

**FOR THE RECORD**

**Flood friends**  
Kentucky Baptist disaster relief volunteers are changing gears, moving from preparing food and waiting for water to recede to beginning to help people clean up their soaked homes. *See page 3.*

**Family Forum**  
Faithfulness and love take on many meanings in life, sometimes calling us to our knees in desperation. *See page 4.*

**Editorial**  
The Southern Baptist Convention Executive Committee's interference with the SBC Historical Commission has set an unfortunate precedent. *See page 5.*

**TV violence**  
Sen. Paul Simon has warned the television industry to clean up the airwaves or face government regulation. *See page 6.*

**Yeltsin refuses**  
Russian President Boris Yeltsin has refused to sign a law passed by Parliament that would limit missionary activity, but the battle is far from over. *See page 7.*

## 'Good Samaritans' needed for refugee ministries

By Mark Wingfield  
News Director

Kentucky Baptists can re-enact the kindness of the Good Samaritan by sponsoring refugees, Donna Strauss believes.

Strauss, coordinator of Kentucky Refugee Ministries, sees a strong parallel between refugee resettlement and the biblical story Jesus told to answer the question, "Who is my neighbor?" And she's praying other Kentucky Christians will see the same parallel and decide not to pass it by.

"I make an appeal from my heart for Baptist churches to become involved in this wonderful ministry. They will find God in it," said Strauss,

the daughter of a longtime Kentucky Baptist pastor, William Craig of Lexington.

American Christians are most inclined to be like the priest and the Levite who would not help the injured man in the Good Samaritan story, she noted. "Everybody wants to go to church, hear the sermon and go home. Everybody's afraid of somebody who's not like them."

But Jesus compels his followers to cross the road and offer assistance, she continued. "It's easy to walk by that person and pretend they're not lying there. But the church needs to cross the road and tie up those wounds."

Strauss is one of several experts on

language missions to be featured at a Sept. 25 language leadership conference sponsored by the Kentucky Baptist Convention. The conference will be held from 9 a.m. to 3 p.m. at the Kentucky Baptist Building in Louisville.

Anyone interested in refugee ministries or language missions is invited to attend, said Tony Aja, KBC ethnic-language consultant. However, pastors and church leaders from Long Run, Elkhorn and Northern Kentucky Baptist associations especially have been targeted in promotional efforts.

Both Strauss and Aja report there is an urgent need for more Kentucky churches to become refugee sponsors.

Unlike in previous eras when im-

migrants came to America in waves separated by years of lull, immigration today is a never-ending stream of people fleeing persecution around the world, Aja said. More than 15 million people worldwide may be classified as refugees.

Not all are on their way to the United States, of course. But those who do get approved for immigration by the U.S. State Department desperately need help to make the transition smoothly, he explained.

While other elements in American life may sneer at refugees, the church should be different, Aja believes. "We need to understand what people go through and make them feel wel-

□ *See 'Good Samaritans'...*, page 9



**SEEING WORLD A** Carl Kuhl, a dentist from Louisville, talks to a medical student in Ulan Bator, Mongolia, during a recent prayer pilgrimage to "World A," that part of the world where few people have heard the gospel of Jesus Christ. Kuhl and 17 others visited Russia, Uzbekistan, Siberia, Mongolia and China. The trip, which coincided with the Day of Prayer and Fasting for World Evangelization, was led by Minette Drumwright of the Southern Baptist Foreign Mission Board. Participants prayed aloud as they visited shrines, centers of history and culture, markets and parks, asking God to open nations and people to respond to the Christian gospel. "My most vivid memory is the strong impression of the spiritual darkness and oppressive atmosphere, the lostness of so many people," Drumwright said afterward. "Another is how moved our Southern Baptist workers were that we had come. They told us people come and go without praying with them and for them, and that someone coming for the purpose of prayer moved them to tears." (FMB photo)

## Family ministry enlarges Hodgenville church

By Melanie Childers  
Staff Writer

HODGENVILLE—The church can't be a square in its ministry to the family circle, one Kentucky Baptist congregation believes.

That's why Ovesen Heights Baptist Church in Hodgenville offers contemporary help for families almost every day of the week.

Through special seminars and programs, Pastor Paul Smith explained, families in the church and in the community are learning how to parent by grace, get slim and trim, grow old gracefully, make peace with their past, experience God, become wise counsels, minister to their peers and fellowship in each other's homes.

As many as 100 people are in-

involved during the year when all programs are operating, Smith said. The church averages 110 in Sunday school attendance.

More than a year ago, members of Ovesen Heights determined to change their ministry strategy, Smith said. "We felt as a church we needed to be more intentional about ministering to the whole family."

The effort, while part of a church growth campaign, also was based on a desire to meet needs in the community, he added.

The change included a new preaching style and contemporary worship services as well as the focus on family, Smith said.

"The mental attitude of the church has changed from being a maintenance-minded church to being a min-

istry-minded church," Smith explained. "It has taken a lot of risks and a lot of money."

But the investment already is beginning to pay off, he said: "We had about 30 new members last year, and we're on course to do that again this year."

However, the pastor said what impressed him more than the numerical increase was the amount of participation and leadership of laypeople, and the helpful support and cooperation of the church deacons.

"This really is their church," Smith said. "They have a lot of ownership in what we do."

"Family ministry is a way of reaching out to a lot of young couples, who are a difficult group to reach," he

□ *See Family ministry ...*, page 8

## Early decisions may lead to later dilemmas

By David Winfrey  
SBC Home Mission Board

GLORIETA, N.M. (BP)—Leading a child to a premature faith decision is like giving a vaccination, one children's worker believes. "You give them just enough of a religious experience that it will be a barrier to them having a genuine salvation experience when they're ready."

Churches should guard against influencing children toward premature professions of faith, said Camille Hamilton, former children's coordinator for First Baptist Church of Snellville, Ga., during home missions week at Glorieta Baptist Conference Center.

"You can't educate them to conviction. It's God's action," she explained.

Because children want to please adults and respond to praise, they may respond to a church's invitation for salvation without having true conviction, Hamilton said.

The age when a child is ready to make a profession of faith can range from pre-school to 12 or older, she said.

"There is no set age," she said, adding she's heard some people assume it automatically begins at age 12.

"The older they get, the greater the probability that they will be ready," she said. "Always be ready for that 5-year-old child who is ready. My oldest son was saved at age 4 1/2."

Hamilton said she believes children should understand four concepts before they are ready to make a profession of faith:

- What sin is.
- That they are sinners.
- That their sin is against God.
- That they are under condemnation because of their sin.

"They need to realize that what they have done has separated them from God," she said. "It's the concept of, 'I choose to do

□ *See Beware early...*, page 9

## BAPTIST BITS

■ **Gifts to the Southern Baptist Convention's Cooperative Program unified budget in July surpassed the same month last year by 1.05 percent, but the year-to-date total remains 1.54 percent behind the previous year, according to Morris Chapman, president of the SBC Executive Committee. At the 10-month mark of the fiscal year, CP gifts total \$237.48 million, down from \$240.35 million in the same time last year.**

■ **The Cooperative Baptist Fellowship received almost \$5.7 million in contributions during the first half of 1993, a 72 percent increase over the same period last year. The pace of giving for 1993 likely will mean the Fellowship will reach its goal of \$10 million by the end of the year and could approach \$12 million, Fellowship officials said.**

■ **First Baptist Church of Atlanta will continue with its plan to relocate from downtown to a suburban area despite the bankruptcy of Lars Gullstedt, the Swedish developer buying the church's current property for a reported \$43.5 million. Gullstedt was declared bankrupt by Swedish courts July 5. But First Baptist administrator George Morgan said the sale appears to be still on because the assets of Gullstedt's U.S. corporation should not be affected by the bankruptcy.**

■ **Harlan Spurgeon, who recently resigned as a vice president of the Southern Baptist Foreign Mission Board's personnel division due to philosophical differences with trustees, has been elected associate missions coordinator for the Cooperative Baptist Fellowship. He is the third high-level FMB administrator to go to work with the Fellowship.**

## More cuts slated at Sunday School Board

NASHVILLE (ABP)—The staff of the Southern Baptist Sunday School Board, its ranks already thinned by a year of corporate downsizing, is bracing for news of more personnel cuts. But President Jimmy Draper said the next round won't be nearly as severe as the hallway rumors suggest.

Reports that the Nashville agency will eliminate more than 100 positions have been circulating among the 1,700-member staff. But the recommended cuts don't go nearly so deep, Draper said.

"There are fewer than 50 recommended, and I'm not going to accept all of the recommendations," Draper said.

The Sunday School Board reduced its personnel rolls by 8 percent last year when 159 long-time employees

accepted early retirement as part of a restructuring plan. Draper said the latest cuts are a "fine-tuning" and "streamlining" of the reorganization begun a year ago.

He said he hopes to reach a decision about the new cuts by Aug. 15 so the plan can be presented to the board's trustees during their semi-annual meeting Aug. 16-18.

The 50-or-fewer positions slated for elimination are in the board's two non-revenue areas—corporate services and finance/administration—which account for about a third of the board's 1,741 employees.

The board's other two operational areas—church growth/programs and trade/retail markets—will come under the cost-cutting knife later, Draper added. The study of those two revenue-producing areas "could take

four-to-six months" and may not be the end of restructuring, he said.

The sudden resignation of chief financial officer E.V. King Aug. 2, as the target date for more cuts approached, has created "a lot of anxiety" among board employees, Draper said. "There are rumors all over the building that jobs are going to be eliminated."

King, vice president for finance and administration, said he resigned in part because of dissatisfaction with the results of the corporate overhead study.

"After discussing it with Dr. Draper, particularly the changing role of the chief financial officer, I think it is best for me to look for other opportunities and let the board bring in new leadership in this area," King said in a board release.

## Baptist tradition endangered, Hinson says

SAN JOSE, Calif. (ABP)—The Baptist tradition is an endangered species whose many hopes now rest with American Baptists, according to a Southern Baptist historian.

Glenn Hinson, professor of spirituality, worship and church history at the Baptist Theological Seminary at Richmond, Va., analyzed the effect fundamentalism has had on the Southern Baptist Convention and its potential threat to congregations affiliated with American Baptist Churches in the USA.

"The Southern Baptist Convention is Baptist in name only and not in reality, and there is no likelihood of recovery of the Baptist tradition for the denomination as a whole," said Hinson, formerly a professor at Southern Baptist Theological Seminary in Louisville.

Hinson was the featured speaker at a June 24 meeting of American Baptists that focused on preservation of Baptist principles.

"The Baptist tradition has not fared well in the last two or three decades in the United States, for it has fallen

to fundamentalism in the largest Baptist denomination, indeed the largest Protestant denomination in the country," Hinson said.

Its survival, however, will depend on other Baptist groups, he said, adding, "I have been resting much of my hope on the American Baptist Churches and their leadership in this critical period."

He urged American Baptists to cling to Baptist principles that are at the heart of their tradition: freedom for the Bible, religious liberty, separation of church and state, and voluntary association to fulfill the Great Commission.

"Let me impress upon you that the heart of the Baptist tradition is freedom for the word of God, a conviction which stands in direct conflict with fundamentalism."

As a historian with more than 30 years experience in the SBC, Hinson said he believes the same factors that created confusion about identity in the SBC can do so in every other Baptist body.

