

NOVEMBER 16, 1993 VOL. 167, NO. 45

FOR THE RECORD

Ring ceremony

Youth from the Tennessee church that launched the "True Love Waits" campaign recently signified their abstinence pledges in a unique ring ceremony. See page 2.

Christian coach

Campbellsville College's Haywood Riner believes his mission is not just to coach football but to model the love of Jesus Christ. See page 3.

Editorial

Partnership missions has been a unifying factor for Kentucky Baptists. See page 5.

Young Messiah

A contemporary version of Handel's Messiah begins its fourth year of nationwide touring but already has become a box-office hit. See page 9.

Voters speak

During November elections, voters addressed issues of school choice and the status of homosexuals. See page 11.

Holocaust parallels

Historians say there are some parallels between the Holocaust and the current situation in Bosnia. See page 16.

Look for vision

Vision is more important to small churches than programs, a home missions leader says. See page 18.



MEDICAL MISSION Herbert Booth, a medical doctor and layman from Florence Baptist Church in Northern Kentucky, examines a Brazilian woman at a medical clinic in Sao Pedro, Brazil, in March 1990. Booth's wife, Edna, assists. This clinic, set up at the social ministries building in Sao Pedro, was the first of eight medical clinics staffed by Kentucky Baptists as part of the Kentucky-Brazil partnership, which ends next month. (Photo by Calvin Wilkins)

Kentucky-Brazil partnership changed lives

By Melanie Childers
Staff Writer

Changed lives have made the Kentucky-Brazil partnership worth much more than the numerical sum of its Bluegrass and South-of-the-Border parts.

Although the four-and-a-half-year-old partnership formally comes to an end next month, the enriched lives, cross-cultural friendships and results of the work will go on, leaders predict.

Through the partnership, 850 Kentucky volunteers and scores of Brazilian Baptist hosts have worked together to "move the Baptist work in Espirito Santo way ahead in many places," Southern Baptist missionary Scott Pittman said.

Begun in 1989, this partnership has resulted in construction of 27 new chapels, 40 newly constituted churches and more than 4,000 professions of faith in Jesus Christ.

But numbers alone are inadequate for understanding the total impact of this joint effort, insisted partnership

coordinator Calvin Wilkins.

"You know the effort has been successful "by the changed lives, both here and there," Wilkins said. "That has been our goal to start with."

Wilkins has coordinated the day-to-day aspects of the partnership with encouragement from William Marshall, KBC executive secretary-treasurer, and Benton Williams, missions division director.

Kentuckians and Brazilians agreed that in personal as well as corporate ways, the partnership has changed their lives.

"The partnership has caused them to see missions in a different way," interpreter Peter Simoes said of Brazilian Baptists. "It has given them a shot or an injection of courage to go out ... and share Jesus with people."

Tony Gray, Southern Baptist missionary to Espirito Santo and field coordinator of the partnership,

agreed.

"The partnership has had a tremendous impact for churches in Espirito Santo," he said. "Because of economic situations, some had become stagnant."

Raging inflation in Brazil has severely limited Baptists' ability to purchase or construct new facilities, for example.

Also, Baptists in Espirito Santo work in an area where Roman Catholics and spiritists are much more prevalent than Baptists, Gray added.

"Baptists are only 1 percent here," explained Ilton Pereira, executive secretary for Espirito Santo Baptists.

Kentuckians have encouraged Brazilians by working alongside them, Wilkins said. "The churches have been strengthened spiritually, numerically and emotionally."

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Brazil

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Kids understand modern Bibles better, research shows

FORT WORTH, Texas (BP)—Children need an opportunity to learn the Bible in their own language and often become frustrated to the point of tears with the King James Version, a researcher at Southwestern Baptist Theological Seminary has found.

Children do not comprehend the King James Version as well as modern translations, according to Gail Linam, a doctoral student at Southwestern. Linam also is director of the associate degree program at Dallas Baptist University in Dallas.

Linam studied biblical reading comprehension of children for her doctoral dissertation. She discovered

that while the stiff language of the King James Version may be preferred by adults, it frustrates some children to the point of tears.

"In reality, that beautiful language translated in 1611 represented a whole new language for the boys and girls, one they didn't understand," she explained. "I contend they need an opportunity to read and understand what the Scripture says."

Linam's dissertation may help give them that opportunity. A Baptist Sunday School Board curriculum-redesign task force currently is studying her findings. The task force is considering switching some Scripture

references in children's literature to modern translations.

In the research, both church and unchurched children grasped the modern translations best, Linam said. She conducted the tests twice—once at First Baptist Church of Arlington, Texas, and once with unchurched children who attend Mission Arlington, a ministry of First Baptist.

During testing, the children were divided into three groups and asked to read a Bible story using either the King James Version, the New International Version or the New Century Version. Later, they were filmed retelling the story to a research assistant.

Churchgoers found more optimistic

GLENDALE, Calif.—Americans who attend church regularly are far more optimistic about the nation's condition than are people who attend church seldom or never, a new Barna poll has found.

For example, less than 10 percent of all Americans believe citizens have improved their moral values in the last 10 years, and more than 20 percent believe moral values have declined.

The majority (65 percent) believe moral values have not changed either for the better or the worse.

However, people whose beliefs classify them as "born-again" Christians are significantly less likely (14 percent compared to 20 percent nationwide) to say moral values have declined.

Similar trends were found in measuring attitudes about spiritual commitment, honesty and integrity, and personal selfishness.

Weekly churchgoers (27 percent) are far more likely than people who never attend church (11 percent) to see improvement in Americans' spiritual commitment.

Weekly churchgoers (26 percent) also are less likely to see decline in honesty than people who attend worship only sporadically (47 percent).

Weekly churchgoers (27 percent) also are less likely to believe dishonesty has gotten worse than are irregular churchgoers (47 percent).

"It is ironic that churched Americans see less moral decline and more spiritual improvement over the past 10 years than do Americans living outside the boundaries of church life," said pollster George Barna.

"It makes one wonder whether people who are active in churches are far more insulated from the wider society than are those who are only sporadically involved. Many churched Americans may simply be unable to see beyond the sanctuary door to what is going on in the rest of the country."

Churchgoers may be inferring that others are experiencing the progress they see in their own lives, Barna said. "And they may not be right to do so."

Data for this study were drawn from a national random sample of American adults in July and August.

BAPTIST BITS

■ **Joel Gregory** and his wife, Linda, have announced they are divorcing. Gregory has been one of Southern Baptists' most popular preachers and has been pastor of two prominent Texas churches, Travis Avenue Baptist Church of Fort Worth and First Baptist Church of Dallas. He resigned the Dallas pulpit suddenly in September 1992, citing a leadership conflict with the church's senior pastor, W.A. Criswell. In a prepared statement released by Jimmy Draper, president of the Southern Baptist Sunday School Board, the Gregorays said the divorce was a "mutual, joint decision" based on "a long-term difference in expectations compounded by the stress of public events in recent years." The Gregorays have been separated since April. Since leaving the Dallas pastorate, Gregory has been selling pre-need funeral services.

■ **Jase Jones**, retired regional director for the Southern Baptist Home Mission Board's interfaith witness department, received the T.B. Maston Christian Ethics Award Nov. 4. Named after a longtime professor of Christian ethics at Southwestern Baptist Theological Seminary, the award is given biennially to a person who exemplifies the spirit and ministry of T.B. Maston.

■ **Phony appeals** for money from prisoners are circulating again and should be ignored, warns Bill Donovan of the Southern Baptist Home Mission Board's chaplaincy division. Donovan's advice is not to respond to unsolicited mail, especially if the letter writer does not immediately identify himself and his location. Prison chaplains usually can tell concerned people if the letter-writer's needs are legitimate, he added.

Cincinnati church quizzed on ordination

CINCINNATI (BP)—A Cincinnati church which recently ordained a woman as a deacon has been asked by the Cincinnati Baptist Association to explain its action.

No time was set for fulfilling the request directed at Mount Carmel Baptist Church. The motion was approved by an 84-59 vote during the association's annual meeting.

The request was non-punitive, although the original motion, made by Charles Sams, pastor of Pleasant Ridge Baptist Church, carried that threat.

Sams withdrew the punitive part of his motion after learning it would take a three-fourths majority to pass a motion carrying disciplinary intent.

The association, overflowing the 200-seat capacity of First Baptist Church in the Cincinnati suburb of Dent, ignored a plea from Mount Carmel Pastor Lance Cunningham that "we move on and not face this issue again."

"We love this association," Cunningham said. "We support it with money and with people."

Mount Carmel gives 4.5 percent of

its budget to the association. The church's pastor emeritus is Joseph Crumpler, who remains a member of the church with his wife, Carolyn Weatherford Crumpler, retired executive director of Southern Baptist Woman's Missionary Union.

Mount Carmel ordained a woman as deacon last March, apparently the first and only such ordination among churches in the association, which has 50 affiliated churches with a combined membership of 18,000.

The woman is single, in her 30s and a medical doctor who was said to have grown up in church and met Mount Carmel's qualifications for deacon. The ordination took place one week before Cunningham came as pastor, although he knew it was to happen.

The association's credentials committee was instructed last April to report to the fall meeting "concerning the withdrawal or non-fellowship with churches that endorse that practice" of ordaining women as deacons.

The credentials committee, headed by retired Cincinnati pastor E.M. Helton, reported the Baptist Faith and

Message statement of the Southern Baptist Convention "does not in any way deal with the policies of ordination." The association uses the SBC statement as its own guideline.

The association's existing documents deal with the ordination of ministers and pastors but do not mention deacons, the committee continued.

"We have found no clear statement in Scripture that forbids the ordination of women. Neither have we found a clear statement which suggests or authorizes the ordination of women deacons," it added.

It recommended, "... that, consistent with our denomination's deep convictions regarding the priesthood of the believer and the autonomy of the local church, that the practice of ordaining deacons be a local church matter."

A motion to delete the recommendation of the committee and receive the rest of its report "as information" failed on a 57-76 vote.

No challenge was made to Mount Carmel when the association took the standard action of seating messengers from various member churches.

Draper & O'Brien differ on new venture

NASHVILLE (ABP)—A women's enrichment ministry being developed by the Southern Baptist Sunday School Board will work alongside, not against, Woman's Missionary Union organizations in local churches, planners say.

National WMU leaders, however, say they are not sure they welcome the help.

The ministry's intent is not to pull women from WMU programs, said Denise George, who was employed by the Sunday School Board as women's enrichment ministry specialist.

"We are not going to be reaching out primarily to WMU women," George said. "I see this as WMU and women's enrichment working side-by-side to reach people for Christ."

While reserving formal comment,

WMU Executive Director Dellanna O'Brien expressed some concern that the new ministry could be perceived as competing with WMU.

"Since we have not discussed this with the Sunday School Board nor seen any plans, we really would be premature to make any comment on it," O'Brien said.

However, she admitted, based on the ministry's description as enriching women through Bible study, prayer, worship, fellowship and evangelism, "there would be some overlap with what we are trying to do."

O'Brien questioned the desirability of encouraging women's enrichment ministries which could in some cases be construed as an alternative to WMU organizations. Such competition for the commitment of Baptist

women could have a net effect of undermining missions education, she warned.

"There's only so much discretionary time women have today. I think we need to find out what our priorities are in determining what we offer," she said.

Sunday School Board President Jimmy Draper said the new ministry will not compete with WMU. "We view WMU as an ally and not as a competitor," he said.

Draper said the key to understanding his pledge is to realize that the women's enrichment ministry is not going to be programmatic. Materials produced will be topical and geared to short-term studies as opposed to the on-going organizational approach of WMU.

Ring ceremony highlights 'True Love Waits'

OLD HICKORY, Tenn. (BP)—The youth group that kicked off the national "True Love Waits" sexual abstinence campaign reaffirmed their pledges Nov. 6 in a ring ceremony at Tulip Grove Baptist Church in Old Hickory, Tenn.

In April, 59 Tulip Grove teen-agers signed covenants pledging sexual purity until marriage during a national youth ministers' conference in Nashville.

Since then, thousands of youth from across the nation have signed True Love Waits covenants.

More than 200 people—75 youth and their parents—participated in the Tulip Grove ceremony.

For some it was a reaffirmation and recommitment of the pledge signed in April, said Richard Ross, youth ministry consultant at the Southern Baptist Sunday School Board and originator of the True Love Waits campaign. For others it was their first commitment to remain sex-

ually pure until marriage, added Ross, who also serves as youth minister at the Old Hickory church.

Ross is an advocate of a ring ceremony, which can be done at the time of the commitment or, as in the case at Tulip Grove, a follow-up effort later.

The ring ceremony is "a concrete reminder of the commitment a teenager has made to God, to one's family, to one's future mate and children, and to one's self," Ross said.

He noted the vows teen-agers share as part of the ceremony "are a way for them to say out loud the same promise they already have made to God in their hearts."

Another positive aspect of the ceremony, Ross said, is it is shared by the teens with their parents. "I have been pleasantly surprised how excited our teen-agers were about experiencing a very special moment with their parents during the ring ceremony."

Ross observed parents often underestimate how important they are to their teens even though it is a given that some teens are beginning to pull away emotionally.

"Preparing for the ring ceremony reminded me that even in the midst of stress, teen-agers value special moments with their parents," he said.

The rings placed by the parents on a teen's finger will be worn until they get married, Ross explained. "On a young person's wedding night he or she will give the ring to his or her spouse, explaining the love and commitment the ring represents."

The ring also will serve as a reminder to teens about the commitment they made, he said. "I'm fully convinced that there are Tulip Grove teen-agers who will themselves at times be under great pressure to have sex. In those moments, seeing the ring and thinking about what it means will cause most of them to say, 'No, I'll wait.'"

Virginia won't require money to participate

RICHMOND, Va. (ABP)—Virginia Baptists will not require churches to contribute money to their statewide organization in order to participate in it.

Messengers to the Baptist General Association of Virginia narrowly defeated a motion Nov. 10 that would have amended their constitution to exclude those churches that fund Southern Baptist work, as required, but do not give to the state convention.

Some conservative Virginia Baptist churches that disapprove of the moderate-controlled BGAV have been bypassing the state association in recent years and sending all their denominational contributions to the national Southern Baptist Convention.

Although that practice has not prevented those churches from participating in the BGAV, it has hurt the finances of the state association, critics say.

Virginia Baptists have failed to meet their state budget for at least three years. During the annual BGAV meeting Nov. 9-10, Virginia Baptists adopted a significantly smaller budget for 1994 that is more in line with the recent reduced giving.

Bob McKinley of Tappahannock introduced the motion, which would have based membership in the BGAV on contributions "to the Virginia portion" of the Cooperative Program, the SBC-wide budget that funds denominational work. Each state convention keeps a portion of Cooperative Program contributions—unless instructed otherwise by the contributing churches—and sends the rest to national SBC coffers.

"This is a matter of simple fairness," McKinley said. "If you wish to participate, you should help pay the bill."

But opponents said the change would be divisive and exclusionary.

"We're already divided enough. We don't need another wedge," said Tim Piland of Suffolk.

Charles Fuller of Roanoke said he supports the concept that participating churches should contribute, but he added, "We don't need to create ... the perception of exclusiveness."

Mark Olson of South Boston, who supported the amendment, argued that churches opposed to specific BGAV causes can withhold their funds from those causes. "We're not asking you to give against your conscience but to give generously," he said.

Although 60.5 percent of messengers approved the motion, the measure fell slightly short of the two-thirds majority needed for constitutional changes. The vote was 1,959 to 1,279.

Campbellsville coach sees football as mission field

By Marc Whitt
Campbellsville College

CAMPBELLSVILLE—Football isn't just a passion for coach Haywood Riner. It's a ministry.

The assistant coach for the Campbellsville College Tigers considers coaching a way to influence young lives for Jesus Christ.

The Fellowship of Christian Athletes recently recognized Riner's commitment by naming him 1993 Coach of the Year.

Riner said people often ask him, "How can you coach and be a Christian?"

"I don't coach football," he replies. "I coach young men."

Riner said he and head coach Ron Finley see coaching football as their Christian calling. "This is our ministry. If I don't share with the boys what God has done for me and my life, then I have failed them as a Christian coach."

One of those spiritual lessons involves how Riner came to Campbellsville. Riner moved to the college in 1986 from Glen Dale Children's Home, where he had served as activities director.

"I once told a friend that God would have to hit me over the head with a two-by-four to leave Glen Dale. A week later, God hit me with a two-by-six. We felt God's call to Campbellsville. We knew this was where God wanted us to be."

Riner came to Campbellsville initially as student development associate. The school began its football program the next year.

Although he had been out of coaching 12 years, Riner "stepped out on faith" to become assistant coach.

Even though the 1993 Tigers have had an unusually difficult season,

with a 2-8 record, Riner believes the program is fulfilling its purpose. That purpose, he said, is "to change lives for Christ."

"When you have someone on the team give his life to Christ, that's something very special. That kind of news gets less publicity from the media, but it's definitely more of a victory."

Coaches must help athletes learn to accept losing, both on the field and in life, Riner said. "The greatest thing in life is how you live your life for Christ, not that you win or lose a game."

"Don't get me wrong. We're terribly interested in winning football games. ... But the mission is the same whether we are having a winning season or a losing season."

Helping players cope with loss takes on special significance each season, Riner said.

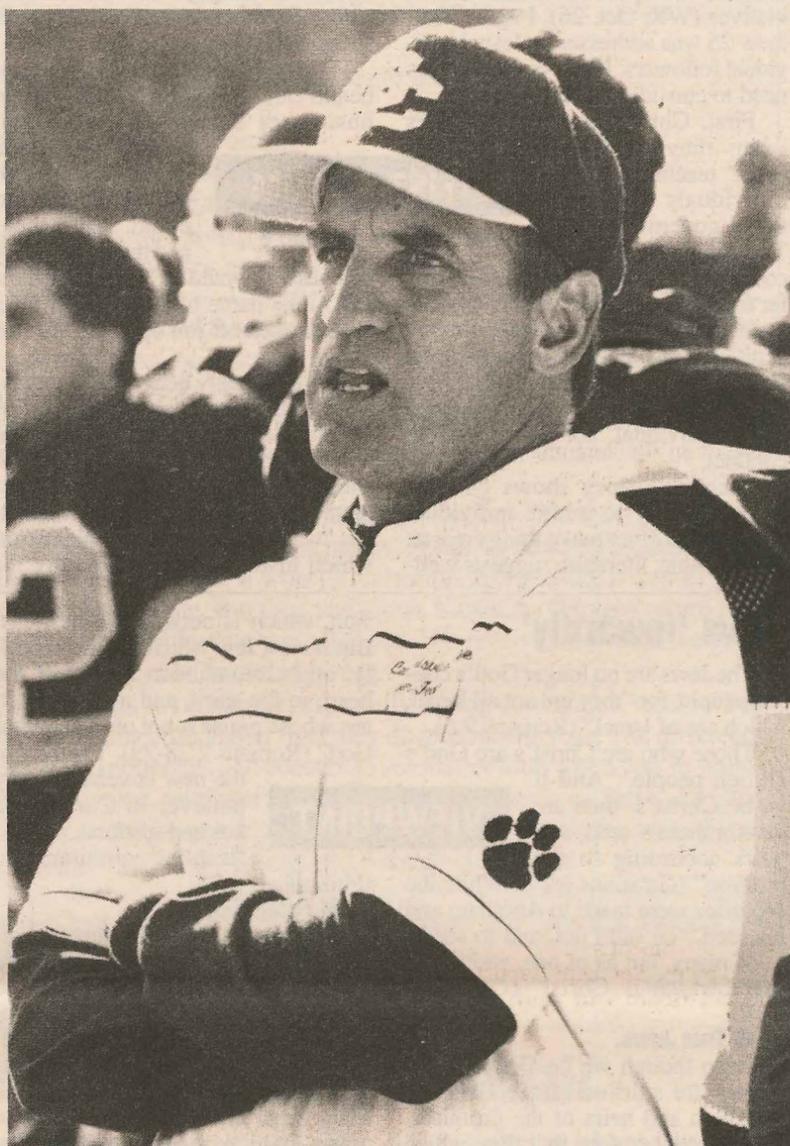
Among this year's squad, one player's father faced bypass surgery, another player underwent knee surgery, a player's brother was in an auto accident, and one coach's brother died.

