to Virginia Beach Kathy was saying, "I am still a missionary."

Missions, after all, is never a matter of geography. It is a matter of commitment. Missions doesn't require a passport or travel agent. It demands a responsive, pliable heart. Cancer changed Kathy's place of service, but it has not ended her calling. "We will always be missionaries," Kathy said.

But the more urgent message Kathy left is to a world grown tone-deaf to God's voice, a world which prefers to heed society's louder claims. It is a plea to hear and answer God's call to missionary service.

Lamenting the complacency of most Baptists to use their gifts in what God is doing in his world, Kathy appealed for more complete stewardship of the gospel treasure. "Where is God working? ... What is he doing here? Join him."

Voice almost at a whisper, from the depths of her heart and God's too, Kathy uttered her plea: "I can't go, but will you go for me?"

Again, stronger and more urgent: "If I can't go, will you go for me?"

No politics. No bid for attention or power. No posturing. Just the purity and infinite power of love's appeal. "If I can't go, will you go for me?"

I take up Kathy's case, believing that someone, somewhere, within the sound of Kathy's voice that evening or within sight of these words this week, will hear her question as nothing less than it is, the call of Jesus to missionary service.

Beneath her voice, faint from illness, you can hear the mysterious accent of the Master—Kathy's and yours and mine—who is calling still.

Are you the one who, through Kathy, the Lord is calling?

Michael Clingenpeel, editor
Richmond Herald
Richmond, Va.

Former foreign missionary Kathy Lloyd, 37, died March 24 at her home in Henderson, following a two-year battle with cancer.

GUEST EDITORIAL

When the ice cream man rolls around, you-know-what's not far behind

Get out your short pants. Summer's arrived.

For all I know, you could be sitting there by the fire, with your best wool sweater on, wondering when we're ever going to see the sun.

But summer's here. Honest.

Molly announced its arrival at our house. More precisely, she screeched its arrival.

Joanna was gone somewhere, Lindsay was practicing the piano, I was washing dishes, and Molly and her friend Maureen were outside jumping rope when summer came. Molly bounded through the front door, screaming bloody-murder, "Daddy! Daddy! Come quick!"

My heart stopped colder than old green

beans, and my stomach did three flip-flops. From the strain of Molly's voice, I was certain Maureen had been hit by a car. I vaulted out the front door, searching frantically for what I knew would be Maureen's broken body.

"Daddy!" Molly yelled again. "The ice cream man's here."

I could've exiled our youngest child to the deep freeze for scaring me like that, but in my relief at seeing a healthy Maureen playing in the next yard, I was more benevolent.

"Don't ever come screaming like that about the ice cream man!" I warned Molly.

"I thought Maureen was hurt, and you almost gave me a heart attack!"

"But Daddy, it's the ice cream man!"

I had missed the nuance here. The arrival of the ice cream man's ice cream truck always is an occasion for great excitement. You can only hear him about a block away, in which time a kid has to (a) convince Mom or Dad that it's OK to buy ice cream, (b) find enough loose change to pur-

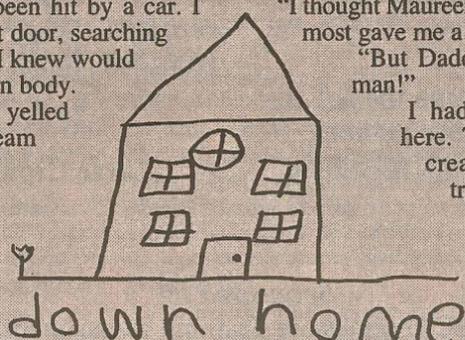
chase the ice cream and (c) get back out to the street before he drives on by.

This is a big deal in July. It's a spectacular event when the weather's cold enough you can see your breath. The guy could've made a mint selling hot chocolate.

Next thing you know, I'll have to start cutting the grass. Before long, Joanna will be after me to hang the porch swing. And soon, I'll have to head to the pharmacy for some of that sun-block stuff. This year, I'm getting the kind rated so high you could stand next to a nuclear explosion and not turn pink. And maybe I'll put a coin jar somewhere near the front door.

If the ice cream man comes this early, it's bound to be a long, hot summer.

Marv Knox



WORLD VIEW



MEDIA MINISTER
Evangelist Billy Graham preached to more than 8 million people in Europe this month through an elaborate network of satellite crusades one expert said was the biggest technological project in Europe since last year's Olympics in Barcelona, Spain. (RNS photo)

■ **Graham preaches in Europe.** Nearly 250,000 people responded to evangelist Billy Graham's invitation to commit their lives to Jesus Christ during a March 17-21 crusade in Essen, Germany, which was seen by satellite in more than 1,400 additional locations across Europe. Nearly 1 million people attended the German-speaking venue, while an additional 7.2 million gathered at satellite locations across Europe. Attendance at the satellite locations averaged nearly 2,000 people per venue, ranging from four people at a church in a small village in the south of France to crowds of more than 10,000 at locations in Romania and the former Soviet Union. The response to Graham's invitation averaged 8 percent of the audience, nearly three times the average for a crusade in the United States.

■ **"Jesus" film still going.** The "Jesus" film continues to receive wide circulation in the former republics of the Soviet Union, according to Paul Eshleman of Campus Crusade for Christ. The film now has been translated into 26 Eastern European languages and has premiered in the capital cities of 20 countries and republics, including Albania, Mongolia and all the Muslim regions of Russia. More than 21 conferences have been held to train 8,000 people in how to use the film as an evangelistic tool, he said. "We

have trained 557 film teams, spread across the 11 time zones of the Commonwealth of Independent States, and have shipped more than 600 sets of equipment. We expect the churches themselves to show the film to more than 30 million people during the next two years."

■ **Russian Baptists neutral.** Russian Baptists are staying neutral in the fight for control between President Boris Yeltsin and the communist-dominated parliament, according to Southern Baptist missionary George Lozuk. "We're praying the Lord will bring about the right thing for Russia, because the needs are so great," he said.

■ **Baptists help in Rwanda.** Amid a tenuous cease-fire in Rwanda's civil war, Southern Baptist missionaries are helping people meet basic survival needs. About 350,000 displaced people have already been relocated more than 10 times. Another 450,000 aren't in any camp but continually walk with their belongings. The Southern Baptist Foreign Mission Board has sent \$25,000 in emergency aid, which is being administered by 12 Baptist mission personnel.

■ **Arms cited in Africa.** Christians concerned about the plight of Africa should work to stop the shipment of arms there rather than just sending

relief money, according to John Peterson, vice president of the Baptist World Alliance. In a speech to BWA's executive committee, he said: "If we as Christians are concerned about Africa, we must go to the heart of the problem and stop the arms. Not one piece of artillery is made in Africa. All come from the industrialized world. We know the folk making millions of dollars. If we want to help Africa, stop the arms."