He cited:

■ **Pluralism.** Americans previously thought in terms of Catholics and Protestants but now must recognize the presence of Jews, Muslims, Buddhists, Hindus and others, he said.

■ **The "mottled character"** of all churches. Nearly every congregation in America is a hodgepodge of religious traditions, he said, and Baptist churches have members with no exposure to their tradition.

■ **The surge of the political Religious Right.** "What is perilous for the Baptist tradition is the fact that this movement covets a return to the Puritan vision for America," he said. "The Puritans came to the American colonies as religious refugees, but they did not intend to extend liberty to persons of differing outlook from their own."

■ **Attempts to align the Baptist tradition with "evangelical" Christianity.** This view holds up the inerrancy of the Scriptures and a "selectively literal application of their teachings," he charged.

■ **Deterioration of education in Baptist heritage.**

## Historical Commission revises pamphlet

NASHVILLE (BP)—The Southern Baptist Historical Commission has deleted a statement in one of its pamphlets, at the request of the SBC Executive Committee, mentioning the Cooperative Baptist Fellowship.

The deletion was authorized by the Historical Commission's administrative committee in response to a recommendation adopted by the Executive Committee June 14.

The Executive Committee asked the Historical Commission to "cease to distribute" the pamphlet until the commission "deletes any reference" to the Fellowship, an organization not affiliated with the SBC but founded by Southern Baptist moderates upset with the SBC's conservative leaders.

At issue was a sentence in a Historical Commission pamphlet, "Who Are Southern Baptists?" The

pamphlet is one of eight released in January in a new series.

The Historical Commission's seven-member administrative committee acted on behalf of the agency's trustees, who do not meet until next April. The commission's 30 trustees were informed of the action in a June 29 letter.

The deleted sentence read, "Some churches also give money for missions, education and other causes through such channels as the Cooperative Baptist Fellowship."

The new sentence now reads, "Churches also support Southern Baptist causes through special offerings, designated gifts and other channels."

The Historical Commission will print 40,000 copies of the revised pamphlet at a cost of approximately \$1,800, said Lynn May, executive director.

## Missionary killed in car crash

CONCEPCION, Argentina (BP)—A car accident claimed the life of first-term Southern Baptist missionary Jim Johnsonius and severely injured his wife, Jan, Aug. 1.

Johnsonius, a graduate of Murray State University, died of chest and head trauma shortly after he arrived by ambulance at a hospital in Concepcion. Mrs. Johnsonius suffered a broken pelvis and several other bones.

They had left a church meeting in

## No rate increase set for church medical plan

CHARLESTON, S.C. (BP)—There will be no increase in rates for the Church Comprehensive Medical Plan in the first six months of 1994, trustees of the Southern Baptist Annuity Board have declared.

The improved financial strength of the comprehensive medical plan joined reports that included growth in retirement plan contributions and earnings, benefits paid and growth in endowment gifts as trustees met in Charleston, S.C.

"I am delighted management could make the medical plan recommendation and the trustees enthusiastically approved holding the rates," said President Paul Powell. "Though the national trend in health care costs predicts a 20 percent increase in overall costs next year, we'll hold the line."

Rates in the medical plan were last raised July 1, 1992, meaning the Church Comprehensive Medical Plan will go two full years at the same rate.

A decision concerning the rates for the last six months of 1994 will be made during the spring of the year.

In other insurance matters, trustees approved a new term life plan to be introduced Jan. 1, 1994, and introduction of the Prudential Health Maintenance Organization—PruCare—in as many as 31 regions.

The Annuity Board's first offering of an HMO will be through existing PruCare HMOs. Eligibility for an HMO is determined by the participant's residence ZIP Code. Participants who appear to be eligible will be sent information, Annuity Board officials said.

## Largest cities show more gains

ATLANTA (BP)—Southern Baptist work in the nation's largest metropolitan areas continues to outpace the rest of the Southern Baptist Convention, according to a Home Mission Board study of "Mega Focus Cities."

Finances were the only category in which churches outside the metropolitan areas reported more growth, Clay Price, HMB director of program research, told the Mega Focus Cities

the town of Villaguay and were driving to Buenos Aires, about six hours away, when the accident occurred 13 miles past Concepcion at 10 p.m.

Mrs. Johnsonius has been moved to British Hospital in Buenos Aires where she can receive more up-to-date medical care.

The two were appointed missionaries by the Foreign Mission Board in June 1991 and had lived about a year in Villaguay.

coordinating council in August.

Mega Focus cities are metropolitan areas which had 1 million or more residents in 1990. Residents of these 40 cities account for 51 percent of the U.S. population.

From 1990 to 1992, Mega Focus cities gained one church for every 50 existing churches, compared to one new church for every 200 existing churches in the rest of the convention, Price said.

## Baptist volunteers ready for new phase of flood relief

By Marv Knox  
Editor

QUINCY, Ill.—As the mighty Mississippi slowly receded, the Kentucky Baptist Brotherhood's disaster relief unit altered its course late last week.

For almost two weeks, the disaster relievers focused their energy on preparing food for workers who tried to shore up levees against the river's onslaught. Through last Thursday, they had cooked 22,705 meals.

But by Friday, they were helping residents put their homes—and lives—back together.

"We just broke wide open on mud-out and clean-out," reported C.A. Easterling, the relief team's on-site coordinator. "People are just now getting back to their homes."

"Mud-out" is exactly what it sounds like, Easterling said. Once residents can return, relief workers help them pump water out of their homes. Then, when they "get down to the mud," they take shovels and wheel-

barrows and carry the mud out, beginning in the basements.

Back strain is only a minor consideration alongside concern for disease, he added: "Our workers must have on boots, gloves and masks and be sprayed before they go out. Then, as soon as they get back, they put their dirty clothes in plastic bags, shower quickly and rinse in a bleach solution. They even wash the seats of the trucks before someone else can use them, and they pour disinfectant in the bags with the clothes before they wash them.

"It's because of the sewage in the water. They're afraid all kinds of diseases are going to break out."

Through last week, the Kentucky Baptists had not had an opportunity to work very closely with area residents. Most of them had evacuated their homes, and the relievers cooked food, which was delivered by the Red Cross, for the levee workers.

But as people moved back home, Easterling anticipated a closer relationship. "We're going to be able to

make contact with the people now," he predicted. "We're going to get to work with the people as we get involved in the mud-out. We'll be more evangelistic as we work with the people."

And meal production, which lagged when the levee work stopped, will pick up as homeowners need food, he added.

The relief team's base of operations is First Southern Baptist Church of Quincy. "We have a good relationship," Easterling reported, adding the relief team fixed dinner for the annual meeting of Bay Creek Baptist Association, which met at the church last week.

As of last Friday, 105 trained Kentucky Baptist volunteers had participated in the relief effort, with 36 on site. The weekend saw a big rotation, with more than half heading home and an equal number taking their places.

The main on-site need is for wheelbarrows, Easterling said, noting water pumps can't suck mud out of

homes.

Another need is for money to fund the relief effort, added Bob Simpkins, Kentucky Baptist Brotherhood director.

"This is going to be a very large operation, with a major cash outlay," he said, pointing out the flood had swamped Kentucky Brotherhood's \$10,000 relief budget.

"We must depend on donations that come in," he said. "If donations are marked for our disaster relief unit, we have no trouble using them."

The address for relief contributions is KBC Brotherhood, Box 43433, Louisville, Ky. 40253-0433.

The relief effort will last a long time, Easterling stressed. "I can see through September and beyond," he said. "This is a massive thing."

"After the water breaks through or spills over the levee and runs out of the river, and then the river goes back down, the water can't flow back uphill and into the river. It's got to soak into the ground. People say it will take weeks to soak in."

### BLUEGRASS BURGEO

■ **Hallie Brennenstuhl Ingle** has been named public information manager at Cumberland College in Williamsburg. She is a graduate of Eastern Kentucky University and formerly was employed by Morehead State University.

■ **Bryan Cross**, a Henderson native and May graduate of Campbellsville College, has been named an admissions counselor for the school. He will recruit students from Eastern Kentucky and the Southeastern United States.

## Pulpits shape attitudes, mountain ministers told

By Denise Day Spencer  
State Correspondent

ONEIDA—Pulpits can shape communities, a state government leader told Baptist ministers from across eastern Kentucky.

"People's attitudes, values and commitment to community can be influenced from the pulpit," Joe Brown, regional director of the Kentucky Cabinet for Economic Development, told about 200 participants in the 45th annual Mountain Missions Conference at Oneida Baptist Institute.

Addressing the economic future of the area, Brown urged the ministers to use their positions to work for community development in one of the state's poorest regions.

"Be set for disappointment," he said, "but you can't lose the vision."

Brown's discussion was one of two forums designed to provide participants with an opportunity to focus on needs unique to eastern Kentucky. The other featured Dan Clevenger, chaplain at Baptist Regional Medical Center in Corbin.

He led a brainstorming session on possibilities for medical missions projects in the mountains.

Speaking of his hospital, Clevenger said: "We have a vision for doing something for the people of Kentucky. ... A medical mission is a very powerful witnessing tool."

He urged participants to consider linking their churches with the hospital to do medical missions.

The conference program was planned to provide practical help for mountain ministers, said Bob Jones, director of the Kentucky Baptist Convention's direct missions department.

The four-day conference featured a study of the Old Testament book of Hosea, to prepare pastors for the 1994 January Bible Study; a preview of "Hope for Hurting Humanity," a simultaneous ministry campaign scheduled for next summer; a look at upcoming partnership missions projects

with Baptists in Russia; a study of family crisis and ministry to families in crisis; and a seminar on music in mountain churches.

The conference began as a training event for eastern Kentucky pastors, many of whom could not travel to workshops in other places, Jones said. Nearly a half-century later, mountain ministers remain somewhat isolated, and the conference is intended to help them and their families.

Conference pastor Willis Henson, pastor of Lone Oak First Baptist Church in Paducah, acknowledged the need for fellowship.

His sermons challenged mountain ministers and their families to rest assured in God's promises and to keep growing in their faith.

Reminding them of the trials experienced by Moses, Henson promised, "God is with you, even on the back side of a desert."

## Hamrick-Keith named state Acteens consultant

Julie Hamrick-Keith, 31, has been elected Acteens consultant for Kentucky Woman's Missionary Union.

The Kentucky WMU executive board unanimously elected her to the post Aug. 7. She will begin her duties Sept. 1.

Hamrick-Keith most recently has been youth and singles minister at Oaklawn Baptist Church in Winston-Salem, N.C. Previously, she was director of The Life Planning Center at Alice Lloyd College in Pippa Passes.

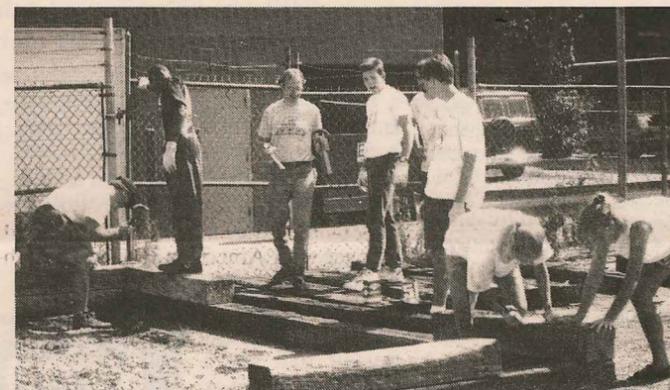
She also has been an associate youth minister at Providence Baptist Church in Charlotte, N.C., and a Baptist

Student Union intern at Christopher Newport College and Thomas Nelson Community College in Newport News, Va.