"We involved prayer in these matters," Riner said. "If those are not opportunities to minister, I don't know what is. We try to handle life from a Christian perspective."

Life's common crises also present opportunities to make the young players consider their own mortality.

"Last season, one of the boys' grandmothers died. The entire team held prayer for him and his family. Our coaches looked at the players and asked, 'What about you fellas? Are you prepared to die? Are you a Christian?'"

"Forget about winning and losing, we tell them. The question is, 'What is your relationship to Jesus?'"



COMMITTED COACH Haywood Riner, assistant football coach at Campbellsville College, says the most crucial thing his players need to learn is the importance of a right relationship with God. (Photo by Tamara Marsteller)

BLUEGRASS BURGEOO

■ **The Mountain Outreach** program of Cumberland College is seeking donations of wood-burning stoves, household goods and new toys for its Christmas giveaway program. Contact Rick or Hope Rieffer at (606) 549-2200, extension 4346.

■ **The luncheon** for alumni and friends of Southwestern Baptist Theological Seminary has been changed from Wednesday, Nov. 17, to Tuesday, Nov. 16. The location and time remain the same: Golden Corral in Elizabethtown at noon.

■ **Two staff members** have been named at Southern Baptist Theological Seminary in Louisville. Alan Medders is the new director of alumni services and alumni giving. He has been pastor of First Baptist Church of Mount Sterling the past three years and currently is completing the doctor of ministry degree at Southern. Leanne Newman is the new director of annual giving. She was director of student life at Palm Beach Atlantic College in West Palm Beach, Fla., where her husband, Carey, taught before joining Southern's faculty this year.

Elizabethtown churches give away water in Jesus' name

By Suzanne Darland
State Correspondent

ELIZABETHTOWN—Three Elizabethtown churches have found a modern-day application for the biblical admonition to give a cup of cold water in Jesus' name.

Amid the craft booths, kiddie rides and corn dog and funnel cake vendors at this year's Heartland Festival, each of the churches offered free cups of cold water.

Cardinal Creek Baptist Church, Immanuel Baptist Church and Locust Grove Baptist Church spread out among the 80 booths lining Freeman

Lake. At their three booths, they gave out literature and water to an estimated 60,000 people on the hottest days of August.

"We absolutely lost count of how much water we gave away," said Tricia Williams of Locust Grove. "We ran out of cups, and people brought their own to fill."

Locust Grove is the old-timer among three churches in this ministry, having done it at least eight years. The idea was born at a Baptist Women's meeting as members looked for a new outreach to the community.

The next year, they added clowns and puppets, which drew crowds to

hear skits with gospel messages.

This year, the Baptists widened their canopy, set out 20 chairs, plugged in three floor fans and invited fairgoers to rest. Clown, drama and puppet shows were offered.

"Puppets and clowns are non-threatening," Mrs. Williams said. "People wouldn't normally listen to a Bible story. But if I do a magic trick while I'm telling it, they're fascinated."

This was the first year for Cardinal Creek Church to participate in the festival.

Immanuel Church has offered cold water at the festival about five years.

This year, they gave out more than 2,000 cups of water over the two days of the festival.

They also gave away 250 balloon animals and flowers shaped by church members. Six members of Kentucky's new Campers on Mission chapter also helped.

Like the other churches, Immanuel offered spiritual helps and information about the church.

"It's an opportunity to witness to our community," said Immanuel member Julia Workman. "Two-thirds of Hardin County is unchurched, even though we assume otherwise. It's our responsibility to go and tell."

Brotherhood group's concern draws woman's 'angelic' praise

LOUISVILLE—An eastern Kentucky woman believes she's seen angels, and they're not what you might expect.

Angie, a resident of rural Magoffin County, described two members of the Brotherhood program at Walnut Street Baptist Church in Louisville as angelic because of the help they gave her family.

"To Speak with an Angel" is a poem she wrote to express her appreciation for their visit to her family.

The visit took place this fall, during a lay revival conducted by the Louisville church's Brotherhood at Brushy Fork Missionary Southern Baptist Church in Gunlock, reported Sam Roy, Walnut Street's Brotherhood director.

Brotherhood members Rodney Lee and Allen Kemp visited the young woman and her four children, who said they wanted desperately to attend church, Roy noted.

Consequently, Brushy Fork's pas-

tor, Ollie Watts, arranged for a church van—donated by the Walnut Street lay revival team—to pick the family up and bring them to church on Sunday morning.

Later, Angie gave a Brushy Fork member a poem describing her appreciation.

"I have the perfect image of how angels should be; they were surrounded by love with a message for me," she wrote. "Their spirit was comforting, loving and kind, and they brought

with them Jesus for my eyes that were blind. ...

"I felt the wonder, the calm and the absence of pain. They brought to me sunshine, where all had been rain. Then they left with a prayer, but they asked Jesus to stay. Now I can see God sent angels today."

Walnut Street's lay revival team has conducted 24 lay revivals in the past six years in Kentucky and three other states, but Angie's thank-you was unique, Roy said.

WESTERN RECORDER

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MARV KNOX
Editor

MARK WINGFIELD
News Director

MAURI SMITH
Marketing & Business
Manager

C. R. DALEY
Editor Emeritus

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

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Consider more

Responding to your editorial on a Christian's response to health care initiatives (WR, Oct. 26), I agree Matthew 25 was addressed to Jesus' individual followers. However, Christians need to consider additional issues.

First, Christians make mistakes when they apply Jesus' teachings to individuals to national government. The Bible suggests codes of conduct for individuals differ from codes governing society. The prohibition against murder versus capital punishment is one example. Further, Jesus lived under a coercive, unjust government; yet he preached about individual, not governmental, conduct.

Second, history shows governments that try to mimic individual compassion often make things worse. For example, literature suggests well-

meaning governmental programs have contributed to the breakdown of the family and welfare dependency. They also denigrate the biblical doctrine of personal responsibility and accountability.

Third, I guarantee the Clinton health care plan will cost jobs. Some businesses do not have sufficient

profits to provide employee health care. This program could drive them and their jobs out of

business. It would be a tragic irony if we, in the name of compassion for a few, choked off job opportunities for many.

Finally, firmly believing in the historic Baptist belief in separation of church and state, I am uncomfortable when Christians tell government it should pass a law due to biblical imperatives. Such action could weaken the "wall" of church/state separation which history shows is healthy for

both parties.

I agree Christians must responsibly analyze the health care reform initiatives—thinking, while doing so, of all the ramifications and issues.

G. Herbert Pritchett
Madisonville

Rush vs. Jesus

I agree with Rush Limbaugh when he said the answers to life's most important questions are found in Jesus Christ (WR, Nov. 2). It's easy to make that statement but not follow him. I find much of Limbaugh's philosophy incompatible with the teachings and life of Christ.

Limbaugh's trust in wealth and bias toward the privileged few contrast with Jesus' compassion for the poor and oppressed. When Limbaugh makes fun of the poor, the homeless and compassionate people, he makes fun of Jesus; His economics are in-

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BAPTIST FORUM

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Jews 'inwardly'

The Jews are no longer God's chosen people, for "they are not all Israel, which are of Israel" (Romans 9:6).

Those who are Christ's are God's chosen people. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29). While the promises were made to Abraham and his seed, "he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ" (Galatians 3:16).

True Jews.

Even though we be Gentiles, believers are spiritual descendants of Abraham and heirs of the promises. "Know ye therefore that they which are of faith, the same are the children of Abraham?" (Galatians 3:7).

So I and most of you who read this are Jews in the true prophetic sense: "For he is not a Jew, which is one outwardly; neither is that circumci-

sion, which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Romans 2:28-29). The Jew of the new covenant is any believer in Christ who has had spiritual, not just fleshly, circumcision (Philippians 3:3).

Future hope.

In the entire New Testament, natural Jews have no promise of future blessedness, except as they believe in Christ, the "seed" to whom the promise pertains. The old covenant's earthly temple, worship, sacrifices, priests and mediator—Moses—were but shadows or types of "good things to come" which served only for the "time then present" (Hebrews 9:9-11). It was fulfilled and blotted out by the sacrifice of Christ on the Cross, his Resurrection and Ascension into the heavenly sanctuary as our eternal high priest.

VIEWPOINT

People do need people

Those who serve among us as hospital chaplains see and experience frequently what most of us experience only periodically.

What could that be? Birth and death. For the hospital is where so much of both occurs. That makes it a place where families and friends gather—to encourage, to cheer, to wait, to worry, to pray, to weep. Most of the deepest human emotions surface here where crisis congregates.

A chaplain has what might be called a "temporary congregation," just a few often-brief occasions to provide a needed word or helpful act.

Their "sanctuary" smells of medicine and cleaning agents; their music the sound of patient call buttons and ringing telephones.

In that "sanctuary" are those who face their predicaments with little support; the ones who rarely have a visitor. Perhaps most of us can recall a visit to a friend where gifts and flowers abound, while in the next bed, a

patient seems unattended by friends or flowers. The hospital can be such a lonely place, even with people all around. Chaplains know.

Chaplains know from experience in their "sanctuary" how very essential human relationships are to a healthy life; how loving and being loved are a powerful force in healing.

The director of the Alliant department of pastoral care, Chaplain Wayne Willis, regularly writes a devotional titled "Reflection," which he shares not only with patients but with other Alliant staff, including Associate Counsel Steve Clifton, our son-in-law. An earlier "Reflection" generated the thoughts for this column.

"In the 13 century, the Emperor Frederick is reputed to have conducted a most unique experiment. He was curious to discover the original human language. Was it Hebrew? Was it Latin? Was it Aramaic? Frederick set up a controlled experiment in which the original circumstances of the original humans would be replicated as nearly as possible, with one

ON MISSION TOGETHER



William W. Marshall

exception: He would prevent infants from the moment of birth from ever hearing human speech. He arranged for these infants to be reared by women who were strictly charged to maintain total silence with the children. The women were to feed and bathe and change the babies, but never to speak in their presence.

"All the requirements of the experiment were scrupulously kept. The babies all died. Cause of death? They died from a lack of what Erik Erickson seven centuries later would term 'basic trust.' From infancy on, we humans require ... as much as we require food and drink ... relationships that take delight in us and help us feel we can trust life; relationships that communicate to us: 'You are very special, and I like you just the way you are.'

"Christopher Morley once said that if we suddenly discovered we only had 10 minutes to live, every phone booth in the country would be filled with people blurting out, 'I love you.' We must not assume that those dearest to us know that we love them. Time may not be on our side."

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



FAMILY FORUM: TEEN-AGERS

Words, not weapons

By Wade Rowatt

Q. How can my teen-ager be safe from violence?

A. Many parents are upset about the growing problem of teen violence. Murder is the leading cause of death among 10- to 20-year-olds. A U.S. teen is five times more likely to be killed by someone as are youth in any other Western nation.

Nothing short of keeping your teen-ager confined in a safe room can be totally secure. Teens must go on living in the world.

Give your youth skills to survive in today's rough-and-rowdy teen society. Teach them mental, emotional and spiritual survival skills for dangerous situations:

■ Think before facing a dangerous situation. Mentally rehearse how to handle a situation when someone runs into the hamburger shop with a gun.

■ Think about the potential for trouble. Avoid areas known for fights and shootings. Select friends wisely. Think about the dangers of dating certain persons.

■ Think about the consequences of trying to get even. Don't become part of the problem. Let the law handle it.

■ Stay in control. Untamed anger usually makes a dangerous scene even worse. Learn to walk away from petty insults. Ignore bullies except to report them to the authorities.

■ Speak firmly like an adult. Use forceful, not inflammatory and insulting responses. Be confrontive in a caring, Christian tone.

■ Learn to express anger by degrees. Avoid blowing up. For example, find words that express displeasure without being insulting.

■ Avoid name calling, personal threats and physical involvement.

Spiritually, teens can be better prepared for violence when they remember Christians are to love even our enemies. Youth need to feel loved. Youth who feel important to others will have more strength to walk away from attempts to snag them into dangerous situations. A strong teen-ager walks away from a fight when possible. A weak, insecure youth will more likely pick fights and create violence.

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

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

May the power of partnership prevail among us

Baptists in Brazil and Kentucky proved the power of partnership throughout the past four years. During that span, the Kentucky Baptist Convention joined forces with the Baptist convention of Espirito Santo, a coastal state in the South American country. And lives were changed—in both lands.

The Brazilian partnership has been part of a much larger picture of direct ministry with Baptist brothers and sisters in other places. Close to home, Kentucky Baptists are partners with Baptists in Ohio, helping start churches and minister in Jesus' name in the Buckeye State. We have teamed up with Baptists in Utah and Idaho, providing strength for mission work in the heart of Mormon country. But the KBC has seen the vision to carry the gospel abroad. We joined forces with Baptists in the African nation of Kenya in the 1980s, launching our endeavors overseas. The Brazilian partnership has been the focus of our international efforts during this decade. And even as the partnership with Brazil drew to a close, Kentucky Baptist mission leaders began to seek God's will for the next field of service. We have found it in Russia, where we will serve for at least five years, maybe longer.

Kentucky Baptists will celebrate the four-year Brazilian partnership this week, during our annual meeting in Elizabethtown. Ilton Pereira, executive secretary of the Baptist convention in Espirito Santo, will be on hand. His presence on the program promises to provide a time of emotional closure to the ministry, particularly as hundreds of Kentucky Baptists think back on their experiences in that lovely land.

Pereira is likely to remember many of the numbers that describe Kentucky Baptists' involvement in his home. Most of them are reported in this Western Recorder's package of stories on the Brazil/Kentucky partnership, but they are worth repeating:

- 850 Kentucky volunteers.
- 273 participating Brazilian churches.
- 1,229 worship services in churches.
- 121,110 participants in church services.

- 4,010 professions of faith in Christ.
- 5,867 spiritual rededications.
- 82,664 tracts, and 2,008 Scriptures distributed.
- 32 chapels constructed.
- 40 churches constituted.
- 13,337 patients helped in eight medical clinics.
- 16,372 participants in 95 vacation Bible schools.
- 3,386 homes visited.

Numbers, however, only tell part of the story. Partnership volunteers return home telling how God changed their lives through their experiences in Brazil. Two themes continually stand out in their stories. First, they describe the incredible power of the gospel to transcend language and culture and to touch all people. Second, they emphasize the love of Christ that embraced them through the warmth and graciousness of the Brazilians. They have come home changed people because of the transforming nature of their experiences.

That's a blessed irony of partnership missions. We leave our homes in Kentucky, off on missions of mercy. We go to other states and distant shores, bound to speak a word of salvation and provide a cup of cold water for Jesus' sake. But time and again, Kentucky Baptists return proclaiming that the blessing was all theirs. We receive more than we give, more than we could dream of giving.

That's good to remember, especially during convention week, when political feelings run higher than they do most of the year. The differences between moderates and conservatives matter little when you're standing side-by-side, putting a roof on a church in Vitoria, or Salt Lake City, or Moscow. Partisanship pales when you're faced with the task of proclaiming the gospel in Portuguese, Swahili or Russian.

May the spirit of partnership—the love we so freely bestow upon Baptist believers across the United States and halfway around the world—prevail among Baptists in Kentucky.

Marv Knox

Kentucky Baptists' partnership missions projects demonstrate how the gospel can dissipate differences and unite hearts in a love for Christ.

Missionary says thanks for Kentucky's ministry in Brazil

After four years, our Brazil-Kentucky partnership is coming to an end. That, of course, is not to say the effects of the partnership are over. Indeed, only in eternity will we fully know what this missions endeavor has meant to the ongoing of God's kingdom in Brazil and in Kentucky.

Statistics never will measure the accomplishments of this effort.

We will continue to claim our promise verse that has been used since the beginning of this partnership, "Therefore, my beloved brethren, be steadfast, immovable, always

abounding in the work of the Lord, knowing that your work is not in vain in the Lord" (1 Corinthians 15:58).

My brothers and sisters in Christ, please know that your work has not been in vain. We have had the privilege of hosting hundreds of volunteers, and each one had a special purpose in God's plan. Each one had an ability, talent or gift that our Lord used to touch lives in Brazil. You have made a difference!

I want to express my heartfelt gratitude to the many Kentucky Baptists that have been involved in our part-

nership. Many of you were not able to come to Brazil, but you supported us with your prayers and financial assistance. Thank you for all that you have done, and be assured that your role was as vital as any.

To the hundreds of volunteers who came to Brazil and experienced hands-on missions, "muito obrigado"! Thanks for your willingness to come and serve and do so with flexibility. Our Lord has used you in a mighty way to change the lives of scores of Brazilians and share the good news to thousands more.

A special thanks to Bill Marshall, Benton Williams and the Kentucky

Baptist leadership who had the vision and faith to agree to this partnership. A very special thanks to Calvin Wilkins, the partnership coordinator in Kentucky, and his staff for all they have done to make things work.

May our Lord continue to bless Kentucky Baptists as you seek to do your part in sharing the gospel to a needy world. Thank you for your role in our efforts to win Espirito Santo, Brazil, for Christ. Be assured that I and my missionary colleagues will be praying that our Lord will richly bless your new partnership with Russia.

Tony Gray, missionary
Vitoria, Espirito Santo, Brazil

"Only in eternity will we fully know what this missions endeavor has meant to ... God's kingdom in Brazil and Kentucky."

GUEST EDITORIAL

She asked the dreaded mid-worship question, 'How much longer?'

She looked directly into my eyes and asked the question I dreaded most. "How much longer?"

I thought our minister was doing a great job with his stewardship sermon. ("Lay it on thick, preacher!" I silently cheered, certain he was talking to just about everybody except me.) But Molly thought his "story" was boring.

