

FOR THE RECORD

Home again

A group of Mexican Baptists has returned home after being driven by from their village by religious persecution. See page 2.

Ukrainian mission

A contingent of Kentucky Baptists found an "overwhelming" response to the gospel on a recent mission to the Ukraine. See page 3.

Editorial

The prevalence of violence on TV is neither cute nor funny. See page 5.

Flood relief

Kentucky Baptists continue to offer help to residents of the flood-stricken Midwest. See page 6.

New approach

The leader of a prominent "pro-family" group has admitted preaching against abortion and homosexuality is not enough to lure voters, so his group will also embrace conservative economics. See page 9.

Kentuckian's life shaped by missions

By Melanie Childers
Staff Writer

LEXINGTON—Andrea Ramage agrees that she and Southern Baptist missions constitute a match made in Kentucky.

From Mission Friends as a preschooler to MissionsFest as a college graduate, the recently appointed US-2 missionary's entire life has been touched by Kentucky Baptist mission efforts.

As she prepared to move from Lexington to Little Rock, Ark., this month to begin her new missions assignment, Ramage said she recognizes that her continual involvement in missions has given focus and direction to her life and helped her make important decisions.

As a preschooler, Ramage got her first taste of what missions is all about by joining Mission Friends at her home church—First Baptist Church of Highland Heights, she said.

Later, as a member of Girls in Action, she completed the three steps of "Missions Adventures"—hands-on exposure to mission work.

"I loved reading the prayer calendar, and I wrote to missionaries," she said. "GAs and Acteens was the groundwork for my love of missions."

Ramage remembered helping lead vacation Bible school for mountain children as an Acteen, traveling to Chicago for mission trips during high school, and serving as assistant counselor and unit leader at Cedarcrest GA and Acteen camp for four summers in a row.

When she enrolled at the University of Kentucky to study secondary social studies education, it seemed only natural that Ramage would become involved in missions activities through the Baptist Student Union.

During the summer of 1990, Ramage was selected through the Kentucky Baptist Convention's student

□ See Kentucky woman's ..., page 8

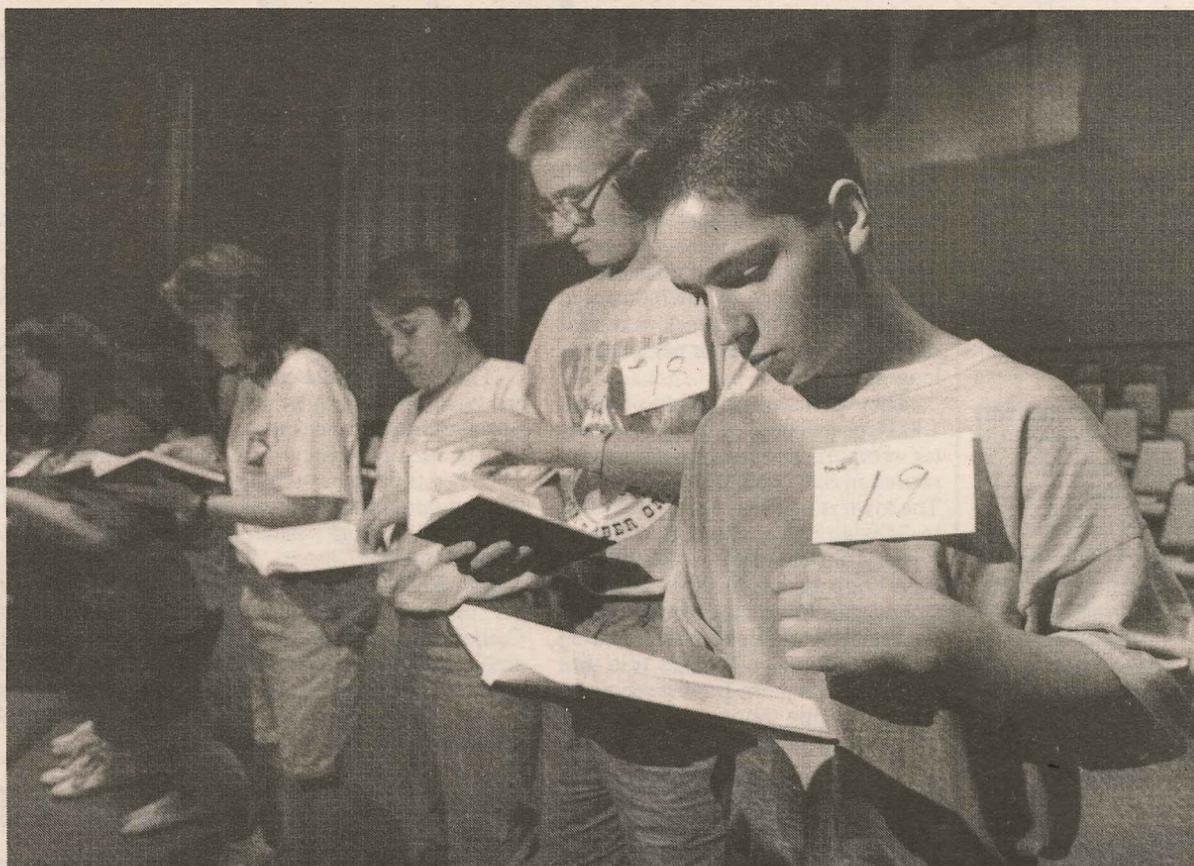
Preachers advised to adapt to shorter attention spans

By Chip Alford & Charles Willis
SBC Sunday School Board

NASHVILLE (BP)—Like it or not, preachers face a new challenge due to the communications boom of the late 20th century: Americans have shorter attention spans.

That's a fact preachers ought to note if they want to communicate biblical truths in today's world, several Baptist authorities on preaching believe.

"Pastors are being compared with Tom Brokaw and Peter Jennings. (Churchgoers) sit down on Sunday morning and they expect a certain level of communicative skills from their pastor," said Michael Duduit, a Louisville resident and editor of "Preaching" magazine. Duduit also is compiler/editor of the "Handbook of Contemporary Preaching" recently re-



READY TO READ Samuel Yoder (right), a member of First Baptist Church in Richmond, practices for a Bible drill demonstration with other state convention winners during discipleship and family development week at Ridgecrest Baptist Conference Center July 17-23. (Photo by Jim Veneman)

46 percent see responsibility to share faith

By Mark Wingfield
News Director

GLENDALE, Calif.—What's the profile of the American most likely to share his or her faith in Jesus Christ with someone else?

A black Protestant who lives in the South, attends church regularly, considers himself or herself "born again," has no college education and earns less than \$20,000 per year.

That's the finding of a nationwide poll by the Barna Research Group of Glendale, Calif., which sought to identify the "evangelizers" in America.

The poll discovered 46 percent of American adults believe they have a personal responsibility to share their religious beliefs with others.

The flipside, however, is that more than half of the U.S. population does not believe they are responsible to share their religious beliefs with others.

And this is true even among significant segments of the religiously devout, according to researcher George Barna.

Only 59 percent of adults who attend church worship services twice or more in a typical month feel a responsibility to share their faith, the poll found. Even among "born-again" Christians, 27 percent see no responsibility to share their faith.

"That more than one quarter of born-again Christians believe they have no responsibility to share their religious beliefs is remarkable," Barna noted. "These people have made a

commitment to Jesus Christ that they still consider significant in their lives, and they believe they will go to heaven because Christ has forgiven their sins. Yet despite the change in their lives they attribute to their own conversion experience, many of them strongly feel they do not need to share the experience with others.

"For many Americans, even born-again Christians, religion remains a very private subject," he observed.

The poll reveals clear demographic markers of people most likely to believe they ought to share their faith. The "evangelizers" are more likely to be:

■ Black (62 percent) than white (44 percent) or Hispanic (32 percent).

■ Southerners (56 percent) than □ See New poll ..., page 9

leased by Broadman & Holman Publishers.

Many pastors are shortening their sermons to compensate for decreasing attention spans, Duduit said. Others are exploring other creative ways to capture the interest of listeners.

"Clarity is essential," he said, "and you have to have a lot of illustration. The story has to become increasingly important."

Harold Bryson, preaching and worship consultant for the Southern Baptist Sunday School Board, said illustrations are no longer just the "window" to the sermon; they are becoming the "truth" of the sermon.

"They are being used to tell the story," he said. "Sermon points are being related to the illustration."

Both preaching experts agreed

topical preaching with a heavy emphasis on practical application also is becoming more common in Southern Baptist churches.

"The thing people in the pews are looking for is, 'How do I take this (sermon) and apply it to my life?'" Duduit said.

"People

Preaching in the '90s

■ More on page 9

are being drawn to that practical dimension of taking Scripture and applying it at home, on the job and in the marketplace."

Bryson said topical preaching is coming to the forefront because "it is

the front door of where people are listening."

"To be honest with you," he explained, "our greatest problem in preaching is secularity—that people, even Christian people, come with a secular mindset. And, therefore, when they hear a life need addressed, that's a front door, and then we can take them to the biblical principle.

"If you look at the life of Jesus, he really taught that way a lot. With the woman at the well, he started with a drink of water. He didn't start with her husband."

Is there a danger in placing too much attention on topical preaching at the expense of expository sermons on Bible books?

"There is a danger in any kind of preaching, whether it is expository or □ See Sermon listeners ..., page 7

BAPTIST BITS

■ **Southeastern Baptist Theological Seminary** in Wake Forest, N.C., has paid off a \$1 million loan in order to save \$500,000 in interest payments over the next eight years, according to President Paige Patterson. Retiring the loan leaves the seminary debt-free, he said.

■ **Baptist students** headed for colleges in New England are being sought by the campus ministries director of the Baptist Convention of New England. Send information to Nell Magee at Baptist Convention of New England, Box 688, Northborough, Mass. 01532, or phone her at (508) 393-6013.

■ **Lewis Nobles**, the president of Baptist-affiliated Mississippi College, resigned Aug. 4 amid allegations that he embezzled about \$3 million from the school during the last 15 years. According to documents filed with the Hinds County Chancery Court, money donated to the Clinton, Miss., school was diverted by Nobles into secret bank accounts. Nobles has denied any wrongdoing and said he is waiting patiently for the whole story to be told.



SARAJEVO A father carries his baby boy past destroyed vehicles in a sniper-infested area of Sarajevo Aug. 1 during a temporary window of peace. (RNS photo)

Mexican Baptists return home after Catholic attack

By Mary Speidel
SBC Foreign Mission Board

MEXICO CITY (BP)—About 30 Mexican Baptists forced to flee their homes after an attack by Roman Catholics have returned to San Nicolas de Guadalupe, Mexico, under military escort.

The Baptists took refuge in a Baptist church in a nearby town for more than a month. Their homes were ransacked and most of their personal belongings stolen.

They are among a group of about 130 Baptists attacked in late June after worship services at a mission church in San Nicolas de Guadalupe. The town is in a Mazahua Indian area in Mexico state, about two hours' drive northwest of Mexico City.

A mob of about 200 Catholics stoned and clubbed the Mexican Baptists while worshippers were eating lunch outdoors, witnesses told Jim Wagoner, Southern Baptist representative working among the Mazahua people. One press report said attack-

ers numbered 400.

About 15 Baptists sustained injuries, mostly lacerations, but none were life-threatening, said Wagoner, an agriculturist. The attackers destroyed 11 Baptist-owned cars with stones, clubs and fire.

During the assault Baptists tried to flee to safety inside the house of a church member where the mission congregation meets. The attackers tried to break into the building but failed.

The Baptists, who included leaders visiting from other churches in surrounding Mazahua areas, said they did not attempt to fight back.