Hamrick-Keith is a Kentucky native, with family in Louisville, Frankfort and Georgetown.

She earned the bachelor of arts degree in religion from the University of North Carolina at Chapel Hill and the master of divinity degree from Southern Baptist Theological Seminary in Louisville.

Hamrick-Keith told the WMU executive board she believes missions is "the heart of the Christian life." She



**URBAN GARDEN** High school students attending Northern Kentucky University's Governor's Scholars program secure railroad ties in a corner of the parking lot behind Jefferson Street Baptist Center in Louisville July 7. The ties formed the border of a 42-by-16-foot raised organic garden, which center leaders hope will provide food for the 200-250 homeless people served each weekend. The 45 students—rising seniors in Kentucky high schools chosen for the five-week academic experience at NKU—participate in field trips each Wednesday to enhance their understanding of "problem-solving" areas. Jefferson Street Baptist Center, sponsored by Long Run Baptist Association, operates a transitional housing program for homeless men and provides social services and activities for residents in several Louisville neighborhoods.

## VBS makes big impact on small Kentucky church

MANCHESTER—Vacation Bible school enrollment surpassed average Sunday attendance at a small Manchester church this summer.

Bill Nichols, director of missions for Booneville Baptist Association, reported an enrollment of 32 at Lily Grove Baptist Church's July Bible school. Average attendance was 29 during the week.

In a church where Sunday attendance is 20-25, 32 children can make a difference, Nichols said.

"When we first talked with the

pastor about doing VBS there, he wasn't sure about it at all," Nichols said.

But Roy Little, pastor of the church, said he has seen some positive results: "It got kids coming to church, and some of them are still coming. ... This is bound to help kids."

Nichols said church leaders now are considering the possibility of beginning a children's choir.

"I think the church had been discouraged, ... now they are more opti-

mistic," he said.

Lily Grove, the only African-American congregation in Booneville Baptist Association, began as a mission of Horse Creek Baptist Church many years ago, Nichols said. Now it is self-supporting. Little has been pastor there for about eight years.

Members from First Baptist Church in Richmond led the VBS at Lily Grove and two other area churches during their annual youth music/mission trip, Nichols explained.

## 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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## CCM 'conforms' the spiritual to the sensual

The headline says it all: "Contemporary (Christian) music hits the big time" (WR, July 20).

Now a commercially accepted musical medium at \$480 million a year in record sales alone, behind only rock and country, CCM is a star-studded success, a major proof being the much bally-hooped "religious" Grammy awards handed out to the red-tie-tuxedo and femme-fashion-chic types at the glitzy annual TV rituals, where some of the raunchiest performances imaginable occur.

Too often more a product of the "feel good" milieu than that of service or sacrifice, CCM appeals more to the "selfish senses" than to the mind, the renewal of which (as opposed to emotions) Paul said was essential to world non-conformance. Consider the verse quoted July 20 from "Hand on My Shoulder." In 11 essentially unrhymed lines, some self-pitying form of the pronoun "I" appears 12 times.

Nor does the triteness of the texts

(better described, lyrics) speak well of CCM. These metaphors appear in the quoted verse: "heart's breaking up," "tears flow," "no one ... knows I'm alive," "thunder rolls in me" and "rain falls endlessly." Then appears this inane question: "Who can save me from my life?" These elements

could appear in any pop, rock or honky-tonk-country offering; and, if there must be a self-pitying question, it could be, "How can I use my life?" CCM probably started as a usually frenetic "praise" vehicle in the '70s, its propagators using such exotic Hebrew terms as "Adonai" or "El Shaddai." Praise is easy, whether in the form of ritual or music or both; however, God (Isaiah 1:10-15) insisted that he sometimes has more than enough of these things, preferring worthwhile deeds to rhetoric, rhythm and rites.

CCM mostly represents the predominantly well-intended effort to engage young people by using the pop-ballad, country, rock or hard rock

approach, thus utilizing a popular entertainment medium usually featuring a throbbing rhythmic beat. This means "feel good" religion, with appropriate body language and, of course, sells millions of records, as well as canned accompaniment tapes. It also includes musical blasphemy, such as "Handel's Young Messiah," a monumental travesty of the greatest oratorio ever written, featuring screaming, mostly untrained, voices and a vulgar musical adaptation.

It is no accident that Billy Graham's sermons follow a George Beverly Shea gospel offering, not those of the CCM performers Graham schedules.

CCM represents but another effort to conform things spiritual to things sensual, the better to accommodate a society, especially its young, to the "I'm OK, you're OK" claptrap that is killing America's social order, education system and church.

And the beat goes on!

James L. Clark  
Danville

## VIEWPOINT

## Gun control

As a longtime Kentucky Baptist and a member of the National Rifle Association, I was concerned after reading in your publication an article publicizing a protest or demonstration against the NRA by an organization referred to as the Baptist Peace Fellowship of North America.

I'm sure there are other Kentucky Baptists besides myself that share the belief that it is our constitutional right to keep and bear arms and that additional gun-control legislation would do nothing to deter violent crime.

It is not my intention to use your publication to praise the contributions and accomplishments of the NRA, but neither should it be appropriate to

use this publication as a vehicle to promote gun control.

Dwight Dedmon  
Bowling Green

## Rock gospel

You recently featured articles on contemporary Christian music (WR, July 20).

I feel the authors were mildly derogatory of those of us who object to what we define as "rock gospel."

Their use of the phrase "fortress mentality" denotes scorn. Any phrase using the word "... mentality" always is critical of the group/person being described.

Also, the quote from a 17-year-old student, a member of Marlowe's youth group, "thought it (Christian

music) was really corny and dopey."

Many people, myself included, prefer Southern gospel and, quite frankly, just don't like "rock gospel" for many reasons. So, don't condemn us if we don't go along with this trend, no matter how popular it is.

Kay Presson  
Cunningham

## About letters

Tips for letters to Baptist Forum:

■ Sign, please. Letters must be signed. The writer's name may be held upon request, but the letter must be signed.

■ Keep it short. Letters cannot be longer than 250 words.

■ Don't attack. Letters cannot attack individuals. The words of another person can be contested, but writers must not mount personal attacks.

## BAPTIST FORUM

## Staying connected until hope dies

Since 1947, when I became a Georgia Baptist board member and a Southern Baptist Convention Committee on Committees member, I think I have served continuously in some office and/or board membership until my last term expired Dec. 31, 1992, with Baptist Healthcare System. Oh yes, I'm still a trustee emeritus of Western Kentucky Baptist Hospital.

Forgive my seeming boast. I'm trying to point out how long and deep are my roots in Baptist life. I'm a third-generation Baptist preacher with a son in the Baptist ministry. I've served in four states, and three of my interim pastorates since retirement have been in a fifth state.

"One can't sever his roots without bleeding," Wayne Oates says.

When my good friend Dr. Marshall magnanimously asked me to write these columns again while he is in Russia (thanks again, Bill), I decid-

ed not to mention our tenuous situation at the convention level.

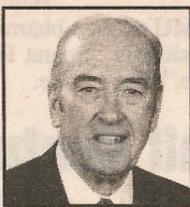
"People are tired of hearing about it," I told Mrs. Owen. "Maybe I'll just write about 'birds and bees and butterflies.'"

However, when Lloyd Elder and Herschel Hobbs called for one more effort at reconciliation, I knew I had to respond.

I'm a moderate conservative who has spent his life trying to hold hands and cement good fellowship on both sides of the

middle. ("Baptist middle," that is.) I incline to include rather than exclude. I'm blessed with many friends, both right and left, who love the whole Christian body of Baptists and have no desire to avoid or exclude anybody from his part in the fellowship and services of our convention. This great host of loyal people are on both sides of the middle, and in them resides the great portion of the evangelism and vigor of our denomination.

## ON MISSION TOGETHER



Franklin Owen



## FAMILY FORUM: MARRIAGE

### 'As our own bodies'

By Diana Garland

An elderly woman was providing all the care for her husband. His Alzheimer's disease was causing him to be increasingly aggressive and demanding, day and night.

Exhausted, she was at her wit's end. She had lived all her life by the principle that it is a wife's duty to do her husband's bidding.

Finally one day, with tears streaming down her face, she went to the bedroom and prayed for guidance. She looked long and hard at her strained face in the nearest mirror.

She then prayerfully took off her wedding ring and placed it carefully in the drawer. She could only continue to care for her husband if she recognized he had become more a child than her marriage partner.

From then on, she managed better.

She took charge of the situation, just as she had taken charge of their small children so many years before. She set limits on his behavior and did what she had to do to care for herself so she could care for him.

Several years later, he died. She went back to the dresser, took the ring from the drawer, and placed it on her finger, saying to herself, "Now I am really a widow."

She had loved him faithfully to the end of his life.

Faithfulness and love take on many meanings in our lives; sometimes it calls us to our knees in desperation. We have to make hard decisions, and only God can help us. Perhaps others, including our partners, do not understand.

Paul says that we are to love one another "as our own bodies" (Ephesians 5:28). To love one's body often means to do things that the body protests; they may even seem hurtful. Exercise makes our lungs pound and our muscles ache, yet we know it strengthens us.

And so, we are to cherish one another steadfastly, even in the hardest moments of life.

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

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

## Committee's interference sets bad precedent

The Southern Baptist Convention's Executive Committee and Historical Commission have established an unfortunate precedent this summer.

At the strong urging of the Executive Committee, the Historical Commission has reissued one of its pamphlets after removing what became a controversial statement.

The incident started during the Executive Committee meeting in June. Guy Sanders, a pastor from Lake Wales, Fla., and chairman of the committee's program and budget subcommittee, expressed concern about the pamphlet, "Who are Southern Baptists?" It is part of a new eight-pamphlet series designed to help Southern Baptists understand their history.

The offending statement, in a section on support for Baptist work, stated, "Some churches also give money for missions, education and other causes through channels such as the Cooperative Baptist Fellowship."

That sentence potentially was harmful, Sanders said: "A dangerous misconception could come of this. If a pastor uses a piece like this to tell new church members who Southern Baptists are, the lines could become very blurred."

So, the Executive Committee adopted a recommendation which asked the Historical Commission to "cease to distribute" the pamphlet "until such a time it deletes any reference" to the Fellowship.

Acting on behalf of the Historical Commission's trustees, its administrative committee complied with the Executive Committee request. The offending sentence has been replaced with a new one, "Churches also support Southern Baptist causes through special offerings, designated gifts and other channels."

At one level, the incident is a minor flap. The omitted reference isn't going to send the moderate Fellowship into a tailspin, just as support for the tiny Fellowship won't bankrupt the SBC. Even the animosity between the two organizations is a side issue here.

The significance of the incident swings on two important points:

■ The Executive Committee should not be using its financial clout to intrude into the internal operation of another SBC entity.