■ **Campaign launched.** Bread for the World has launched its annual "Offering of Letters" campaign under the theme "Many Neighbors, One Earth." The hunger advocacy group urges churches to ask members to write letters to Congress asking that U.S. foreign aid be redirected more toward programs which reduce poverty. For more information, call Bread for the World at (202) 269-0200.

■ **AIDS patients trust Christ.** An entire ward of 18 male AIDS patients recently professed faith in Jesus Christ when Esteban Cardozo, an Argentine seminary student, visited a hospital in Buenos Aires at the request of a patient's mother. He first shared his faith with that patient, who committed his life to Christ. Then as he was leaving, a patient in the next bed asked Cardozo to pray with him, and the witness

continued to spread throughout the ward.

■ **Missionary aids typhoon victims.** Southern Baptist missionary Mark Wakefield has coordinated Foreign Mission Board relief efforts on the Fiji island of Viti Levu. A typhoon swept across the Pacific island in January. Wakefield has used about \$5,000 in emergency hunger relief funds to help people in the mountain village of Nadovu, where local Baptists suffered the loss of crops, homes and severe damage to a church building.

■ **Prayer answered unexpectedly.** Missionaries Don and Linda Bradley prayed for help with an evangelistic crusade in a Mozambican refugee camp and looked west for the answer. But the prayer request didn't produce help from the United States as they expected. Instead the response came from 14 Indian Baptists in South Africa. Two weeks after the Bradleys began praying for help, a South African businessman knocked on their door and volunteered to bring the group to help work in a refugee camp, not knowing the Bradleys had such a need. Crowds of more than 400 flooded Malindza Baptist Church during the four-day crusade. Hundreds of people responded to spiritual invitations, including 22 adults who professed faith in Jesus Christ.



State-wide School of Discipleship May 7-8, 1993 Highview Baptist Church, Louisville

The State-wide School of Discipleship can help meet the needs of your members by training leaders from your church!

Need

Dysfunctional Family Background
Low Self-esteem
Weight/Nutrition Problems
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How to Pray
Knowing/Doing God's Will
New Testament Overview
New Church Member
Spiritual Gifts

Course

Making Peace with Your Past
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New Church Member Training
Discovering Your Spiritual Gifts

And Many More!

Friday Evening

7:00 Introduction
Music
Welcome
Presentations
Special Music
Keynote Message:
Dr. Perry Sanders
8:10-8:55 Large Groups
9:00-9:45 Small Groups

Saturday Morning

8:00 Coffee, Juice & Donuts
8:30-9:15 Large Groups
9:25-10:10 Small Groups
10:20-11:05 Large Groups
11:15-12:00 Small Groups
12:05-12:45 Closing Rally by Roy Edgemon, BSSB Discipleship Training and Family Development Director

Large Group Leaders: Dr. Roy Edgemon, Dr. T.W. Hunt, Dr. Art Criscoe, Dr. Avery Willis.

"Indeed the Lord has richly blessed us through Discipleship Training. Our people appear to be more hungry for true discipleship than ever before!"

- Phil Losch, Discipleship Training Director

Sponsored by
KBC Discipleship Training Department
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"We had 15 complete the 'Experiencing God' LIFE course, most of whom had never been a part of any Discipleship Training course ever!"

- William Allen England, Minister of Education
Cynthiana Baptist Church

Poll finds Americans uncertain on gays in military

By Mark Wingfield
News Director

GLENDALE, Calif.—Americans have mixed feelings about gays serving in the military, but Americans who consider themselves evangelical Christians aren't so indecisive.

That's the finding of a new nationwide poll by the Barna Research Group of Glendale, Calif.

The poll, taken through telephone surveys of a representative sample of American adults, was conducted in February.

On the bottom line question of whether the government should maintain its current policy of not allowing acknowledged homosexuals to serve in the military, Americans are nearly evenly divided. Forty-seven percent say they would prefer to keep gays out of the military, while 44 percent disagree.

Among evangelicals, however, 80 percent prefer no homosexuals in the

military, while only 14 percent disagree.

Although Americans are divided over this question, they are more certain about related questions. But these opinions appear to be contradictory.

For example, 57 percent of Americans believe "acknowledged homosexuals should not be prohibited from serving in the military solely because of their sexual orientation." Only 34 percent disagree with this statement.

And 81 percent of Americans believe "whether a person is homosexual or not is a private matter that is nobody else's business." Only 15 percent disagree with that statement.

Yet 55 percent of Americans believe homosexuality is "immoral," 58 percent believe allowing gays in the military will make it more difficult for some heterosexual soldiers to concentrate on their job duties, and 68 percent believe allowing homosexuals in the military will not make the armed forces more effective.

Further, 48 percent of Americans say they would not want to serve in the military alongside homosexuals.

That figure is even higher among evangelicals, with 78 percent saying they wouldn't want to serve alongside homosexuals.

The opinions of evangelicals differ more sharply from the general population on most points of the survey. On average, evangelicals registered resistance to homosexuals by at least 20 to 30 percentage points more than the general population.

For example, while 55 percent of Americans say homosexuality is "immoral," 92 percent of evangelicals take that view.

And while 81 percent of Americans believe whether someone is homosexual is a "private matter," only 52 percent of evangelicals agree.

On the question of whether people should be excluded from the military solely on the basis of sexual orientation, evangelicals reflect nearly an

exact opposite profile than Americans at large. Sixty percent of evangelicals support this restriction, while 57 percent of Americans disagree.

Other sub-groups the survey found most likely to oppose homosexuals in the military include men, senior citizens, whites, Southerners, Republicans, Protestants and born-again Christians.

Pollster George Barna, president of the Barna Research Group, offered this interpretation: "People are increasingly concerned about the moral condition of the country, and the implications of the shift away from traditional, Judeo-Christian values.

"Very few people in America are homosexual. Most Americans support the right to be a homosexual, theoretically. But when it comes down to interacting with people whose lifestyle they perceive to be immoral, or whose behavior they believe will ultimately lead to cultural decay or lost productivity, they draw the line."

Freedom of Choice Act headed for Senate floor vote

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—The Freedom of Choice Act, the current focus of legislative debate on abortion in America, gained an expected but important victory in a Senate committee March 24.

The Labor and Human Resources Committee voted 12-5 to send the Freedom of Choice Act, S. 25, to the Senate floor. The timing of a vote by the full Senate is uncertain, a congressional spokesman said.