"They tried to be as submissive as they could and tried to talk with the attackers," Wagoner said, but the assailants wouldn't listen. "They were angry and stirred up."

The throng included the local Catholic priest, some town leaders and soccer players, several of whom appeared drunk, the Baptists said.

The attack apparently was a protest against the presence of evangeli-

als, Wagoner said.

"We don't want evangelical religions in our town!" the attackers shouted, according to a July 28 News Network International report.

Government officials in Mexico City have promised Baptist leaders the perpetrators will be punished, the report said.

Later the 30 Baptists who form the mission congregation were forced from their homes by Catholic neighbors and townspeople. Since their return, Mexican soldiers have guarded their homes, said David Valencia, a leader in the Jezreel Baptist Association.

Violence against evangelicals isn't new in parts of Mexico. It's been strong in the state of Chiapas in southern Mexico and in the central state of Oaxaca, according to press reports.

Last summer a Presbyterian lay preacher in Saltillo, Chiapas, was brutally murdered after defying local leaders harassing and trying to expel evangelicals, according to Christianity Today.

Land: U.S. practicing 'passive racism'

By Tom Strode
SBC Christian Life Commission

WASHINGTON (BP)—The United States and Western European governments have practiced "passive racism" by not intervening on behalf of Muslims in Bosnia, according to Richard Land of the Southern Baptist Christian Life Commission.

Nonviolence is preferable, but "when faced with a situation where people are being victimized" there is a biblical responsibility to use force to stop such aggression, said Land, the CLC's executive director. He made the comments at an interfaith conference on peace issues.

Land said he continues to believe there should be "multinational, armed intervention" in Bosnia.

"It seems to me that what's going on in Bosnia is the most horrible thing that has happened" since World War II, he said.

If it were not an ethnic group such as Muslims being slaughtered and raped in Bosnia, the United States and Western European countries "would be swifter to respond than they have," Land charged.

Such a failure to act should be condemned as "passive racism as opposed to the active racism of ethnic cleansing," he said.

"If we allow this to take place with as abject an acquiescence as we have (in Bosnia), it's not going to stop there," Land said. There are "potential Bosnias on every horizon" in some of the republics of the former Soviet Union, he explained.

However, David Novak, a professor of Judaic studies at the University of Virginia, disagreed on the basis for the lack of intervention in Bosnia.

Americans "have not developed a sense of where we are obligated to intervene when someone else is a victim," Novak said.

Land's comments were made in response to a presentation calling for an approach beyond both pacifism and just-war theory. In his paper and address, Walter Wink, professor at Auburn Theological Seminary in New York City, called for a commitment to nonviolence and a renaming of just-war criteria as "violence-re-

duction criteria."

"It takes from the peace-church tradition its deep commitment to a principle of nonviolence," Wink said, "and it takes from the just-war position its desire to talk morally about warfare, even during hostilities."

"And by moving to a position of commitment to nonviolence, it seems to me Christian churches could redeem some of the horror and evil that they have perpetuated through time, or at least stop doing it...."

Unlike the common interpretation, Jesus called for aggressive nonviolence, not pacifism, in his illustrations of turning the other cheek, giving away a cloak and going the second mile from Matthew 5:39-41, Wink said.

"Jesus is talking about a form of resistance using what you've got, taking the law and pushing it to absurdity, making it turn against itself," Wink said.

Land, an advocate of just-war theory, said he disagrees "that in resisting evil, violence must be categorically excluded." According to Psalm 82:4, Land said, "our responsibility is clear: 'Deliver the poor and needy: rid them out of the hand of the wicked.'"

It must be recognized, Land said, that force may have to be used if non-violent conflict resolution has not been practiced when it was still possible in the past.

S.C. Baptist hospital secedes from convention

COLUMBIA, S.C. (ABP)—Trustees of South Carolina Baptist Hospital voted Aug. 9 to empower themselves to elect their own successors, becoming the second major agency of the South Carolina Baptist Convention to reject convention control.

Furman University's board of trustees took similar action in 1990, resulting in a complete split from the Baptist convention two years later.

Baptist leaders, who did not challenge Furman in court, said this time they might sue, however.

"Their action is not legal and represents a betrayal of trust placed in each of them by South Carolina Baptists when they were elected as trustees of this asset," said Carlisle Driggers, executive secretary-treasurer of the Baptist convention.

South Carolina Baptist Hospital consists of the 542-bed Baptist Medi-

cal Center in Columbia as well as medical centers in Easley and the Harbison area.

Trustees said the change was necessary to keep up with coming changes in the health-care system. Because the Baptist convention had to approve policy changes at its annual meetings, it sometimes took one to two years before the hospitals could implement new programs, said trustee Chairman Lester Branham Jr.

Persecution of evangelicals in Mexico and other parts of predominantly Roman Catholic Latin America often involves more than just religion, according to Joe Bruce, the Southern Baptist Foreign Mission Board's interim vice president for the Americas.

"There are a few of those isolated places where superstition and tradition are still deeply ingrained and the local priest or bishop exerts tremendous influence and authority over the populace," he said. "But in many cases, it's not just a clear-cut religious question."

Opposition to evangelicals also may be rooted in economic and social issues. "As an evangelical group grows and exerts more political power, that threatens the establishment," he said.

And evangelicals in Mexico—as in most of Latin America—are growing rapidly. Some projections indicate evangelicals could make up as much as 15 percent of Mexico's population by the year 2000.

Naylor faces new threat to mission work in India

BANGALORE, India (BP)—The only Southern Baptist missionary living in India again faces the possibility of losing the government's permission to practice medicine in the country.

Missionary Rebekah Naylor of Fort Worth, Texas, has until Sept. 18 to gain renewal of her Indian medical license. She applied June 17 for the renewal but has not received word—and may not until her current permit expires.

If authorities deny renewal, she will stop performing surgery and other medical work at Bangalore Baptist Hospital, where she has worked 20 years.

"So far there hasn't been any word on the renewal," she said. "The license to practice medicine has generally not been given to foreigners in the last eight to 10 years. It's very difficult to get. I got it in 1991 after so many problems. And now the renewal is coming up and we have no way of knowing what (government officials) will do."

Based on past experiences in India, the chance of Naylor losing her license is high.

India's tight restrictions on licenses, work permits and visas have slashed the Southern Baptist missionary force from 18 in the 1980s to one—Naylor.

In 1991 an Indian medical council said it would not grant Naylor a medical license, which forced her to stop practicing. Several months later, however, Naylor got a two-year license after an appeal that involved a U.S. senator, the Indian ambassador in Washington and Southern Baptist pastors in Kentucky.

Kentuckians find 'overwhelming' response in Ukraine

By Marv Knox
Editor

Three Kentucky Baptists witnessed "overwhelming response" to the gospel during an evangelistic mission trip to Ukraine this summer.

Ava Alsman and Pat Robinson of Louisville and James Casey of Greensburg joined 33 other Baptists from across the country for the three-week ministry in the former Soviet Union.

"The response was just overwhelming," said Casey, retired director of missions for East Lynn and Russell Creek Baptist associations. "People were just begging for Bibles."

"We were in hospitals, retirement homes, even an atomic energy plant. We presented Bibles to mayors, professional people, business people and everyone who made a profession of faith" in Christ.

Robinson, a member of Walnut Street Baptist Church in Louisville,

particularly remembers a woman she met one evening.

"This lady was standing there with tears streaming down her face," Robinson recalled. "I told her it was OK to cry, to deal with her feelings."

"On Thursday night, we had a rally at Lenin Square, and one of the people who came forward was this woman, the mayor's assistant. Raisa had been an important communist official who had persecuted a lot of believers. When she came to the rally, for the first time in her life she didn't care who knew where she was going."

That's significant in a land where Christians knew unbounded persecution, she added.

"Sergei grew up the child of believers," she reported. "Two weeks after he started first grade, his teacher told him to stand up. 'This stupid boy's father is a pastor,' the teacher told the class. 'You have the right to spit on him and abuse him, and your

government and I will be proud of you.'

"It takes a lot of courage to know the consequences and still accept Jesus Christ. They're very special, courageous people. I have never been with people who are as strong in their beliefs as I have in the Commonwealth of Independent States."

Other people in the region are open to the gospel, Robinson added. "The people are hungry. I don't think they know what for, but they are searching and hungry. For the first time in my life, I saw people run down the aisles to accept Jesus as Savior."

That hunger was verified by the response to the trip, said Jim Ponder, a Florida evangelist who led the trip for Heritage Travel of Louisville.

The group held services in churches, rallies in parks and televised crusades in sports centers in two Ukrainian cities, Donetsk and Zaporozhye, both with populations of more than 1

million.

The combined effort resulted in more than 27,500 professions of faith in Christ, Ponder reported. Results still are being processed as letters pour in from people throughout the region who saw the televised services. Baptists in both cities are attempting to follow up on each decision.

In addition, the Americans distributed 39,000 Bibles, 100,000 bilingual witnessing tracts and 500,000 invitations to the crusades that contained information about Jesus.

The group also met with mayors, governors and other officials, particularly urging them to help Baptists get land and building materials for churches.

"It's opened some doors," said Ponder, who conducted a similar effort in the region last year. "We're already seeing the start of several churches. We're seeing some things that will have long-term effects on these cities."

BLUEGRASS BURGEO

■ **Lawrence Ressler** has been named associate professor of social work and associate dean of the school of church social work at Southern Baptist Theological Seminary in Louisville. Ressler moves from Messiah College in Grantham, Pa., where he has taught since 1986.

■ **Review & Expositor**, the faculty journal of Southern Baptist Theological Seminary, has published a collection of essays by retired faculty members on the theme, "How I Have Changed My Mind." Writers include Penrose St. Amant, Joseph Stiles, Wayne Oates, Frank Staff, Findley Edge, Willis Bennett, Wayne Ward, Estill Jones, Edward Thornton, Hugh McElrath, John D.W. Watts, the late R. Inman Johnson, and the late Dale Moody.

■ **Mid-Continent Baptist Bible College** has named two people to new staff positions. Jeff Main, formerly director of admissions at Williams Baptist College in Walnut Ridge, Ark., has been named a special assistant to President LaVerne Butler, as has Larry Standridge, formerly vice president and dean of continuing education at Sterling College in Sterling, Kan.

Paducah First leads Kentucky in AAEO giving

ATLANTA—First Baptist Church of Paducah led the Kentucky Baptist Convention in contributions to the 1992 Annie Armstrong Easter Offering for home missions.

The West Kentucky church gave \$28,126 to the offering for the Southern Baptist Home Mission Board which supports the ministry of nearly 5,000 missionaries serving across the United States.

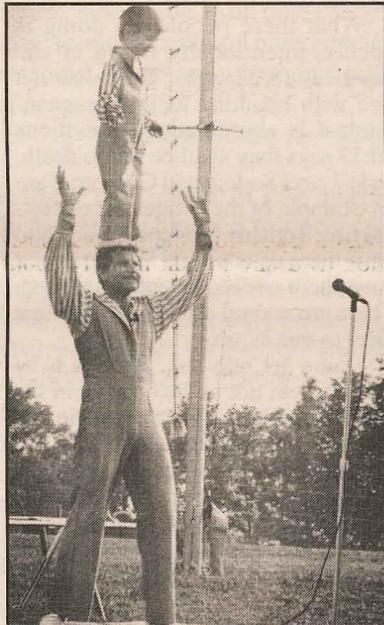
Baptists nationwide gave \$37.62 million to the offering, a 5.9 percent increase over the previous year.