And maybe it was low-key, coming as it did after a stirring rendition of an old spiritual. Music moves Molly—literally. She waved her arms and bounced to the beat. At first, I tried to restrain her, fearing she would bother the devout around us. Ultimately, I gave in to the Spirit that swayed her and enjoyed watching her worship.

This preaching-boredom, however,

must be genetic. Her sister, Lindsay, also is prone to such an unholy state during "big church."

We pick up special children's bulletins so they'll have plenty of worship-activities to keep them occupied during the holy hour. Sadly, the good stuff runs out before the hour does.

"How much longer?" she asked again.

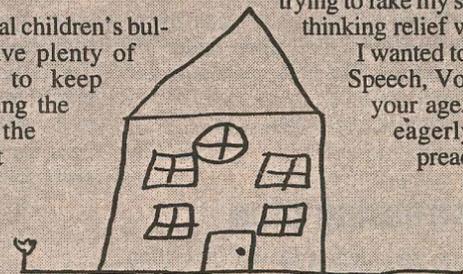
How far apart do you hold your thumb and forefinger to say "15 minutes" without moving your lips? I scrunched

mine about one-eighth of an inch (much less than 15 minutes, if you ask me) apart, trying to fake my squirming offspring into thinking relief was at hand.

I wanted to give her my Old Days Speech, Vol. XXIV. "When I was your age, I sat still and listened eagerly to every word the preacher said."

Unfortunately, that speech doesn't work. I tried it on her sister once, and she looked back at me with incredulous blue eyes that said: "Your dad-

dy was the preacher, so you had to act interested. Your life depended on it."



down home

Stop battling

I was both inspired and challenged by the stirring article written by Pastor Terry Lester (WR, Nov. 9). God is not blessed, nor is the kingdom of God increased by the battling and back-biting in our denomination. Satan certainly is pleased that the people of God known as Southern Baptists have forgotten who the enemy is! Let's quit shooting at one another. Isn't it sad that not only is Satan not being hit, in most cases, he's not even being shot at!

I agree with Pastor Lester; surely Jesus must be weeping over our people as he wept over Jerusalem long ago. Rather than exalting our Savior, we are embarrassing our Savior.

Let's stop battling one another and set our focus on the real enemy.

Dale Niswonger
Frankfort

Follow through

It was a typical Saturday morning. I jumped out of bed to put on my chosen armor for the day's battle: sparkling white Foot Joy shoes; beautiful plaid pants; a white PGA Tour shirt; a green visor from the Masters; a white Foot Joy glove; and a sleeve of Titleist 384 DT golf balls, 100 compression. All of this was capped off with the excitement of having the chance to beat the "old man" at a friendly game of golf.

But we had just started warming up at the practice range when I heard the all-too-familiar refrain, "Follow through, Michael." It was my father. For some reason—mostly because I demanded perfection from myself—golf became a test.

As I read of the rich young ruler, I saw that we, as a church, are much the same way. We are dressed for the part we're to play, but we aren't much on our follow-through.

See, I was excited to play golf with my dad, just like the rich young ruler was excited about what began as a conversation with Jesus about eternal life. He was excited until Jesus asked for some action behind his words. He walked away sad after his time with Jesus. The point is this: He looked good, and most would have commended him for his life and good deeds, but Jesus said something was still missing. Jesus asked for some follow-through and didn't get it from the rich young ruler.

Jesus asks for some follow-through from us as well, and he asks us, "Will you be sad, too?" Will we be discouraged because he asks us to act upon our faith? Do you know where it is he wants you to serve in his church? Are you ready to follow

through? Find your rest in him and walk on!

Michael Wolfzorn
Minister of youth & education
Chevy Chase Baptist Church
Lexington

Make a difference

Ask yourself: What difference can one person make?

Look at the book of Esther and reflect on what if she had not been willing to make a commitment to her people and take a chance on losing her life.

MINISTERIALLY SPEAKING

Can you make a difference in this world? Yes! "My brethren, if any one among you wanders from the truth and some one brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sin" (James 5:19-20).

Esther took a risk, but look what God did through her. The king's heart was prepared to receive her, and the murderous Haman wound up hanging from his own gallows (Esther 7:10).

In history, look what a difference one person made:

■ In 1776, one vote gave America the English language instead of German.

■ In 1845, one vote brought Texas into the Union.

■ In 1868, one vote saved President Andrew Johnson from impeachment.

■ In 1876, one vote changed France from a monarchy to a republic.

■ In 1876, one vote gave Rutherford B. Hayes the U.S. presidency.

■ In 1941, one vote saved Selective Service—just one week before Pearl Harbor.

Continued from page 4

compatible with Jesus' economics.

Jesus upset the status quo by healing on the Sabbath, running the moneychangers out of the temple, feeding the hungry and telling the rich young ruler to sell all he had and give the money to the poor. He associated with tax collectors, sinners and society's outcasts.

Limbaugh's bashing of liberals might make one think liberals are the scum of the earth and the cause of everything bad in our country. If Jesus were walking the streets of America today, we would pin the radical-liberal label on him.

I hope Limbaugh and the rest of us will be able to say on the final day of reckoning, "Yes, Lord, with joy, I faithfully fed, clothed and ministered to the needs of the least of my brothers and sisters."

Paul Whiteley Sr.
Louisville

Still trusting

If you say it long enough, people will begin to believe you. That's true of people in general—not Baptists. They let the Holy Spirit direct their belief. Therefore I say, Baptists will never stop trusting each other, even though the Western Recorder editor says it.

I refer to the editorial (WR, Oct. 19) on Billy Graham's peacemaking—his way—not suggested possibilities the editor suggested. A vision, yes vision, of the explosive love of our Lord Jesus Christ within all believers unifies us. It does not see a denomination splitting off "what's left," as the editor stated.

I am praying for our leaders to hold fast to the glimpses of glory that made us great (servants) and to reject negative suggestions. Gloom and doom are realities, but not for the precious blood-bought believers. Our Lord and the Father come right inside us to live out the same victory Jesus achieved on the cross.

The gospel is good news. News full of hope and every Christian grace. These believers feed upon under his shepherding. The voice of a stranger they will not listen to nor obey.

Edmon Burgher Jr.
Clay City

Distressing plan

The president's health care plan has given me cause for concern.

Take a good look at the past 30 years of liberal policies which have promoted the godlessness, illegitimacy and the increasing social woes we are currently experiencing. Why do

As a Christian, one who is empowered by the Holy Spirit, consider what you can do. Yes, one can make a difference. Will you be that one to bring someone to church and to a saving knowledge of Jesus Christ? Will you?

Milford Stanley, pastor
Central Baptist Church
Maysville

Show you care

Remember the first time you went to the house of a friend or a place of business or another church? These experiences can all be very intimidating, and that is why it is important for all of us to look for ways to make our churches more accessible.

New folks need help in finding their way. We all know the location of the restrooms, worship center and Bible study classes, but new folks don't. They need someone to show them the way.

To be user-friendly, we need for everyone to be sensitive to new folks by helping them find their way. New folks need to get to know who we are.

I recently read that a person needs to know at least seven people on a first-name basis within three months of coming to a church or they will not continue to attend.

Folks want to participate in the activities of the church, and so we must continue to publicize and pass along information about the church and how people can get involved.

Finally, folks want to be kept up with. When they are absent from Bible study or worship, we need to find out if everything is OK, and if not, we need to work toward meeting their needs. Basically, folks want to know that we care, and these are a few ways we can communicate our concerns.

The next time you go to church, imagine it is your first time. What would be helpful to becoming a part

of a church fellowship? What role will you fill in making others experience concern when they come to worship?

Scott Hamric, pastor
Centerfield Baptist Church
Crestwood

Understanding

A farmer made a sign advertising some puppies he had for sale. As he was nailing the sign to the post in his yard, he felt a tug on his overalls. He looked down and saw a little boy with a big grin and something in his hand.

"Mister," he said, "I want to buy one of your puppies."

The farmer whistled and called out: "Dolly! Come here, Dolly!"

Out from the doghouse and down the ramp ran Dolly, followed by four little balls of fur. The little boy's eyes lit up with glee. Then out from the doghouse came another furry ball, but this one was much smaller. Down the ramp it slipped in a feeble attempt to catch up with the others. It hobbled because it was born with two badly deformed hind legs.

The little boy looked at the puppy and said, "I want that puppy."

The farmer knelt down and said: "Son, you don't want that puppy. He will never be able to run and play like the other little dogs."

The little boy reached down and slowly pulled up one leg of his pants. He revealed a steel brace attached to a specially made shoe. He looked up at the farmer and said, "Mister, I'll never be able to run with the other boys either, and that little puppy will need someone who understands."

People are like the puppy. They need someone who understands.

Will you let that someone be you?
Odell Beauchamp, pastor
Walnut Street Baptist Church
Owensboro

BAPTIST FORUM

we want to turn any more responsibility over to the government to correct social problems? What will the next 30 years bring?

Churches that promote Jesus Christ into our world witness of him by sharing with the less fortunate. Last year saw more generosity than any previous year.

Government programs tend to promote atheistic attitudes into our society. Hospitals could become state owned. We would then lose another opportunity to testify of the love and compassion of Jesus Christ.

The next thing this administration wants to do is to instill politically correct doctrine to our children in the classrooms by way of the "America 2000" program.

We need to be seriously concerned about the policies of this administration and of congressional activity. The policies may adversely affect our children's generation. "Have nothing to do with the fruitless deeds of darkness, but rather expose them" (Ephesians 5:11).

Robbie L. Manning
Waynesburg

People of faith

It appears the Baptist Joint Committee will again be a disputed topic at the Kentucky Baptist Convention. Due to space limitations, it is difficult

to deal with the complex issues with which the BJC must grapple.

Therefore, I will limit my remarks to personal observations. In the past few years, it has been my pleasure to know James Dunn and to follow the work of the BJC. While the BJC obviously has its detractors, I must believe a good part of the opposition has had little first-hand knowledge or personal experience with the BJC. I only wish that James Dunn and his staff could miraculously appear at every church in our convention. If those who now have doubts, or even opposition, could discover what wonderful Christians these folks actually are, there would be a strong vote of affirmation for the work of the BJC at our KBC meeting.

This is not to say we will always agree on every issue addressed by the BJC. Issues of church-state relations can be vexing, many-sided and have good people aligned on all sides. But what we can always be assured of is that the BJC is comprised of people of faith—a strong and vibrant faith. They are servants of God, committed to historic Baptist principles that are grounded in a view (which is both conservative and liberal) that our faith in Jesus Christ, if left free, does not need the artificial support of civil government.

Charles W. Boteler Jr.
Madisonville

1993-94 Report of the KBC Committee on Nominations

Campbellsville College: *all 1997 terms*
Betty Bandy, Louisville; Brad Johnson, Bowling Green; John Keith, Louisville; Lawrence Hall, Elizabethtown; Forest Shely, Campbellsville; Howard Cobb, Elizabethtown; Hunter Durham, Columbia; Larry Noe, Campbellsville; C. Michael Watts, Hopkinsville.

Clear Creek: *all 1997 terms*
Arnold Turner, Prestonsburg; Harold Robinson, Somerset; Thomas Prather, Louisville; Thomas Westfall, Ivel; David Gambrell, Pineville; Jimmy Jackson, Middlesboro.

Cumberland College: *all 1997 terms*
Jim Hannah, Westport; Ben Brewer, Louisville; Jim Oaks, Nicholasville; Herman Leick, Corbin; P. Norris Shockley, Louisville.

Georgetown College:
1995 unexp term: Robert Long, Louisville
1996 unexp term: Dwight Moody, Owensboro
1997 terms: Vera Angel, Taylor Mill; Granetta Blevins, Mt. Sterling; Melbaree Palmer, Ft. Mitchell; Jo Shoop, Lexington; James E. Hargrove, Lexington; Mike Sloan, Mallie; Jeffrey Moore, Paducah; Reba Cobb, Louisville; Ginny Sisk, Lexington.

Oneida Baptist Institute:
1995 unexp term: Martha Fay Smith, Aaron
1997 terms: Dennis Rush, London; Saul Goins, Manchester; Don Coleman, Louisville; O.W. Conrad Jr., Falmouth.

Baptist Healthcare Sytem:
1994 unexp term: (BHS elects) James Rickard, Corbin
1996 unexp terms: (KBC elects) Marty McGregor, Lexington; Marcella Mountjoy, Williamsburg.
1997 terms: (KBC elects) Mark Hopper, Frankfort; Allen Rose, Louisville; Herman D. Regan Jr., Frankfort; William Cubine, Louisville; Harry Brigance, Paducah. (BHS elects) Nolan Allen, Louisville.

Kentucky Baptist Historical Commission: *terms ending 1996*
Southwest Region: Pauline Stegall, Salem;
Central Region: Thomas Wayne Hayes, Louisville
North Central Region: Norma Hennigan, Hebron.

Kentucky Baptist Foundation:
1993 terms extended to 1994: C. C. Brasher, Jr., Benton; Miller Owings, Middletown; H. C. Baker, Louisville. (1), *new 1994 term:* John D. Trisler, Harrodsburg.
1994 terms extended to 1995: Shirley Taylor Spalding, Louisville; Roy H. Keith, Sr., Elizabethtown; M. A. Winchester, Whitley City. (1), *new 1995 term:* William Burch Owen, Lexington.
1995 terms extended to 1996: James M. Melloan, Owensboro; Carl N. Kelley, Bowling Green; Charles D. Barnes, Prospect. (1), *new 1996 term:* Rebecca M. Irvine, Louisville.

Kentucky Baptist Homes for Children: *terms ending 1997*
Terry Lester, London; Mira Ball, Lexington; Mary Lou Priddle, Somerset; Ollie Hackett, Louisville; Richard Ammon, Burlington.

Temperance League: *terms ending 1996*
Charles Gresham, Central City; Roy Keith Sr., Elizabethtown; Eldred Taylor, Louisville; A.L. Mecham, LaGrange; Harvey Pensol, Mt. Vernon.

Western Recorder: *terms ending 1996*
John Searcy, Franklin; June Baxter Rice, Paintsville; Rusty Ellison, Benton; James K. Abernathy, Crescent Springs.

COMMITTEE ON NOMINATIONS AND BOARD ACTION AT MAY 1993 EXECUTIVE BOARD

Daviess-McLean: *1994 unexp term:* Lester Dunaway, Maceo

Enterprise: *1993 unexp term:* Michael Taylor, Prestonsburg
Franklin: *1993 unexp term:* Philip Ball, Frankfort
Long Run: *1994 unexp term:* Jerry Browning, Louisville
Northern Kentucky: *1995 unfilled vacancies:* William E. Crosby Jr., Crescent Springs; Larry Davis, Cold Spring
Pulaski: *1995 unfilled vacancy:* Clyde Strunk, Somerset
Ten Mile: *1994 unexp term:* Johnnie R. Bailey, Warsaw

EXECUTIVE BOARD: (All are 1996 terms except where noted)

At Large Members:
Southern Region: Dick Bridges, Bowling Green
South Central Region: Leigh Jones, Berea

Associations:
Allen: vacancy
Bell: Larry O'Bryan, Middlesboro
Boone's Creek: Earl Waugh, Winchester
Bracken: Keith M. Tingle, Owingsville
Christian County: Douglas Anderson, Hopkinsville
Daviess-McLean: Jimmy Gentry, Owensboro; Tim Bell, Owensboro; Scott Ford, Maceo
East Lynn: vacancy
Elkhorn: Ron Fellemente, Lexington; Ed Talley, Lexington; Jim McGee, Lexington.
Enterprise: Michael Taylor, Prestonsburg
Franklin: Ruthanne Boyles, Frankfort; Philip Ball, Frankfort
Freedom: Tom Wicker, Burkesville
Gasper River: Danny Taylor, Morgantown
Goshen: vacancy
Graves County: Ray Werline, Mayfield
Green Valley: Paul Bunger, Henderson; David Jeff Burke, Poole
Henry County: Moses Orem, Campbellsville
Irvine: vacancy
Jackson County: vacancy
Laurel River: James Blaylock, London

Liberty County: Herman R. Scott Jr., Center
Lincoln: Daniel McGinnis, Waynesburg
Little Bethel: Danny Davis, Providence; Doyle Eddings, Madisonville
Long Run:
1994 unexp term: Mike Diggs, Louisville
1996 terms: Gail Maraman; Eric Lethco; Wiggie Fields; Leonard Martin; all from Louisville
Lynn Camp: Wendell D. Miller, Corbin
Mercer: Barry Harmon, Harrodsburg
Mt. Zion: Rodney Hale, Corbin
Nelson: David Wells, Mt. Washington; Tommy Valentine, Bardstown
Ohio County: Mike Rust, Reynolds Station
Owen County: O.D. Hawkins, Owenton
Pike: Leon Greer, Meta
Pine Mountain: vacancy
Pulaski: Gerald Ashley, Somerset
Russell Creek: Ray Acree, Greensburg
Salem: Billy Marcum, Brandenburg
Severns Valley: Garland Hawkins, Elizabethtown
Simpson: Billy F. Randolph, Franklin
South District: Everett Priddy, Lancaster
Sulphur Fork: Gilbert Winters, LaGrange
Taylor County: Larry Koch, Campbellsville
Ten Mile: Donald Bingham, Dry Ridge
Three Forks: Dean Buchanan, Hazard
Upper Cumberland: John D. Lambert, Loyall; Cecil E. Morgan, Everts
Warren: Scott Kilgore, Bowling Green
West Kentucky: vacancy
West Union: *1994 unexp terms:* Rodney Cude, Wickliffe; Harley Dixon, Paducah

Committee on Nominations
Don Zuberer, chairperson; Gerald Sharon; Gary Hughes; Monty Carter; Ken Holden; French Harmon; Truman DeBord; Pam Ryser; Ben Baird; Monty Carney; Greg Wallace; Kim Johnson; Sharon Gowin; Randy Chestnut; Tommy Tucker; Ricky Cunningham; Rusty Ellison; Marilyn Sanders; Charles Midkiff; Alan Chamness; Billy Marcum; Edgar Hatfield; Billy Compton

1993-94 Report of the KBC Committee on Committees

■ **Committee on Arrangements**
1994 unexp term: Jay Robison, Paris
1996 terms: Jim Spaulding, Owensboro; Bobby Caldwell, Columbia

■ **Committee on Constitution & Bylaws**
1995 unexp term: Charles Queen, Greenup
1996 terms: Hunter Durham, Columbia; Vola W. Brown, Waynesburg; Brett Robbe, Owensboro

■ **Committee on Order of Business**
1996 terms: James K. Pierce, Lexington; Dan Garland, Henderson

■ **Committee on Resolutions**
1995 terms: Terrell Bradley, Lexington; Robert M. White, Clay

■ **Committee on Credentials**
1995 terms: Stephen E. Thompson, Morganfield; Marshall Eastham, Greensburg; Joyce Dorris, Bowling Green

■ **Committee on Public Affairs**
1995 terms: James F. Holladay, Louisville; Ralph T. McConnell, Hopkinsville

■ **Committee on Nominations**
North Central Region
1995 terms: Howard Wilson, Vanceburg; Michael C. Rogers, Lexington
Northeastern Region
1994 term: Otis L. Greer, Meta
1995 term: Wayne Kuehner, Ashland
Southeastern Region
1995 term: Carl Evans, Corbin

Southern Region
1995 terms: Dennis Plank, Franklin; David Wilkerson, Elkton
South Central Region
1995 terms: Ken Graham, Springfield; Jeff Eaton, Russell Springs
Southwestern Region
1995 terms: Larry Kemp, Cadiz; George "Buddy" Crabtree Jr., Hopkinsville
Western Region
1995 term: Robert P. Jolly, Owensboro
Central Region
1995 term: Donald R. Cole, Brandenburg

■ **Reports to 1994 annual meeting**
Christian Education
Person to Report: R. Albert Mohler, Jr., SBTS, Louisville
Alternate: Robert C. Dunston, Williamsburg

Home Missions
Person to Report: Donnie Mathis Jr., Corbin
Alternate: Kay Trisler, Harrodsburg
Foreign Missions
Person to Report: Ken Holden, Frankfort
Alternate: Herbert Booth, Florence
Cooperative Program
Person to Report: Ted Sisk, Lexington
Alternate: Bill Ray, Elizabethtown
Obituaries
Person to Report: Pearlina Lawless, Bowling Green
Alternate: Louise Duncan, Barbourville

■ **Committee on Committees**
Chris Johnson, chairperson; James F. Gentry Jr.; Brad Johnson; Robert K. Lowery; James McKenzie; Geraldine V. Montgomery; Gene Crowder

Which Child Would You Turn Away?