In the House of Representatives, the Judiciary Committee has not scheduled a vote on the companion bill, H.R. 25, a congressional aide said. The Civil and Constitutional Rights Subcommittee had approved the House version March 18.

Abortion rights supporters and opponents disagree sharply in their descriptions of the effects of the Freedom of Choice Act. Advocates say it will do no more than write into law the 1973 Roe vs. Wade decision legalizing abortion. Opponents contend it will prevent state legislatures from passing meaningful restrictions now allowed under Roe, thereby mandating abortion on demand throughout the country.

Sen. Dan Coats, R.-Ind., offered the most opposition to FOCA in the Labor and Human Resources meeting. Coats, one of five Republicans who voted against FOCA, called for the committee to slow the bill's progress and hold hearings. The Senate has not held a hearing this year.

"The Freedom of Choice Act leaves very little room" for a discus-

sion of what restrictions are reasonable, Coats said. In approving unrestricted abortion, the committee will be "out of step with where the American people are," he said.

Coats and Sen. Tom Harkin, D.-Iowa., had a brief but sharp exchange.

"If (women) had their rightful place on the Supreme Court, we wouldn't be here," Harkin said. "This is uniquely a woman's issue. (Abortions) happen to women."

"And children," Coats interjected. "It happens to women," Harkin said sharply.

"And children," Coats repeated. While Coats and four other Republicans voted against FOCA, a Democrat and Republican on the committee said they would vote to report the bill to the Senate floor but wanted some changes made there.

Nancy Kasselbaum, R.-Kan., said she would offer three amendments—one clarifying the parental involvement language, one allowing 24-hour waiting periods and another permitting informed consent, minus information on fetal development.

What the bill says

Both the Senate and House versions of the Freedom of Choice Act are similar in content, although the Senate version includes a preamble which builds a case for the legislation's need.

The Senate version of the bill outlines these provisions:

"In general, a state:

(1) May not restrict the freedom of a woman to choose whether or not to terminate a pregnancy before fetal viability.

(2) May restrict the freedom of a woman to choose whether or not to terminate a pregnancy after fetal viability unless such a termination is necessary to preserve the life or health of the woman.

(3) May impose requirements on the performance of abortion procedures if such requirements are medically necessary to protect the health of women undergoing such procedures.

Nothing in this Act shall be construed to:

(1) Prevent a state from protecting unwilling individuals or private health care institutions from having to participate in the performance of abortions to which they are conscientiously opposed.

(2) Prevent a state from declining to pay for the performance of abortions.

(3) Prevent a state from requiring a minor to involve a parent, guardian or other responsible adult before terminating a pregnancy."

There's still no truth to the O'Hair petition

By Lacy Thompson
Louisiana Baptist Message

Apparently, the real, live people at the Federal Communication Commission have grown tired of answering questions about the non-existent Madalyn Murray O'Hair petition.

And why not? It has been well more than a decade since rumors first started that the nation's most noticeable atheist had filed a petition with the commission to ban all religious programming from the airwaves.

She had not. Two California men had asked the commission to put a freeze on licenses for religious television and radio stations (petition R.M. 2493), but FCC officials rejected the proposal outright.

O'Hair had absolutely nothing to do with that petition. But that has not stopped the rumors. In fact, every six to nine months, it makes the rounds again—and well-meaning Christians begin circulating their own petitions of protest that claim the FCC has granted O'Hair a hearing.

There is no hearing. There is no

petition. R.M. 2493 no longer exists.

"How many letters do you think the FCC gets on this thing?" one pastor asked during the course of a conversation on the matter. "After all these years, it has to be millions I would think."

Probably so—and that would be something interesting to know. Surely, someone at the commission should be able to answer that question.

Dial the number—(202) 632-7000. Count the rings. One. Two.

A tape answers: "You have reached the FCC automated information service. This service, designed for push button telephone users, allows you to select from a list of many options. Push button telephone users, for your options, push 1."

Uh oh, this could take awhile.

"As you hear the selection you wish to make, please press the number given. For the FCC personnel locator, press one."

What exactly is a personnel locator? And how does one get a live human being on the line anyway?

"If you would like to receive copies of information bulletins and fact

sheets and know the title, press two."

If one does not know the title, the caller has to press zero. Who knows what happens at that point.

"For information concerning the religious petition 2493, press three."

Wait just a minute—did she say petition 2493? Aha, the magic numbers. Press three. Beep. The voice returns.

"Petition number 2493 has resulted in millions of letters and telephone calls to the commission since 1975. This petition was denied by the FCC on Aug. 1, 1975, over 15 years ago. The commission is required by the First Amendment to take a neutral position toward religion, acting neither to promote nor to inhibit it. Madalyn Murray O'Hair, a well-known atheist's name, continues to be associated with the false petition, even though she has never filed a petition with the FCC.

"Thank you for calling. Bye."

And before a person can even press zero to see if real, live people even work at the commission, the connection is gone. Wow, if it was just that easy to get rid of this rumor.

BRIEFS

■ **The pope is coming** to Denver Aug. 12-15, and organizers of the World Youth Day event he'll attend already are getting some peculiar inquiries. One person wanted to know, since the site once was a prairie dog village, if prairie dogs are kept on leashes. (No.) Another wanted to know what the pope wears under his robe. (Nobody knows.) Some have asked to have their picture taken with Pope John Paul II. (Unlikely.) One woman offered to be his popemobile chauffeur. (Sorry.) Some callers want to know if it will be raining the day of the pope's visit. (Only God knows.) Meanwhile, entrepreneurs are gearing up for the event by making afghans, quilts and blankets with the pope's face on them, popescopes (like a periscope), popesicles and pope-on-a-rope soap.

■ **Palm Sunday**, April 4 this year, is big business for growers of palm leaves. To symbolically replicate the waving of palm branches as Jesus entered Jerusalem in the days before his crucifixion, modern churches have to rely on palm growers and UPS. One of the biggest palmgrower is John H. Ginsbach of Alamo, Texas. They ship palms to congregations in all 50 states, Canada and U.S. military installations overseas. The best price his company, Palm Gardens Inc, gives to large-quantity buyers is \$7.15 per 100 branches. Some congregations use enormous amounts of palms. This year, St. Patrick's Cathedral in New York City has ordered 45 cases of palm leaves from another distributor. That's 45,000 leaves weighing just short of 1 ton.