Based on information provided by the HMB, the other top churches in dollars given from Kentucky were:

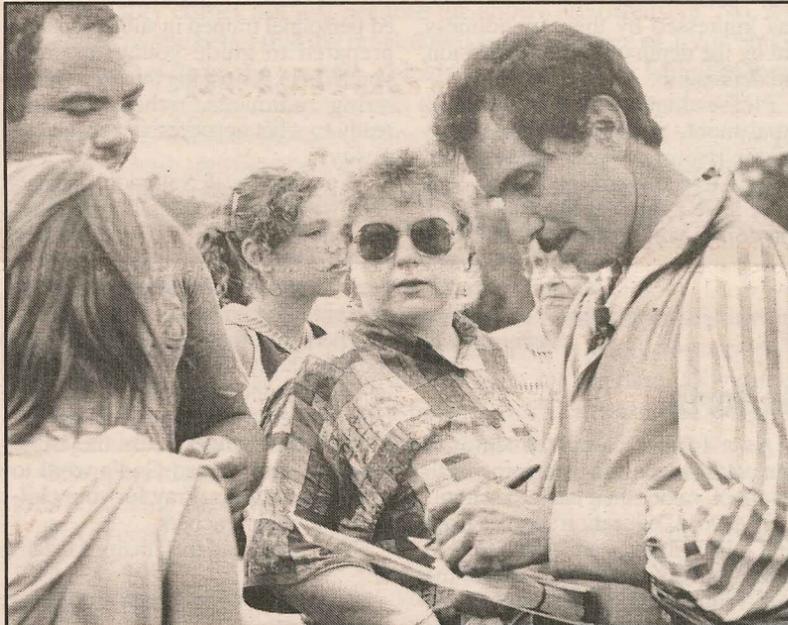
- Sevens Valley, Elizabethtown, \$15,881.
- Immanuel, Lexington, \$13,483.
- First, Murray, \$12,528.
- Highview, Louisville, \$9,191.
- First, Madisonville, \$9,113.
- First, Somerset, \$8,547.
- First, Bowling Green, \$8,104.
- First, Paris, \$7,890.
- First, Pikeville, \$7,500.

Top Kentucky churches in per capita giving were:

- Old Salem, Salem.
- Insull, Pathfork.
- East, Louisville.
- Scotts Grove, Murray.
- First, Paris.
- Pleasant Valley, Providence
- Bullitsburg, Burlington
- Foxport, Owingsville
- Calvary, Loyal.
- Dallasburg, Wheatly.



FLYING WALLENDAS Tino Wallenda Zoppe signs autographs after performing a high-wire act in Springfield July 17 as part of an outreach effort of Springfield Baptist Church. Zoppe is the grandson of Karl Wallenda, who began the world-famous Flying Wallendas acrobatic team. Zoppe's wife, son and three daughters also performed with him on a wire strung high above the football field at Washington County High School. They performed the act they give at circuses nationwide. Zoppe also spoke to the crowd about his faith in Jesus Christ, while perched on a chair balanced on the high wire. The acrobat spoke the next day at three services of the Springfield church. (Photos courtesy of The Springfield Sun/Ruth Ann Osbourne)



Mabe promoted at Southern

LOUISVILLE—Tom Mabe has been given expanded responsibilities and a new title as part of the administrative restructuring at Southern Baptist Theological Seminary.

Mabe, vice president for development at Southern since 1987, has been named vice president for institutional advancement. In his new role, Mabe will oversee the seminary's communications and alumni relations functions as well as the school's development activities.

Alumni relations and communications previously were supervised by a vice president for seminary relations. That position has been vacant since David Wilkinson left the seminary in May to become communications coordinator for the Cooperative Baptist Fellowship in Atlanta. Wilkinson's former position will not be retained in the seminary structure.

A director of communications and an alumni director, both yet to be named, will work under Mabe.

Two other offices in the former seminary relations division, admissions and placement, will be reassigned to other divisions within the school, said seminary President Al Mohler, adding that other details regarding the restructuring will be announced by early September.

Prior to joining the seminary staff, Mabe, 58, served for four years as vice president of Baptist Medical Center in Kansas City, Mo., where he was in charge of the hospital's development efforts. The Pulaski, Va., native also worked for nine years as director of development and denominational relations at Virginia Baptist Hospital in Lynchburg and for five years as executive director of the Lynchburg Baptist Association.

Kentucky CP & budget update

This is the report of contributions to the Kentucky Baptist Convention and Cooperative Program unified budget as of July 31, 1993:

July 1993 CP receipts	\$ 1,489,020
Compared to March last year	\$ 1,531,541
Percentage decrease	-2.8%
1992-93 year-to-date CP receipts	\$15,957,176
Year-to-date CP budget requirement	\$15,893,083
Percent over CP budget to date	0.4%
Year-to-date CP staying in Kentucky	\$10,004,511
Year-to-date "Kentucky Only"*	\$313,499
Combined total available for KBC use	\$10,318,010
KBC funds required to date	\$10,206,347
Percent over budget to date	1.1%

* Funds designated for use in Kentucky only that bypass the traditional Cooperative Program split between the KBC and Southern Baptist Convention.

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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Make Christian friends

Very seldom does a day go by that somebody doesn't ask, in one form or another, why is it important to attend church with God's people and to make friends among God's people.

As a new Christian will often ask, "Why do I need to make new Christian friends?" Parents often plead with their teen-agers to make friends with other church-going Christian young people.

Just today, I read a little story that illustrates the importance of adopting Christian friends. The following is a

quote from that story: "Phillips Brooks was a man of such magnetism and strength that young and old sought his counsel and guidance. One young man had a problem that had perplexed him for a long time. So he secured an appointment with Brooks. The student tells how, with careful thought, he phrased his question in advance so he would ask it in the best possible way. When the day came for his appointment, he spent an engrossing hour with Brooks. But as the young man walked up Boston's

Beech Street on his way home, he suddenly realized he had failed to ask his question. He recorded later: 'I did not care, I had found out that what I needed was not the solution of a special problem but the contagion of a triumphant life.'"

This story illustrates the importance of making good Christian friends. We have always known that we become like the people we live with day by day. Find friends who are the light of the world and the salt of the earth.

*Willis Henson, pastor
Lone Oak First Baptist Church
Paducah*

Thanks, Kentucky

Yesterday I visited our feeding stations and viewed the flood areas on the Mississippi River. The devastation is overwhelming!

But also overwhelming is our profound gratitude for your disaster unit which has come to

Missouri to help us. I visited with your people and was impressed by their friendliness and by the depth of their compassion and dedication.

Please thank your Brotherhood department, your Executive Board and the Baptists of your state for us.

As I told one group, I hope you never have a disaster like this, but if you do, we will be there to help you!

*Donald V. Wideman
Executive director
Missouri Baptist Convention
Jefferson City*

Go forth

As a former career educator, I want to ask readers to plan going forth to school, rather than back to school.

The word "education" comes from the Latin Vulgate, "educere—to lead forth." Some pupils attend school the year 'round, with a three-week break every three months. Others cannot be

in class full time because of health, family problems, poverty, lack of opportunity.

At this point, I offer my deep gratitude to God and the former halls of learning for all of the wealth of knowledge, wisdom, resources available to me and others like me in public and private schools. In these halls of learning, there were dedicat-

ed personnel trained in subject matter prepared to guide youngsters and youths in experiencing the joy of mastering rudiments, riches, that are ready to whet appetites and pique curiosity!

We could recall Solomon's adage, "Get wisdom; but with all thy getting, get understanding." I like to read Jesus' habit of development: "He grew in wisdom, in stature and in favor with God and man."

There is something in our schools for everybody. If your child is eager to slip into the classroom, congratulate yourself for being a good parent. Since he no longer hears the Bible there, be sure to read God's word to him in your home. Pray for your children and their teachers.

If you can read this, thank a teacher.

*Edith G. Oldham
Louisville*

Grave injustice

This is in response to "Recorder fails" (WR, July 27):

If we as Christians accept gays and lesbians as they are, not only are we letting Christ down by not preaching and teaching the gospel, but we are doing them a grave injustice also.

The Bible teaches us in Matthew 28:19, "Go ye therefore and teach all nations. ..."

What these people are doing is openly, intentionally living in sin. Leviticus 18:22 says, "Thou shalt not live with mankind as with woman-kind; it is abomination." Leviticus 20:13 says they shall be put to death. Jude 7 says Sodom and Gomorrah are an example of the vengeance of eternal fire. Romans 1:26 and 28 say God gave them up unto vile affections and gave them over to a reprobate mind. There are several other scriptures that refer to this as sin.

Psalm 1:1 tells us, "Blessed is he that walketh not in the counsel of the ungodly." We are not to accept in any way what these people are doing.

And as for the so-called "pastors" who supposedly affirm them after the Bible teaches us it is wrong, I hope they know the meaning of Revelation 22:18-19.

*F. Jeffers
Louisville*

Baptist unity in diversity

This will be my last effort as substitute for my good friend Dr. Marshall while he lays groundwork for a Russian Baptist partnership with Kentucky Baptists. I'm indebted to him for this outlet for my feeble thoughts after 10 years' absence from this column which I previously wrote for 11 years. We are all indebted to him for his mission vision and planning.

The readers have no doubt noticed that I have dared raise the question, along with good company, as to whether there remains any hope of all of us Southern Baptists getting fully back into the same fellowship again. We all surely know that it grows late—some think too late—maybe so. But I've always been, by nature, an "inclusionist" rather than an "exclusionist," and I think I foresee that the longer we drift in our present state, the wider grows the space between us. Following the lead of Hobbs and Elder, it seems time to look back at it now, if

ever. I'd rather see us all fully back together than to permanentize our present semi-separateness, provided it could be honorably done in Christian love, mutual respect and resulting in harmony.

Just before World War II, Neville Chamberlain was prime minister of England—"the man with the umbrella." This noble man is accused by history as wanting "peace at any price." Adolph Hitler was thought to have "bested" him at every turn in their pre-war negotiations. Poor Chamberlain was accused of giving in to Hitler until he lost his office, and we had war after all. Many writers thought his softness gave Hitler an unnecessary head start on the Allies in the great war.

Well, I'm not a "peace at any price" moderate. I'm aware of the depth of Baptists' dedication to congregational autonomy. (Conventions, associations, etc. have no authority over the local church and none over each other. Each is autonomous.)

ON MISSION TOGETHER



Franklin Owen



Needed: Friends!

By Harry Rowland

Q. I was once his friend, but he turned on me. I want no more friends! Do I need any friend besides Jesus?

A. Though this question may sound ridiculous when verbalized, too many singles face life with no one but Christ. The problem isn't that Jesus is incapable of meeting all needs, but that God created us to live interdependent, not independent, lives.

Friendships bring pain, but you must seek the response that is God's best. H.L. Mencken said, "There is always an easy solution to every human problem—neat, plausible and wrong!"

The wrong solution is to numb yourself to friendship. This is subtly done by emphasizing things, job or hobbies above people; planning for the future without enjoying the present; and settling into a spectator rather than participatory lifestyle. If you want a rich life, nurture friendships.

You don't have to be a special person to make friends. Neither popularity, good looks nor an outgoing personality is required to build friendships. The key is whether or not you want to be a friend to others. Several friendship principles are:

Make a conscious effort to nurture an authentic interest in others. Learn how to listen. Simply be there to care. Be generous with yourself. Love yourself.

You live within an "eternal triangle." The points of this triangle are God, you and others. When one aspect of the triangle is disrupted, all parts are affected. When you are not properly living with God, your relationship with self and others suffers. The same is true when you're not in friendship with others; your relationship with God and self suffers.