During the 1993-94 fiscal year, \$498,001 of the Historical Commission's \$580,551 budget will come from the Cooperative Program, the SBC's unified budget. That allocation is proposed by, you guessed it, the Executive Committee. As chairman of the budget subcommittee, Sanders wielded a powerful stick when he suggested the Historical Commission might want to re-write that pamphlet.

In theory, trustees of SBC agencies stand on equal footing before Southern Baptists. Trustees of each agency are responsible to Southern Baptists alone for their actions. But if the Executive Committee uses the purse strings to get other agencies to do their bidding, it becomes a super-agency, above all the rest. Concentration of this much power in one committee is much more dangerous than a mere sentence in a single pamphlet.

■ The Executive Committee should not be using its financial clout to re-write history.

Historians' work is noble. History recorded accurately and fairly proves immensely valuable to subsequent generations. By preserving our history, Baptists have prepared a priceless gift for Baptists yet unborn. The Historical Commission's staff has earned its reputation for honesty, competency, fairness and love for the denomination. They've been doing good work. And, like it or not, their reference to the Fellowship was an accurate notation of an important development within the SBC.

Unfortunately, political intrusion into the work of the commission could ruin the commission's valuable work. Revisionist history isn't worth the ink and paper needed to record it. It also does a disservice to all who participated in it—victors and victims alike.

This incident now is history itself.

But in the future, the Executive Committee should keep out of the Historical Commission's work.

Marv Knox

**The SBC Executive Committee shouldn't use its financial leverage to coerce other Southern Baptist agencies. It also shouldn't be in the business of forcing competent historians to revise history.**

## Why would God punish the Midwest for all of America's sins?

Calamity breeds morose theological speculation.

A recent USA Today/CNN/Gallup poll showed almost 20 percent of Americans agree that "the recent floods in the Midwest are an indication of God's judgment on the people of the United States for their sinful ways."

They're taking cues from religious leaders. Time magazine reported Jerry Falwell: "We can look at natural disasters of recent years in America and be reminded that we are in total subservience to a sovereign God who might be a bit unhappy with our treatment of the unborn and the trashing of the Judeo-Christian ethic."

Such opinions have a biblical ring to them, but are they Christian? The Old Testament brims with stories of how God punished entire nations for wicked deeds. The New Testament, however, reveals how Christ relates to us one-on-one. The New Testament agrees sin and grace have wages, but they're meted out individually, according to individual

responses to God's call upon individual lives.

Certainly, evil has its consequences. And those consequences often spread far beyond the sinner, to inflict pain on innocent victims. But in every case, the sinner is the perpetrator, not God. The seeds of punishment are sown by faithless people, not God. In the New Testament, Christ—grace-bearing God-in-the-flesh-among-us—bore the deathly wages of sin.

Sin killed, not God.

If God were going to punish all America for its collective sins, why would a just God punish the Midwest? It's arguably one of the most God-fearing, church-going regions. Why strike Des Moines and spare Las Vegas?

Sin brings its own punishment. Don't look to the Mississippi. Look to the consequences of specific sins.

Marv Knox

**Almost one in five Americans believes recent floods reflect God's judgment on the United States.**

## You never know who might be prowling around the house at night

Joanna snuggled close. And stabbed me with her elbow.

Instantly, my eyes popped open, and I was wide-awake when she whispered: "Honey, somebody's in the house! I just saw a light go off!"

Don't you hate it when this happens? I'm just your average guy who's got to get out of bed, stumble around the house in his non-bulletproof jammies and save his family from wickedness. I don't remember anything about this in our marriage vows.

The first thing to do is find a weapon. We don't keep an AK-47 assault rifle under the bed, so I settled for an old racquetball racquet. My only prayer was if the thug had a deep and unnatural phobia of

topspin.

And speaking of prayer, this little exercise is good for getting caught up—in fast-forward. "Dear God, help those nasty villains not to be there when I get there." It's got to be a pre-answered prayer, because even if they are on their way out the dining room window, it'd be enough to scare me to smithereens.

So, I stalked through the house, trying to remember police moves I'd seen on reruns of "Dragnet": Crouch-run from doorway to doorway, my racquet-

weapon held high, ready to strike. This looks—and feels—pretty ridiculous in short-pants pajamas. But, hey, I'm just trying to survive a night under siege.

I stalked my way through the entire house, even the basement. All doors and windows locked, and all closets, bathtubs, nooks and crannies empty. The only possible hiding place left was Molly's closet, and it'd take a tiny little bandit to squeeze into all that mess.

The closet door squeaked as I peaked inside. Nothing. The commotion caused Molly to raise her little blonde head.

Suddenly, a Sgt. Joe Friday hunch hit me. "Doll-baby," I asked, "did you just go to the bathroom?"

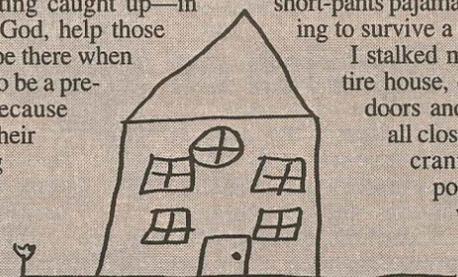
"Uh-huh," she mumbled.

And she always turns on the light, despite conventional family wisdom that getting back to sleep is easier if you leave the lights off, keep at least one eye closed and wait to flush until morning (which is good manners, so you won't wake everyone).

Meanwhile, Joanna's been by the phone. Dialing 9-1-1..., waiting to punch the final 1 when she heard me get shot.

I got back in bed, thanking God for answering a prayer I'd never said: That my wife wouldn't call the cops on our little girl.

Marv Knox



## BRIEFS

■ Although 42 percent of U.S. residents attend church in a typical week, only 5 percent of prime time television characters practice religion in any way, according to a study conducted by USA Today. The study also found that television is far more likely to portray sex between unmarried people than between husbands and wives.

■ PTL founder Jim Bakker won't be released from prison this year. The U.S. Parole Commission rejected a bid for an early parole July 27. Bakker is serving an eight-year sentence for defrauding contributors to his ministry and is scheduled for release in October 1994.

■ Baptist minister Mike Huckabee defeated former Bill Clinton aide Nate Coulter by a narrow margin to become lieutenant governor of Arkansas. Huckabee, a Republican, is former pastor of Beech Street Baptist Church in Texarkana and former president of the Arkansas Baptist Convention.

## Simon says, 'Clean up TV or we will'

By Pam Parry  
Baptist Joint Committee

WASHINGTON (ABP)—Television networks had better clean up their act or Congress may do it for them, Sen. Paul Simon, D-Ill., warned TV executives Aug. 2.

His words proved prophetic a day later, when a bill was introduced in Congress that would regulate TV violence.

A leading advocate for reduced television violence, Simon said he continues to support self-regulation but warned that Congress and the public are growing weary waiting for results.

"When you have senators from Howard Metzenbaum (D-Ohio) to Jesse Helms (R-N.C.)—and that covers a pretty broad spectrum—saying that something has to happen to change things, the message should be clear."

Simon was the chief architect of the Television Violence Act of 1990. The law created a three-year antitrust exemption that would allow the networks to work together to adopt voluntary policies on television violence. The exemption ends Dec. 1.

The nation's four national networks—ABC, CBS, NBC and Fox—announced in June they will voluntarily attach parental warnings to the most violent TV fare. But Simon said that minimal approach is unsatisfactory.

"No one suggests that there should be no violence on television," Simon said. "A film on the Civil War is likely to have violence. But there should be less violence on the screen and, more importantly, it should not be glamorized."

"This is no longer theory," he said. "The evidence that television violence does harm is now just as overwhelming as the evidence that cig-

rettes do harm."

On Aug. 3, congressional colleagues validated Simon's warning.

Rep. John Bryant, D-Texas, introduced a bill (H.R. 2837) that would require the Federal Communications Commission to establish regulations to reduce violence broadcast on radio and television.

"Broadcasting—the profitable use of limited public airwaves—is a privilege that carries with it a tremendous public responsibility. The courts have held that when there is such a compelling public interest, and everyone does not have access, equal access, to the use of the medium, speech can be regulated."

Reps. Edward Markey, D-Mass., and Jack Fields, R-Texas, also announced their intention to introduce a bill that would mandate television sets contain technology that would allow viewers to block programs labeled as violent.

## Taxes will fund federal employee abortions

WASHINGTON (BP)—For the first time in 10 years, American taxpayers will pay for federal employees to have elective abortions.

Using a rarely invoked procedure, the Senate recently voted 51-48 to kill an amendment which would have prohibited federal funds from helping pay for most abortions through health-insurance coverage for federal employees and their dependents.

However, opponents of abortion funding said they were encouraged by the closeness of the vote, which they believe signals trouble for President Clinton's plan to include abortion coverage in his national health care reform proposal.

The margin "indicates that unless abortion is dropped from President

Clinton's national health bill, that bill will die in the Senate by filibuster, if not by majority vote," said Doug Johnson, the National Right to Life Committee's legislative director.

Only 41 votes are needed to maintain a filibuster, which blocks a pending vote.

Since 1984, federal law has prevented any plans under the Federal Employees Health Benefits program from funding abortion except to save the life of the mother. The House of Representatives passed the fiscal 1994 Treasury, Postal Service and General Government appropriations bill in June without such language.

On Aug. 3, Sen. Don Nickles, R-Okla., introduced an amendment which would have prevented federal

funds from paying for abortion under the health plans except to save the life of the mother or in cases of pregnancy from rape or incest. Nickles' amendment, however, would have allowed federal employees to pay for a rider which would have covered all abortions.

Barbara Mikulski, D-Md., challenged the amendment, asking it be ruled out of order because it legislated on an appropriations bill.

Although introducing legislation in an appropriations bill is against the rules, it is commonly done in Congress and rarely challenged.

When Nickles asked for a roll call vote on the amendment's germaneness, it failed. The appropriations bill passed by a 73-27 vote.

## Reclaiming couple's tithes wrong, Baptist agencies argue

WASHINGTON (ABP)—Baptist and other religious groups have joined a Minnesota church's fight to keep more than \$13,000 in tithes that a couple contributed during the year before they filed for bankruptcy.

The church is being forced by court order to turn over the money to a bankruptcy trustee to help pay debts owed to the couple's creditors.

But the Baptist Joint Committee, the Southern Baptist Christian Life Commission and six other religious and civil-liberties groups are asking the 8th U.S. Circuit Court of Appeals

to reverse the lower court's ruling.

Federal laws allow bankruptcy trustees to recover certain transfers of property made within the year before a bankruptcy filing.

Citing this provision, a lower court held that Bruce and Nancy Young's contributions of \$13,450 to Crystal Evangelical Free Church during the year preceding February 1992 had to be turned over to a bankruptcy trustee.

In a friend-of-the court brief written by the Christian Legal Society, the religious groups said the court's sanc-

tioning of "the government sticking its hand into the offering plate is a breathtaking interference with the First Amendment freedoms of churches and synagogues."

The First Amendment's religion clauses protect the free exercise of religion and require separation of church and state.

"It is difficult to think of a more serious infringement on collective free exercise of religion, or a greater entanglement of church and state, than to hold that a church's offerings are subject to after-the-fact seizure by

government officials," the brief states.

Churches across the country should be alarmed over the threat of having to return money already given and in some cases spent, said Brent Walker, associate general counsel with the Baptist Joint Committee.