Dear Fellow Baptists:

Last year, Kentucky Baptists reached out with Christ's love to more than 700 hurting children and families. But what of the more than 1,000 children who were turned away because the space or programs they needed were not available? Every day, wrenching and heartbreaking decisions must be made about whether to help a Kevin or a Jennifer, a Becky or a Steven.

Which child would you turn away?

I don't want to lie down at night knowing that there are children we turned away. Jesus said that "inasmuch as you have done it for one of the least of these, you have done it for me." I want us as Kentucky Baptists to always have open arms to "the least of these" -- the hurting children. Together, we can make a difference!

Curtis C. Mooney
Curtis C. Mooney
President

**1993 Thanksgiving Offering Goal
\$900,000**

Kentucky Baptist Homes for Children

10801 Shelbyville Road, Middletown, Kentucky 40243

For more information, call: 1-800-456-1386 or (502) 245-2101



Updated 'Messiah' tour outsells top U.S. concerts

By Mark Wingfield
News Director

Roll over, Handel. The pop version of your "Messiah" is a hit, giving its producers plenty of reason to sing "Hallelujah!" in chorus.

A touring version of "The Young Messiah," based on a contemporary adaptation of Handel's masterpiece, has been among the top-drawing concerts in America the last three years.

That's not just a ranking among major concert tours in the United States.

For example, "The Young Messiah" last year drew a bigger crowd in Charlotte, N.C., and St. Louis, Mo., than Bruce Springsteen. It outdrew Michael Bolton in Houston and Clint Black in Nashville.

Last year, "The Young Messiah" featured the seventh-highest grossing concerts in America. That means the tour's 12 America during November and December 1992 drew average ticket sales in each location greater than most of the biggest acts in country, pop and rock music.

"The Young Messiah" ranked fourth last year in average number of tickets sold per concert—right behind country superstar Garth Brooks.

An updated "Young Messiah" tour hits the road Nov. 26 with a 12-city itinerary.

More than 200,000 people are expected to attend this year's concerts.

So what makes "The Young Messiah" so popular?

There are at least three factors, according to Norman Miller, a Southern Baptist who arranged the contemporary musical setting and produces the annual tour. Miller recently moved to Nashville from Norfolk, Va., where he was a member of First Baptist Church.

First, doing the tour during the Christmas season is a natural draw, he said. The period between Thanksgiving and Christmas is traditionally a "dead" time for major arenas, yet "Messiah" has its greatest appeal during the holiday season, he said.

Second, Americans' familiarity with and love of "Messiah" makes for an easy sell, he added.

Third, the tour offers more popular artists in one event than most concert-goers can imagine, he said. For example, this year's cast includes 11 of the hottest acts in contemporary Christian music.

Co-hosts of the program are Sandi Patti and Carman. Other participants

include Steven Curtis Chapman, BeBe and CeCe Winans, Michael English, Twila Paris, Larnelle Harris, 4HIM, Wayne Watson, Steve Green, and First Call.

The cast also includes a 200-voice choir directed by legendary composer Ralph Carmichael.

A new recording of "The Young Messiah" also has been released this year by Sparrow Records.

Further, the tour's Chicago performance Dec. 9 will be broadcast live nationwide on cable pay-per-view system and then rebroadcast throughout December.

The tour draws a diverse crowd, Miller said. "A lot of people come along with their kids, and people come with their parents. It's very much a family thing."

And despite tampering with one of Christianity's best-loved musical classics, the project has drawn far more praise than criticism, Miller said.

"Everybody was skeptical about it at first," he said. "They felt the purists would be up in arms."

"After the first recording, I got maybe a half-dozen critical letters. A lot of purists have come to me and said, 'I'll never listen to the original

again.'"

Finding such strong converts to the contemporary "Messiah" sounds odd even to Miller, who said he still listens to the original version repeatedly. "This was not meant to replace the original 'Messiah' in any way."

Actually, Handel's original version drew more than a few raised eyebrows in his day, noted Rick Hoganson, a tour promoter. "Messiah" was written in 1742.

"The composer's early performances, which featured such controversial innovations as syncopated rhythms and improvising soloists, incurred the official censure of church and political leaders alike," he said.

The "Young Messiah" tour is a three-hour concert, of which only the latter half is the contemporary rendition of "Messiah." The first half features traditional Christmas hymns and carols performed by the cast.

This year's tour also is affiliated with World Vision to promote sponsorship of underprivileged children around the world.

The nearest performances to Kentucky are at the Pyramid Arena in Memphis Nov. 26, Market Square Arena in Indianapolis Nov. 27, and The Arena in St. Louis, Mo., Nov. 30.

Pastor claims religious discrimination

SAN FRANCISCO (EP)—A San Francisco pastor who was fired from a government post because of his religious beliefs filed suit Oct. 28 against the city mayor who terminated him. According to the complaint filed in San Francisco County Superior Court, Eugene Lumpkin, pastor of Ebenezer Baptist Church in San Francisco, appeared on a televised interview Aug. 20 in which the interviewer asked him about his religious beliefs on the issue of homosexuality. Lumpkin expressed his belief that homosexual activity is immoral and is condemned by the Bible. The complaint stated that San Francisco Mayor Frank Jordan fired Lumpkin Aug. 28 on the basis of Lumpkin's expression of his religious convictions. Jordan had appointed Lumpkin to the paid position of Commissioner on the Human Rights Commission in August 1992.

"There can be no doubt that Rev. Lumpkin was fired solely because of his expression of his religious beliefs in response to an interviewer's theological question. Right up until the day he fired Rev. Lumpkin, Mayor Jordan defended Rev. Lumpkin's record as a fair and impartial commissioner," said James Struck, the pastor's attorney. "Ultimately, however, the mayor capitulated to those who hold the narrower view that concepts like 'diversity' and 'tolerance' do not apply to protect against religious discrimination," said Struck.

Competition keeps church dollars closer to home

HOLLAND, Mich. (RNS)—Competition for members is forcing congregations to spend more money locally and send increasing smaller amounts to national church headquarters, according to a study of church giving by two sociologists at Hope College in Holland, Mich.

And that shift, the study predicts, will give a decided competitive advantage to denominations that vest authority locally, like Baptists, over those that keep more power in hierarchical structures, such as the Episcopalians and Roman Catholics.

The study, drawing on data from the Presbyterian Church (U.S.A.) and Reformed Church in America, was prepared by sociologists Roger Nemeth and Donald Luidens.

"Congregations having fewer denominational constraints and expectations are freer to devote their resources to the types of services desired by their members, and they will be able to more easily adapt to changing market demands," the study concludes.

The authors say their study undercuts theories, usually advanced by conservative members of liberal

mainline denominations, that declining financial support for national church structures can be seen as a protest by people in the pews dissatisfied with the liberal policies of church leaders.

In the past several years, virtually all of the largest Protestant denominations have been forced to make major cutbacks in national programming, in some cases forcing the termination of as much as a quarter of the staff positions. Among the denominations affected have been the Presbyterian Church (U.S.A.), the Evangelical Lutheran Church in America, the Episcopal Church and United Methodist Church.

Before World War II, Nemeth and Luidens point out, competition was not so much an issue because Americans tended to stay in the denominations of their parents. But the post-war baby boom generation, brought up in an era when all institutions were challenged, changed all that. Boomers opted to pick and choose the churches of their choice or drop out of the religious scene altogether.

"Unfettered by traditional ties to

any particular denomination or congregation, the potential new church family became a consumer of religion, looking for the church that offered the programs and special ministries it desired most," Nemeth and Luidens contend.

That meant a heightened demand for specialized services and professionally trained staff, the sociologists say, forcing local congregations to "invest" more money in themselves and send lower percentages of collections to church headquarters.

"Assistant and associate ministers, para-professional staffing, and continual upgrading of church facilities, equipment and programs were all needed if a congregation was to become successful at church growth, or even to hold its own," the study notes.

The most dramatic evidence of that trend has been the birth of so-called "mega-churches" around the country—enormous churches, like Willow Grove Community Church outside Chicago, attended by tens of thousands of people, with large ministerial staffs that oversee programs designed to meet almost any need.

Poll: Catholic schools important but enrollment declining

PRINCETON, N.J. (RNS)—Most adult Catholics think it is important that children of their faith attend parochial schools, but the long-term trend shows a steady decline in enrollments at Catholic elementary and junior high schools, the Gallup Poll reports.

And while other surveys in recent years suggest that Catholic schools may provide a safer, more wholesome atmosphere for students than public schools, there is no evidence to suggest the experience strengthens their

adherence to Catholic teachings.

Nearly two adult Catholics in three think it is important that children of their faith attend parochial school, with 30 percent saying it is very important, and 33 percent that it is somewhat important, according to pollster George Gallup Jr.

However, analysis of the educational history of adults in this country shows that those who are now under 30 years of age are the first generation of Catholics that failed to have a majority attend parochial school. Just

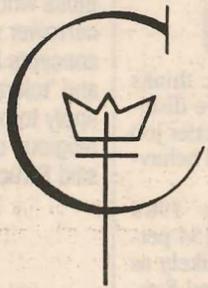
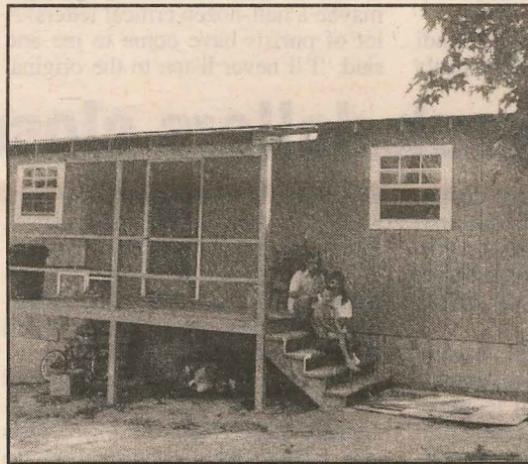
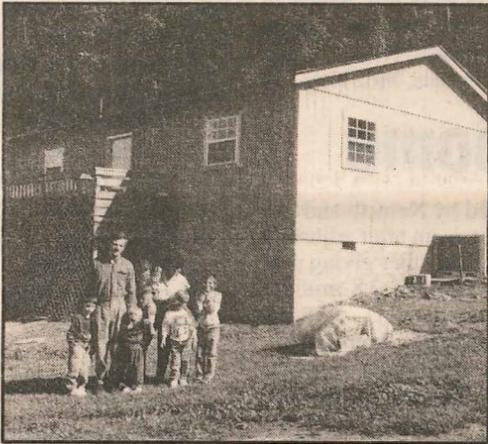
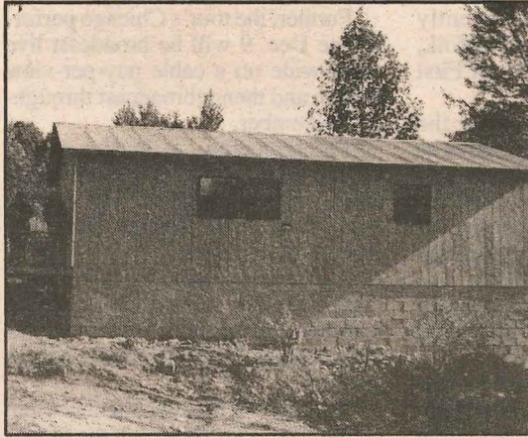
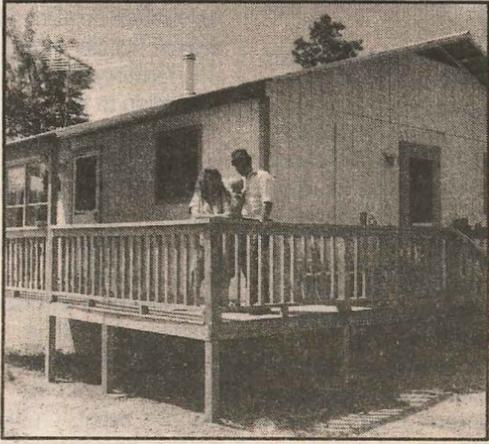
44 percent of those under 30 attended Catholic schools at any stage in their education, compared to 58 percent of those who are older.

In a 1992 Gallup study, when adults of all faiths were asked to make a direct comparison between the overall quality of education provided by the Catholic and public schools, nearly half (48 percent) said Catholic schools are better, only 16 percent thought public schools are superior, and 34 percent said they are about the same.

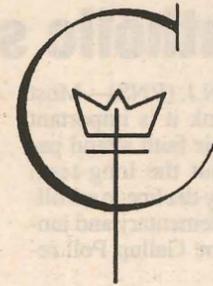
Very decidedly, the public thinks Catholic schools provide more discipline (75 percent), and do a better job of instilling morals and ethical behavior in the young (74 percent).

But a Gallup study in 1988 showed that Protestant teens (54 percent) are more than twice as likely as Catholics (20 percent) to attend Sunday school or belong to a Bible study group. Similarly, Protestant youth (47 percent) are more likely than young Catholics (18 percent) to belong to a church-related youth group.

Cumberland College expresses appreciation to the students and to the members of the church groups who assisted the college's Mountain Outreach Program this past summer to build nine new homes for families living in the area. The pictures below show the homes built this summer. The churches that assisted in the construction projects were: Bagdad Baptist Church, Bagdad, Kentucky; Bay Leaf Baptist Church, Raleigh, North Carolina; Bunker Hill United Methodist Church, Kernersville, North Carolina; College Park Baptist Church, Winston-Salem, North Carolina; Ephesus Baptist Church, Winston-Salem, North Carolina; Fellowship Baptist Church, Tallahassee, Florida; First Baptist Church, Duluth, Georgia; First Baptist Church, Ft. Thomas, Kentucky; First Baptist Church, Madison, Tennessee; First Baptist Church, Marietta, Georgia; First Baptist Church, Poplar Bluff, Missouri; Innerarity Point Baptist Church, Pensacola, Florida; Midlane Park Baptist Church, Louisville, Kentucky; Mt. Lebanon Baptist Church, Maryville, Tennessee; Northeast Christian Church, Louisville, Kentucky; Northwest Baptist Church, Winston-Salem, North Carolina; Park Avenue Baptist Church, Titusville, Florida; Piedmont Baptist Church, Marietta, Georgia; Sunrise United Methodist Church, Winston-Salem, North Carolina; Valley View Baptist Church, Louisville, Kentucky; Weatherly Heights Baptist Church, Huntsville, Alabama; and Wallburg Baptist Church, Wallburg, North Carolina.



Cumberland College
Williamsburg, Kentucky 40769



Democrats' & Republicans' religion not so different

PRINCETON, N.J. (RNS)—About four in 10 of both Republicans (41 percent) and Democrats (39 percent) say they are "born-again" Christians.

Republicans hold a slight edge in claims of church members (79 percent to 71 percent) and in recent church attendance (50 percent to 39 percent). Democrats (65 percent) are slightly more likely than Republicans (63 percent) to say religion is very important in their lives.

The majority of both Republicans (66 percent) and Democrats (65 percent) believe religion in losing its influence in American life. Despite this, both Republicans (64 percent) and Democrats (63 percent) think religion is relevant when seeking answers to modern problems.

"While some campaign strategists seem to operate under assumptions that there are denominational majorities and ultra-conservative Protestants and Catholics, surveys in recent years have shown the Religious Right to be few in number," said George Gallup Jr.

"The majority of Catholics in this country are moderates and liberals who consistently reject conservative pronouncements on a wide range of social and canonical issues. Protestants and Catholics alike often abhor the holier-than-thou attitudes of some fundamentalists. Indeed, there are more Americans who say they are concerned about the influence of fundamentalists upon social and political issues (50 percent) than who express similar concern about 'secular humanists' (36 percent)."

Republicans still tend to be Protestants, but a majority of Democrats also are now numbered among the Protestant faithful, even outside the South, the poll finds.

Likewise, Republicans in recent years have succeeded in attracting many Catholics to their ranks.

Political independents, who can represent an important swing vote in close elections, are somewhat less likely to be church members or to consider religion very important in their lives.

The findings are based on interviews conducted throughout the 1992 presidential election year with representative national cross sections of adults, age 18 and older. Sample sizes ranged to 40,000 or more interviews. The margin of error is plus or minus 1 percentage point.

Voters speak on school vouchers, gays

JACKSONVILLE, Fla. (ABP)—Voters in California rejected public funding for private education Nov. 2, while voters in three cities in three states rejected laws protecting homosexuals.

By a margin of more than two-to-one, California voters soundly rejected a proposal that would have allocated tax funds to pay for tuition at private and religious schools.

The measure, called Proposition 174, would have provided vouchers worth up to \$2,600 for parents to send a child to the public, private or religious school of their choice.

Baptists have stronger feelings on both sides of the voucher issue. Many of the most conservative Baptists support vouchers. Many of the more moderate Baptists oppose vouchers.

The Christian Life Commission, an agency of the Southern Baptist Convention, has not taken a position on school-choice issues, citing a lack of consensus among Southern Baptists. The Baptist Joint Committee, a Washington-based religious liberty organization, long has opposed any method of public financing for parochial schools.

"It is encouraging that this vote is even more lopsided than the last time Californians rejected a proposal to use public dollars to finance religious education," said James Dunn, executive director of the Joint Committee.

"We still hope some money to be self evident: that public funds go only for public purposes, that no one pays taxes to support religious institutions, that Americans have a com-

mitment to the common school," Dunn said.