It takes courage and perhaps even the swallowing of some pride to step out and make friends by being a friend. But you'll find amazing things will happen when you give others the gift of yourself as a friend.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

Strangulation of TV violence would be self-defense

"I can't understand why everybody is complaining about violins on TV," the woman said, looking straight into the camera.

The scene was classic television comedy: The late Gilda Radner, as her addle-brained alter-ego Emily Lotello, was presenting a guest editorial on Weekend Update, a regular feature on "Saturday Night Live."

"Violins make splendid music," Gilda/Emily harped. "Violins add so much to the score of a TV show. The violin is a lovely instrument. Why are people giving violins a bad name?"

When Weekend Update anchor Bill Murray explained the subject was violence, not violins, she concluded with a confused but merry, "Oh, never mind!"

The skit was cute and funny. But the real-life prevalence of violence on TV is neither. And, not surprisingly, it's gotten worse in the decade or so since Radner put on her protest.

The latest example is "NYPD Blue," a cop show produced by Stephen Bochco and set to air on ABC this fall. It's the first program to get the networks' "V" rating for extreme violence. In addition to blood and guns, the show includes sex scenes with female nudity, as well as barrage after barrage of foul language, according to TV critics who have seen advance releases of the program.

"NYPD Blue" may be the worst—but also only the latest—example of a long line of violence-driven shows. Witness the entire genre of programs about cops and robbers. Also the docu-drama and pseudo-news shows that constantly delve into the seamy side of life. And don't forget the ones based on sordid home videos, re-enactments of emergencies and other horrible episodes. These "real-life" shows are worse than pure fiction, because they profit off of real people's pain.

TV executives usually cite two reasons why these shows should be shown and protected.

First, they point to the First Amendment's guarantee of free speech. That, they claim, is artistic license. It should be protected from censorship, they add. To a degree, they have a point. The Constitution does indeed protect free expression. But the people who wrote the Constitution and the people who preserved it for 200 years did so by exercising responsibility and looking out for the common good. People who run the media, and particularly the major networks, should realize they hold a public trust. By virtue of recent history, culture and practical business reality, they have the opportunity to influence millions of citizens, and they should be careful how they use that influence.

Second, they say television reflects society. Whatever goes in society should go in TV. This is the impetus for all the docu-drama and home-video shows. But if TV reflects America's tastes, we're a bunch of blood-thirsty, voyeuristic perverts.

The violence-on-TV problem finally has gotten so bad even the TV people and Congress have noticed.

For its part, the TV networks came up with the "V"-for-violence rating. Think of the violent programs you've already seen on television. Only one you haven't, "NYPD Blue," earned the dreaded label. That means they're allowing a lot of latitude before a show gets the terrible tag.

Fortunately, a wide range of groups have protested. Everyone from

Donald Wildmon's American Family Association, to the National Council of Churches, to conservative columnist Cal Thomas has expressed alarm. They're backed by a majority of Americans, according to a poll conducted by USA Weekend, a supplement to many newspapers across the country. The poll showed 96 percent of the population favors stricter guidelines for "family viewing" hours. It also revealed that 85 percent of viewers would switch channels if a show with a violence warning came on. So much for the "we're only giving them what they want" argument. That myth also has been debunked by the public's viewing habits, which have driven up the ratings of wholesome cable networks, such as Nickelodeon and The Family Channel, while sex- and violence-laden movie channels have lost viewers, Thomas reported.

For its part, Congress is watching the situation and promising action if things don't get better. A House subcommittee, chaired by Rep. Edward Markey, D-Mass., already has begun to grapple with TV violence. Markey has said he favors legislation that would require manufacturers to install devices in all new TVs that would allow parents to block out violent shows. Perhaps more ominous for the TV execs is the warning from Sen. Paul Simon, D-Ill., who recently gave the industry two months to clean up. "If there is not in the next 60 days some indication you are moving, and moving in the right direction, then my colleagues are going to be pushing and pushing hard" for TV regulations, he told TV's "violence summit" this month.

The outcry comes not just because the shows are offensive. No, it is generated by the belief that the breakdown and decadence of TV is breaking down and decaying society. Television is pervasive, from the inner city to open country, from mansion to slum. And it shapes minds. Researchers from universities, television organizations and non-profit associations have documented the harmful effects of TV violence on the behaviors of children and young people. Tragically, TV violence is desensitizing an entire generation to the harmful effects of real violence. It is eating away at the moral fiber of our young people.

What can we do about it? Several things:

- Get control of your TV set. Parental control and direction is invaluable for children. Some television programming is good; some even is excellent. But much of it should not be seen by children. Obviously, total parental control of television becomes difficult as children grow and spend time with others, so other steps are needed.

- Support measures to require, or at least make readily available, program-blocking capability on TV sets.

- Advocate a program-rating system, somewhat like that used for movies. Support measures to ensure that the program-rating panel or commission includes people who will look out for the best interests of children and their parents, not just the TV industry.

- Voice your concern to program sponsors. Let them know when you both approve and disapprove of the programming they make possible with their advertising dollars.

- Work directly with your local network affiliates. They don't have to take this stuff. When they know your community won't stand for it, they'll stand up to the networks.

Marv Knox

The outcry against TV violence is generated by the understanding that the breakdown and decadence of television is breaking down and decaying society. TV is our culture's most-pervasive medium, and researchers say the violence it transmits shapes the minds of our young generation. Television violence is a matter of societal security; it should be a national concern.

Yard sale: We sold a bunch of old stuff, but the memories linger

Our first customer wanted to buy "anything with liquor in it or on it." He didn't hang around long.

Most of the merchandise for sale at 1102 Clerkenwell Road once belonged to little girls. Two racks and three boxes of clothes. Two tables of books, games and toys. Two more boxes of junk we called "odds and ends." And a pile of stuff, which euphemisms couldn't beautify, went into our "free bonus box."

Four families on our street held a block sale a couple of Saturdays ago.

It started at 9, but the liquor-looker drove onto our street at 7:30. A sociologist could write a book on how people show up for yard sales. Experts say the collectors always arrive early, and I think they're

right. Almost everyone who came early searched for something specific.

Then came women. Usually in pairs, often mother and daughter. They also looked for certain things, but not neglected treasures. They hunted kids' stuff. If you've read the back-to-school clothing ads, you know why they rise with the chickens on Saturday mornings.

Next, a couple of hours later, came families. Kids roamed from yard to yard, counting their money and trying to find the just-right toy

for 75 cents or less. Moms looked at the clothes, snatching up a piece and eye-balling it to see how it would fit on her youngster. Dads lagged behind, hoping to find something at least mildly interesting to pass the time.

The final crowd—the real bargain-hunters—came last.

They hoped to find the entire yard marked down to the dirt. I'd heard of folks who offer 20 bucks for all that's left, and wished one would come around. No luck.

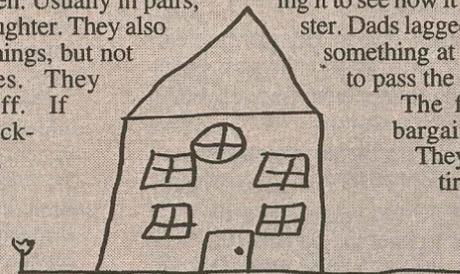
Meanwhile, yard-salers watched their money boxes, kept an eye on the merchan-

dise and tried to stay in the shade.

Some people insist haggling over prices is the worst part of yard sales. Others claim it's the heat. Not true. The worst is letting go of old memories. Like the Frostie the Snowman sweatshirts Nancy made for the girls. And "Just Go to Bed," which I'd read—at bedtime (boy, could I relate)—a thousand times.

We made about \$85 off the sale, which will help with back-to-school. Most of the things really needed to go. Selling them to other families is good stewardship of resources. Some other daddy will enjoy reading those books and seeing his daughter in cute outfits. And if I keep telling myself all this, someday I'll feel better.

Marv Knox



down home

Kentucky volunteers move in as flood waters roll out

By Ferrell Foster
Illinois Baptist

HULL, Ill.—As the waters of the flooded Mississippi River have slipped away from Hull, Ill., Kentucky Baptist volunteers have moved in to help.

The smell of decay fills the air. A brown mush surrounds houses where once there had been green lawns. Evergreen trees, now brown, are wrapped with soggy corn stalks like garland around a Christmas tree.

This town of about 500 people in western Illinois had been submerged in water from the Mississippi, which normally is five miles away.

Kentucky volunteers entered the town on Friday, Aug. 6. By Tuesday, Aug. 10, they had received 95 requests from residents for help in cleaning their homes. Some of the volunteers scattered around town to pump water from flooded basements. And a team of about 10 removed soaked flooring from homes and helped remove a thin layer of mud that covered indoor surfaces that had been under water.

"They don't know how much dif-

ference it makes," resident Jack McKinney said of the Kentucky volunteers. "We couldn't have done it by ourselves."

McKinney and his wife, Elaine, are members of church Payson Southern Baptist Church.

Greg Carr, pastor of West Pike Baptist Church, echoed the appreciation. "These guys have done a tremendous job," he said. "I was just amazed."

West Pike, an independent church, had about six feet of water in its building during the worst of the flood, said the pastor, who grew up as a Southern Baptist and is a recent graduate of Hannibal-LaGrange College, a Southern Baptist school in Missouri.

"We're expecting some big things as a result of this" ministry by the Kentucky volunteers, the pastor continued. "We're going to have an excellent ministry opportunity" as old barriers are broken down.

Elaine McKinney described the scene in Hull as "mind-boggling, impossible to believe."

When Jack McKinney first returned to Hull on Aug. 6, "the air would actually burn your nose" because of the decaying vegetation and open sewage, he said.

Kentucky volunteer Vincent Carman said the smell reminded him of rotting leaves caught in an old fishing boat left outside, except this smell covered the entire town and surrounding area. Carman is pastor of Hays Fork Baptist Church in Richmond, Ky.

A grain silo in town had burst, and the corn had begun to ferment, resident Wayne Ertz said in explaining part of the smell. The lawns looked more like mud than the remains of grass.

Loreta Harris, a 72-year-old resi-



TEAM WORK Kentucky Baptist volunteers hoist a soaked carpet from the home of Jack and Elaine McKinney in Hull, Ill. Mrs. McKinney described the condition of her home after the flood as "mind-boggling, impossible to believe." (Photo by Ferrell Foster)

dent, retrieved color pictures of her lawn before the flood. The pictures showed green grass, red geraniums and purple petunias. The flowers disappeared in the flood, and the grass turned to mush.

"You just can't believe what it does to a person," she said of the flood. "But they say God never puts more on you than you can stand."

Larry Polston, a Baptist volunteer from Aberdeen, Ohio, used one of six Kentucky pumps to remove water from Harris' basement. When it got down to about six inches of depth and the pump was unable to keep its prime, Polston moved to a house next door.

Other volunteers worked pumps scattered around town. They were limited to removing two feet of water per day from each house. To remove more presented a danger of basement walls collapsing.

Kentucky volunteers wear rubber

boots and gloves, and their own clean-up at the end of each day is designed to protect them from possible disease.

They hosed down their boots with hot, chlorinated water and leave them in a garage, said Fourleen Price of First Baptist Church in Louisa, Ky. Then, "someone brings out to us our bags... with clean clothes and bath stuff."

Dirty clothes are placed in a garbage bag so they can be washed.

The volunteers then take showers with liquid soap "from the top of your head to the bottom of your toes," Price explained. A two-gallon container of bleach and water is then "poured over your head." And finally a regular shower is taken.