"What makes this decision especially troubling is that the bankruptcy laws do provide for numerous exemptions—one's home, insurance policies, personal goods, farm machinery," he said. "So you can keep your stereo but your church cannot keep your tithe."

## Pornography will flourish on future cable systems, Airy warns

ARLINGTON, Texas (BP)—The 500-channel cable systems of the future present a moral challenge Christians must be prepared to combat, according to Bill Airy.

Airy is president of VGI Inc., which handles distribution, marketing and sales for The Faith and Values Channel, which is affiliated with the Southern Baptist Radio & Television Commission.

The huge cable systems on the horizon will be "far too tempting for the

porn peddlers to stay away from for long," Airy said at the International Conference on Communications Ministries this summer.

"I don't have to tell you what a horrible price we'll all pay in terms of shattered lives, destroyed marriages, abusive situations and the criminal activities that will result," he said. "It is imperative that the Christian community be ready, willing and able to fight these elements ... and that we work together to make sure the gos-

pel of Jesus Christ is available in all these new technologies to continue to point the way to righteousness and salvation."

Airy said he recently attended a convention in New York where John Evans, an executive with Rupert Murdoch's media empire, told why Americans have VHS videotape machines in their homes.

"Mr. Evans said that even though Sony's Beta format was clearly much better than VHS, the adult program-

mers settled on VHS as the standard for pornographic movies on videocassette," Airy said. "The incredible demand for in-home pornography actually set the standard for home video."

He said one of Evans' statements was he expects pornography to drive the development of digital television.

"And ... once the pornographers get their hands on interactivity, multimedia and virtual reality," Airy said, "it'll make today's porn industry look like a Sunday picnic."

## Senate confirms Ginsburg to court

WASHINGTON (BP)—In an uncommon demonstration of agreement, the Senate voted 96-3 Aug. 3 to confirm Ruth Bader Ginsburg as a justice of the U.S. Supreme Court.

Although Ginsburg affirmed support for abortion rights, the Equal Rights Amendment and, apparently, homosexual rights, nearly all of the Senate's most conservative members voted for her.

Only Republicans Jesse Helms of North Carolina, Don Nickles of Oklahoma and Robert Smith of New Hampshire opposed her. One Ginsburg supporter, Donald Riegle, D-Mich., was absent.

Conservative Republican Dan Coats of Indiana said on the Senate floor before the vote he disagreed with Ginsburg on "some of her rulings and many of her positions" but she met the criteria of "character, experience, qualifications and intelligence."

"Is Judge Ginsburg a moderate as the press has attempted to portray her? Probably not," Coats said. "Do her views fall within the mainstream of liberal philosophy? Probably so."

"Are there special and strong reasons to deny her the Senate's consent? I don't believe so, and for that reason I will vote for her today."

Ginsburg becomes the 107th justice and only the second woman to sit on the Supreme Court. Sandra Day O'Connor was confirmed in 1981.

Ginsburg has served on the District of Columbia Circuit Court of Appeals 13 years.

## Freedom brings new religious challenges in Russia

By Mike Creswell & Marty Croll  
SBC Foreign Mission Board

MOSCOW (BP)—The crash of the Iron Curtain opened the way for a parade into Russia of such U.S.-based cult groups as Mormons and Jehovah's Witnesses and such Eastern religious groups as disciples of Hare Krishna and transcendental meditation.

In fact, evangelicals in Russia say other religious groups cause as many problems for them as communism once did.

Against that backdrop, the Russian Orthodox Church is maneuvering to regain its earlier state-church status. In the process, the Orthodox Church is opposing evangelical groups such as Baptists.

One of the most visible indications of the swiftly changing scene in Russia was a July 14 vote by the Russian Parliament which would give the government new authority to say what religions can legally operate on Russian soil. It would also ban foreigners from mission work in Russia without special accreditation, unless they're attached to a registered religion.

The proliferation of cults does present a problem, which Russians—including Christians—must learn naturally accompanies freedom, according to religious liberty experts. Freedom gives choices, and choices are confusing—especially in a society which has had little opportunity to make them.

Hare Krishnas dance and chant in popular Moscow places such as Pushkin Square to win adherents. They share the space with evangelicals from the West who preach, perform street drama and pass out Bibles and tracts. Many wear T-shirts emblazoned with Bible verses.

Posters on subway walls urge Russians to hear "enlightened" gurus from India who promise the wisdom essential for correct living.

Once the Orthodox Church was "the" religion in Russia, as inevitable as black bread at mealtime. Since the Soviet Union's breakup, religion is more like a cafeteria with a bewildering array of spiritual choices.

The religious free-for-all rages

amidst economic hardships and political instability. A bubble-may-burst mentality about freedom has led religious groups of all stripes to get personnel and programs in place quickly, lest repression return.

Russia historically has been devoid of religious liberty. Christianity came in 988 A.D. in the form of Eastern Orthodoxy, which developed alongside Roman Catholicism out of a schism in the early Christian church.

Orthodoxy became the state religion in Russia by decree of Prince Vladimir. Czarist years that followed until communism took over in 1917 were dominated by the Orthodox state church. Evangelicals were imprisoned and exiled in both Czarist Russia and communist Russia.

"Baptists here have always thought this might be a narrow window of opportunity," said Southern Baptist missionary George Lozuk and his wife, Veda Rae, were the first Southern Baptist career missionaries to serve in Russia. The two retired this summer after preparing the way for an influx of Southern Baptist career missionaries and short-term volunteers who work with Russian Baptists.

Baptists and other evangelicals are not happy about the influx of alien faiths in their midst because they complicate the sharing of the simple Christian gospel. In fact, many Russian Baptists are frustrated that fellow evangelicals—including Baptists—come with their own agendas ignorant of ongoing evangelism efforts.

But evangelicals are most worried about a resurgent Russian Orthodox Church that seems out to recapture its old state-church status while excluding any competition.

"In some ways there's a greater threat from the Orthodox Church than from a communist resurgence," Lozuk explained.

In recent months, Russian Orthodox followers have reprinted and circulated a strongly anti-Baptist brochure from the early 1900s. It portrays Baptists as an "imported" religion and the Russian Orthodox Church as the only correct religion for Russians.

Orthodox leaders may be targeting Baptists because of their rapid

### Yeltsin refuses to sign law restricting missionaries

MOSCOW (BP)—Russian President Boris Yeltsin refused Aug. 3 to sign a controversial new law restricting religious freedom, reportedly telling lawmakers to bring it into line with international human rights agreements. In a meeting with the Russian Orthodox priest who led the committee that wrote the law passed by Parliament, Yeltsin specifically objected to a provision allowing Russian officials to bar foreign missionaries.

The lawmaker priest, Vyacheslav Polosin, kept up his ardent campaign for the law in its current form. On Aug. 4 he was quoted in Pravda, the national news service, as still supporting it. Yeltsin has presented Parliament with proposed changes written by his own legal advisers. The extent of those changes could not be determined immediately.

The law—which has inspired Western ire, opposition from the White House and a cross-section of U.S. congressmen—also gives the government power to declare certain groups of Russian religious believers illegal.

Despite Yeltsin's action, many religious liberty experts believe he eventually will have to sign some form of the law to keep mainstream Russian Orthodox leaders happy.

The religion bill sailed through Parliament—dominated by Orthodox, nationalist and communist forces—with nearly no opposition July 14. To call it law, Russian lawmakers must vote for it twice more.

If that happens, opponents of the law expect Orthodox priest Gleb Yakunin, a Parliament member and dissident reformer, to spearhead an appeal in constitutional court. Yakunin, who originally reported Yeltsin's rejection of the bill, said Aug. 4 his case would be strengthened by Yeltsin's objections and the growing

international protest.

The law would give the Russian Orthodox Church favored status in the nation, possibly returning to government officials the right to open and close churches. The Orthodox Church, which claims 60 million members, considers itself the nation's true church by culture and heritage.

Western religious and human rights groups are calling Yeltsin's rejection of the law a victory—for now. Their enthusiasm is tempered by knowledge of Russia's instability and the marriage between the mainstream Orthodox Church and communists in Parliament.

After its passage, the religion law immediately got sucked into the lawless morass of a reform struggle between Yeltsin and hard-line lawmakers left over from communist days. Religious liberty experts describe it as just one of many gambling chips in a complex poker game for power.

Parliament member Yakunin urges that letters, faxes and other communications opposing the restrictions be addressed to: Mr. Ruslan I. Khasbulatov, Chairman of the Presidium of the Supreme Soviet, Krasnopresnenskaya Nab. 2, Moscow 103274, Russia. His fax number is 011-7-095-205-5744.

Yakunin said copies of letters should go to: ■ President Boris Yeltsin, The Kremlin, Moscow, Russia. Fax: 011-7-095-206-3961 or 011-7-095-206-3591.

■ Ambassador Vladimir Lukin, Russian Embassy, Washington, D.C. Telephone: (202) 628-7551. Fax: (202) 483-7579.

■ Ambassador Thomas Pickering, American Embassy, Novinsky Bulvar 15, Moscow 121099, Russia. Telephone: 011-7-095-230-2101. Fax: 011-7-095-252-9270.

growth, some Baptists believe. Baptists baptize more than 30,000 new believers a year and are starting new congregations quickly across the region. They have launched scores of new Sunday schools, prison ministries, schools and other types of work.

But cult groups struggle to get a foothold in Russia also. Along with the traditional door-to-door efforts of Mormons and Jehovah's Witnesses,

some cults are "devious," Lozuk charged.

For example, followers of the Unification Church of Sun Myung Moon, known as "Moonies," offer Russian families free camping trips which turn out to be indoctrination sessions.

As the Orthodox Church rails against such groups and their tactics, it lumps Baptists together with them, Lozuk said.



**TERRORIST ATTACK** An unidentified onlooker views some of the bodies of five worshippers killed at a church in a white suburb of Cape Town, South Africa, by gunmen July 25. The pastor, Brian Cameron, said the integrated congregation of about 1,000 dived for cover as the masked gunmen burst into the Anglican church and opened fire. Anglican Archbishop Desmond Tutu decried the attack as likely being orchestrated by forces who oppose the dismantling of apartheid, the nation's officially endorsed system of racial segregation. (RNS photo)

### GAs overflow with Kool-Aid

BIRMINGHAM, Ala. (BP)—Clyde and Ann Berkley, Southern Baptist missionaries to Kenya, are "drowning" in Kool-Aid, thanks to thousands of young girls across America.

Last fall, members of Girls in Action studied work that Southern Baptist missionaries are doing in Kenya. GAs is the missions organization sponsored by Southern Baptist Woman's Missionary Union for girls in elementary school.

The October GA leader magazine, *Aware*, included a letter written by the Berkleys to be shared with GA members.

In the letter, they told the girls about the students they work with during school holidays and vacations.

"You can help us by praying for our students and by sending a pack-

age of unsweetened fruit drink mix when you write to us this Christmas," the Berkleys wrote.

The Berkleys use the drink mix to serve refreshments in the Bible clubs they lead during school vacations and holidays.

The Berkleys also encouraged the girls to send them Christmas cards. Each week throughout the year, the missionary family chooses five of the cards they received at Christmas time. They use them to pray for the families who sent the cards.

GAs in 2,553 churches representing 44 states and Canada sent 15,156 Christmas cards and 15,560 packages of Kool-Aid, the Berkleys reported.