Gay-rights initiatives took a beating in three cities.

In Lewiston, Maine, and Cincinnati, voters repealed new city ordinances outlawing discrimination on the basis of sexual orientation. The margin was more than two-to-one in Lewiston, slightly closer in Cincinnati.

In Portsmouth, N.H., voters instructed their city council to adopt an ordinance giving special protection to homosexuals. The vote was 62 percent to 38 percent.

The local measures follow an anti-gay trend initiated last November by Colorado voters, who voided gay-rights laws in three cities by passing a statewide measure prohibiting protection for gays. Implementation of the Colorado initiative is on hold while courts test its constitutionality.

Michael Whitehead, general counsel for the Christian Life Commission, welcomed the votes on the gay-rights measures, which he said attempt "to make a moral wrong seem like a civil right."

"The homosexual political agenda has been masquerading as a civil-rights issue for too long, but the American voter has not been fooled," he said. "Homosexuals are—and already do—enjoy equal protection of their civil rights, because civil-rights laws are neutral with respect to one's sexual orientation."

Arthur Kropp, president of People for the American Way Action Fund, lamented the passage of the anti-gay ballot initiatives and predicted more

will follow. "Lopsided anti-gay votes on ballot initiatives set the stage for a much wider attack on gay civil-rights in next year's election," he said.

Kropp blamed the results on the influence of the Religious Right, which he said "is exploiting intolerance against gays and lesbians."

The role of the Religious Right attracted attention in Virginia, where the lieutenant governor's race featured a Republican candidate often identified with causes supported by Jerry Falwell and Pat Robertson.

Republican Michael Farris, an attorney linked with a variety of religious-right causes, lost to incumbent Democrat Donald Beyer. Beyer, who won 54 percent of the vote, attempted during the campaign to paint Farris as a religious extremist outside the mainstream in Virginia.

Also in Virginia in the Nov. 2 elections, Southern Baptist Nancy Schaefer of Atlanta surprised many people by collecting 11 percent of the vote for mayor in a field of 12 candidates. Schaefer, a trustee of the Christian Life Commission, directs a family-issues lobby with ties to First Baptist Church of Atlanta.

The conservative Schaefer was credited with forcing a runoff between well-known candidates Bill Campbell (49 percent) and Michael Lomax (23 percent). Both Campbell and Schaefer did well among white voters in north Atlanta, with Schaefer drawing enough support from Campbell to deny the city councilman a majority. She placed fourth with 9,057 votes.

Colorado initiative blocked

WASHINGTON (ABP)—Colorado can't implement its anti-gay-rights initiative until the measure's constitutionality is settled in court, the U.S. Supreme Court said. The high court declined to review lower-court actions that halted implementation of the initiative, which was approved by voters in November 1992. The amendment to the state constitution would prohibit the state or localities from protecting homosexuals from discrimination. A state judge and the state Supreme Court said that the measure infringes on fundamental rights protected by the federal Constitution's equal-protection clause and that the state had failed to demonstrate a compelling reason for the amendment's enactment.



CLINTON AT CHURCH President Bill Clinton shakes hands with Pastor Everett Goodwin at First Baptist Church of the City of Washington Oct. 24 after attending services there. Clinton has attended the Southern Baptist church several times and often attends a United Methodist church near the White House. (RNS photo)

BRIEFS

■ **RFRA awaiting signature.** The House of Representatives passed a Senate-approved technical amendment to the Religious Freedom Restoration Act Nov. 3, leaving only President Bill Clinton's signature necessary for it to become law. Clinton has endorsed RFRA, but has not said when he will sign the bill.

■ **Christian character no joke.** The new fundamentalist Christian character on NBC's "L.A. Law" is no joke, according to Executive Producer William Finkelstein. He told "USAToday" that Bob Jones University graduate Jane Halliday (played by Alexandra Powers) will give the program a chance to "introduce a different philosophy into our discussions." He added, "I also felt I'd never seen a character who was genuinely of a deep religious faith who wasn't a foil for a joke or a psychopath. That appealed to me."

■ **Rush won't blush in "Playboy."** The December issue of "Playboy" magazine will feature an interview with conservative radio personality Rush Limbaugh. The fully-clothed Limbaugh said he has no regrets about baring his thoughts to the skin magazine: "I can think of no better place to have views such as mine—which are the epitome of morality and virtue—published than in a magazine such as 'Playboy.' It is as that great man Jesus Christ said: 'You go to where the sinners are.'"

■ **Crosses covered up.** Three crosses that hung from a skylight in the Ferguson Memorial Chapel at the University of Central Arkansas were moved behind an altar after a student complained that their presence made the chapel "inaccessible" to non-Christians. President Winfred Thompson ordered curtains installed so the crosses can be covered when the chapel is being used by people who find them offensive.

MISSIONS



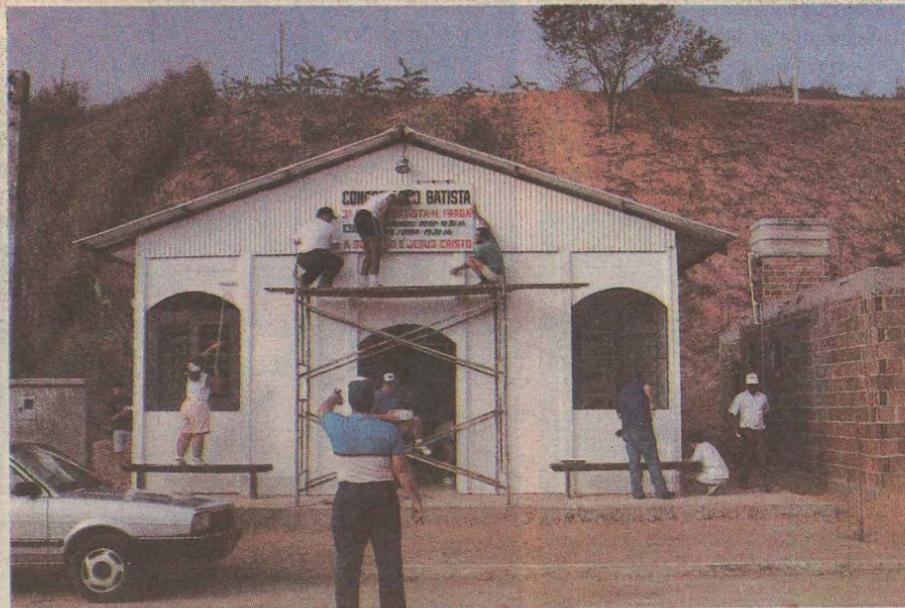
BRAZIL SCENES (Clockwise from top left):
 ■ Former Kentucky Baptist Convention President J. Robert White preaches at the state convention of Baptists in Espirito Santo in 1991, with Pedro Simoes interpreting. ■ Cheryl Webb of Burks Branch Baptist Church in Shelbyville laughs with a child during a medical clinic in Sao Pedro. ■ Richie McKinney of Princeton painted this colorful mural on the side of the Villa Batista church building in Villa Vehla. (Photos by Calvin Wilkins)



From the first to the last, chapels made a difference



FROM FIRST TO LAST These photos show the difference between the first chapel built by Kentucky Baptists in Brazil and one of the last chapels built there as part of the four-year partnership venture. The first chapel was constructed outside Vitoria in March 1990. Brazilian Baptists named the church First Baptist Church of Kentucky as an expression of gratitude. The other chapel, built outside Colatina in July 1993, shows advances in building techniques perfected through the building of 27 chapels across the state of Espirito Santo. The chapels were built with volunteer labor from various Kentucky



Baptist churches. Materials for construction were donated by churches, associations and individuals. When time and money permitted, volunteers also left behind extras, such as pews, pulpit furniture and electric fans. Generally, the chapels were built in places where no Baptist church existed. So, Kentucky Baptist volunteers both built the structure and helped enlist the first members of the new congregation. Through the partnership, Kentucky Baptists helped start 40 new congregations in Brazil. (Photos by Calvin Wilkins)

MISSIONS

Kentucky-Brazil partnership changed many lives

Continued from page 1

On a personal level, the partnership has helped develop Kentuckians' gifts and abilities, and has helped them mature in the faith, participants report.

"It's a great opportunity to be able to spend two weeks of your life focusing on nothing but the Lord's work," said Doug Warner, a member of First Baptist Church in Barbourville. He joined a construction team this past August, but neither he nor the other team members had experience in construction work.

The chapels built by Kentuckians, simple structures in comparison to Kentucky churches, often were "the nicest buildings in the community" in Espirito Santo, Wilkins said. Prefabricated concrete and metal window frames were used to build a 30-by-40-foot house of worship.

By the end of the week, Warner's team had built a chapel, with enough time to spare to build 19 pews as well.

"It's amazing how the Lord put the team together," Warner said. "One person can't do everything. Everybody has to contribute, and it stretches you. You find out you can do some things you didn't know about."

For example, Carolyn Hayes included her clown outfit almost as an afterthought when she packed her suitcase. But she later realized God had a special purpose for her as a vacation Bible school clown in Brazil.

"God sent me out there to hug and touch and kiss every child that was there," said Hayes, a member of Red House Baptist Church in Richmond.

Ernie Cloyd also discovered a surprising ministry in Brazil during the three trips he and his wife, Joyce, made there. He is a layman, but the mission trips helped nurture his gifts in preaching.

"I had preached on occasion, but not much" before the trips, he said. "Brazil has opened up many doors. I love it."

■ Unity developed. Perhaps another byproduct of the partnership is the sense of unity the common missions objective developed among Kentucky Baptists, Wilkins said.

"The partnership has caused us to know one another better," he explained. "We may speak with a little different twang from one end of the state to the other, but our hearts are in the same place. We realize we have a lot of things in common."

Often, lifelong relationships were formed among team members.

Such was the case with Hayes, who went as a clown. She and her son, Shane, joined about 20 other Kentuckians for a trip this July.

Since returning, the team has planned two get-togethers at members' homes, Hayes explained.

This is not unusual, Wilkins said. "Often, groups will plan reunions where they'll get together for potluck meals and watch slides or look at pictures together," he said. "The teams become a family when they go to the mission field."

■ Awareness raised. The partnership also raised Kentucky Baptists' awareness of missions needs. Hayes related an encounter with a hungry Brazilian child as an example.

"At the market, there was this little girl tugging on my clothes. She kept motioning her hand toward her mouth, like she wanted to eat. I took her by the hand to the display case and asked her what she wanted. She started pointing to things.

"If you feed one, you'll have to be prepared to deal with all these others," a pastor warned me. But I went ahead and did it anyway.

"As I bent over and gave her the bread, I remembered the verse about doing something for the 'least of these,' and I felt like I was actually giving something to God."

The partnership has become an impetus for many Kentuckians to respond to calls to full-time mission ser-

vice, Wilkins added.

One Kentucky couple, Scott and Joyce Pittman, became career missionaries in Espirito Santo as a direct result of the partnership.

Three other Kentucky volunteers—Mark and Caron Johnson and Tony Tench—also have become missionaries.

Mark Johnson had been pastor of East Cadiz Baptist Church in Cadiz. He and his wife now are in language training and have been assigned to Minas Gerais, a Brazilian state neighboring Espirito Santo. Tench, previously pastor of First Baptist Church in Kuttawa, now serves in Africa.

Others who do not feel called to full-time mission service still take their volunteer work very seriously, Wilkins added.

Larry Noe, pastor of Edmonton Worship Center in Edmonton, has made four trips to Brazil. "I have not been called to be a full-time missionary, but I am called to go there every time I get a chance," he explained.

Noe advocates taking a mission trip once every year. This helps keep Christians out of ruts, and also brings a more cooperative spirit to their home churches, the pastor said.

■ New visions possible. In the final analysis, Wilkins said, partnerships actually lead to new partnerships. Kentucky and Espirito Santo both are in the process of launching partnerships with other areas, largely as a result of their work together.

"Perhaps the Lord was preparing Kentucky for something even more challenging than Brazil," Wilkins said. "Russia."

Likewise, Baptists in Espirito Santo have begun to initiate their own partnership work with a less-developed Brazilian state.

Although Baptists in the small state make up only 1 percent of the population, "Espirito Santo is the most evangelized state in Brazil," said Ilton Pereira, executive secretary.

Baptist work there is 90 years old now and is fortified by four missionary families, he added.

We've just adopted what's called 'Plan 2000' for evangelism," missionary Gray explained. "It involves church growth in the total spectrum as well as evangelism. As a result of this partnership, we're going to try to help another state less developed in Baptist work."

■ Friendships made. In the closing days of the Kentucky-Brazil partnership, many volunteers agree that their fondest memories of the partnership stem from the cross-cultural relationships developed and new friends formed.

By traveling overseas, team members have discovered they are part of a larger family.

"My No. 1 impression was ... the people were so loving—some of the friendliest people you'll ever meet," Warner said. "On the day we were leaving, you've never seen so many tears. We built a lot of friendships."

"The receptiveness and warmth of the people really stood out," Noe agreed.

"Two large groups from Brazil have come to visit Kentucky in the last two years," Wilkins explained. In addition, other Brazilians, especially students, have come for extended visits with Kentucky friends they made through the partnership.

"Brazil doesn't seem so far away" after a trip like this, Wilkins added.

"Every time a team comes back to Kentucky, there are many tears," said Pereira. "Brazilians like Kentucky Baptists very, very much."

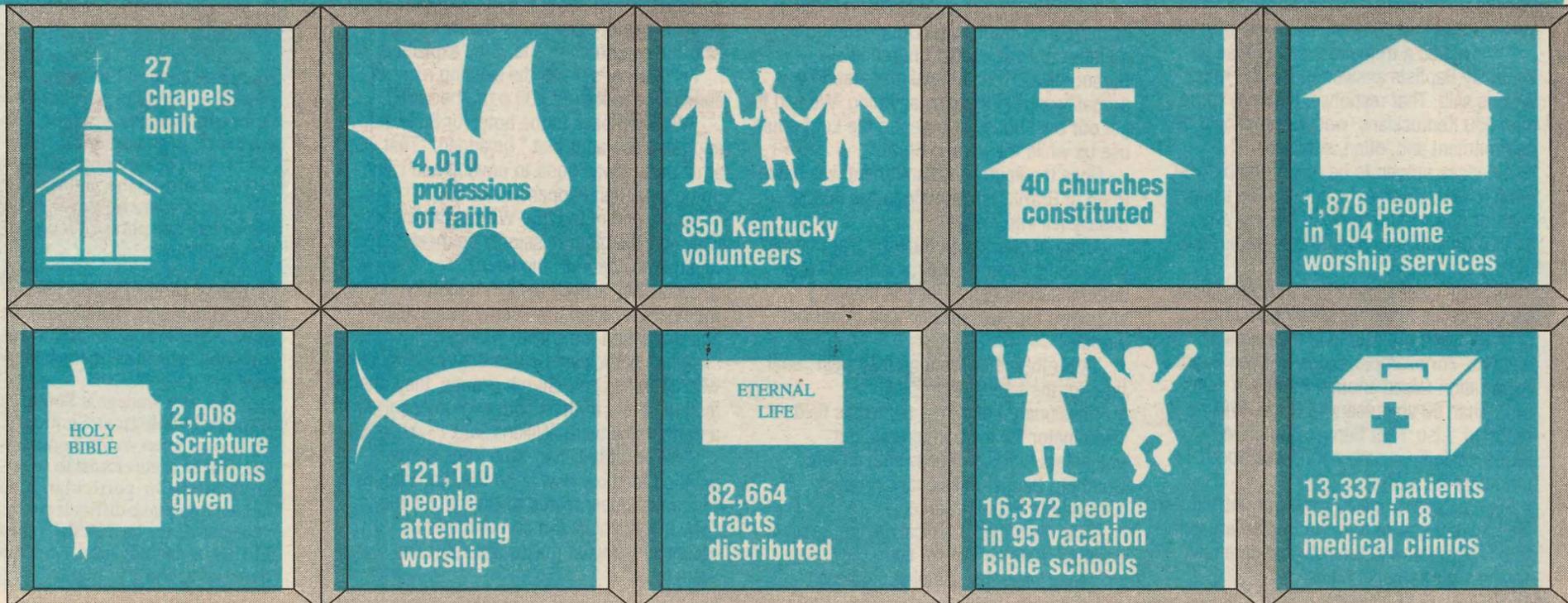
"It is very important that Kentucky Baptists continue this kind of work, even in other places like Russia," he insisted. "This is a very beautiful work. The world needs Kentucky Baptists."

"I would imagine that God is very happy because Kentucky Baptists have helped our country."

"I would imagine that God is very happy because Kentucky Baptists have helped our country."

Ilton Pereira, executive secretary of the Espirito Santo Baptist Convention

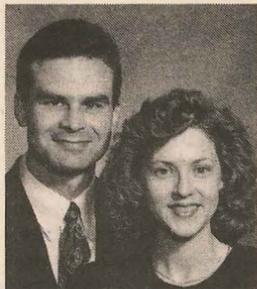
BRAZIL PARTNERSHIP BY THE NUMBERS



MISSIONS

Pittmans heard missions call as volunteers

By Melanie Childers
Staff Writer



Scott and Joyce Pittman

Kentuckians Scott and Joyce Pittman have been keeping their partnership missions candle burning at both ends.

These Kentuckians joined the partnership early—in 1989 and 1990—as missions volunteers to Brazil. Their experiences sparked such a flame for missions that they decided to go back to stay.

For two years now, the Pittmans' involvement in the partnership has been from the perspective of career missionaries in Vitoria, Brazil.

When Scott Pittman first went to Brazil as a volunteer in October 1989, he was pastor of Simpsonville Baptist Church in Simpsonville. He said he hadn't planned on anything like this happening.

"I didn't have any thoughts of testing the waters for full-time work on the mission field," he said. "I just really didn't have that in my mind then."

But by the end of the trip, he had begun considering the possibilities. His wife, Joyce, also had "started thinking about" missions, he said.

The couple joined another partnership team to Brazil in August 1990, partly to help them confirm their sense of call.

"One week later, we decided to

pray about a commitment," Pittman explained. The couple contacted the Southern Baptist Foreign Mission Board almost immediately upon their return to Kentucky.

Pittman said the love the Brazilians showed him, as well as their response to the gospel, helped him realize that God was calling him.

"I realized 'Hey, there's so many needs here, and so many responses here,'" he said. "I couldn't imagine myself being anywhere else now."

Both Scott and Joyce Pittman are natives of Memphis, Tenn. But the family spent eight years in Kentucky, at Southern Baptist Theological Seminary in Louisville and in Simpsonville, where he was pastor.

"We love Kentucky, and we love Shelby County," he said. "We consider ourselves to be Kentuckians as much as Tennesseans."

After their appointment by the FMB in June 1991, the Pittmans were immersed in orientation and a full year of language school.

His assignment is in general urban evangelism, but also includes some teaching at the Baptist seminary in Vitoria. She has church and home responsibilities, which includes educat-

ing their daughter, Erin, and teaching English classes. This year, they both have been involved extensively in the partnership with Kentucky.