More than 140 Kentucky Baptists have worked in the area since the flood relief ministry began, and others still are scheduled to replace those now leaving.



Kentucky's new child care van ready to roll

By Melanie Childers
Staff Writer

ERLANGER—On the surface, it's child's play. But Kentucky Baptist leaders aren't kidding about their new disaster relief unit designed specifically to help children survive the trauma of natural disasters.

The Kentucky Baptist child care unit—one of three such Southern Baptist units nationwide—waits at Northern Kentucky Baptist association office in Erlanger for its first assignment.

The mobile unit, patterned after a similar model operated by the Baptist General Convention of Texas, recently has been furnished and stocked by Northern Kentucky Association's Brotherhood and disaster relief team.

It is equipped to meet the needs of infants, toddlers, preschoolers and those in the early grade school years, said Director of Missions Randall Jones.

"When people with small children are trying to put their lives back together, they need a secure place for their children ... and people they can trust to help their children through the trauma while they sift through debris," explained John Lott, associate in the Kentucky Baptist Convention Brotherhood department.

The trailer, equipped with removable cubicles

that become entertainment and helping modules, was purchased with KBC Cooperative Program money, Lott said.

Once activated, it will be sent to disaster areas along with feeding and clean-up units.

Lott said the ministry is not simply a babysitting service, but rather a way to help meet children's spiritual and emotional needs as well as care for them physically.

For example, the facility is equipped with a module where children are encouraged to use art as a therapeutic expression of the trauma they have experienced, Lott explained.

That's why adequate training and preparation for volunteers is essential.

Like other Kentucky Baptist disaster relief volunteers, those who work at the child care station must be trained as disaster relief workers. But they need other skills as well.

Jones and Lott agreed these volunteers need to be knowledgeable of childhood psychological development, experienced in child care and trained to minister to traumatized children.

At least at first, the unit will be limited by the number of qualified volunteers available, Jones said.

The unit is to be commissioned at the annual Brotherhood convention Oct. 8-9 at First Baptist Church in Hopkinsville, Lott said.

St. Louis cleanup coordinated

ST. LOUIS (BP)—Southern Baptists volunteers are needed for a "massive" cleanup effort that is combining the resources of many faith groups in the St. Louis area through Labor Day.

Working under a plan devised by World Vision, an international relief organization, St. Louis churches are being organized into community coordinating centers.

"A massive outpouring of Southern Baptist volunteers will be needed as early as Aug. 15 and as late as Labor Day," said Jim Furgerson of the Southern Baptist Brotherhood Commission, on-site disaster coordinator for Midwest flood relief. "Unfortunately, no one can predict when the river will go down," he said.

The Interfaith Flood Relief Team will coordinate the establishment of the coordinating centers throughout St. Louis. In addition to Southern Baptist representation, the team is comprised of various St. Louis denominations, World Vision, the St. Louis American Red Cross and the St. Louis Salvation Army.

Each center will be responsible for overall coordination of cleanup activity in its area. Special teams will be organized to operate water pumps and power washers, to do plumbing, car-

pentry and electrical work, offer child-care assistance and do other general cleanup. Furgerson said the linkage with the Interfaith Flood Relief Team will give Southern Baptists a clear and defined channel to respond during the weeks and months of cleanup that will follow the flood.

"It is estimated that 23,000 houses will have to be mudded out," Furgerson said. "With five-member teams cleaning one house a day, that would take 115,000 volunteer days. That means that more than 20,000 volunteers a week will be needed for the effort in St. Louis alone."

"For safety and health reasons, cleanup work in the houses must be performed within five days after flood waters recede," Furgerson said. "I believe this will do more for the community of faith in the St. Louis area than anything ever before attempted."

Southern Baptists ready to volunteer to be a part of this effort should call the Southern Baptist disaster relief desk at the American Red Cross headquarters in St. Louis at (314) 993-2764.

For information about other flood-relief ministry opportunities, call the Kentucky Baptist Convention Brotherhood office at (502) 245-4101.

PREACHING

New handbook has tips from top preachers

NASHVILLE (BP)—Being well-prepared for Sunday morning in the 1990s means far more than having the time-honored three points and a poem, according to contributors to the "Handbook of Contemporary Preaching."

For some pastors, the personal preparation is as important as the study and organization of a sermon.

"On Saturday mornings I write the sermon I have been working on all week," related one of the contributors. "In the middle of this exercise, about 9:30, I go to the empty worship center ... I go and sit in the pews. I will sit where a widow usually sits and think about her and what she may expect when she comes to worship. I sat for a long time one Saturday morning in the place a 15-year-old occupies ... It changed me. It changed the way I thought about young people ... It made me want to preach sermons to which the young man would listen and be benefited."

The contributor of that material and the chapter on "Preparing the Preacher" is Frank Polard, pastor of First Baptist Church of Jackson, Miss.

And that's just the kind of practical help the book's editor hoped to find for the new publication.

Michael Duduit, editor of the handbook and of Preaching magazine, is executive director of the American Academy of Ministry, based in Louisville. He also will be a visiting professor of preaching at Southern Baptist Theological Seminary this fall.

The idea for the handbook came out of his belief that the preachers would benefit by reading some of the leading preachers in America write about their own areas of strength.

He said the 607-page volume is practical content for pastors. The text offers advice, how-to guidelines, recommended readings, personal anecdotes and historical examples.

In all, 50 preachers and professors of preaching offer insights and personal experiences with the failures and successes of their careers. Duduit describes them as "evangelical in style, but not all Southern Baptists, from whom we have a lot to learn."

The names include Paul Borden of Denver Seminary in Colorado; Timothy George, dean of the Beeson Divinity School at Samford University in Birmingham, Ala.; Calvin Miller, professor of communications and ministry studies at Southwestern Baptist Theological Seminary in Fort Worth, Texas; and Lloyd John Ogilvie, pastor of First Presbyterian Church of Hollywood, Calif.

Transformation called goal for preaching

By Pat Cole
Southern Seminary

LOUISVILLE (BP)—Transformation—not merely sharing information—should be the goal of preaching, according to a Southern Baptist preaching professor.

"To know about something is not always to know something," said Charles Bugg, professor of Christian preaching at Southern Baptist Theological Seminary in Louisville.

Many preachers work hard to develop extensive points and subpoints and encourage listeners to take notes, Bugg said in a faculty address last spring. However, Bugg noted "to write the message of a sermon on a sheet of paper is infinitely easier than to write it into the depths of our lives and to live out of its reality for us."

Sermons that impart voluminous amounts of information have value as teaching methods, particularly in an age of increasing biblical illiteracy, Bugg said. Yet he emphasized there must be an additional element present in order for lives to be transformed: "We are dealing here with the mystery, the divine dimension, the work

of the Holy Spirit of God. One day we are listening to the words of some preacher and suddenly transforming insight comes and the words become the word for the living of our days and nights."

Bugg, a pastor for 22 years prior to joining the seminary faculty in 1989, urged preachers to study how Jesus used images in his parables as a means to "trigger transformation" in his hearers:

Preaching in the '90s

"These images do something that information alone may not do. It gives people a new picture to hang in the gallery of their minds. It allows them to see something as well as to hear something, to behold God with eyes as well as ears, to experience the God who gives new perspective both to the events and to the emotions of our lives."

Expository preaching today often fails to "communicate the experience" of Scripture, Bugg said. "To

call the Bible a book is to do it a profound disservice. In one sense it is an anthology—it sings, shouts, it laments, it warns, it comforts. It is prose and poetry, history and harbinger of things yet to be, clear and cryptic. The word of God both says something and does something, and sensitive preachers pay attention to both event and experience."

To "expose" a biblical text is the "heart and soul of the preaching event," Bugg said. He suggested preachers keep three interrelated questions in mind when examining a passage of Scripture:

■ What does the text say? To answer this question, preachers should use all the linguistic and critical tools at their disposal, he advised.

■ What does the text say to me? Preachers, Bugg stressed, must approach the Bible not just to prepare a sermon but to see what a passage says to their own lives.

■ What does the biblical text say through me as preacher to the lives of the listeners? Preachers have to consider the needs, longings, loves, hatreds, fears and hopes of their congregations, Bugg said.

Some preachers encouraging note-taking

NASHVILLE (BP)—Doodles on the Sunday bulletin are taking on new meaning in some Baptist churches where pastors are encouraging the congregation to take notes on the sermon.

"It seems to me that almost everybody in our church is taking notes," said Buddy Gray, pastor of Hunter Street Baptist Church in Birmingham, Ala. "The response has been overwhelming. People love it."

Gray and other pastors encourage note-taking by inserting a sermon outline in the bulletin. The outline usually lists the main points of the sermon and omits a few key words, which are written by the congregation as they "fill in the blanks."

"I've had parents say that even their youngest child uses the outline and fills in the blanks. It makes the children listen to the sermon," said David Dykes, pastor of Green Acres

Baptist Church, in Tyler, Texas.

Many pastors also print the sermon's Scripture on the outline.

"It allows me to use the version I think best renders the translation," Dykes said, "and everybody's looking at the same version. Sometimes I can use the Living Bible, sometimes the Williams translation or whatever version seems to say it best."

Congregational note-taking also helps people remember what they've heard, said Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif.

Warren cited a survey by the United States Air Force: "We forget 90-95 percent of what we hear within 72 hours, if we don't write it down. If you want a statistic to depress the average pastor, that's it."

"What that means is I spend 16-20 hours preparing a message for Sunday. I get up, I deliver it and they've

already forgotten it by Wednesday. They only remember maybe 5 percent, unless they write it down," Warren said.

Some outlines take only two panels—front and back of half a sheet of paper. Others may be on the four panels of a full sheet folded in half.

The outlines vary in complexity, according to John Kramp, an editorial unit supervisor with the Southern Baptist Sunday School Board and former pastor.

"At one end of the continuum would be the preacher who uses the outline as a resource that he gives to his people, but really doesn't refer to it while he's speaking," he explained. "On the other end of the continuum is a preacher who wants to just guide them through point by point. You can do that, and that's where I think people can get too tedious with it. It becomes almost like a seminar."

Sermon listeners have shorter attention spans

Continued from page 1

topical," Bryson said. "In expository preaching, you may just expose what was happening in the first century church. And then there is the danger that you might take a hot topic like divorce or AIDS and not even come close with any biblical principles."

"I'm a homiletical heretic," Bryson continued. "I think we've developed a false hierarchy of preaching, and we think that expository is more biblical than textual, and textual is more biblical than topical. That's really a misnomer."

"There's no method of preaching that can't expose truth. Preaching is successful when a human need is addressed and biblical authority is expressed. These two things are absolute."

In a recent interview with "Facts and Trends," a Sunday School Board news publication, Bryson listed other trends related to preaching in the 1990s:

■ The emergence of a new literature dealing with those who listen to the sermon. "We've studied the preacher. We've studied the sermon. But now we're realizing that we may need to study the listener more," Bryson said.

■ A renewed interest in matching the sermon content with the biblical text.

"I think that sometimes our real problem is that our sermons have truth but they have no relationship to the biblical text," Bryson explained. "We need to avoid manipulating Scripture to preach the 'sermon of the

day' we'd like to preach. That's called accommodation. When the intent of the text and the intent of the sermon come together, that's biblical preaching."

■ An alarming rise in stress levels and ministerial burnout among pastors. "Comparison is one of the real problems here," Bryson said. "A lot of pastors compare themselves to where their friends are (in ministry) and that is a futile comparison."

"Discouragement also comes because of a constant preoccupation with work," he said. "Pastors discuss church and preaching with their family and friends. They have it for breakfast, lunch and supper. They never change their diet. They don't take out time for their family, or for rest and relaxation."