"At first we tried to reply to each card," the missionaries said. "After sending out 424 arograms, we were overwhelmed."

## West Kentuckians see needs of Baptist work in Utah-Idaho

### Larimore to be honored

LOUISVILLE—Leon Larimore will be formally declared pastor emeritus of Third Avenue Baptist Church in Louisville Aug. 15, seven years after his retirement. Larimore served the church as pastor for 29 years, beginning in August 1957. He retired in 1986, but services planned in his honor were delayed due to a heart attack he suffered on the eve of what was to be his final sermon at the church, according to church member Gene Lanter. Larimore recovered and since has served as interim pastor of several churches in Hart County in addition to supporting the work of Third Avenue Baptist Church in Louisville. Tributes to Larimore will be integrated into the morning worship Aug. 15, and a luncheon and "roast" will be held afterward.

LOVELACEVILLE—Eight Baptists from West Kentucky had their eyes opened to the needs on home mission fields during a weeklong trip to Brigham City, Utah, this summer. The group from Lovelaceville Baptist Church in Lovelaceville conducted vacation Bible schools at two sites in Utah the week of July 26-30. While prepared for their teaching assignments, they were not prepared for the unspoken oppression that Baptists often face in Mormon-dominated areas, said Pastor Kevin Denton. An overwhelming majority of the

population in most parts of Utah identify with the Church of Jesus Christ of Latter Day Saints, known to locals as the LDS. "We were used to a Baptist church on every corner," Denton explained. "Out there everyone is rated by LDS or non-LDS. It doesn't matter whether you're Baptist or what, if you're not LDS." "There's not open persecution, but there is that sense of oppression," he said. It wasn't until about midway through the week that the Kentucki-

ans began to understand how hard the Baptist work in Utah really is, Denton continued. "On Wednesday, we just began to get together and cry and pray to God. There were four people saved that day." The group conducted VBS during the day at First Baptist Church of Brigham City, then at night at the church's Hispanic mission. Working alongside local Baptists, they taught 155 children at First Baptist Church and about 21 at the mission. The effort was part of the partnership venture between Kentucky Baptists and

Baptists in Utah and Idaho. First Baptist Church and its mission are the only Baptist congregations in a community of 15,000 people, Denton said. "Our folks have realized what pioneer work it still is in Utah and how much they need our help," he said, noting his church likely will go on a similar mission trip next year. "I encourage you to do this, to take a mission trip. Vacation Bible school is an excellent way to get your laypeople involved in a mission trip."

### Family ministry strengthens church

*Continued from page 1*  
said. "But by the same token, it also positively affects our own members." Smith said church-member couples have experienced greater intimacy and some marriages have been saved as a result of the emphasis on "Covenant Marriage" seminars. The church has drawn upon resources offered through the Kentucky Baptist Convention's family ministry and discipleship training departments. And the difference in the church's image is easy to see, Smith believes: "We're visible now. Five years ago, we were an invisible church. Except for a small segment, the community didn't even know we existed. Now, with advertising, backed up with good programs, I think we're seen as a church that focuses on families."

### CLASSIFIED ADS

**WANTED:** Director of missions, Whites Run Association. If interested, send resumé to: Obie Hunt, 321 Grobmyer Ave., Carrollton, KY 41008.  
**WANTED:** Part-time minister of music; also pianist needed. Send resumé to: Bathany Baptist Church, P.O. Box 147, Mt. Washington, KY 40047, or call Terry Chandler at church, (502) 538-4141, or home, (502) 538-3432.  
**SEEKING:** Full-time minister of music/senior adults. Resumés to First Baptist Church, 201 North Main, Barbourville, KY 40906.  
**WANTED:** Volunteer missionaries (any age) to work with young adults in an urban church. Will commission! Be involved in missions personally. Call pastor (502) 636-1355 or (502) 425-4091.

**CATALOG:** Christian books. Send \$1 SASE to Shinging Light Books, 32 SE 180, Warrensburg, MO 64093.  
**WANTED:** Urgent need for donated vehicle for migrant ministry. Contact Wayne (Henry County Association) at (502) 897-2280.  
**WANTED:** Full-time minister of youth and music. Send resumé to First Baptist Church, P.O. Box 327, Paris, KY 40361.  
**WANTED:** Full-time minister of youth and activities. Must be conservative theologically and dedicated to outreach and soul winning. Duties include: directing the entire youth program and Christian life center. Send resumé to: Paul Blizard, pastor, Reidland Baptist Church, 5559 Benton Rd., Paducah, KY 42003.  
**WANTED:** Full-time director of

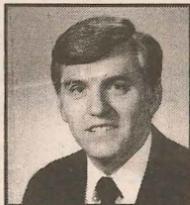
youth, education and administration. Send resumé to Personnel Committee, Oak Ridge Baptist Church, 6056 Taylor Mill Rd., Covington, KY 41015. Resumé should include applicant's experience and/or education in all three experience areas.  
**FOR SALE:** 1991 & 1982 Dodge 15-passenger vans, extra nice, air. Also 3 other 15-passenger vans from \$1,970—\$2,950, no air. Others available. Call Frankfort Chrysler 1-800-289-8223.  
**FOR SALE:** Two 22 x 8 folding partitions. Paid \$1,591 each; sell for \$1,000 each. Three years old. Call (502) 685-4474 Monday-Friday, 8:30 a.m.-2 p.m.  
**WANTED:** Late-model, 15-passenger bus for small country church. (812) 963-0990.

### Food Roundup

There is something that happens to a child who has gone hungry. Food takes on a whole different meaning. As I talk with the alumni of the children's homes there is always a mention of food. They remember what it was like not to know where the next meal was coming from. They will always remember the pangs of hunger which they felt as a child. I remember eating with the children when I first came into child care work and questioning how much the new children ate. We always had seconds, but many of the newer young people would go back for thirds and more until everything was cleaned up. It took a while for them to realize that they did not have to gorge themselves on food at each meal, for there would always be ample for them to eat. One of the things that our children do not have to worry about is having enough to eat. Obviously we would never let them go hungry, but Kentucky Baptist see to it that we are amply stocked with food each year. Last year more than \$64,000 worth of food was donated to our children. It took more than that to feed them, but that was a tremendous amount of food that we did not have to buy. From all across the state, Baptists opened their cupboards or bought an extra item at

the store for our young people. The Food Roundup for Kentucky Baptist Homes for Children is a project of our Women's Advisory Board. Again this year two very special friends of our children are paying for us to rent trucks with hydraulic lifts so we can pick up the food. They have paid for the trucks for several years. Volunteers who have the special license required to drive these trucks will give a week of their time to travel around the state to the many different collection points to pick up the food. Though we usually pay for the gas, this past year one station in Western Kentucky gave us the gasoline when we stopped for a fill-up at his station. This is literally a project where the gift goes directly to the children. In a few weeks the posters and materials for the project will be in the mail. Please join us this year in helping feed a whole bunch of growing kids. Get your food to the collection points on time and pack them in very sturdy boxes. Oh, the young people would like you to know that they really like the canned fruit. *Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.*

#### HOMES FOR CHILDREN



Curtis C. Mooney

*Paid Column*

### RECOGNITION OF KENTUCKY BAPTIST LEADERS

The 1993 KBC Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptists in a noteworthy manner. We are including persons who died during the convention year, September 1, 1992 through August 31, 1993. These persons would be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has significantly benefited our state convention fellowship and mission programs.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state where located
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information before September 1 to:

Grace Wetherell  
1700 North Beckley Station Road  
Louisville, Kentucky 40223

These obituary entries will be reported to the 1993 KBC annual meeting in Louisville. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists. We are grateful to you.

Grace Wetherell, 1992-93 Obituaries Report

# PEOPLE

## 'Good Samaritans' needed for refugee ministries

Continued from page 1

come. The church ought to accept and affirm refugees and be different from the rest."

Aja knows what it feels like to be a refugee. He was one in 1967.

As a 15-year-old, he fled Cuba with his father and settled in Miami. What he found in his new homeland was culture shock, a language barrier and intense loneliness.

Even other Cubans who had immigrated earlier teased him about his thick accent. A resourceful person, Aja determined to educate himself by watching American television.

"Johnny Carson taught me English," he explained. "No joke."

Eventually, Aja discovered a new life in Jesus Christ, affiliated with a Baptist church and later attended Southern Baptist Theological Semi-

nary in Louisville, where he graduated last year with a master's degree.

Kentucky Baptists could help others have similar success stories if they will care enough to help, Strauss said.

The primary commitment a church makes in sponsorship is to take responsibility for assisting a refugee or refugee family for their first three months in the country. Working through Strauss and the Southern Baptist Home Mission Board, churches are matched with incoming refugees assigned to Baptists by Church World Service, the coordinator of all Protestant refugee resettlement efforts.

The sponsor is responsible for making housing arrangements, providing food and clothing and transportation and helping adult refugees secure jobs. The refugees also need help with medical check-ups and other details of relocation.

A typical refugee family of four can be sponsored for about \$1,200 to \$1,500, Strauss said. And some finan-

cial help is available from the Southern Baptist Convention and Church World Service.

"By the end of the third month, our goal is to have that family paying its own bills," she explained, adding that goal is met in most cases.

But even though the major financial commitment is set to last only three months, most sponsoring churches find ways to extend their contact with the refugees because of the positive relationships that develop.

"There's a rich interaction and learning experience on both sides that is invaluable," Strauss explained. "There's a pride you take in seeing a family get off a plane having nothing, buy a car and learn to drive it six months later, and then start a restaurant."

"My own spiritual faith has been so deepened by this experience, I have become convinced that when you take a risk to do God's work, God meets you right there."

### How refugee ministry works

- A church votes to sponsor a refugee or refugees.
- The church contacts Tony Aja at the Kentucky Baptist Convention—(502) 245-4101—or Donna Strauss at Kentucky Refugee Ministries—(502) 452-9055.
- The church selects a refugee committee.
- In consultation with Kentucky Refugee Ministries and the Southern Baptist Home Mission Board, an individual or family is selected for the church's sponsorship.
- Church members work in advance to secure housing, furniture, food, household items, clothing, etc.
- A welcoming committee greets the refugees upon their arrival, and a churchwide reception is held later.
- Church members help the refugees learn their way around. The refugees also must be taken to the Social Security office to secure numbers, to the local health center for check-ups and to schools to enroll children. Meanwhile, the church continues to support the family financially while helping secure a job for the head of the family.
- After three months, the church begins phasing down financial support, depending on particular needs, while increasing spiritual and emotional support.

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## Beware early decisions, expert says

Continued from page 1

what I want to do instead of what God wants me to do."

Children may respond to a church invitation for several reasons, she said, including to get attention, out of curiosity, because a friend has responded or out of a genuine readiness to accept Jesus Christ.

Counselors must be able to discern whether a child is ready or not and respond positively in either case, she said.

Counselors should avoid yes-or-no questions with children, she said. For example, she advised against the approach she heard one counselor take with a child by asking, "You

want to ask Jesus into your heart, don't you?"

When children are not ready, some churches present the child to the congregation as making "a step toward God" so the child will feel affirmed and comfortable coming back to accept salvation, she said.

"A lot of time people want to make salvation different for a child than it is for an adult," she said. "We need to share the gospel with children and be prepared to deal with each child on an individual basis."