In some ways, Pittman said, the partnership has been like trying to move a household from one place to another. If one or two people do all the work themselves, the job of moving becomes burdensome and time consuming.

"But when friends come by and help, you can get a whole lot done in a short amount of time," he explained. "The partnership has moved the work in Espirito Santo way ahead in many places."

The partnership also was instrumental in moving the Pittman family across national borders, from Simpsonville to Vitoria.

Pittman believes the Kentucky-Brazil partnership was the ideal way to experience God's call to career missions service.

"If the Lord wanted me here, he could have used (any number of ways) to get me here," he explained. "But he knows how I work. I'm a feeling person. I had to come down here and touch, smell, hear and feel missions. The Lord used the partnership to touch me that way."



Translator made friends through double-talk

By Melanie Childers
Staff Writer

LOUISVILLE—Don't try to tell Brazilians that "God's going to turn up the sundial," Peter Simoes cautioned.

Such idiomatic phrases may be intended as messages of spiritual judgment, but they do not translate from English to Portuguese, the Brazilian interpreter said. Neither do many jokes, poems and even hand signs.



As chief interpreter for the partnership for three-and-a-half years, Simoes spent a lot of time translating sermons and helping groups from the two cultures communicate with each other.

"Be simple, but profound" became his own philosophy, as well as his words of instruction to English-speaking missions volunteers.

Simoes took his job seriously. For him, that meant constantly having the English language in his ear—even during the months when no Kentucky teams were in Brazil, he said.

"I went to the movie theater once a week ... and listened to two of Charles Stanley's sermons on cassette tape every day," Simoes explained.

In interpreting, "I tried to make the words make sense in a different culture," Simoes continued. "I always prayed and dedicated my work to the Lord. I tried to make it like a native would say it, ... and so simple a child could understand it."

Simoes worked with a pool of about 10 interpreters with varying degrees of experience.

He also had plenty of interpreting to do, Simoes said. He sometimes translated as many as 10-11 sermons a week when partnership teams were visiting.

A few isolated incidents of confusion created humor for the Brazilians attending services, Simoes admitted. For instance, one Kentucky pastor referred to the "local church" a number of times in his sermon; the interpreter misunderstood, however, and translated the phrase "locos of the church."

The experience fostered a closeness to God and a host of new friendships, Simoes said. "I must have met over 700 Kentuckians" through the partnership.

Now, as a student at Southern Baptist Theological Seminary, he knows even more Kentuckians. But he feels closest to several families in particular who helped him make difficult cultural adjustments, he added: "When life gets especially hard, I can run over there, and I'm home."

Anatomy of a partnership trip

By Melanie Childers
Staff Writer

The 6,000-mile flight from Kentucky to Brazil was only one step in a volunteer's journey through the Kentucky-Brazil partnership.

An explanation of the process by Partnership Coordinator Calvin Wilkins shows that the trips extended from the volunteer's initial commitment to his or her final slide presentation about the trip.

About 16 times a year for four years, Wilkins announced the call for a volunteer team to go to Brazil on evangelistic, construction and some medical assignments.

"We've had a tremendous response by Kentucky Baptists answering the call to go," Wilkins said. That response, made by more than 850 Kentuckians, was accompanied by commitment and, often, sacrifice.

Finances proved to be one of the biggest hurdles to overcome, he added. The basic cost for one person to make the trip was \$1,795. In addition, \$5,000 was required to build each chapel.

In some cases, churches or associations set up special funds for sending volunteers, or made such provisions in their annual budgets. For example, Caldwell-Lyon Baptist Association raised enough money to send more than 60 volunteers to Brazil, Wilkins reported. Also, First Baptist Church in Barbourville financially sponsored about 12 members for a trip.

In many other cases, however, individuals who felt compelled to go to Brazil were able to go only after intentionally and carefully saving their personal funds.

"We had to make plans for it to happen," said Ernie Cloyd, a member of Waddy Baptist Church in Waddy.

"We have set up a separate missions account for ourselves," he explained. "When we get a tax refund, it goes into the mission account. When we get a Christmas bonus, it goes into the mission account." Friends' donations also were added.

That account supported Cloyd and his wife, Joyce, on three trips to Brazil.

However, the financial preparation wasn't all that had to be done.

"The financial undertaking is substantial, but the (church) prayer support was equally or more important," said Doug Warner, a member of First Baptist Church in Barbourville. "The spiritual preparation was probably as important as anything. We had to get our own house in order so the Lord could use us while we were in Brazil."

Once the spiritual commitment was made to go to Brazil, Wilkins said, other things usually fell into place.

A day of orientation for each team helped prepare the Kentuckians for language and cultural differences as well as planning strategies for their specific type of mission work.

"After that, they were on their own" until time for the trip, Wilkins said.

Missionary Tony Gray served as field coordinator for the partnership, but volunteers worked directly with all four Southern Baptist missionary couples assigned to Espirito Santo.

Gray described a typical day for a recent construction-evangelism team.

"They leave their hotel at 6:45 each

morning and are at the work site at 7," he began. Construction continues throughout the morning and afternoon, with a lunch provided by the local hosting church about 1:30 p.m.

Also after lunch, Gray said, the evangelism team begins home visitation and distributes tracts.

"About 3, the children gather for vacation Bible school," he said. This is usually conducted from a large tent adjacent to the construction site. "We have had close to 250 children before for VBS."

At 5 p.m., the teams go back to the hotel for dinner. Then about 7 p.m., evangelistic services begin, often under the same tent near the construction site, Gray explained.

For Warner's team, the evening revivals ended by about 9 or 9:30 p.m., he said.

"We went back to the hotel for Bible study and reflection after that," he added. "That was a fun part. It was good to unwind and catch up on what had happened that day."

At the end of the trip, Wilkins explained, Gray and the other missionaries meet together to "debrief" the team.

Once they arrived back in Kentucky, team members received a welcome-home letter and evaluation form from Wilkins.

When participants share their experiences with churches and church groups, they often inspire others to think about volunteering for a partnership team, Wilkins said.

"We've already had calls from people wanting to know how soon they can sign up" to join volunteer teams to Russia, he added. "The involvement and commitment of volunteers is what makes a partnership work."

MISSIONS

Testimonies: 'The Brazil partnership changed my life'

Never the same again

On May 25, 1992, I left for my first project, teaching English as a Second Language. As it developed, I spent the month of June and part of July teaching the missionary kids in Vitoria.

In July, I was privileged to attend the annual meeting of the South Brazil mission, held in Sao Paulo. There I was "girl Friday" in the office and was able to attend some of the special events of the meeting.

Meeting so many of the career missionaries was a special joy to me.

Aug. 1-30, I was in Guarapari teaching the English program. I lived in the home of the Brazilian pastor, a family that truly became my Brazilian family.

On April 1, 1993, I left for the two-week evangelistic project and afterward immediately began teaching English as a Second Language until June 19 in Vila Velha. There I lived with another lovely national family.

On Sept. 23 of this year, I went for the construction/evangelism project, where we witnessed a lovely chapel mushroom up, decisions being made, lives being touched in both nationals and Kentucky team members, as had happened in the previous trips.

I am especially blessed to have been involved in the different facets of the work in Espirito Santo and to have been able to spend almost six months in the work there.

Living with the nationals and learning to better understand them, to love them, and to receive their love, working with the dedicated missionary families, seeing first-hand what missions on the foreign field is like has enabled me to truly appreciate the work there and to realize the great need for the gospel message.

Someone said, "If you go, you will never be the same again."

I have studied missions for many years, but my experiences in the Kentucky-Brazil partnership have opened my eyes and my heart to pray as Isaiah, "Here am I. Send me."

Kathleen O'Neal Strader, Dunmore

Hard work

A trip to a foreign country in just 19 years of life seemed pretty much a dream. But when the Lord made it possible for me to go to Brazil, my life was surely changed.

Being a major culture shock, Brazil opened my eyes to the joys and gifts the Lord has given me—my home, my family and the necessities that the Brazilians think are luxuries.

The people and especially the children touched my heart so that still today I can see those faces full of love, compassion and sharing.

The days were spent building the church and having Bible school. These were some of the hardest days I have worked in my life. Some days we had 300 children in Bible school.

There is just so much to give to them. They are so eager to learn the word of God.

My trip truly blessed my life. I just thank God and my parents daily for believing in me and giving me the strength to go so far from home with

people who didn't even speak my language.

I'll never forget the love I received in Brazil. God has truly blessed my life because of the Brazilians.

Casey Stevens, Marion

Please send me back

"How would you like to go to Brazil?"

These are the words my pastor spoke to me three years ago. Little did I know then what an impact these words would have on the rest of my life.

I feel so honored that God chose me to go to the mission field of Brazil not only once, but twice.

The first trip was in August 1990. I had the privilege of serving on a medical team in the slums of Vitoria. The second trip was in June 1992. This time, I worked on an evangelism team, helping with Bible school and door-to-door witnessing.

These trips were life-changing experiences for me. There is now a special love in my heart for the mission field, a love that grows every day.

I cannot explain the feeling that I experienced when looking into the dark eyes of a Brazilian child and to have that child embrace me. It must be the feeling Jesus had as he held the little children.

Or I cannot explain the fear that gripped my soul as I walked into a spiritist shop to hand out tracts. The presence of Satan was so strong in that little store, but God gave me the courage to walk right in. But I must confess, I walked really fast on the way out.

I am so glad I met the Colliers and the Grays. The missionary families will never know how special they are to me. I developed friendships that will last forever.

I thank God every day for sending me to Brazil, and as I thank him, I ask him to please send me back to the mission field, wherever it may be.

But no matter what missionary journey may be in store for me, the people of Vitoria, Espirito Santo, Brazil, have captured my heart. I hope to return someday to find it.

Pamela Corum, Mortons Gap

A real eye-opener

I was a volunteer for the last two years, most recently in August 1993. My experiences in preparing to go and my actual trip both enriched my spiritual life.

My prayer life is much more serious now. I have been blessed with so many answers to prayer. My faith has been expanded, matured. My interests have grown to include my friends in Brazil.

I've learned how to be more consistent in redirecting my attention, concern to others, focusing increasingly more on other peoples' needs. I've been blessed through doing this.

I was touched deeply this past trip when, as I was triaging in a clinic set up in a church, I was able to direct a

woman to spiritual help for her ailments, which were really emotional and spiritual. She accepted Christ as her Savior there with the missionary and me.

The smiles and the thank-yous from the people we gave medical care and medicine—I'll never forget their hugs.

Through the clinic at First Baptist Church of Mesquita i Nova Iguacu, Rio, there were approximately 20 Bible studies set up.

My work with the missionaries in Brazil has given me first-hand knowledge of what they do at their various posts and given me a greater appreciation for the sacrifices they make, the energy they put into their jobs. It has been a real eye-opener.

It also has made me realize that our missionaries are real people with the same needs, problems, feelings as me.

My trips as a volunteer to Brazil have marked a turning point in my life. I'm much more focused on and aware of missions now.

Pat Bewley, Elizabethtown

Three impressions

I have three impressions of Brazil that I gleaned on my 14-day WMU project there.

The most startling to a Southerner was the seeming absence of any color bias in the churches. All shades from black to brown to bronze to blonde were all mixed up, in families as well as in the churches. There was some evidence of gender bias, however, as the women could preach but could not be pastors.

All houses had double and triple locks. All yards were fenced in with high iron fences and gates that were locked at all times. Vashti, Dee Gilliland's Brazilian counterpart, remarked bitterly, "The criminals roam freely; the honest folk have to be locked behind bars."

Before I went, I was warned not to put my handbag on the floor. Only women with very loose moral character do that. I worried to my son that I might inadvertently put my purse on the floor.

"Don't worry, Mother," he replied. "I doubt if you could make air fare home even if you did."

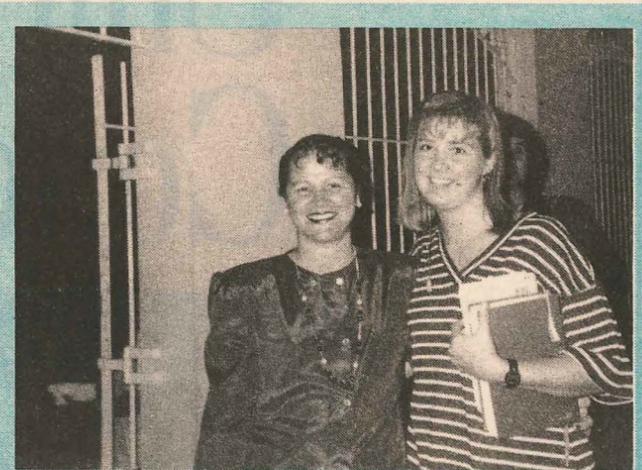
I never got to see whether I could. Our last night in a nearly deserted hotel dining room in Rio de Janeiro, all four of us lady WMU types forgot where we were and put our purses on the floor. A solicitous waiter came immediately and drew up a chair and placed our purses on it.

I will treasure all the experiences with the outgoing, exuberant Brazilian Christians we met on our missions trip.

June Rice, Paintsville

God was at work

Serving our Lord in Brazil was a life-changing experience. We had 150 to 200 children in Bible school, and I saw Jesus reflected in the face of each one.



FRIENDS Leslie Hutcheson poses with Fatima, her Brazilian hostess.

An 'awesome' time

Tuesday afternoon we did a short program at a state-run school in Vitoria. It was awesome! We did some skits and sang, and the kids ate it up. They were so anxious to get the tracts we were passing out. They also wanted our autographs. Sweet!

It was an awesome time to be able to publicly speak about Jesus in a "non-Christian" setting and be welcomed.

An entry dated July 22, 1992, from the diary of Leslie Hutcheson, who was killed only seven months later in an automobile accident. Hutcheson, of Mayfield, was a student at Georgetown College and minister of children and youth at Stamping Ground Baptist Church.

When we reached out to them, they reached back to us. This was God at work in each of our lives.

When I returned home, part of me stayed in Brazil. A part of that will be complete when we all meet again in Heaven at the foot of Jesus' throne. God's people in Brazil will always be in my prayers.

Barbara Parish, Madisonville

A happy birthday

On Oct. 18, 1990, a group of nine people from Kentucky left Standiford Field for Vitoria, Brazil, to conduct associational deacons' clinics in the Kentucky-Brazil partnership. The day of leaving was my 68th birthday. It turned out to be a happy birthday experience indeed.

Each of the men taught two deacons' seminars. The seminars were divided into four sessions each place. The wives assisted with women's meeting, and my wife, Culley, played the piano for the two conferences where I taught. She was impressed with the magnificent Essenfelder pianos and the robust singing of the people.

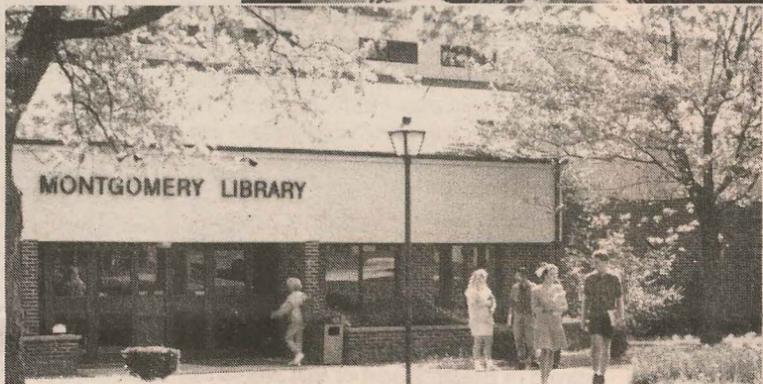
She assisted the song leader at First Baptist Church of Vitoria in the music selection for the conference and gave a brief instruction on piano accompaniment for congregational singing.

I preached at the President John F. Kennedy Baptist Church and at the Tent Church the first Sunday. On the second Sunday, I preached at the Second Baptist Church, Laranjeiras, in the morning. At the evening service, I preached at the First Baptist Church, Laranjeiras. There were 400 people there that night, with 35 in the choir. Nine people came on the invitation.

It was a moving, spiritual service.

Eugene Enlow, Louisville

Warmth, Unity & Concern



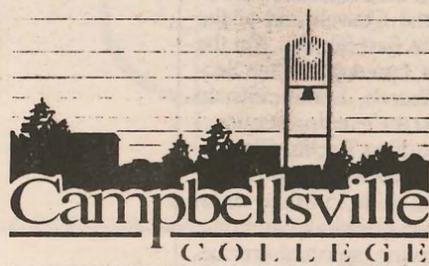
You can sense the enthusiasm at Campbellsville College the instant you set foot on campus. Changes are visible everywhere. Classrooms and computer labs have been enhanced. There are new parking lots and upgraded academic and athletic facilities.

The percentage of faculty holding terminal degrees has jumped from 42% to 60% in just six years and is climbing. In five years we've added several academic and extra-curricular programs plus the exciting 65-member Tiger Marching Band. The College's alumni donor base

has risen from 3% five years ago to 20% today and is still growing!

It's no coincidence the word "family" comes up in conversation virtually every conversation you share with students, faculty and administrators at Campbellsville College. The warmth, unity and concern found here are real, and it shows with every look, every smile and every hello.

To learn more about our Christian family, call us toll-free at **1-800-264-6014**.



CAMPBELLVILLE, KENTUCKY
An Affiliate of the Kentucky Baptist Convention

WORLD

Scholars cite parallels of Bosnia and Holocaust

SPRINGFIELD, Ohio (RNS)—An ethnic-cleansing policy identical to one implemented by Nazi Germany in 1939 and a paralyzed international community shocked by the atrocities and uncertain of how best to respond are the two greatest similarities between the Holocaust and present-day Bosnia-Herzegovina, according to Holocaust historians.

Religious News Service recently surveyed the historians, as well as human rights leader Elie Wiesel, himself a death camp survivor, on the lessons the Holocaust may offer to the present-day tragedy in Sarajevo. The Holocaust was the systematic execution of 6 million Jews from 1939 to 1945 in Europe.

The historians were among 250 who gathered at an international seminar at Wittenberg University in Springfield, Ohio, Oct. 24-26 to address issues on teaching the Holocaust.

In another interview at nearby University of Dayton, where he was dedicating a new humanities building Oct. 24, Wiesel departed from the analysis of the other historians, refusing to compare the two events. The reaction was consistent with his refusal to compare the Holocaust to any other episode in history.

Instead, the 1986 Nobel Peace Prize recipient made an impassioned plea for direct, multinational involvement in Bosnia.

"I was there last year. I saw those children in Sarajevo, and I saw those mothers who couldn't feed their children," he said. "Is there anything more tragic, anything more cruel, anything more unjust in the world than when mothers cannot feed their children? What are we doing? I know you feel helpless. So do I. Helplessness should not be an option."

Wiesel said he requested that President Clinton call a summit in Sarajevo that also would include the leaders of England, France, Russia and the five regions of former Yugoslavia.