"To write the message of a sermon on a sheet of paper is infinitely easier than to write it into the depths of our lives and to live out of its reality for us."

Charles Bugg, professor of preaching at Southern Baptist Theological Seminary

"We forget 90 percent to 95 percent of what we hear within 72 hours, if we don't write it down. If you want a statistic to depress the average pastor, that's it."

Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif.

Kentucky woman's life has been shaped by missions

Raymond Smith dies Aug. 4

KNOXVILLE, Tenn.—Owen County native Raymond Smith, a longtime Southern Baptist pastor, died Aug. 4. He was 83. During 60 years of pastoral ministry, he was pastor of Belleview Baptist Church in Grant, as well as churches in Ohio and Tennessee. Since his retirement in 1977, he was interim pastor of 18 churches and the sole professor of the Harrison-Chilhowee Academy Preacher's School in Tennessee. He conducted more than 200 revivals, received the "merit recognition" in evangelism from the Southern Baptist Home Mission Board and led evangelistic crusades in Alaska, Denmark and New Zealand. He was first vice president of the Tennessee Baptist Convention in 1977. Smith donated a significant portion of his 1,500-volume library to the various geographical centers of Southern Baptist Theological Seminary's Boyce Bible School. He married Elizabeth Warring of Georgetown in 1936. He is survived by a brother, Guy Smith of Stamping Ground; three children, Douglas Smith, professor of church music at Southern Seminary in Louisville, Marilyn Butler of Knoxville, Tenn., and Jennifer Brooks of Kingsport, Tenn.; five granddaughters; and one great-grandson.

Continued from page 1

ministries department to serve on a student team in Brazil for two months.

"I haven't had any bad experiences at all," Ramage said. "I've always felt God calling me to missions since high school, but I just wasn't sure what capacity."

Attending the MissionsFest conference in Lexington last September gave her an unexpected answer to that question.

Featured speaker for the foreign missions extravaganza sponsored by the Southern Baptist Foreign Mission Board was Keith Parks, then president of the FMB. But Ramage had other things on her mind when she went to the event.

"I went to MissionsFest excited about seeing my friends from Brazil and about leading (GA day) camp again," she said. "I wasn't thinking about making any big decisions."

But through Parks' message that day, she said, she was convicted of God's call on her life to enter the mission field through the US-2 program.

Ramage said she remembered Parks' words well: "When God tells us to do something, we have to do it. If a branch doesn't produce fruit, it is pruned."

Ramage understood the words as her message that God was calling her to do missions.

On Aug. 23, she will join the missions department of the Arkansas Baptist State Convention, where she has been assigned by the Southern Baptist Home Mission Board to help coordinate the Mississippi River Ministry project.

"The counties along the Mississippi River are among some of the poorest in the nation—especially in Ar-

kansas," Ramage explained.

The project is a cooperative effort among Baptists in Kentucky and six other states to provide ministry in these poverty-stricken areas.

Special needs Ramage will seek to meet include providing food, clothing and homes, finding affordable medical help, and assisting in literacy and some church starting.

Ramage also will help build a database and will promote the project by speaking in churches and universities throughout the state and by developing promotional materials.

She expects volunteer recruitment to be a challenging task: "People think of missions as being somewhere else—not in my state," she said. "I'm sure it will be a challenge to motivate volunteers to see that their

mission field can be at home."

"Mostly, I feel equipped" for the job, added Ramage, who will receive her master's degree in history from the University of Kentucky this year.

Her education degree has given her experience with public speaking, and leading girls at camp for four summers helped her develop organization, management and leadership ability, she said.

Ramage also has used her musical abilities in Sunday worship, serving as pianist and organist at First Baptist in Highland Heights and at Chevy Chase Baptist Church in Lexington, where she now is a member.

As she anticipates the new challenge of serving in Arkansas, Ramage said she is not frightened.

"I've heard it said... that the safest place you can be is in the center of God's will," she said. "And that's where I am right now."



CLASSIFIED ADS

WANTED: Part-time minister of music; also pianist needed. Send resumé to Bethany Baptist Church, P.O. Box 147, Mt. Washington, KY 40047, or call Terry Candler at church, (502) 538-4141, or home, (502) 538-3432.

WANTED: Full-time minister of youth and music. Send resumé to First Baptist Church, P.O. Box 327, Paris, KY 40361.

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 position areas.

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.

FOR SALE: Evergreen mausoleum crypt for two, desirable location by the lake. Call 897-2204.

WANTED: Full-time minister. Contact Pastor Search Committee, Nicholasville Baptist Church, Main at Chestnut, Nicholasville, KY 40356, (606) 885-6077.

HOLYLAND PILGRIMAGE: 10 days, Jan. 18-27, 1994, \$1,495 from Nashville or St. Louis; \$1,559

from Louisville. Meet our missionaries, see our Baptist work and all the Holy sites. Call Pastor Jack R. Studie for a color brochure. (502) 247-8331.

AIDS SEMINAR: Join single adults for a potluck dinner followed by a talk given by Chip & Nancy Miller on their personal experience with the AIDS virus. Chip & Nancy will be telling about how a family member's death from AIDS has changed their lives. Saturday, Aug. 21, 5:45 p.m.—dinner; 7 p.m.—seminar. Cost: \$1. Ft. Mitchell Baptist Church, 2323 Dixie Hwy. Call (606) 331-2160 for reservations.

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

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Interfaith symposium set for Louisville

LOUISVILLE—A national, interfaith religious symposium scheduled for Louisville next month will feature Martin Marty, Robert Wuthnow and Bill Leonard.

The conference, sponsored by the Cathedral Heritage Foundation and funded by the Lilly Foundation, will focus on the impact of place and region on the spirituality and identity of religious faiths.

Marty, a prominent church historian and author from the University of Chicago, will deliver the keynote ad-

dress at 7 p.m. Sept. 19. Wuthnow, professor of sociology at Princeton University, will speak at 12:30 p.m. Sept. 20. Leonard, former professor at Southern Baptist Theological Seminary and now chairman of the religion department at Samford University in Birmingham, Ala., will speak in the opening session at 1 p.m. Sept. 18.

Other speakers are scheduled throughout the three-day event. For registration information, call the Catholic Heritage Foundation at (502) 583-3100.

Cornerstone update

"God sent Cornerstone Counseling into my life just when I needed someone to be a Christian listening to a Christian. Scott helped me to know I do things well and am worth the effort."

That is one comment from our client survey of individuals who have been helped since the first Cornerstone office opened in Bowling Green last October.

We have seen a total of 77 clients in the 10 months we have been open and provided 261 hours of clinical service. We now have two counselors who provide an average of 12 hours per week of counseling.

We plan to add more hours shortly, since we do have a waiting list for services. The office is a partnership between KBHC and Warren Association.

Our second Cornerstone office opened in Erlanger Aug. 16, in partnership with Northern Kentucky Association. It is located in association offices at 3001 Riggs Ave., Erlanger, Ky. 41018. Initial office hours will be Monday and Tuesday from 4 - 8 p.m.

Counselors will be Amy Coleman and Thomas Noyes. Both

have experience and hold master's degrees in counseling and psychology. To schedule an appointment, please call 727-9946.

We also are in discussion with other partners about opening Cornerstone offices. Christian County (Hopkinsville) and Little Bethel (Madisonville) associations have

approved the program and are in the process of raising funds and preparing the offices.

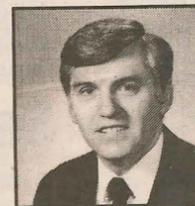
In each partnership, KBHC provides administration and clinical supervision. The local partners provide space, office furnishings and scholarship funds to underwrite the cost of the local counselor's time.

Clients are eligible to receive a scholarship based upon ability to pay.

The response to this ministry is amazing.

So many people need help in our communities today. I am pleased that we can be a part of meeting this need.

HOMES FOR CHILDREN



Curtis C. Mooney

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

Paid Column

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'Pro-family' group expanding to economic issues

WASHINGTON (RNS)—The Christian Coalition is broadening its issues base beyond the one-note theme of sex to include conventional conservative economics.

"Though blessed with talented leadership, strong grassroots support and enormous financial resources, it has not yet completely connected its agenda with average voters," the Coalition's executive director, Ralph Reed, said in evaluation of his organization.

Reed recently spelled out the organization's new reading of the political landscape in an article in *Policy Review*, the magazine of the conservative think-tank the Heritage Foundation.

Since its founding out of the ashes of TV evangelist Pat Robertson's failed 1988 political campaign, the

Christian Coalition has emerged as the savviest and most influential of the para-religious political organizations combining conservative politics and fundamentalist or evangelical theology.

But its political vision has been narrowly focused, stressing almost exclusively the issues of abortion and homosexual rights, with side-trips into what it deems to be government-financed pornography.

"The pro-family movement still has limited appeal even among the 40 million voters who attend church frequently, identify themselves as evangelical or orthodox Roman Catholics and consider themselves traditionalists on cultural issues," Reed said.

In other words, sexual politics is niche politics, not the stuff for winning control of the Republican Party,

much less of Congress and the presidency.

Reed knows and acknowledges that.

He noted exit polls from the 1992 election, which showed abortion was a key issue for only 12 percent of voters and, more importantly, for only 22 percent of the Coalition's key constituency—self-identified, born-again evangelicals.

A 1992 poll by the Barna Research Group found abortion ranked 11th out of 15 issues voters considered important in selecting a candidate. Issues such as public education, crime, enforcement of drug laws, the economy and health care drew significantly more interest among voters nationwide.

More broadly, despite the incessant drumbeat from the Houston Re-

publican Convention, only 16 percent of all voters interviewed in exit polls listed "family values" as one of the most important issues in their voting behavior.

The primary interest of the conservative evangelical constituency "is not to legislate against the sins of others, but to protect the health, welfare and financial security of their own families," Reed said.

"There is growing evidence that suggests evangelicals and their Roman Catholic allies are concerned about the same issues as the broader electorate, but with a pro-family twist," he explained. "The key to success for the pro-family movement is to discuss a broader issues agenda in the language of the target audience—churchgoers and families with children."

"The key to success for the pro-family movement is to discuss a broader issues agenda in the language of the target audience—churchgoers and families with children."

Ralph Reed, executive director of the Conservative Coalition

United Methodists latest to report decline in offerings

EVANSTON, Ill. (RNS)—Echoing the financial woes running across national religious bodies from Southern Baptists to Lutherans, the United Methodist Church's treasurer says the church is in fiscal trouble.

"Significant reductions in vital ministries" are in the offing if a downward trend in giving to church causes continues, according to Clifford Droke, the church's general secretary and treasurer.

United Methodist contributions are down \$1.2 million for the first half of 1993.

Earlier this year, the Presbyterian Church (USA), based in Louisville, went through a painful downsizing of its national office.

The Evangelical Lutheran Church in America has gone through a similar contraction.

And the income problems are even affecting evangelical denominations,

such as the Southern Baptist Convention.

The SBC, the nation's largest Protestant denomination, has suffered some tough declines in income and had to look at the possibility of cutting back on its prized overseas missionary force.

Methodist official Droke said that halfway through the year, church members had committed \$44.7 million to worldwide Christian mission

and ministry, compared with last year's \$45.9 million—a 2.6 percent drop. World Service, the church's primary fund for national and international mission, was down 2.7 percent.

The SBC, meanwhile, is running 1.54 percent behind the total for last year's giving at the 10-month mark for the fiscal year. The total amount budgeted from the national body to its agencies and institutions has been stagnant or declining in recent years.