For additional resources on this subject, contact Jewell Nelson or Bill Jagers at the Kentucky Baptist Convention, (502) 245-4101.

### CONTINUING WITNESS TRAINING (CWT)

A National Seminar for Pastors/Leaders is scheduled for

Zion Baptist Church  
Henderson, Kentucky  
Sept. 13-15

Unity Baptist Church  
Ashland, Kentucky  
Oct. 28-30

Cost: \$75 per person  
(Room, board and travel not provided)

Co-sponsored by  
Personal Evangelism Department, SBC Home Mission Board  
&  
Office for Evangelism, Kentucky Baptist Convention  
Telephone: (502) 245-4101

#### REGISTRATION FORM

CHURCH NAME: \_\_\_\_\_ PHONE: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PASTOR/LEADER'S NAME: \_\_\_\_\_

I WILL ATTEND IN:  HENDERSON  ASHLAND

Enclose tuition fee of \$75. Make checks payable to: Kentucky Baptist Convention. Mail to: Office for Evangelism, Kentucky Baptist Convention, P.O. Box 43433, Louisville, KY 40253-0433.

Instructions for preparation for the seminar and other specific information will be sent on receipt of your registration.

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P.O. Box 43433  
Louisville, KY 40253-0433

Application deadline is Aug. 31



## KENTUCKY KERNELS

Oldham and Wolfe Counties experienced the largest percentage rate of population growth from 1990 to 1991, according to the Kentucky State Data Center. Oldham County grew 5.5 percent, and Wolfe County grew 5.2 percent. Meade County experienced the greatest percentage loss of population during this one-year period, with a net loss of 3.2 percent.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BARBOURVILLE**—**Johnny Payne** resigned as pastor of Paint Hill Church.

■ **CAMPBELLSVILLE**—The Taylor County Ministerial Association will sponsor the 1993 Campbellsville-Taylor County Evangelistic Crusade Sept. 9-12 at the Campbellsville High School football stadium at 7 p.m. Tony Campolo, world-renowned speaker, evangelist and sociologist who teaches at Eastern College in St. Davids, Penn., will lead the worship service and Doug Oldham will lead the music. Oldham has held concerts throughout America and various other countries.

■ **CORBIN**—Corinth Church ordained **Ernest Cupp** as a deacon.

First Church congratulated **John Dunaway** on his 24th anniversary as pastor.

■ **CRESTWOOD**—Ballardsville Church ordained **Ken Rowe** as a deacon July 25.

■ **FLAT LICK**—Old Flat Lick Church celebrated its 100th anniversary.

■ **HICKORY**—Liberty Church called **Rodney Wallace** as pastor.

■ **IRVINE**—Thomas Church ordained **Charles Babb** to the ministry.

■ **LEXINGTON**—**William K. Simmons**, recently retired minister of religious education and administration from Calvary Church in Lexington, was presented the J.M. Price School

of Religious Education Distinguished Service Award from Southwestern Seminary in Fort Worth, Texas. He served 27 years at the Lexington church, and also served churches in Alabama and Florida for a total of 40 years in ministry.

■ **LEWISPORT**—Lewisport Church ordained **Jeff Hays** to the ministry July 25. He is pastor of Friendly Grove Church.

■ **LOUISVILLE**—Victory Memorial Church will celebrate its 104th anniversary with a homecoming Sept. 19. Worship and renewal of acquaintance will be at 10:45 a.m., with pot-luck dinner, fellowship and special entertainment at noon. Former staff member **Russell Bennett** will speak at 2 p.m.

Lyndon Church will sponsor a seminar titled "Prayer, Personality and You" Saturday, Aug. 28, from 9 a.m. to 3 p.m. at the church. Cost for the seminar is \$5 which includes all materials and lunch. For information, call (502) 425-7150.

■ **MAYFIELD**—New Home Church called **Duane Fields** as pastor.

■ **MYRA**—Faith Mission will host a gospel concert Aug. 14-15, featuring Michael Combs of Jacksonville, Fla. Also, **Bob Jones**, director of the KBC direct missions department, will lead a revival Oct. 24-27.

■ **SONORA**—First Church ordained **James Routt** as deacon July 25.

## Got a bell? Give this church a ring

**WILLIAMSBURG**—Kensee Missionary Baptist Church wants to "ring" people in for worship.

A church bell announcing the beginning of services could encourage even unchurched folks in the community to attend, Sunday school teacher S.M. Marlow said.

However, the bell at Kensee Baptist Church in Williamsburg hardly has been used at all in the last 20 years. Leaders say it is flat on one side and difficult to ring.

"It's the kind you pull with a cord," said Emily Payne, church clerk. "It doesn't move like it should. It sounds like it's coming down."

Marlow was asked by the church to try to locate a safer and more usable bell for them. But the task has been difficult.

Payne's husband, George, a deacon at Kensee Baptist, said the

church is interested in a bell at least 24 inches in diameter.

"We'd like to have one with a wheel and a pull cord," he said, explaining that the style would fit their "country church" atmosphere.

The church—about 45 years old—averages 35-40 on Sunday mornings, said Marlow.

George Payne said he most likely will be the one to ring the bell.

"I usually open the doors about 9:15" on Sundays, he said. He hopes to be able to ring the bell at 9:15 and 10 a.m. to announce morning services, and again at 5:15 and 6 p.m. for evening services.

Payne and Marlow said they welcome anyone who has suggestions about how the church might secure a bell. Contact Payne at 10395 South Highway 25 West, Williamsburg, Ky. 40769, or by calling (606) 786-6175.

## Clear Creek funding Barry Lectures

**PINEVILLE**—Clear Creek Baptist Bible College has received \$10,000 toward a \$50,000 goal to endow the James C. Barry Lectures on Preaching and Worship, according to President Bill Whittaker.

The lectureship was established by trustee action earlier this year to honor Barry, a Kentucky native now retired from a 35-year career with the Southern Baptist Sunday School

Board in Nashville.

Interest from the invested money will fund an annual conference with nationally known speakers, class lectures, chapel sermons, faculty development and a workshop for local pastors, Whittaker said.

The first lectures are planned for Oct. 12-14 and will feature Barry and Harold Bryson. Bryson is a consultant, author and seminary professor.

## 'You stopped a roaring train'

At this time of the year we hear from so many begging for a chance to come to our school for the first time, others expelled or having withdrawn at some previous time pleading for an opportunity to return, still others thanking us for the years here. Each is special.

Then there are letters from others who are not returning. They too, have a message. Consider this one:

"Thank you for coming to our aid and getting our son through the seventh grade. Thank you most of all for leading him to Christ. He is going to try this semester in our local school and try to get back on track here at home. We send our love to all of the Oneida staff for making a change in his life."

Parents from far-off Oregon write of their recently graduated son: "Enclosed is our last tuition check. I can't tell you how much we appreciate all you have done to help him through high school safely and drug free. You stopped a roaring train. My husband and I were so impressed talking to some of the young adults at Oneida at graduation time. You do such wonderful work with these often angry, generally confused, young people. We're so pleased you were here for us."

A group of our students raised their own funds to go to Europe early in the summer. We teach them Russian, German, French and Spanish, and such a trip gives them the chance to practice what they have been learning. Parents wrote: "In May we stayed in your guest house as we were waiting the return of our daughter from Europe. Thanks for your hospitality. Your work at Oneida is truly great. We appreciate your watching over and working with the children."

The majority of our students come from low-

income homes. Few are from wealthy families, but there are some.

For the past two years we have had the stepson of a wealthy surgeon. He and his wife have paid every penny we've asked and then sent us a \$5,000 donation last Christmas and another \$5,000 recently: "Enclosed is a donation to Oneida. My stepson plans to go to a boarding school about 40 miles from our home this year. My wife and I appreciate so much the love given him during his stay at Oneida. He grew emotionally very much. We are hopeful he can continue to progress at the new school where we can see him more often. If not, we may be knocking on your door again. Keep up the good work."

A mother writes: "Two years ago I had a very angry child who did not want to finish high school and an ex-husband who was encouraging him to rebel. Now he is doing well for the first time in his life on his own in school. How lucky he is to be at OBI. His future is definitely better than it was a year ago, and you all have made that possible. When I picked him up I saw

a gentle child I had not seen since he was 3. I want to thank you for bringing back that little boy I thought I had lost."

A \$20 bill was enclosed by a recent graduate, who attended OBI on full scholarship for two years, now in Army basic training.

A donor writes: "I receive numerous requests for donations and wonder which to reply to. Without a word from you, Oneida comes to mind. I say it is the Holy Spirit speaking. So no need to thank me. Just thank the Holy Spirit for the enclosed gift."

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

### ONEIDA JOURNAL



Barkley Moore

Paid Column

## My kind of mountain man

One of the best ways to experience Eastern Kentucky is a walk with Ernest Slusher up the mountain behind his house. Colorado folks wouldn't call it a mountain, but it is to Western Kentuckians. The top is about 3,600 feet, and the steep grade provides a thorough workout.

With a walking stick in hand, Ernest leads the way on a path worn by his daily trips and widened by a weed eater. "Right along here is where I found that rattlesnake," he remarks. Deer tracks are spotted, and Psalm 18:33 takes on deeper significance: "He makes my feet like the feet of the deer. He enables me to stand on the heights."

Slusher began his walking and mountain climbing in the Redbird community located on the edge of Bell County. "Some people thought children who grew up at Redbird were isolated and deprived. I thought it was a wonderful experience, and I never got bored. My childhood was filled with climbing hills, hunting, fishing, exploring the woods, plenty of church and school activities, and home chores."

Slusher walked three miles to school. Many times he made two round trips, returning to play center on the basketball team. "At 6'3" I

was tall back then." In 1954 he married Pennsylvania native Mary LaMotte who first met him while visiting a school teacher friend.

Education from the hills was coupled with classroom experiences. Slusher graduated from Union College and University of Kentucky. He is a director of federal programs (Chapter 1) for the Bell County School System.

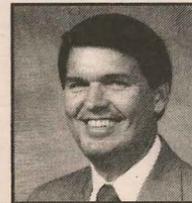
He and Mary joined First Baptist Church in 1958. He teaches Sunday school, is chairman of deacons and has just completed service as chairman of the pastor search committee. He looks forward to the arrival of the new pastor, Jerry Tracy.

The walk down the mountain brought a refreshing snack of wild raspberries. At the house a cold watermelon was waiting. He sent us away with fresh tomatoes, lettuce, corn, potatoes, rhubarb, peppers, cucumbers, zucchini and green beans.

Unfortunately, too many Americans have given a wrong stereotype to Eastern Kentuckians. They need to know Ernest Slusher. He is my kind of mountain man.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

Paid Column

## Jesus called the first resort missionary

By David Winfrey  
SBC Home Mission Board

GLORIETA, N.M. (BP)—Jesus, who called his disciples from the lake side and witnessed while traveling through Samaria, was the first resort and leisure missionary, a special ministries consultant said.

"Jesus reached out to people in all sorts of settings to get them into the kingdom," John Farris in a recent conference at Glorieta Baptist Conference Center in New Mexico. "He wasn't in the synagogue too much, was he?"

Churches sometimes question the validity of ministries in resort and leisure settings, said Farris, who has worked in resort missions in Missouri for 26 years. "People are geared to in-house ministry, and they think if it doesn't happen in the four walls it doesn't count."