"I was told it wouldn't work because of security reasons," he said. "But that is nonsense. If they went there with all their secret service, it would be the safest city in the world. They should go and say to the five presidents, 'You aren't leaving until we reach an agreement.'"

While the lack of international involvement leaves Wiesel and many others frustrated, several Holocaust

historians identified that condition as a primary similarity between the early stages of the Holocaust and present-day Bosnia.

Richard Breitman, professor of history at the American University in Washington, D.C., and the author of four books on the Holocaust, said, "One lesson from the Holocaust is that it's hard to engage the public and the Congress in a humanitarian mission that seems to be disconnected with direct American interest."

"In retrospect, the Holocaust was such a tragedy and great moral issue that it now looks like it was an easy decision to get involved. But I think Bosnia is telling us it's not quite that easy because here we are with a great many civilians dying and being tortured, and we're not doing anything about it."

Two other historians said the shocking accounts from Bosnia are leaving Americans and other nations feeling paralyzed in knowing how to respond.

"You always have to be careful in applying lessons of the historical past to a current event," said Donald Schilling, professor of history at Denison University in Ohio. "But we have evidence from the Holocaust that perpetrators who, in other respects, demonstrate appropriate morals, can become accustomed to committing acts that are horrifying. People (in the 1940s) were saying the Holocaust was not possible. It was beyond their comprehension, but we shouldn't be surprised at situations where neighbors in an ordinary community could be engaged in acts that are terrifying."

One historian identified the Bosnian plan of ethnic cleansing as a stunning link to the Holocaust. Christopher Browning, professor of history at Pacific Lutheran University in Tacoma, Wash., and author of four books on the Holocaust, said, "This Serbian notion of creating a greater Serbia through ethnic cleansing is, in fact, identical to the last stage of Nazi demographic engineering prior to the Final Solution (the stage in which Jews were not just displaced, but were slaughtered)."

Browning said the Nazis used the term "ethnic politics" for its policy between 1939-41. The German plan was to take the western third of Poland, expel all Poles, Jews and gypsies and resettle in that region Germans from the Soviet states.

Yeltsin said to favor religious liberty

WASHINGTON (ABP)—Russian President Boris Yeltsin is making a good-faith effort to bring religious freedom to his country, according to an official at the National Security Council.

Richard Schifter, NSC special assistant to the president and counselor, told Associated Baptist Press that "Yeltsin and the people around him are making a major effort to move the country into a mode of operation that is in keeping with" human-rights standards set in the Helsinki Accords. The Helsinki Accords are an inter-

national agreement among nations in Eastern and Western Europe and North America that protect a range of human rights.

Schifter's observation follows comments by officials loyal to Yeltsin that Russian Baptists would be vital in the creation of a new society.

"That is good news," Schifter said, adding that Russian officials have a new recognition that reform should include religious freedom. "That religious freedom means freedom for all denominations, not just for a particular established church."

Baptists helping to build the new South Africa

By Donald Martin
SBC Foreign Mission Board

SOWETO, South Africa (BP)—South Africa needs jobs as much as it needs peace, say Southern Baptist missionaries working in the black townships near Johannesburg.

Unemployment among South African blacks exceeds 50 percent in many areas. And joblessness tops 70 percent in squatter camps clinging to black townships like Soweto, Southern Baptist missionary Ron Lomax said in a telephone interview.

Lomax directs the Thusong Baptist Center just outside Soweto. Thusong—or “place of hope”—focuses on helping people escape that hopeless situation.

Lomax and other missionaries have been careful not to take sides in South Africa's political struggles. Yet they can't overlook the needs of the communities they serve.

“We were already working with our convention churches in these communities and saw that education was one of South Africa's biggest needs,” Lomax said.

“In our churches so many people were unemployed that they couldn't take care of their pastors. They had

nothing to give. The churches were having trouble getting anything established in the (squatter) camps. They didn't have money to support themselves, much less other churches in the camps.”

Such needs prompted missionaries working in the Johannesburg area to launch the Thusong training project in 1992, with support of human needs funds from the Southern Baptist Foreign Mission Board.

The center feeds hundreds of people a month, teaches people in squatter camps job skills to help them become self-sufficient, and ministers to their spiritual needs.

About 1 million people live in squatter camps that surround townships, Lomax estimated. They can't afford to pay rent in the townships. So families move to open land on the outskirts of townships and scrounge together bits of plastic, bricks, cardboard—even reeds packed with mud—and build small shacks. Lomax has seen a 9-by-9-foot hut house 10 adults at night.

“Most people in squatter camps move to cities from rural areas,” he said. “They come to this area and soon find they aren't qualified to do anything. So we've come in to help

by offering vocational training.”

The Thusong center, situated on 50 acres of land, teaches five-week courses on sewing, candle making, masonry, mechanics, typing and welding. Over the last two years it has trained more than 1,000 students.

“This is a ministry where we see results,” Lomax said. “In some ministries, you work and work and don't see anything happening for some time. But in a project like this, you see progress every day.”

The results have extended to church planting as well.

Several students who became Christians during the center's morning devotional time helped start the Protea Baptist Church in a nearby community.

Such successes don't make operating the center easy, Lomax added.

“It's easy to get burned out doing a social ministry because every time you turn around, someone wants something and you get tired of it after a while,” he admitted.

“But when you have guys come to you after devotion and say, ‘I heard what you said and I want to know more about this Jesus you're talking about,’ that makes it worthwhile every time.”



BUILDING BLOCKS Lucky Hlongwane, a masonry student from Thusong Baptist Center, puts his new skills to work on a building near Soweto, South Africa. Unemployment among blacks in South Africa exceeds 50 percent. So Southern Baptist missionaries organized the center to teach welding, sewing and masonry and to help with spiritual ministries. (BP photo by Ron Lomax)

Persecution said on rise in Saudi Arabia

LONDON (EP)—Repression and persecution of religious minorities in Saudi Arabia reportedly has increased dramatically since the August 1990 crisis which led to the Persian Gulf War. The human rights organization Amnesty International made the allegation that Christians and Shiite Muslims are being persecuted in a report issued in September.

Amnesty International has called on the Saudi Arabia government to conform to international norms guaranteeing freedom of thought, conscience and religion and forbidding maltreatment of detainees.

Non-Muslim religious practices, both public and private, are forbidden in Saudi Arabia. Bibles and other religious objects are confiscated by customs authorities.

Saudi religious police have full power to interrupt religious meetings and arrest those whom they find praying or in possession of objects used in Christian worship or Shiite prayers.

Baptists urge lifting sanctions

WASHINGTON D.C. (ABP)—The black Baptist Convention of Southern Africa has called on the international community “to lift all sanctions against South Africa, and encourage massive reinvestment toward the development of their country.”

“It is our firm belief that this action will facilitate the process toward lasting democracy,” said Vincent Jones, acting general secretary of the convention, in a letter to the Baptist World Alliance.

The convention, made up of more than 35,000 Baptists, is one of two South African groups that

hold membership in Baptist World Alliance. The largely white Baptist Union of Southern Africa, with more than 34,000 members, is the other.

“We are convinced that South Africa is surely moving closer to a democratic dispensation that will allow those formerly discriminated against to have a say in the running of their country,” Jones said.

“The sons and daughters of South Africa are longing for justice and peace, and lasting solutions to the problems of our country,” Jones told the Baptist World Alliance.

Women priests OK in England

LONDON (RNS)—The last big hurdle to women priests in the Church of England was cleared Nov. 2 with a vote in the House of Lords, putting in motion legislation that observers estimate will open pulpits to an estimated 1,000 women seeking priestly status.

The vote in Parliament's upper chamber followed by four days a similar vote in the House of Commons and came almost a year after the Church of England's historic vote last November opening the church's pulpits to women.

Meanwhile, England's highest-ranked Catholic prelate, Cardinal Basil Hume, indicated the country's Catholic bishops are continuing preparations to welcome an expected influx of disaffected Anglican laypeople and priests into Catholicism, which shows no signs of giving up the all-male priesthood.

“We shall receive much from the many who will probably want to

come our way over the next decade,” Hume predicted.

Although the Church of England's General Synod had given its assent to women priests last year, the approval of Parliament was necessary also because, as a state church, the Church of England cannot be structurally altered without the approval of Parliament and the royal household.

The queen is expected to sign the legislation in time for a special General Synod session Feb. 22, when the church is scheduled to promulgate canons, or church laws, bringing the legislation into effect.

While 1,000 female deacons are said to be waiting in the wings for ordination in the Church of England, as many as 250-500 male priests who object to serving alongside women are believed likely to leave the priesthood within a year of the advent of women priests. Others are projected to leave within coming years.

女也对中国
的爱日益加深

Erin

Thomas of Harrah, Okla., narrowly escaped death in an airplane crash that killed her Southern Baptist co-worker in China.

But Erin didn't give up teaching English in China. After five months of recuperation she returned and taught her English students to sing.

“Every Day in China Is Sweeter Than the Day Before.”

* TRANSLATION

Erin's persistence is a living testimony to her Christian faith.

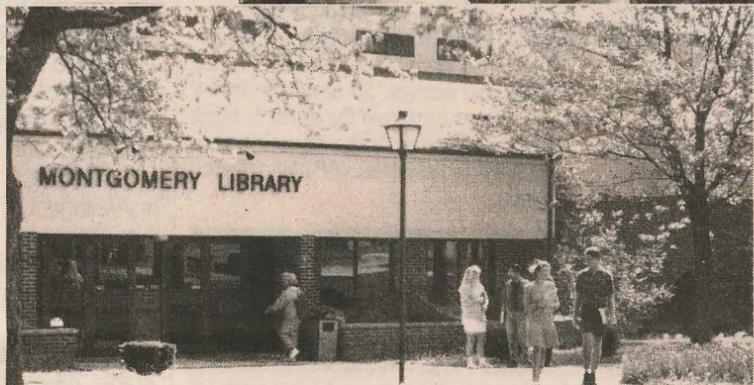
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Foreign Mission Board
of the Southern Baptist Convention

YOUR BRIDGE TO THE WORLD

A Family Portrait



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The Campbellsville family is appealing to students. In fact, an unheard of 88% of the prospective students who visit our Admissions Office actually enroll! That tells you something about our people. Enrollment has soared 73.3% in six years, making Campbellsville College one of the fastest-growing private

colleges in the Southeast. And 90% of our students receive financial assistance (we'll go out of our way to provide the assistance you need, too).

Campbellsville means many things to our students: growth and maturity, development and discipline, Christian values and morals, learning and living. It's a place where doors are open and help is there waiting. That's family.

To learn more about our Christian family, call us toll-free at **1-800-264-6014**.



CAMPBELLVILLE, KENTUCKY
An Affiliate of the Kentucky Baptist Convention

CHURCHES

Vision more important than programs for small church

By David Winfrey
SBC Home Mission Board

GLORIETA N.M. (BP)—Small churches wanting to grow should be more concerned with vision than programs, according to Charles Chaney.

"Vision requires a church to quit thinking about 'What we can maintain' but 'What can we be?'" said Chaney, vice president for the Southern Baptist Home Mission Board's church extension section.

Chaney said small churches must choose programs that will help achieve their goals. A church needs about 145 people just to operate all of the programs offered by the Southern Baptist Convention, he said.

"Too much structure can hinder growth," Chaney cautioned. "We need to structure (churches) to achieve what we want to. Not just to please the denomination."

He added a pastor must be able to inspire the congregation to adopt the vision if it is to be implemented.

However, a new pastor often will need the help of established leaders to accomplish this, he said. "Just because you are elected to the office doesn't mean you are the principle leader yet. It takes time."

Chaney outlined four steps smaller churches can take toward growth:

■ Create a climate for growth. "Eighty to 85 percent of church growth is attitude and atmosphere,"

he said.

While vision and a divine mandate may pull a congregation toward a needed change, tradition and fear often pull toward the status quo, he said. "Help people see that what you're doing is not acceptable to God."

■ Create new groups. Churches won't grow larger than the size in which a person can feel accepted by a small fellowship group, Chaney said. So growth requires starting more groups as the church grows.

■ Create more space. "Churches are just like goldfish," Chaney said. "They'll grow up to the size of the space." Churches with insufficient space can rent or borrow space, meet twice at the same place or have Bible studies in homes, he suggested.

■ Create an all-star church. Chaney described all-star churches as those with an intentional prayer ministry, simple but intentional planning, an emphasis on evangelism, Bible teaching in small groups, teaching and expectation of biblical stewardship, people involved in outside missions, and training for leadership.

Chaney noted true growth should be measured by new Christians, not transferred membership.

"If you're just reaching people who are members of another church, it's like taking money out of this pocket and putting it in this one," he said. "The kingdom of God has not been affected."

Relationships still essential in church starting, pastor says

By Linda Lawson
SBC Sunday School Board

RIDGECREST, N.C. (BP)—While starting a church in a contemporary culture may include telemarketing, TV commercials or direct mail, the most important factors continue to be developing relationships with people and meeting their needs, according to a church planter in Bangor, Maine.

"Too often we think a slick, well-developed brochure will bring people in," Mark Bryant told participants in a conference on church starting in a contemporary culture at Ridgecrest Baptist Conference Center.

"The most success is when I develop relationships," said Bryant, pastor of River City Baptist Chapel in Bangor and a church planter for the Southern Baptist Home Mission Board. "If I witness to them and they don't accept, I don't quit relating to them."

In starting a congregation, Bryant advised beginning by studying the demographics of a community and then doing a door-to-door survey of several neighborhoods to find out what kinds of ministries people think are needed through a church in the area.

With needs identified, leaders should determine what needs they can meet and find resources to meet them, a process that requires both hard work

and creativity in an area like Maine, which has only 17 Southern Baptist churches and missions, he said.

For example, he determined from the survey a summer day camp would meet needs of people and then sought support from a church in Virginia.

To let people know the church would gather for the first time at a Bangor high school, Bryant, again with outside funding, produced a 30-second television commercial and a flyer mailed to 12,000 homes.

While direct mail drew people to attend the mission one Sunday, Bryant emphasized those who stayed did so because their needs were met and they made new friends.

After the first Sunday at the high school, the mission met several months at a local motel before moving to a lodge.

Even when money is available, Bryant warns against moving too quickly to buy property and urges leaders to focus more on the un-reached and unchurched than those attending other congregations.

"In a contemporary setting, the unchurched are more likely to go to a new church than an established one," Bryant said.

"I don't want to start a new church that is made up 90 percent of people from another church. That's not starting a new church. That's just taking a group of church members and putting a new name on it," he said.

Age differences create different outlooks on church

By Chip Alford
SBC Sunday School Board

GLORIETA, N.M. (BP)—The election of Franklin Delano Roosevelt. The bombing of Pearl Harbor. The assassination of John F. Kennedy. The rescue of Texas toddler Jessica McClure.

Depending on their age, church members may remember all, some or none of the above events happening during their lifetimes. How many they remember, however, has a direct impact on their view of life and likely influences the way they "do church," participants in a seminar at Glorieta Baptist Conference Center were told.

"Most of our churches are made up of people from several different generations, each with their own outlook on life," said Keith Williams, median/senior adult work consultant for the Baptist General Convention of Texas.

"Because of their different life experiences, people see things through different filters. This has to affect how we minister," Williams said.

To effectively minister to members of each generation, Williams said Sunday school teachers and workers must first understand some of each

group's unique characteristics:

■ **"The G.I. Generation."** Born between 1901 and 1924, these are today's active senior citizens. They came of age during the Great Depression, fought and won World War II and became the country's first Boy and Girl Scouts.

They sacrificed early to enjoy rewards later in life. Organized and politically powerful, they have strong opinions and clear identities.

They are very faithful to church, but reluctant to change. At church business meetings, they are likely to ask questions like: "How much is it going to cost?" or "Do we really need this?"

When communicating with or teaching members of this generation, Williams suggested giving clear instructions, minimizing small group activities, announcing your destination/plans and affirming their contributions.

■ **"The Silent Generation."** Born between 1925 and 1942, they were told children should be "seen and not heard." Inclusive and generous, they work best at bringing people of divergent views together. Many from this generation are in helping professions.

Many of today's church leaders

and workers also come from this group. In church business, they are eager to reach consensus and keep peace in the body.

Members of this generation generally work well in small groups, Williams said, adding any communication with them should appeal to their generosity and inclusiveness and take into account their ability to deal with complex issues or situations.

■ **"The Baby Boomer Generation."** Those born between 1943 and 1960 are idealistic by nature and often self-centered. They want the best for themselves and their children, and they want it now.

Skeptical of the traditional, they are supportive of change. However, once they endorse an issue, idea or philosophy, they eagerly support it.

In church life, they are less loyal to denominations. They tend to be more impulsive or willing to "charge ahead" with a new ministry or building program.

In working with boomers, Williams suggested avoiding the traditional, emphasizing the visual and bold, stressing ideals and "what's right" and going for the creative.

■ **"The 13th Generation."** Those born between 1961-1981 are some-

times referred to as the "baby busters." The 13th generation to live under the American flag, members of this group are characterized by cynicism and a seeming lack of direction and purpose in life. They are the "latchkey" children, and many come from broken or single-parent homes.

They are more realistic and practical. Because of educational defunding, they are generally not as well educated as boomers.

When it comes to church involvement, they may seem disinterested and non-committal.

To communicate with this group, Williams suggested avoiding guilt trips, being generous with affirmation and helping them know how to do specific tasks. Use of high-tech aids in teaching also would be helpful.

■ **"The Millennial Generation."** Born between 1982 and 2003, this still-arriving computer generation will be better educated than any of its predecessors. They will have the best but will tend to be more civic-minded than their parents.

Their characteristics are only beginning to be studied, but the use of high technology will be vital in any communication with this group, Williams said.

"Most of our churches are made up of people from several different generations, each with their own outlook on life."

Keith Williams, consultant for the Baptist General Convention of Texas

Churches are last bastions of community, Moyers says

By Ken Camp
Texas Baptist Convention

MARSHALL, Texas (ABP)—Churches, like the East Texas Baptist congregation in which he grew up, are among the last places in America where a sense of community survives, veteran journalist Bill Moyers said.

Moyers, introduced by pastor Wallace Watkins simply as "Henry and Ruby Moyers' son," spoke Nov. 7 at the 50th anniversary service of Central Baptist Church in Marshall, Texas. The award-winning broadcaster reflected on American culture, faith and his own religious heritage.

"America has changed so much over these last 50 years," Moyers said. "Sometimes for the better; sometimes not. One of the casualties has been that sense of community which provided people with shared values and familiar landmarks."

"In some respects television has become our commons. But television is what someone else does for you," he said. "It happens without us, often in violence to our values. Lonely, suspicious and vulnerable, many Americans today take refuge in the comfortable lie rather than face the uncomfortable truth."

Too many Americans prefer the illusion of the entertainment media rather than the difficult reality of living and loving together in a shared community of faith, Moyers said.