At mid-year point, Kentucky CP close to budget goal

Southern begins advanced MDiv

LOUISVILLE (BP)—Southern Baptist Theological Seminary has instituted an advanced master of divinity degree program for students with undergraduate degrees in religion. "This program will help religion majors be able to come to seminary and not duplicate work they had in college," said David Dockery, dean of the school of theology at Southern. "It will provide them focus and challenge." The program will begin this fall and will be open to religion majors who graduated with a "B" average. If accepted, students can complete the master of divinity degree with 75 credit hours instead of the 91 hours ordinarily required for the degree. They will take most first-year courses as a group and will come together for additional courses throughout the program. For more information, contact the admissions office at (502) 897-4617.

By Marv Knox
Editor

Halfway through its fiscal year, the Kentucky Baptist Convention's unified budget is ahead of last year's pace and running almost even with its goal.

The Kentucky Cooperative Program received \$1,551,469 in February, bringing its six-month total to \$8,626,326.

That amount is \$305,225 (3.7 percent) ahead of receipts for the first six months of the previous fiscal year. It's \$42,629 (0.5 percent) below the budget goal for the first half of the year.

"We are in the best financial position since the 1986-87 budget year," said William W. Marshall, the KBC's executive secretary-treasurer, who praised Kentucky Baptists for their commitment.

"Given today's realities—which are not conducive to denominational financial growth—that very positive position is due primarily to continued faithfulness in cooperative giving by Kentucky Baptist churches.

"To be 3.7 percent ahead of last year's receipts and only 0.5 percent behind budget is truly remarkable," Marshall said.

The strong six-month report makes budget-managers optimistic about this year's overall numbers, added Barry Allen, the KBC's business manager.

"Unless something unusual were to happen in the final six months of the year, we should attain the budget this year—for the first time since 1987," Allen said. The goal is \$17,337,909.

"Our hope would be that the budget is now at the level of the churches' giving—something we've been

hoping for during the last couple of years."

In addition to Kentucky Baptist churches, Marshall credited the KBC Executive Board for the current budget/contributions balance.

"The Executive Board has contributed to this by exercising its fiscal responsibility, having cut the 1992-93 budget by 3 percent and holding the 1993-94 budget at the same level," he said.

"That responsible teamwork between the board and the churches could produce by Aug. 31, 1994, the first year in seven that we actually exceed budget. And if the federal government would do so well, we'd all be

the better for it!"

The Cooperative Program is the Kentucky Baptist Convention's primary source of budget money and a tributary to the funding source of the Southern Baptist Convention.

Kentucky CP receipts are divided, with 62.696 percent remaining in the state and 37.304 percent going on to support Southern Baptist Convention causes.

Some churches, which have disagreed with the recent rightward shift of the national convention, contribute to the KBC without participating in the full Cooperative Program.

Those contributions totaled \$28,374 in February, bringing the

year-to-date total to \$167,175.

That amount is \$14,712 (8.1 percent) below the total for the same period last year.

Still, the Kentucky-only receipts are \$35,161 over budget.

When the Cooperative Program budget shortfall is factored in, the KBC's operating fund is \$8,707 ahead of budget, Allen said.

Marshall praised Kentucky Baptists for their generosity.

"Thank you' is too bland," he said. "I prefer 'etcharisto,' the Greek word I used a thousand times on Cyprus to say, 'thank you.'

"It means much more—'grace to you!'"

CLASSIFIED ADS

FOR SALE: Church pews: 58-8', 9-9' oak with blue padded seats; pulpit, 3 chairs, table, and fiberglass baptistry; available in May, call Red House Baptist Church, (606) 623-8471.

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"My House Shall Be A House Of Prayer"

What: Prayer & Spiritual Awakening Conference

Who: Henry T. Blackaby, Director of Prayer & Spiritual Awakening, Home Mission Board

When: Friday, May 28, 8 a.m. to 6 p.m.

Saturday, May 29, 8 a.m. to 6 p.m.

Continental breakfast & box lunches provided

Where: Chevy Chase Baptist Church, 200 Colony Blvd., Lexington, Ky. 40502 (606) 266-2601

Registration: \$10 per person

Childcare: Birth to 4 years

Please mail registration, fee, number and ages of children requiring childcare as soon as possible.

The myth of 'Super Mom'

I recently attended a statewide conference in Owensboro. The conference was called "Our Common Wealth: Kentucky's Families and Children." It was an outstanding event, one of the best I have attended in Kentucky.

One of the speakers was Ellen Goodman, a Pulitzer Prize-winning columnist for the Boston Globe. Her presentation focused on the changes in our society and particularly the women's movement of the past 20 years.

Though she recognized that much had been accomplished for women, she also recognized that the children have not fared as well. As mom has gone to work, the children in the family have had much less of mom's time and attention.

She spoke of the myth of "Super Mom."

She described the pressure women have felt to be the perfect mom and the great employee or boss. There is not enough time in the day to keep a perfect house, attend all the children's events, make sure the homework is done, provide good, balanced home-cooked meals, work hard all day at a job outside of the home, and be

everything the husband expects his wife to be. If you add to that the WMU, teaching Sunday school, or any of the myriad of other church activities, it doesn't take much to recognize the burden many women are feeling today. It is too much for any one person.

In reality today, if we try to meet the expectations of others, we would all have to be superhuman.

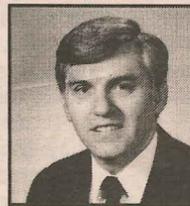
Men and women feel tremendous pressure to produce on the job. With company cutbacks and relocations, even the greatest workers have to fear for their jobs.

There is tremendous pressure on children to excel in school. The new KERA reforms are important, but when schools, children and teachers do not produce as expected, the strain on everyone will be tremendous.

In the stress of our world, each of us must learn how to examine our own unique circumstance and determine what is important for us and our families by our Lord's standards alone.

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

HOMES FOR CHILDREN



Curtis C. Mooney

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EDUCATION

Mohler cites Abstract as seminary's doctrinal border

By Mark Wingfield
News Director

LOUISVILLE—The president-elect of Southern Baptists' oldest theological seminary said March 26 he is a conservative who wants to "recover the theological tradition" of the school and propel it into the future at the "forefront of the Southern Baptist Convention."

"I am committed to a future of Southern Seminary that is solidly rooted in its past, and in the confession of faith, which is the covenant of this institution, the Abstract of Principles," said Al Mohler, who was elected the seminary's ninth president earlier March 26.

The Abstract of Principles is "the irreducible minimum" and guide for doctrinal questions about the seminary's teachings, he said.

While the seminary should be a place for honest inquiry for "issues of ultimate substance," it should not foster an "absolute openness," Mohler said, but "an openness within certain specified parameters."

The Abstract, a doctrinal statement which dates to 1859 and which all faculty sign when elected, provides the parameters, he said in a news conference the day of his election.

"The Abstract is where we stand,

and I intend to stand there substantively," the president-elect explained.