But some people's only opportunity to hear the gospel is when a Christian is meeting needs in a unique setting, he said. "We don't have to strive to bring acceptability to these ministries because Jesus did that."

Reaching people for Christ through resort ministries requires three things, Farris said:

- Proper theology. Jesus didn't compromise the gospel when talking to a great prospect like the rich young ruler, Farris said.

- Proper methodology. Jesus tailor-made his gospel message for each audience, Farris noted.

- Proper base. Ministries should be congregational-based in order to draw volunteers and support from that church, he said.

Resort ministries also are dependent on good relations with the directors of the park, resort or event, he added.

Farris described trying to establish a ministry for a boat race at the Lake of the Ozarks in Missouri. After being rejected twice, the organizer smiled the third time he saw Farris coming through the door.

"He said, 'If you can get 36 people to park cars, you can do whatever you want to do,'" he recalled. "Everybody who came got parked by a Baptist. Everybody who got out of the car got a tract on how to get saved."

The key element of resort missions is service, Farris said. Possible ministries range from day camps at state parks to offering cold refreshments at the beach, he said. "If we don't have a servant's heart, we can forget these types of ministries."

Resort ministries also can lead to church starts, as eight churches have resulted from resort ministries around Lake of the Ozarks, he said.

## Innovators go where the people are

By Terri Lackey  
SBC Sunday School Board

NASHVILLE (BP)—Churches that think being 'fishers of men' means casting a cane pole into a muddy pond are going to go home hungry, a specialist in contemporary churches warned.

"If you want to catch fish, you're going to have to go where they are and you're going to have to use contemporary methods to do it," said Ralph Hodge, contemporary churches leadership specialist with the Southern Baptist Sunday School Board.

Hodge has spent the past three years researching the outreach techniques of contemporary or innovative churches. What he has found, in fisherman's terms, is a willingness of those churches to offer quality bait and to clean what they catch.

"Churches that are declining or are not growing want to be fishers of men, but they often want them after they've been cleaned," Hodge said. "The innovative churches say, 'We want you the way you are, and we'll work with you.'"

Hodge has located about 3,000 to 4,000 innovative churches across the nation, but only about 18 of those are what he considers the originals or "mothers of all innovative churches."

Most innovative churches are clones, Hodge said. "And most of

them are good clones. The innovative churches are doing a good job at reproducing themselves."

While thoroughly innovative or contemporary churches adhere to similar principles, Hodge carefully insists any church that is growing "is innovative somewhere in its ministry."

"Many of the most innovative churches are also deeply traditional in some areas."

One characteristic that sets innovative churches apart is that they derive their creativity from attitude, not structure, he said.

"It's more of a focus than a structure or language they use. They focus more sharply on the unchurched."

Hodge has discovered that innovative churches make their services and ministries comfortable for the person who is unfamiliar with the Sunday morning ritual and who doesn't know what to expect.

"In everything they do, they keep in mind how it will fly with the guy who has never been to church in his life," he said. "This does not mean they bend theologically while adapting sociologically."

"They are more sharply focused on what will help people connect with God. They don't just fulfill expectations and rituals. The focus is on the Spirit of God transforming a life rather than conforming to a way of doing things."

## Beware threat of child abuse, churches told

RIDGECREST, N.C. (BP)—Church leaders wanting to avoid child abuse within church walls must take sensible and legal precautions, a specialist in preschool/children's ministry said during a seminar at Ridgecrest Baptist Conference Center.

"Child abuse has come to the church," said Bill Young, retired manager of the preschool/children's area of discipleship at the Southern Baptist Sunday School Board. "I don't want to make you paranoid, but sensitive to what is happening in the world today."

"Only 10 percent of abuse toward children is committed by someone they don't know," Young said. "Parents are the perpetrators 25 percent of the time, then relatives, then acquaintances."

Those acquaintances could be discipleship or Sunday school teachers, he acknowledged.

The American Bar Association has written guidelines for liabilities of volunteers, sexual misconduct of churches and negligent hiring, Young said. And negligent hiring of staff or volunteers is usually what gets a church in trouble.

Young said churches are susceptible to leaders committing child abuse and to the lawsuits that follow because they tend to trust everybody who walks through the doors.

"Not enough churches have screening procedures for their volunteer workers, and consequently there is ample opportunity for a pedophile

## What the innovators are doing

In his research, Ralph Hodge has catalogued some common operational principles of successful contemporary churches:

- They focus on the Great Commission. In other words, they reach out to people who have never been to church and work on making those people disciples.

"Also, they recognize that people are motivated toward their greatest hope," Hodge said. For example, if a couple has a 10-year-old son who is causing problems, and the church offers a specific ministry for parents of 10-year-old boys, the family will go to that church.

- They try to reduce the discomfort of those who attend.

"No one is going to volunteer to be uncomfortable. The guy who has never been to church in his life is not going to go out of guilt or to please Mama," Hodge said. This is why most people who attend innovative churches do not go for the high church or traditional church experience, he added.

"People who attend innovative churches seem to prefer studying the Bible in someone's home where they can be comfortable and eat doughnuts as opposed to being ushered into a Sunday school where they may be handicapped because they don't know how to act."

"Research indicates they will go where they can connect with God. People really do desire that connection. Most of them become convinced, however, churches are more interested in ritual and rules," he added.

- They create a sense of family. "Innovative churches are helping us rediscover the principle of biblical fellowship," Hodge said. "When bonding is easy and quick, churches grow. People are not looking for friendly churches, but for friends."

## Churches can heal hurts of divorce, Cleary says

RIDGECREST, N.C. (BP)—With proper programming, churches can become an environment to heal the hurts of divorced people, according to a specialist in single adult work.

Because of the high number of divorces in the United States every year, churches have a wide-open market to minister to those who have gone through the trauma of permanent separation, said Tim Cleary of the Southern Baptist Sunday School Board.

Cleary led seminars on conducting divorce recovery programs in the local church this summer at Ridgecrest Baptist Conference Center.

Resources and the willingness of church leaders to hold seminars and workshops for divorced people will bring outsiders flocking to the church,

Cleary said. "The majority of divorced people you could reach are unchurched," he said. "To reach out to those people is just pure evangelism."

"When divorced persons begin to realize that divorce is not the unpardonable sin, and that divorce can happen to anyone, they can start healing," Cleary explained.

"The church can become an environment or community where people who are hurting can come and share their need. The problem is the church is many times the last place people will go."

A church can combat that problem by making their program attractive to outsiders, he said.

A good process for churches want-

to get in. If a pedophile wanted access to children, where would be a good place to get that access? At the church," Young said.

Young suggested several ways churches could avoid child abuse from occurring inside their walls:

- Have a six-month rule. "Don't allow someone to be a teacher until he or she has been at the church at least six months."

- Provide screening forms for hired staff and volunteers. Ask pertinent questions related to the subject.

- Draft a child abuse policy for the church. Know what actions to take if child abuse is suspected. Educate parents in the area of child abuse.

- Know the reporting requirements of your state.

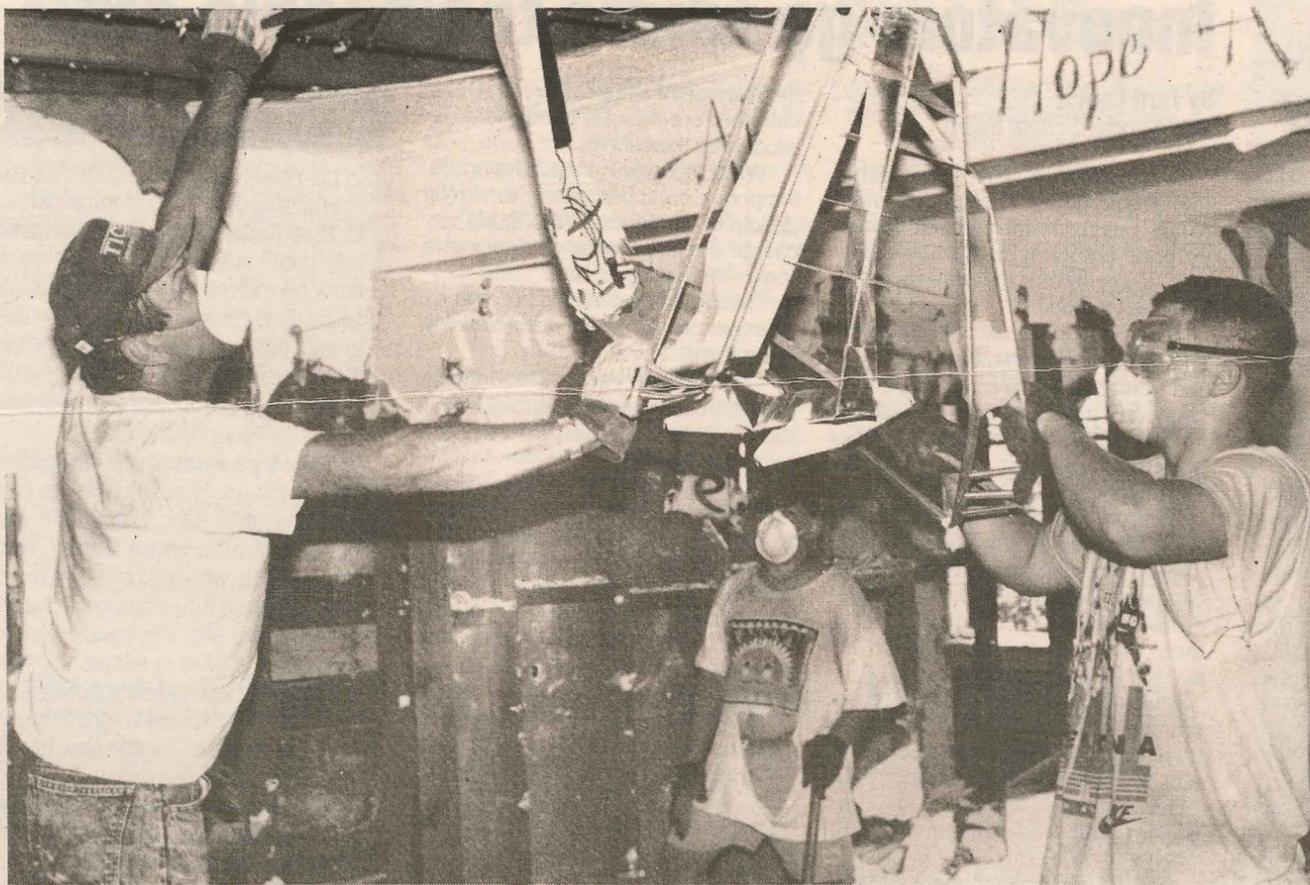
ing to begin a divorce recovery program, Cleary said, is to offer a day-long seminar on the subject led by a Christian counselor or health-care professional. He suggested advertising it throughout the community.

At a later date, churches should offer divorce recovery workshops and follow those up with support groups, he suggested.

Divorces affect more than the couple, Cleary said. They affect the children, the couple's family and friends.

Ultimately, a church would be able to offer a holistic approach to divorce recovery, he said. That would involve ministry to singles again, separated people, couples considering divorce, as well as children, families and friends of people who have divorced.

# CAMPBELLVILLE



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