New poll studies America's 'evangelizers'

Don't be afraid to witness, Baptist says

By David Winfrey
SBC Home Mission Board

GLORIETA, N.M. (BP)—Christians afraid of witnessing should trust the same faith they used to receive salvation, Stan Clark believes.

"It takes the same faith to witness that it does to receive Jesus as Savior," said Clark, a Mission Service Corps volunteer with the Southern Baptist Home Mission Board's personal evangelism department.

Fear is natural but God intends for Christians to overcome it and share their faith with others, Clark said.

"Fear is Satan's secret agent, the anchor that holds us back from sharing our faith. If we don't overcome the fear, Satan will silence us."

Fear actually can be beneficial, Clark said, because it humbles the witness to rely on God and points the person being witnessed to toward the power of God, not the power of the witness.

"Fear keeps us from appearing cold or too professional," he said. "Fear elicits the sympathetic listening of the lost person."

Christians should not assume that fear is God's way of telling them that witnessing is not their gift, he said. "Witnessing is something God wants all of us to do, and he has equipped all of us to do."

Clark recalled one person who was saved after listening to an elderly woman present the gospel by nervously reading a tract. The listener wasn't originally interested, he said, but was impressed that she would take the trouble to witness despite being obviously uncomfortable.

Clark suggests five ways to help Christians overcome the fear of witnessing:

■ Have a plan. "It helps to overcome fear to know you have a planned approach."

■ Know the purpose. Realize that witnessing is the fulfillment of God's plan for Christians, he said.

■ Pray. Be in communion with God to seek his direction and intervention in the life of the person being witnessed to, he said.

■ Presume all people are lost and receptive. "Most people really want to know how they can be properly related with the Lord."

■ Practice. Begin to feel more comfortable hearing yourself present the gospel, he said.

Clark said Christians should be more concerned about being faithful to opportunities than about the response of the person being witnessed to.

"Not everybody will respond, but everybody ought to have the opportunity to respond," he said. "The only way that's going to happen is for every Christian to be obedient."

Continued from page 1

Northeasterners (38 percent).

■ Earning less than \$20,000 per year (54 percent) rather than earning more than \$60,000 (34 percent).

■ Not college educated (54 percent) rather than college graduates (37 percent).

■ Protestant (57 percent) rather than Catholic (31 percent).

America's 115 million "evangelizers" are most likely to hold conservative Christian beliefs, the poll also found.

However, those prone to evangelize do not always adhere to orthodox Christian theology.

For example, about one-third of evangelizers—the same percentage as in the general population—believe "there are some crimes, sins or other things people might do which cannot be forgiven by God."

Also, 42 percent of evangelizers believe in a salvation by works, the poll found. They affirm the notion that "if people are generally good, or do enough good things for others during their lives, they will earn a place in heaven."

A majority of evangelizers among Presbyterians and Methodists agree with this statement, while only 27 percent of Baptist evangelizers agree with it, the poll found.

"There is plenty of reason for churches to worry if nearly one-half of their people who believe in evangelism also believe in salvation by works," Barna said. "The central message of Protestantism is in salvation by faith alone in Christ, yet 45 percent of Protestant evangelizers seem to be preaching a different message."

African-American church cited as fastest-growing

NASHVILLE (RNS)—The nation's fastest-growing denomination is an African-American church, according to the 1993 Yearbook of American and Canadian Churches.

And the yearbook's editor, Kenneth Bedell, says African-American churches do not receive the attention they deserve.

This year's yearbook, published by Abingdon Press of Nashville, includes information on 244 U.S. denominations and 100 Canadian denominations. It singles out for special attention the predominantly black Pentecostal Church of God in Christ, a Memphis-based church with an estimated membership of 6.3 million.

"Ask anyone, 'What was the fastest-growing religious denomination in the United States during the 1980s that has a membership of over 1 million?'" Bedell wrote in the book's introduction. "If they guess the Assemblies of God, they are naming the highly visible, largely white denomination that grew about one-third as fast during the 1980s and has less than half as many members as the Church of God in Christ denomination."

The Church of God in Christ averaged gains of nearly 200,000 members and 600 congregations per year since 1982.

KENTUCKY KERNELS

Fifty-seven percent of Americans believe abortion is "morally wrong," according to research by pollster George Barna. However, a smaller percentage of Americans are willing to legislate against it. "Although most people portray abortion as a moral error, they allow that it is a person's right to commit such a moral offense. ... Most Americans make a clear distinction between how they would handle the abortion issue in their own lives and how they believe others should handle the issue." Source: *The Barna Report 1992-93*

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BARNESVILLE, Ga.**—Howard Ethington recently celebrated his 50th anniversary in ministry. The Buckner native grew up in Louisville, where he attended East Church. He is a graduate of the University of Louisville and Southern Baptist Theological Seminary.

■ **CADIZ**—Bob Martin was elected director of missions in Little River Association. He previously served as pastor of Pleasant Hill Church in Campbellsville.

■ **HEIDELBERG**—Rick Kirby resigned as pastor of Heidelberg Church.

■ **LOUISVILLE**—Southern Heights Church will celebrate its mortgage payoff in a note-burning service Sunday, Aug. 22, with David Chancey of Tate, Ga., as guest speaker.

Southside Church celebrated its 68th anniversary Aug. 15.

T.L. McSwain, pastor of Bethlehem Church, is retiring Aug. 29, after 45 years in the pastorate. He has been president of the Kentucky Baptist Convention, vice president of the Southern Baptist Pastors' Conference, a trustee of the Southern Baptist Home Mission Board and of Georgetown College. His wife, Bettye, was vice president of the KBC. McSwain led building programs in five Baptist churches—Southside and Hurstbourne in Louisville, Immanuel in Paducah, First in Richmond and War-

ren in Augusta, Ga. He is available for interim pastorates, revivals and pulpit supply. Address: 9107 Linn Station Rd., Louisville, Ky. 40222; phone: (502) 423-1342.

Louisville native Dave Jessie and his wife, Kim, have been appointed missionaries by the Southern Baptist Home Mission Board. They will live in Norfolk, Va., where she will direct church and community ministries for Norfolk Baptist Association.

■ **MIDDLESBORO**—Middlesboro Church called Jeffery Roberts as pastor. Roberts previously served as pastor of First Church in Nioto, Tenn.

■ **MADISONVILLE**—Doyle Eddings, pastor of Liberty Church, received the doctor of Christian ministry degree from the Southern Baptist Center for Biblical Studies during commencement exercises July 30 in Jacksonville, Fla.

■ **MT. STERLING**—Macedonia Church called Warren Biddle as pastor.

■ **NEWPORT**—First Church celebrated its 181st anniversary Aug. 8.

■ **STURGIS**—First Church ordained Larry Brewer, Ryan Day, Damon Moore and Kevin Vaughn as deacons.

■ **WINCHESTER**—James Corbitt resigned as pastor of Central Church.



Eddings

Israeli verdict could be misrepresented

By Pat Cole
Southern Seminary

LOUISVILLE (BP)—A Southern Baptist expert on Holocaust studies has warned "historical revisionists and anti-Semites" likely will try to use the acquittal of John Demjanjuk to cast doubts on the reality of the Holocaust.

David Gushee, assistant professor of Christian ethics at Southern Baptist Theological Seminary in Louisville and a Holocaust expert, predicted the reversal of Demjanjuk's conviction by the Israeli Supreme Court will intensify efforts by racially motivated groups to deny 6 million Jewish people were murdered in Europe by Nazis during World War II.

Demjanjuk had been convicted by a lower court of being the infamous Nazi death-camp guard "Ivan the Terrible" who worked at the Treblinka death camp in occupied Poland. The Israeli Supreme Court ruled Demjanjuk's identity as Ivan the Terrible had not been proved beyond a reasonable doubt. However, the high court cited strong evidence he had been a guard at other Nazi concentration camps.

An attempt to use the Demjanjuk decision as evidence the Holocaust didn't happen is perhaps the most dangerous implication of the verdict, said Gushee, who never-

theless praised the Israeli court for its willingness to render an unpopular decision.

"The evidence of the reality of the Holocaust and the truthfulness of the testimony of the survivors in general is undisputed by serious people," he said. "Yet, no doubt there will be fund-raising letters by revisionist groups trying to make hay out of this, and that should be resolutely rejected."

Gushee's concern that the Holocaust might be forgotten is supported by a recent Roper poll conducted for the American Jewish Committee. That survey showed 22 percent of adults and 20 percent of high school students think it is possible the Holocaust never happened.

The same poll also revealed 21 percent of adults and 26 percent of high school students do not believe the Holocaust is relevant today.

The Holocaust, Gushee said, is important for Christians to remember because Christians should care about the oppression of people both past and present.

Christians should remember their own heritage is strongly linked with Judaism, Gushee said. "We share the Old Testament and a belief in the same God. We differ over Jesus. ... the God who speaks throughout the Hebrew Scriptures is the same God we believe in."

A tremendous work-a-thon

Nearly 50 volunteers did more work than any group in Oneida history in the week before the opening of Oneida's 94th year Aug. 16.

The largest single group included 25 men and women from North Carolina. Mostly from the First Baptist Church of Franklin, they are a part of Campers on Mission. Most of them stayed in their campers.

Another group included nine men and one woman from Baptist Builders of Bethel-Logan Association, headed by layman Jim Moore. Both groups arrived on Aug. 8 in time for the Sunday evening worship service of Oneida Baptist Church. Several birthdays were celebrated, including my own.

Also visiting with us were Mr. and Mrs. Glenn Acuff of Hamilton, Ohio. This great couple has led others to donate thousands of dollars worth of equipment, clothing and supplies over the past 30 years, also giving themselves and paying many expenses out of their own pockets.

During the week the men vinylled two staff houses, renovated two areas into new classrooms, did electrical work, plumbing, painting and carpentry, including helping to build 10 new closets in one dorm.

In the meantime, the ladies painted five classrooms, sewed curtains and dusted the shelves and over 16,000 books in our library.

Joining in all this fun were four men from Grafenburg Baptist led by Pastor David Head, all seeing OBI for the first time. They arrived midweek for three days of work.

Scores of OBI students and staff kept busy cleaning, mopping floors, waxing, inventorying books, mowing, doing farm and garden chores. All through the week they brought in fresh corn

and squash.

Our soccer players and band members returned early to have a three-day camp.

OBI staff and hired carpenters developed previously little-used space into two more 600-square-foot classrooms. The outer walls were covered in beautiful cedar, the inside walls were insulated well and plastered, and the rooms were air-conditioned and carpeted.

We are opening school with six more classrooms than a year ago, but approximately the same number of students, thus this will mark our best teacher-student ratio ever.

Five other classrooms and offices were re-carpeted for the first time in years.

The week before, Pastor Norman Workman and a group from Turner Ridge Baptist laid floor tile in several rooms. Bill Cole came a week ahead of a group from his church, Ballardsville, to do a variety of physical improvements. Most of these folks have been coming to do volunteer work for many years.

OBI graduates Oliver Hawkins Jr., David Robinson, Harvey Travis—all now staff members—and the new middle school principal and girls varsity basketball coach, Ed Laudenback, refinished our gym floor.

Jo Ann Seymour, our new high school principal, also had paintbrush in hand working diligently between conferences with teachers.

Both our new principals have earned doctorates and years of experience.

I stayed busy with guests, interviewing prospective students—the usual busy routine.