The Abstract does not specifically address certain issues of contemporary controversy, Mohler admitted, but said prospective faculty members might be questioned on issues of contemporary concern. He specifically cited abortion and homosexuality as two such issues.

In recent years, Southern's conservative trustees have asked prospective faculty members about their beliefs on such issues. The school's most conservative trustees have been particularly troubled by the nomination of "conservative evangelicals" who do not oppose the ordination of women as pastors and deacons.

However, that is one issue Mohler cited as not within the Abstract and therefore "not an actionable issue" among current faculty nor an "issue of interrogation of students."

Although he personally has struggled with this issue, Mohler said he finds "the service of women in the pastorate or in certain offices of the church incompatible with Scripture."

However, that is his opinion only, he asserted. "The position of the institution is the Abstract of Principles. There is nothing in the Abstract of Principles about the ordination of women."

The president-elect said he believes women should be accepted in all seminary degree programs but should realize "this denomination does not have a multitude of churches who are calling women as pastors."

When asked if any current faculty are in jeopardy of losing their jobs due to the change of administration, he replied, "Every elected member of the faculty by signing the Abstract of Principles has indicated their commitment to it."

Mohler said faculty and administration must "hold each other mutually accountable" for staying within parameters of the Abstract.

Although Mohler did not indicate any concerns about the teaching of current faculty during the news conference, he reportedly did address the issue during the closed-door session with trustees.

At least two trustees said Mohler told the board some faculty members were teaching outside the parameters of the Abstract during his days as a student. However, he declined to discuss current personnel issues with the board at this point, the sources said.

Faculty found to be teaching outside the parameters of the Abstract will either recant those teachings or retire, the trustee sources said Mohler promised.

As part of the interview process, Mohler prepared an interpretation of the Abstract.

Within that interpretation, Mohler quoted seminary founder James P. Boyce on the kind of fidelity faculty should have for the Abstract: "No difference, however slight, no peculiar sentiments, however speculative, is here allowable. His agreement with the standard should be exact."

Trustee Chairman Wayne Allen cited the president-elect's adherence to the Abstract as the reason five trustees voted against Mohler. "I sensed some people were uncomfortable with his commitment to the Abstract of Principles," Allen explained.

Charlie Updike, one of the trustees who voted against Mohler's nomination, said he is concerned Mohler will enforce the Abstract down to the "letter of the law."

"One of the things that frightens me is I think we're going to go back to an 1850s theological dogma, and I have some hesitancy using that as a point of reference for theological education today," said Updike, who is from the District of Columbia. "E.Y. Mullins and the seminary's founders need to be considered, but I don't think they are infallible saints."

Greg Warner of Associated Baptist Press contributed to this story



Presidential profile

R. Albert Mohler Jr.
Birth: Oct. 19, 1959, in Lakeland, Fla.
Marriage: to the former Mary Ann Kahler on July 16, 1983.
Children: Mary Katherine, 3, and Christopher Albert, 1.
Education: Doctor of philosophy and master of divinity degrees from Southern Seminary; bachelor of arts degree from Samford University.
Experience: Editor of Georgia Baptists' Christian Index newspaper since 1989; assistant to the president and director of capital funding/coordinator of foundation support at Southern Seminary from 1983 to 1989; Associate editor of Preaching magazine since 1985; pastor of Union Grove Baptist Church in Bedford from 1982 to 1987.

President-elect's opinions expressed in weekly editorials

As editor of the Christian Index, Al Mohler has expressed his opinions on current events 48 times a year through editorials.

Here's a sampling of some of the positions he took on pivotal topics during 1992:

■ **Abortion:** "Abortion must be faced for what it is—the rejection of human life as defined by the Creator in favor of a definition the human will write for himself. One cannot deny the sanctity of life, nor hide behind such theological or moral revisionism, without denying the authority of God himself ... " (Jan. 16)

■ **The church and abortion:** "The Christian community must wage war over values and instigate a moral revolution which will stem the tide of abortion and win the hearts and minds of the American people. Until then, the legal and political battles—important as they are—will be limited in value and temporary in effect." (July 9)

■ **Homosexuality:** "The witness of Scripture is clear. The Bible expressly prohibits all homosexual behavior, reserving its strongest language for this mandate. ... Those who are in revolt against the church's condemna-

tion of homosexual activity must resort to interpretive acrobatics in order to revise the clear meaning of the biblical text." (Feb 13)

■ **The Southern Baptist Convention breaking with churches affirming homosexuality:** "Baptists always will be a diverse people. Baptist polity will always focus more on the center—a shared consensus—than on the boundaries. But Southern Baptists are now called to protect the integrity of Baptist witness by establishing clear parameters and establishing boundaries as well. The denomination is now called to find that delicate bal-

ance which marks a people certain of the center, but aware of the boundary. The alternative is to lose sight of both." (April 2)

■ **The Cooperative Baptist Fellowship's promotion of a fall offering for global missions:** "This action, combined with the assertive posture taken by the CBF, can be understood as nothing other than a direct assault on the SBC Foreign Mission Board and the Lottie Moon offering. ... Those who will not stand boldly and unashamedly with Lottie Moon will not stand with Southern Baptists." (Nov. 26)

Mohler elected

Continued from page 1

work, Allen said he would "plead guilty" to that charge. "This is a trustee responsibility solely," he explained.

Mohler will arrive on campus in early summer and will assume full responsibilities as president Aug. 1.

At 33 years of age, Mohler will become the seminary's second-youngest president, surpassed in youth only by the founding president, James P. Boyce, who was 32.

Allen admitted he had been concerned about Mohler's age at first but now sees it as an asset rather than a liability. "Those who think Dr. Mohler is not old enough to lead Southern Seminary do not know Al Mohler," he said. "He is presidential. He is a leader."

Allen said Mohler had been recommended to the search committee by six people, including four seminary faculty members. He described the president-elect as "the most brilliant man I've ever known in my life."

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KENTUCKY KERNELS

Mountains to the Mississippi

The education level of Kentucky residents has increased over the last decade. Data from the 1990 census showed 64.6 percent of Kentuckians age 25 and older were high school graduates and 13.6 percent had at least a bachelor's degree. In 1980, only 53.1 percent of the adult population had completed high school, and 11.1 percent had a bachelor's degree.

Source: Kentucky State Data Center

■ **BURLINGTON**—Two staff members at Bullittsburg Baptist Assembly, Northern Kentucky's associational camp, have announced April retirements. **Betty King**, secretary, will retire April 16. **Don Strasinger**, camp director, will retire April 2.

■ **CALVERT CITY**—Altona Church ordained **Lindel Peal** and **Victor Waldrop** as deacons.

■ **CLAY**—**William Wallace Johnson**, retired pastor and former director of missions in Kentucky, died March 19 of a heart attack. He retired as pastor of Elk Lick Church in Lewisburg, and was director of missions in Ohio, Muhlenberg, Caldwell-Lyon and Liberty associations, for a total of 60 years in ministry. He is survived by his wife, Katie, a son, a daughter and several grandchildren and great-grandchildren.

■ **FISHERVILLE**—Green Hills Mission constituted as a church March 21.

■ **FRANKFORT**—**Robert Whitworth** has resigned as pastor of East Frankfort Church to become pastor of First Church in Mason, Ohio.

■ **KNOB LICK**—Antioch Church held homecoming services March 28 with **Leon Larimore** as guest speaker.

■ **LONDON**—**Tommy Floyd** is pastor of Slate Hill Church.

■ **LOUISVILLE**—Members of Beechmont Church will carry a 14-foot cross through their neighborhood

April 3 to remind the community of Jesus' sacrifice for all people.

Mike Corus is associate youth minister at Hurstbourne Church.

■ **MAYFIELD**—**LaVerne Butler**, president of Mid-Continent Baptist Bible College, will be speaker for the April 6 meeting of the Purchase Area Regional Ministers' Conference, at 10:45 a.m. on the college campus in Mayfield.

Fred Tubbs has resigned as assistant professor of Bible at Mid-Continent Baptist Bible College and is available for revivals, Bible conferences and supply preaching. He may be contacted at (502) 247-8203.

■ **MEMPHIS, Tenn.**—**Roger Willmore** has joined the staff of Encounter Ministries as minister of pastoral care. Willmore served as pastor of First Church, Mayfield, from 1985-1988.

■ **NEWPORT**—First Church ordained **Bill Strasinger** as a deacon.

■ **OWENSBORO**—Pleasant Grove Church called **Randy Mitchell** as minister of music and youth. Mitchell previously served in a similar position at Seven Hills Church in Owensboro.

■ **SPRINGFIELD**—**Wesley Powers** is pastor of Thompsonville Church.

■ **VALLEY STATION**—**Wesley Clark** will retire as pastor of Ashby Lane Church April 11. A retirement dinner and service will be held at the church April 4 at 6 p.m.

Former missionary Kathy Lloyd dies

HENDERSON—Former missionary **Kathy Lloyd**, 37, died of liver cancer March 24 at her home in Henderson.

Her death came two years after her first malignancy was detected and almost a year after Southern Baptists began a widespread prayer effort on her behalf.

She is survived by her husband, **Skip**, who is minister of education and administration at Henderson's First Baptist Church, and two daughters, **Heather**, 14, and **Kristin**, 6.

Doctors realized in mid-February that Lloyd was dying of the cancer, her husband said. She recovered from a brush with death around Valentine's Day and returned home near the end of February.

Her strength returned, and on March 16 she gave her final missions speech at the Virginia Woman's Missionary Union annual convention. "She gave them a challenge, ... 'Who will go in my place?'" Skip Lloyd said.

The Lloyds were missionaries to South Korea before her breast cancer forced them to return to the United States.

Bone cancer came next, forcing her to undergo an extended treat-

ment.

Southern Baptists, led by WMU and Baptist state newspapers, began an intensive prayer effort during Lloyd's treatment, and God seemed to work a miracle as the bone cancer disappeared.

During that time, Lloyd said that even if she didn't survive for a long period, God had worked a miracle by delivering her from pain and allowing her to live a normal life again.

The final bout with cancer began in December when tumors were discovered in Lloyd's liver. After initial encouragement about possibilities for recovery, the cancer spread to her spine. But it was the liver cancer that eventually caused her death.

Lloyd had made her own funeral arrangements about a year ago. She requested that flowers not be sent, but that people instead give to the Lottie Moon Christmas Offering for foreign missions through their churches.

The funeral was held March 27 at Henderson First Baptist Church, with burial in a family cemetery near Evansville, Ind.

■ See the related guest editorial on page 5.

I'm glad I didn't sleep in

It was very quiet this Sunday morning. Our Seniors and six accompanying staff left Friday morning on the 43rd annual Oneida odyssey to Washington, D.C., and colonial Williamsburg. Most everyone else left Thursday afternoon for spring break.

Remaining behind were five, including myself, to keep the office work going, two in the print shop, five maintenance men and two carpenters to do things that can only be accomplished when most are away, two men on our school farm to feed the livestock and do other necessary chores, and two cooks.

I was tempted to sleep in but resisted the urge. In my Sunday best I walked about the campus, making sure all was OK, and started to church.

I spotted a van with a man and woman and two young boys driving slowly through the campus, looking somewhat anxiously about. The man had been on campus for a visit as a teen-ager 25 years ago. He told me his family had heard our choir sing three years ago and I spoke. He told me that we had never met. I learned he had never seen our little bimonthly school paper. However, he said they had long wanted to see OBI.

I invited them to our local church. Afterward we went to our dining room. Our cooks had outdone themselves with both home-grown beef and ham, potatoes dug by our boys, peas, fresh baked rolls, a large salad bar with some of the vegetables from our winter greenhouse, and both peach and apple cobbler.

Again I apologized that all our students were away; they said they wanted to see everything anyway. I silently put my afternoon plans aside. It was not difficult because there are few things I enjoy more than introducing God's wonderful work at Oneida. I first did that as a child 40 years

ago.

Five and one-half hours after first meeting the family, it was time to say "goodbye." It had been an exciting afternoon for they were so interested in everything. Their third- and fifth-grade sons did not once yawn, complain, act bored, say they were tired. I was really impressed with their obvious intelligence and self-discipline.

The father nonchalantly said he wanted to give me something. He handed me a folded check which I only glanced at—then shock! It was for \$10,000! Very rarely do we ever receive a gift of such magnitude. I rise every morning not knowing from where most of our support will come. But it does, mostly in \$10, \$20, \$50 and \$100 gifts. Without personal solicitation, TV or radio begging, fund raisers or pledge cards, we live by simple faith. I often go for several weeks without leaving the campus once. Our God is very great.

Our biggest gift is normally the Cooperative Program. Last year it provided 8 percent of our total operating cost. The other 92 percent came from elsewhere.

Our new friend told me he and two partners started a business some years ago which now has 80 employees. One of them came to OBI as a 16-year-old junior skipping school, not focused. Here less than a year, he met one of our girls. They returned to be married in our chapel 11 years later.

In the meantime, his younger brother had been our student three years and died in a car accident later. This family's feeling about what OBI meant in their lives inspired strangers to donate \$10,000. I'm glad I didn't sleep in on what promised to be an uneventful Sunday. We often fail God but he never fails us.