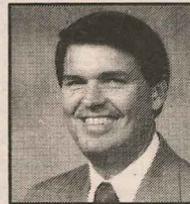
Barkley Moore is president of Oneida Baptist Institute, Oneida, Ky. 40972

ONEIDA JOURNAL



Barkley Moore

CLEAR CREEK CHRONICLE



Bill Whittaker

Alumni enjoy annual reunion

Nearly 300 alumni and friends gathered on campus Aug. 2-3 for the annual alumni conference. Thirty-six of our 47 graduating classes were represented. 1948 graduate LeRoy Peterson again took honors for the earliest class representative. The best response came from the classes of 1953, '73 and '83. Fifteen former faculty/staff returned, an indication of their continuing love and confidence in our work.

The conference began with the first annual alumni golf scramble at Pine Mountain Lodge course. Mt. Sterling pastor William Rogers ('91), had the low net score and hit the longest drive.

The Irene Peterson Child Development Center was dedicated. Mrs. Peterson was campus nursery coordinator 1964-78.

The conference had a missions flavor with a stirring message from John C. Wilson ('65) on work in Somalia. Other missionaries in attendance were Bob Blevins ('73), Namibia; Lewis and Carolyn Jennings ('79), Zambia; David and Marsha Mitchell ('79), Puerto Rico Deaf Missions.

Florida Baptist Convention Executive Secretary John Sullivan preached twice, and everyone wanted more.

1963 graduate and Corbin pastor Bill Clouse told the group he came to Clear Creek "to tell the good news." He reminded all of the broken lives that still need the good news and the rejoicing in glory "when the broken are put back together by Jesus."

1993-94 officers include President Ron Renner ('89), Grayville, Ill.; Vice President Ron Hopkins ('83), Ohio; Secretary Beth Wyatt ('75), London; Treasurer Rollin Bradshaw ('81), Manchester.

Alumni were pleased to see the new bridge across Clear Creek, and two stone cottages remodeled with contributions and work teams sent by alumni. Several of them crossed the swinging bridge and watched the newest campus residents, seven ducks provided by professor Bill Pfoff.

During the roll call of classes, 26-year-old David Pryse, a single '93 graduate who now works at Oneida Baptist Institute, asked if any of the graduates had a granddaughter he could meet. That's the Clear Creek family, and the alumni conference strengthens the tie.

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

Forced to leave Togo, volunteers moved to Somalia

By Craig Bird
SBC Foreign Mission Board

NAIROBI, Kenya (BP)—When Togo became too dangerous for Americans, Les and Rhonda Brooks left—and went to violent Somalia.

Mogadishu, Somalia's capital, "is definitely not the place you'd want to homestead, settle down and raise your kids," Brooks admitted. "But it's a great place if you want to learn to enjoy eating camel—which I did."

It also was a great place for them to spend three months helping feed 46,000 people daily and keep 22 medical clinics going.

The Brookses originally volunteered to spend two years in the small west African nation of Togo, operating a Southern Baptist conference center in the capital of Lome. But three weeks after their arrival last October, political unrest turned to gunfire and looting.

By late January all Southern Baptist missionaries had evacuated Lome and no one wanted to meet at the conference center. The Southern Baptist Foreign Mission Board offered the Brookses two other jobs in West Africa or a trip back to Alabama.

They already had their tickets home when the phone rang again.

"I thought it was more job offers, but when Les wrote down 'Somalia' on the note pad I thought, 'He never stops, does he?'" Mrs. Brooks said, recalling her reaction as she watched her husband talk on the phone. "But when he wrote down 'primitive living conditions, communal cooking, stressful conditions,' I realized he wasn't kidding!"

An international relief agency in Somalia was asking to "borrow" the couple for a few months during a temporary personnel shortage. "We said,

'We'll call you back tomorrow,'" she said. "I didn't need to ask any more questions because I knew I wasn't going!"

So how did they wind up living in the Somali capital, falling asleep each night to the sound of gunfire and hearing almost-daily reports of bandits attacking trucks on road they drove regularly?

"We looked at it as a challenge instead of a war zone," Mrs. Brooks explained. "As Christians we took the ministry point of view instead of a purely humanitarian one. The thought that we could be pioneers in sharing the gospel appealed to us."

"There are just a handful of Christians in Somalia and they need help starting off," Brooks agreed. "We felt like we could do that."

Once in Somalia, Brooks tried to shake as many hands and greet as many of the elders as possible in villages where he was helping with feeding. Mrs. Brooks' cheerfulness also stood out in the desolate city of Mogadishu.

Education in religious realities was another goal for the couple, since most Somalis think all Americans are Christians the same way most Americans think all Somalis are Muslims.

They got educated, all right: Brooks was in one village where people had lined up at 3 a.m. to get two kilograms of corn hours later. As he greeted them a young boy spat out, "Christian! Christian!" with such hatred Brooks was stunned. The rest of the day the name followed him "like a dirty word."

Even without the insults, the feeding centers weren't morale-boosting places to be.

But the response of individual Somalis was different.

"Everyone I talked to about spiri-

tual things was eager to continue the discussion," Mrs. Brooks said. "It was always one-on-one, never in a crowd. But they were open. I wasn't always the one to initiate the conversation."

Other inquirers were even more subtle—an understandable trait in a country where newspapers publish death threats from Muslim militants against anyone who converts to Christianity.

An electrician came to the house where the Brookses and several nurses lived when the group was having its Bible study. For the next several weeks he returned at the same time, eavesdropping. Finally he announced he would come "fix something" every time they had Bible study.

Brooks, who had rarely been sick before, was ill so often in Mogadishu he "considered moving a desk and lamp into the bathroom." He got so paranoid about being stricken by dirty food that he kept a napkin over his plate between bites.

But the final indignity came when a rat jumped into bed with him.

"That's it," he declared. "We're going back home to Alabama."

And they did, trading the stress of Somalia for "a different kind of tension—no job, no place to live." She wants a master's degree in accounting, and he hopes to get back into student counseling work. But he admits counseling American students will be different now.

"I'm afraid the first boyfriend-girlfriend crisis I hear about I'll want to say, 'Grow up and let me tell you how it was in Somalia.' I'll sound like all those parents who claimed to have walked 10 miles in the snow to school."

But Somalia will always be a part of them.

"I can't say we changed a lot of



lives or started a lot of churches," he said. "We don't even know for sure that we planted any seeds. But we helped the feeding program go from serving 12 villages to feeding 26 in those three months, and we saw real transition from relief to rehabilitation."

Mrs. Brooks' view of Christianity also changed. "God has broadened my vision of him and my religion," she said. "We are so limited in America. But in a situation like Somalia ... you can see how God wants his children to walk and talk and how he wants his church to be."

And in December, a living memory of the Somali days is due—their first child.

Relatives in America wrote to Somalia to suggest the baby be named "Boutros Boutros Brooks" after Boutros Boutros-Ghali, the secretary general of the United Nations who initiated the U.N. intervention in Somalia.

"Or, we could name the baby Mohammed—in honor of half the people we met in Somalia," said Mrs. Brooks.

FRYING PAN TO THE FIRE

When Togo became too dangerous for Americans, Southern Baptist volunteers Les and Rhonda Brooks left for violent Somalia. "We looked at it as a challenge instead of a war zone," Mrs. Brooks explained. (BP photo by Craig Bird)

Missionary Tim Shupp a natural salesman for God

By Mike Creswell
SBC Foreign Mission Board

DENIA, Spain (BP)—Friends call Tim Shupp a natural salesman.

Before becoming a Southern Baptist missionary in 1987, Shupp sold used cars, photocopiers and potato chips in the Dallas-Fort Worth area. In Spain, he took on the task of selling Bibles and Christian books across the country.

It's too bad Shupp doesn't work on commission anymore.

When he took over the Baptist literature ministry five years ago its \$40,000 in annual sales wasn't enough to cover expenses. Last year the operation grossed about \$250,000—a sixfold increase—and sold books and Bibles across Spain.

Compared to the United States, Spain has few Christian bookstores. Shupp's operation is about the only source for Baptist books in the country.

Only 7,500 Baptists and 70,000 total evangelicals can be found among Spain's 40 million people. Up to 90 percent of Spaniards get counted as Roman Catholic in general statistics, but only about one in four Catholics attends Mass. Baptist lead-

ers say Spain is one of Europe's major mission fields.

Shupp took over the literature work in 1989 after studying the Spanish language. A single bookstore operated by Spanish Baptists closed about the same time—leaving only a supply of books housed in a leaky warehouse.

Shupp changed the operation into a wholesale distributorship concentrating on three areas.

First, he began placing books in evangelical bookstores sprinkled about the country, letting them handle promotion and distribution and making Baptist books available both to Baptists and other evangelicals.

"This is probably about half our market now," he said.

Christian readers in Spain follow the same trends as those in the United States, Shupp said. "There's a strong interest in popular Christian writers who are American—people like Chuck Swindoll and James Dobson."

Second, he began actively marketing books through local Baptist churches. "Most of our Spanish Baptist churches have book displays set up, really small bookshops, which remind Baptists of books that are available. The churches then order books

from us by mail," he explained.

But Shupp isn't content to let mail orders do all the work. About 20 weekends a year he packs a van and hits the road to sell directly.

He goes to Bible conferences, educational meetings, women's meetings. His fluent Spanish helps as he spends hours buttonholing people to discuss his wares.

Shupp's marketing experience has helped him study his audience. At Sunday school-related conferences he displays a range of materials on Bible teaching; at seminary-related meetings he shows theological books.

About 95 percent of his books come from the Baptist Publishing House in El Paso, Texas, a publisher of Spanish-language materials owned by the Southern Baptist Foreign Mission Board.

Despite the schedule, books are only part of the Shupps' ministry.

Besides parenting five young children, he and his wife, Louise, are active in Holy Trinity Evangelical Baptist Church in Denia, on Spain's Mediterranean coast south of Valencia. Known for its sunny climate, Denia is a popular retirement area for Europeans, many of whom speak English better than Spanish.



The Shupps lead Thursday-evening worship services for English speakers. Shupp also produces English-language radio broadcasts to reach this international community and preaches periodically at three small churches that have no pastors. And during the spring, he found himself leading discipleship lessons with a former Catholic nun and a former drug addict.

Shupp said before long he hopes to turn the publishing operation over to a Spanish Baptist while he focuses on starting a new church. If he's as successful with church planting as selling Christian books, a new church should emerge soon.

LISTENING Missionary Louise Shupp (left) holds her youngest daughter while listening to a woman after worship service at the Spanish Baptist church she attends. While her husband, Tim, leads a literature ministry, she teaches four of their five children at home and leads a Bible study involving several dozen women. (BP photo by Mike Creswell)



SUMMER SERVICE

Lee Ann Gibbens exemplifies the mission spirit of
Georgetown College students

"Summer missions has been wonderful for me," says Lee Ann Gibbens, an enthusiastic Georgetown College senior who is completing her third summer mission experience. "It has helped me grow up and become a more mature Christian." Lee Ann is the summer youth minister for Great Crossing Baptist Church in Scott County. She has enjoyed leading worship services for the children on Sunday mornings and teaching classes on Sunday and Wednesday nights. "I've had the opportunity to spend time with children of all ages. My favorite part of missions is meeting people and getting to know them."

This year's assignment complements her previous mission experiences. The last two years she traveled through Nebraska, Michigan and Kentucky with the Summer Ministries Team participating in youth camps, revivals, backyard Bible classes and vacation Bible schools. Lee Ann is just one of the 44 Georgetown students who are spreading the spirit at home and abroad. Students are currently ministering as youth leaders, camp counselors and Christian envoys at the United Nations and in 13 states, the Philippines, Thailand and South Africa. Georgetown College students — *filling the summer with service.*

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