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

ONEIDA JOURNAL



Barkley Moore

Paid Column

Fellowship during the blizzard of '93

The blizzard of '93 dumped 15 to 20 inches of snow on the campus but also brought unique opportunities for fellowship and ministry.

Families wasted no time enjoying sledding on several good hills. The double drive into Dean of Students **Charles Rice's** home was iced down. Creative teens included a mound in the slope. Large truck inner tubes are great fun. I concluded one slide as my wife approached in our 4x4 Jeep.

Everyone had electricity, heat and water. The storm did interrupt cablevision service. It came back on a few minutes after the UK-Arkansas SEC tournament game.

With church services cancelled, families gathered at four campus meetings. My family walked to the **Gary Carl** home on Bear Trail. We were greeted with a sign over the door "Bear Trail First Baptist Church." **Georgia Carl** served coffee and juice. Academic Dean **Mark Terry**, also First Baptist interim pastor, preached to a congregation of 41 gathered in a roomy living room. Last year's remodeling removed the gas space heater and installed central heat. Boots and shoes covered a large section of the kitchen floor, reminiscent of an Asian home.

During testimony time **Denisha Lake** expressed thanks that the bliz-

zard provided time with all her family, her first weekend off from work in months. Six-year-old **Bobby Dillman**, sitting in his dad's lap, said, "Mamma baked cookies!" The Dillmans baked a turkey and hosted a Sunday evening covered-dish supper for Bear Trail residents.

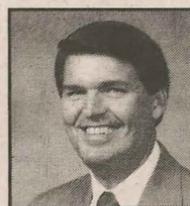
North Carolina students **Randy** and **Tina Pope** grew up with winters that usually included three feet of snow. They were out Sunday afternoon in a 4x4 delivering groceries, including 30 gallons of milk. As temperatures fell, **Randy** took some children home and got his vehicle stuck. "I really wasn't dressed to walk home. It was a small sacrifice compared to Jesus," **Randy** said.

With public schools dismissed the next day our 16-year-old **Mary** hosted a lock-in in our home with six campus teen-agers. They played games, ate, talked, ate and finally went to sleep on the living room floor. Can you believe they did not watch any TV?

Monday brought clear skies, and the meltdown began. Parking lots and roads were cleared for classes to resume Tuesday morning. The snow is gone, but the blizzard of '93 left the Clear Creek family with a stronger fellowship.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Paid Column

PEOPLE

Journalists talk about faith journey

WASHINGTON (BP)—The room was full of journalists, so, naturally there were stories to tell.

But first they bowed their heads and prayed.

The first National Conference of Christian Journalists wasn't organized by the Religious Right, and religious broadcaster Pat Robertson didn't pop out of a cake during the closing banquet. The one-day event drew about 70 mainline Protestants, Catholics and evangelicals to the National Cathedral's College of Preachers.

Famous foreign correspondents had stories to tell, but so did rookie reporters.

Talking about religion and journalism—let alone praying about these subjects—would certainly disturb many journalists, said Terry Anderson, former Associated Press correspondent who was held hostage for nearly seven years in Lebanon. Many Christians clearly feel out of place in the cynical atmosphere of the newsroom, he said.

In his own case, Anderson said, he never felt much tension between his faith and his work—primarily because his renewed commitment to Catholicism came shortly before he was kidnapped. He read his Bible from cover to cover 50 times while in captivity.

"I interpret this very strange attitude the (journalists) have toward committed Christians ... not as antagonism, but as nervousness," said Anderson, the keynote speaker. "I don't think many non-Christians, and even some Christians, are very comfortable dealing with the idea of Christianity and journalism. ... They just don't know what to do with it. Americans in general don't like to talk about religion, at least not on a very personal level."

Others shared in private prayer meetings or in open seminars. Many stories were painful. Christian journalists often report intense loneliness.

One reporter said she is criticized when she seeks balanced coverage of hot moral issues, such as homosexual rights. After these clashes, she visits the empty desks of editors and prays for them. If no one is looking, she makes the sign of the cross as a blessing.

However, several speakers said many journalists also feel like strangers in their churches because they are committed to open debate on controversial issues. Often, religious leaders would like to replace reporting that bashes churches with a different brand of biased reporting—one that sets out to bash secular groups, they noted.

Bearden known as Billy Graham to deaf

By Nelson Romo
SBC Home Mission Board

ATLANTA (BP)—When Carter Bearden talks, people watch.

Carter Bearden speaks with his hands; he is deaf.

On April 1, Bearden will celebrate 44 years of service to Southern Baptists through the Home Mission Board. His eyes twinkle as he calls himself a true April fool for the Lord.

His strong, sure hands trace stories of events that have shaped his life. He recounts his accomplishments casually, modestly.

But to those who see the word of God through Bearden, his life and work are of unparalleled importance.

Walk into any of the 619 churches across the Southern Baptist Convention that minister to the deaf, or one of the 78 whose membership is predominantly deaf, and sign his name—a C from shoulder to wrist. Faces light up. This deacon, that Sunday school teacher, often the pastor became a Christian during one of Bearden's revivals. Bearden is known as the deaf Billy Graham.

His legend has been a long time making; his influence stretches more than four decades.

For example, while a student at Baylor University in Waco, Texas, Bearden traveled to Houston to sign-

preach two Sunday services. One was at First Baptist Church, the other 30 miles away at First Baptist in Beaumont. James Fair was in the congregation at the Houston church that morning. He was so moved by Carter's preaching he decided to drive to Beaumont to hear more.

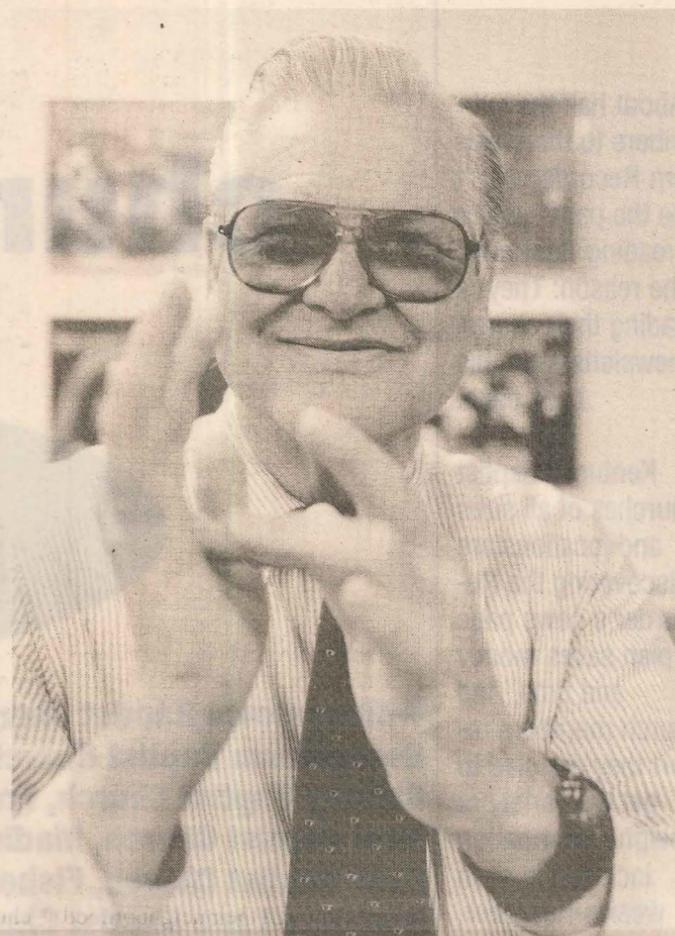
On the road, overwhelmed by emotion, Fair pulled over and prayed his profession of faith in Christ. At the service in Beaumont, he came forward to tell Bearden of his decision.

Today, 30 years later, Fair is a bivocational pastor working for a Houston newspaper while shepherding the deaf congregation in Beaumont where he made public his commitment.

Bearden's influence is felt across the globe. He has traveled to Korea, China and Russia.

In May 1991, he preached at the Baptist church in St. Petersburg, Russia. For the first time in 200 years, the gospel was proclaimed to the deaf in their own language. When the invitation was given, half the deaf congregation of 75 came forward for prayer. Three made professions of faith.

At the invitation of Russian Baptists, Bearden completed a second trip last year. He and a team of deaf and hearing ministers and laypeople witnessed to the deaf in schools, factories and government offices.



Black pastors often caught between 2 worlds

By Ferrell Foster
Illinois Baptist

CHICAGO (ABP)—African-Americans who serve as pastors of Southern Baptist churches sometimes feel caught between two worlds, a black one and a white one.

Because their churches are involved in the previously all-white Southern Baptist Convention, some of their fellow black pastors view them with suspicion. And within the SBC, some whites are not comfortable with the black presence.

At least, that's the perception of a handful of African-American pastors in the Chicago area, an area where Southern Baptists have made more inroads among blacks than they have elsewhere.

"We're in a Catch 22 situation," said Gene Gibson, pastor of Mission of Faith Baptist Church in Chicago.

Black churches aligned with the SBC draw "the alienation of some of our brothers," he explained, and yet they do not feel fully accepted in the SBC.

Why would black pastors brave that criticism to affiliate with the SBC?

The main reason is the financial support and proven programs the SBC offers, according to Willie McPherson of the SBC Home Mission Board. "When black churches use Southern Baptist programs, the churches do grow," said McPherson, director of black church extension.

African-American churches outside the Bible Belt have been more accepting of the Southern Baptist label than churches in the Deep South. While many Baptist state conventions

boast a few black churches, a disproportionate number of them are in states like Illinois, California and New York.

Of the estimated 1,300 black Southern Baptist churches, about 300 of them are in California, where Southern Baptists themselves have a relatively short history. About a third of the Southern Baptist churches in California are African-American, according to the HMB, including 15 of the 25 churches that lead the state in baptisms.

One reason Southern Baptists have found more acceptance outside the Bible Belt, McPherson said, is that the history of discrimination and segregation, which played such a central part in the formation of the SBC, has less influence on blacks outside the South.

"Many churches put that aside because to use Southern Baptist materials and programs contributes to faster growth," said McPherson.

Still most African-American churches that align with the SBC retain their affiliation with historically black conventions, allowing them to participate in both.

Gibson of Mission of Faith said he studied Baptist history before joining with Southern Baptists. What he discovered was that in 1841 one-third of Baptists in the south were black. From 1863 to 1950, African-Americans were outside Southern Baptist ranks. Now they are back.

"They're not new; they are back," Gibson stated emphatically.

Contributing financially to the work of the Southern Baptist Convention also draws criticism from both sides, Chicago pastors said.

"We have to do a lot of justifying

as to ... why we're giving money to the white folks," said Frank Thomas, pastor of New Faith Baptist Church in Matteson, south of Chicago.

While other blacks ask why they are sending any money at all to the SBC, whites in the SBC wonder why most African-American churches give relatively little to the SBC.

In their defense, pastors of black SBC churches say the needs in their local communities are much greater than in many white areas. They give to missions, they say, but it is primarily channeled through local ministries to the poor and needy.

What bothers the African-American pastors about Southern Baptist life is that, like in the broader society, they often feel ignored.

"I don't think many of our white brethren even recognize that we exist," said Gene Gibson of Mission of Faith. "To be totally ignored is one of the highest insults."

The controversy that has rocked the SBC in recent years is of little concern to the pastors. Frank Thomas of New Faith called it a "white folks' fight." Blacks have been reluctant to get involved in the denominational battle, he said, because "black people have so much (other) stuff going on in the community to fight over."

But some black churches have been labeled liberal, McPherson said, because of their traditional commitment to social justice and ministry, which have been hallmarks of the African-American Baptist experience.

Such labeling blurs an important distinction, he said. "From a biblical perspective, blacks are conservative. From a political perspective blacks are liberal."

DEAF MINISTER Known as the deaf Billy Graham, Carter Bearden has worked for the Southern Baptist Home Mission Board for more than 40 years. Southern Baptists have more than 700 deaf congregations.

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

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

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

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To find out what others think about the Recorder's church page plan, talk to some of our partners in publishing listed at right. Then call (502) 244-6470 to get your church signed up.

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Gethsemane Baptist Church, Louisville
Highland Baptist Church, Louisville

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Dunmore Baptist Church, Dunmore
Burlington Baptist Church, Burlington
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Melbourne Heights Baptist Church, Louisville
Midlane Park Baptist Church, Louisville
Ninth & O Baptist Church, Louisville
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Berea Baptist Church, Berea
Shively Baptist Church, Louisville
South Jefferson Baptist Church, Louisville
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West Broadway Baptist Church, Louisville
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Greensburg Baptist Church, Greensburg
Cecilia Baptist Church, Cecilia
First Baptist Church, Sonora
Immanuel Baptist Church, Elizabethtown
Pigeon Fork Baptist Church, Waddy
Waddy Baptist Church, Waddy
Centerfield Baptist Church, Centerfield
DeHaven Memorial Baptist Church, LaGrange
Westport Baptist Church, Westport
First Baptist Church, Middlesboro
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