"The truth, the uncomfortable truth ... is love—God's love for us and our love for each other," he said. "I learned in this church that you never stand taller than when you're on your knees. And I learned in this church that you're never empty-handed when

you stretch your hand out to someone else.

"That's why churches today for all their faults—and God knows we have them—are the last places in America, in many respects, where a sense of community still survives."

Moyers poignantly recounted personal memories of growing up in the East Texas congregation.

"This church is so much a part of my own story that I would not be able to explain myself to my year-old grandson without it," he said.

Looking back, Moyers said, he was reminded afresh of the lessons he learned—particularly concerning the "stewardship of responsibility" of each generation to those who came before and those who follow.

"Being a Christian is an adventure in freedom within boundaries of accountability to God and to each other. I learned about humanity in this church," he said. "I learned about frailty and forgiveness and fellowship."

Moyers recalled taking his "first baby steps in faith" at the church, and he told of the years in which he "squirmed ... prayed ... held hands and flirted with pretty girls ... (and) wrestled with hard questions" there.

I learned about democracy in this church," he said, noting the equal voice of every member and the responsibility of leaders to "serve, not to rule" the congregation.

"I learned about the Bible here. It was the anchor of our beliefs, but it was no icon," he said. "Our pastors preached it as the living word whose revelation offers new insight in every age but requires our participation in its application."

"I learned about humanity in this church. I learned about frailty and forgiveness and fellowship."

Bill Moyers, speaking of his home church in Marshall, Texas

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KEYNOTE SPEAKERS



Dr. Paul Duke
Pastor of the Kirkwood Baptist Church, Kirkwood, Missouri. Topic: "What is Creative Ministry?" Tuesday, 7:00p.m.

Dr. Robert Hughes
Prof. of Communications and Mass Media, Southern Baptist Theological Seminary, Louisville, KY. Topic: "Creative Preaching to the Sound Byte Generation", Wednesday, 7:00p.m.



Ms. Shirley Spalding
President of Spalding Companies, Chair of Personnel Committee of Walnut St. Baptist Church, Louisville, KY. Topic: "The View From the Pew", Wednesday, 8:30a.m.

Dr. Allen Walworth
Pastor of the First Baptist Church, Huntsville, Alabama. Topic: "Keeping the Dream Alive", Thursday, 8:30a.m.



Features

- ◆ Creative Bible Study by Dr. Paul Redditt, Religion Dept. Chair, Georgetown College
- ◆ Creative Preaching Responses from local Baptist Pastors
- ◆ Relaxed Schedule
- ◆ Planned Fellowship Time
- ◆ Creative Seminars
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Format

Tuesday:
7:00p.m.-Hymn, Scripture, Prayer, Welcome, Bible Study, Response, Keynote Address, Fellowship

Wednesday:
7:30a.m.-12:00p.m.-Breakfast, Hymn, Scripture, Prayer, Bible Study, Response, Address, Lunch
2:00-4:30p.m.-Afternoon Seminars
7:00p.m.-Hymn, Scripture, Prayer, Bible Study, Response, Address, Fellowship

Thursday:
7:30a.m.-12:00-Breakfast, Hymn, Scripture, Prayer, Bible Study Response, Closing Address

◆ **Seminars:** "The Pastor As Communicator" . . . Dr. Robert Hughes
"The Laity and the Ministry" . . . Ms. Shirley Spalding
"The Pastor As Writer" Dr. Ken Chafin

Questions? Call Steve Cook, Georgetown College, (502) 863-5218

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WORLD

American Hindus begin struggle with abortion issue

CONCORD, Calif. (RNS)—American Hindus, following in the trail of other religious groups in the United States, have begun grappling recently with the complex and controversial issue of abortion.

Like people of other faiths, Hindus are finding the task difficult. Special hurdles range from traditional anti-female attitudes brought over from India that sometimes lead to aborting female fetuses, to a highly decentralized religious structure that makes it hard to hammer out a consensus among the faithful on moral and social issues.

Also complicating the process are a large number of independent-minded Hindu doctors, who often ignore religious tenets prohibiting abortion.

The growing prominence of the issue is reflected in a series of articles in an international Hindu newspaper, *Hinduism Today*, published monthly in Concord, Calif. One recent issue featured spiritual leaders citing sacred texts that condemn abortion as a sin.

One of the religious leaders, Swami Kamalathamadha, wrote, "No human being has the right to destroy the fetus."

In an unsigned essay, the paper also argues that abortion interferes with reincarnation, a belief in Hindu-

ism that the soul of a dead person continues its spiritual journey on earth by entering another body.

"Rebirth is powerfully interrupted by the abortion process. It is a rejection of the soul's anticipated entry into earthly life," the essay said. It recounted a Hindu mystic who, with a touch of humor, compared "the aborted soul" to a stranded traveler. "He must make a new plan, chart an alternate itinerary, endure untimely delays and await another flight to his destination where, he desperately hopes, there will be a womb for rent!"

Despite the traditional ban, many Hindus have accepted abortion "without critique ... for population control in India," said the Rev. Arumugaswami, managing editor of the newspaper.

A related practice causing concern among some Hindu is an anti-female bias in India that has prompted Hindu women even in the United States to seek abortions when they find out through ultrasound techniques that the fetus is female.

The practice, though more common in India, occurs in North America as well, according to Dr. Rama Krishna Rao, an obstetrician and gynecologist and founder of a Hindu temple in San Antonio, Texas.

Revival near in America, two Baptist authors predict

RIDGECREST, N.C. (BP)—America may soon experience a great revival and spiritual awakening, according to speakers at a launch meeting for "Fresh Encounter" resources held Sept. 13-15 at Ridgecrest Baptist Conference Center in North Carolina.

The conference was one of two major launches for the workbooks and videotapes on revival and spiritual awakening produced by the Southern Baptist Sunday School Board.

"I am very, very convinced that God has begun movement of revival and that we're seeing things happen ... that we have not seen in our lifetime," said Henry Blackaby, co-author of the material and director for prayer and spiritual awakening at the Home Mission Board.

"Everywhere I look—at home, on the campuses, with high school students, with volunteers, in the agencies (of the Southern Baptist Convention) and around the world—I am seeing an increasing crescendo of the mighty, mighty working of God toward revival," Blackaby said.

Claude King, co-author with Blackaby, agreed. "Revival's coming. ... We're already seeing that God is getting the attention of his people."

Avery Willis, director of the board's discipleship and family adult department, said: "I've been operating for a number of years on the premise that God has already promised revival, in fact for at least 15 years. (God) gave me a promise back when he told us to come back from the mission field.

"I'm operating out of the principle

that God is going to do this worldwide. ... It's not just in the United States," said Willis, who appears with Blackaby on the two "Fresh Encounter" videotapes.

Spiritual leaders are a primary factor in revival coming to churches, Blackaby said.

"Obedience is the key to experiencing God. It often begins with the leadership. We have discovered that when revival begins from the bottom up to the leadership, then revival is often experience-centered, very divisive and short-lived. When revival comes from the leadership to the people, it is always Word-centered, very deep and long-lasting," Blackaby said.

A variety of church leaders attended the conference.

One evening, Willis led participants in a service titled "Responding to God." He invited the group to share something they had learned from God during the event. Numerous people came to share prayer requests and confess personal sins.

One pastor confessed to the group he had been preaching the sermons of others, not his own.

Willis asked the pastor to lead a prayer for himself and for other pastors doing the same thing.

Another church staffer said the ministers at his church were caught up in a "tangled web of unforgiveness and deep sea of resentment toward each other." Willis asked him to kneel at the front, inviting anyone who had been through a similar situation to pray with him.

Court rules two schools may not discriminate in hiring

WASHINGTON (ABP)—A pair of private schools in Hawaii have lost their bid to continue a policy of hiring only Protestant teachers.

The U.S. Supreme Court refused Nov. 8 to review a lower court's conclusion that the Kamehameha Schools do not qualify for an exemption to a federal ban on religious discrimination in hiring.

Kamehameha Schools, one for boys and one for girls, were created by the estate of a member of the Hawaiian royal family. The will of Bernice Pauahi Bishop, who died in 1884, directed that teachers at the schools be Protestants.

The policy was challenged by a non-Protestant who sought a job as a substitute French teacher.

A federal district court sided with Kamehameha officials, holding that the schools qualified for all three exemptions Congress provided to legislation barring discrimination in hiring.

Those exemptions allow hiring based on religion for a religious edu-

cational institution, when religion is a bona fide occupational qualification necessary to the operation of a particular institution and when the curriculum of a school is directed toward the propagation of a particular religion.

A federal appeals court, however, ruled against the schools.

The appeals court said the schools' ownership and affiliation, purpose, faculty, student body, student activities and curriculum "are either essentially secular, or neutral as far as religion is concerned."

Among the reasons for its conclusions, the appeals court noted that no religious organization has ever controlled or supported the schools, which are not affiliated with any denomination or association of religious schools.

The court also said that only three of the schools' 250 full-time, on-campus faculty members have specific religious teaching duties and that less than one-third of the students are Protestants.

In addition, the court said the schools' curriculum was not directed toward the propagation of a specific faith.

Several religious groups concerned about the impact of the appeals court's ruling, including the Southern Baptist Convention Christian Life Commission, asked the high court to review the case.

In a "friend-of-the-court" brief written primarily by Dean Edward McGlynn Gaffney Jr. of Valparaiso University School of Law, the religious organizations warned that the federal appeals court's narrow interpretation of the exemptions "will have a severe impact on literally thousands of religious institutions throughout the nation. All of these institutions stand to lose a large measure of their control over their own hiring policies."

The brief argued that religious schools and educational organizations must be free to make employment decisions based on religious prefer-

ence to preserve their religious mission.

"Congress surely did not intend to stifle the ability of the thousands of independent, self-supporting religious schools and colleges to undertake their educational mission with a distinctively religious flavor," the brief stated.

In addition to the CLC, signers of the brief include the Christian Legal Society, Catholic League for Religious and Civil Rights, Christian College Coalition, Episcopal Church in Hawaii, National Association of Evangelicals, University of Notre Dame and Valparaiso University.

CLASSIFIED ADS

CHILD CARE: Married couple with no children needed for live-in position at Spring Meadows Children's Home. Residential experience preferred. Not currently attending college. Beginning salary \$28,000 per couple plus benefits. Send resumé to: Susan Doom, Spring Meadows Children's Home, 10901 Shelbyville Rd., Louisville, KY 40243. No phone calls.

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SEEKING: Stithon Baptist Church, Radcliff, Ky., is seeking two full-time staff members. Positions are: Associate minister/Education; Associate minister/Youth. Send resúmes to Pastor Gene Waggoner, Stithon Baptist Church, 95 Park Ave., Radcliff, KY 40160. Phone: (502) 351-6055.

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Gore launches environmental effort

WASHINGTON (RNS)—Vice President Al Gore has launched an interfaith effort to bring environmental issues to the attention of America's religious bodies.

In an Oct. 4 news conference, Gore said the National Religious Partnership for the Environment "will trigger the beginning of grassroots activity in tens of thousands of religious congregations across the country." The three-year, \$4.5 million project will undertake a host of programs tailored to individual faith groups but focused on education and "greening" local congregations.

Seminar will address legal issues for churches

NASHVILLE (BP)—Can churches be sued for the sexual misconduct of their ministers?

Are churches liable for injuries sustained by members and visitors on church property?

How does the Americans with Disabilities Act affect churches' hiring and firing practices?

These questions will be addressed at a "Legal Issues in The Church" seminar April 25-28, 1994, at the Baptist Sunday School Board head-

quarters in Nashville.

"Churches are being sued and pastors and church leaders need to be aware of that," said Jim Ryan, church business administration consultant at the Sunday School Board and coordinator of the seminar.

"This conference will offer the latest information on important legal issues, some practical ideas for avoiding lawsuits and an opportunity for church leaders to get their legal questions answered."

A variety of topics will be addressed at the seminar, Ryan said, such as child abuse, sexual misconduct/harassment, employment law, hiring and firing practices, taxes, child care law, copyright law and many other legal issues.

One of the key seminar leaders will be Richard Hammer, editor of "Church Law and Tax Report," a bi-monthly publication which provides legal and tax information for thousands of denominational and church leaders across the United States.

Other seminar leaders will include Julie Bloss, an attorney for the Southern Baptist Annuity Board; Jim Guenther, general counsel for the SBC Executive Committee; and Jim O'Dillon, minister of education and administration at Ooltewah Baptist Church in Ooltewah, Tenn.

For registration information, call the board at (615) 251-2294.

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KENTUCKY KERNELS

This year's annual meeting of the Kentucky Baptist Convention will mark the ninth time the KBC has gathered in Elizabethtown since 1837. The convention first met in Elizabethtown in 1840 and last met there in 1986. Severns Valley Baptist Church, this year's host, has hosted the convention for at least three of the eight previous Elizabethtown gatherings.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **FLORENCE**—Robert F. Bell earned the diploma in pastoral ministries from the Seminary Extension Independent Study Institute, the correspondence arm of Seminary Extension operated by the six Southern Baptist seminaries. The diploma will be presented Nov. 21, by Greg Fightmaster, pastor of Beechgrove Church where Bell is a member.

■ **HIGHLAND HEIGHTS**—First Church will host a conference Nov. 22, from 8 a.m. to 1 p.m., to introduce the Chapel of the Air's 1994 50-Day Spiritual Adventure. The theme is "Daring to Dream Again: Breaking Through Barriers that Hold Us Back." For more information, contact Pastor Larry Michaels at (606) 441-7274.

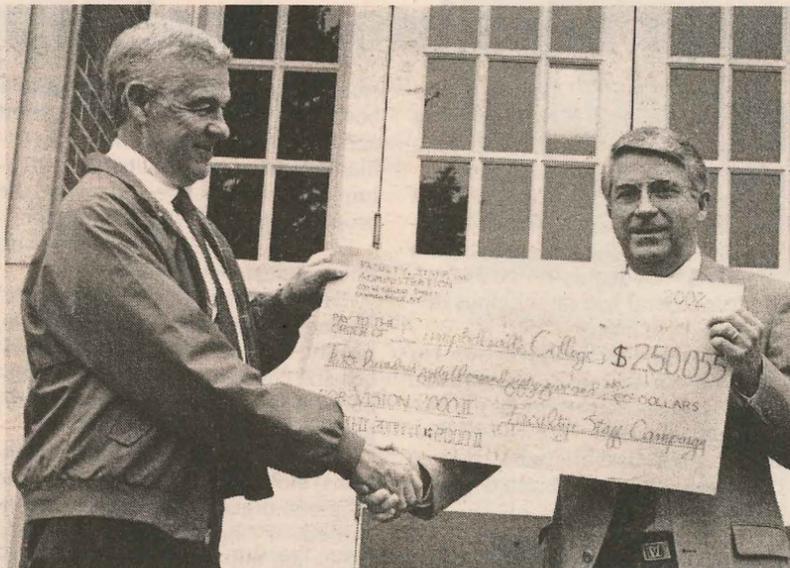
■ **IRVINE**—First Church celebrated its 93rd homecoming with former pastor Raymond Flynn as speaker.

■ **LOUISVILLE**—Saint Matthews Church called Gerald Borchert, professor of New Testament interpretation at Southern Seminary, as interim pastor. Also, Pam Stanley was called as interim minister to preschoolers.

■ **MAYFIELD**—YouthFest '93, sponsored by the West Kentucky Youth Fellowship, will be held at Northside Church in Mayfield Nov. 20. The festival will feature a pizza dinner at 2 p.m., the Mullins Gospel Quartet in concert at 3:40, and evangelist Jay Strack of Dallas at 5:20.

■ **WESTMORELAND, Tenn.**—Seibert Sullivan, formerly pastor of Eastside Church in Campbellsville, is pastor of First Church of Westmoreland, Tenn.

■ **WINCHESTER**—Central Church ordained Ron Stone, Shirley Parido and James Patton as deacons.



BIG PLEDGE Campbellsville College President Kenneth Winters (right) receives an oversized check for \$250,055 from Don Bishop, chairman of the faculty-staff portion of the Vision 200 capital campaign. Faculty and staff pledged \$100,000 more than their challenge goal, which was \$150,000. (Photo by Joan McKinney)

Chinese government honors Southern Baptist music teacher

BEIJING (BP)—Southern Baptist teacher George McDow is one of just 40 "foreign experts" in China—out of more than 40,000—to be honored by the Chinese government this year.

McDow and the other foreigners from 13 countries received 1993 national Friendship Awards in recognition of their "outstanding contributions" to China's modernization drive. The honorees include experts in

science, technology, agriculture, fine arts and economics.

McDow, who teaches music at the Yunnan Arts Institute in Kunming, is the only representative of the fine arts. He recently joined the other honorees in a government-paid trip to Beijing.

They met for 45 minutes with Chinese Premier Li Peng, who thanked them for their dedication to helping China, and attended a state dinner at

the Great Hall of the People in recognition of National Day.

A member of Northeast Baptist Church in Norman, Okla., McDow is on leave of absence from his job as instrumental music director at Central Mid-High School in Norman. He fulfilled a long-held dream of teaching in China by going there in 1992.

At the Yunnan institute he works with choirs and the school orchestra

and teaches instrumental music.

Although traditional missionaries are not allowed in China, a large number of Southern Baptists have found places of service in the country on short-term professional assignments. Many of these opportunities are coordinated by Cooperative Services International, which is affiliated with the Southern Baptist Foreign Mission Board.

'Home' in their hearts

Four groups of Oneida students and staff were in activities in three states the first weekend in November.

First to leave Friday morning at 6 a.m. were three van loads of academic team members headed for Space Camp in Huntsville, Ala. As in other years, it was a real learning experience. Our students got to ride in simulators like the astronauts do in training. They give real insight into our space program. Friends of Oneida hosted our group to a meal while in Huntsville and our students worshiped on Sunday. They got back home around midnight.

On Friday afternoon, as soon as school was out, two other groups left and didn't get back to campus until late Sunday afternoon.

Ten of our more experienced wrestlers and their coach went to Wilmington College in Ohio for an all-day tournament Saturday. They competed with young men from 40 Ohio schools. We were the only Kentucky school there. One of our eighth grade boys and three freshmen each won first-place trophies in their respective weight classes. One of our seniors took second place in the 189-pound class. One of our eighth graders took second place in the 120-pound class, being beaten by the Ohio state tournament runner-up of last year. The boys were very excited at doing so well at the start of a new season.

In the meantime, eight of our foreign students attended, with two adult chaperones, the annual BSU-sponsored International Student Retreat. I was held this year at Barren River State Park. Our students were the only high school students participating in the college-level weekend. Approximately 125 young people, representing 31 nations, worshipped and played together. We have

taken some of our foreign students every year for the past 21 years. Our students who attended this year are from Ethiopia, Zambia, Philippines, Guatemala and Brazil.

While these three groups were participating in their respective activities in Alabama, Ohio and Kentucky, our boys' and girls' cross country teams left early Saturday morning to participate in the state tournament at the Kentucky Horse Park in Lexington. Both teams had qualified the week before as the girls' team won the regional championship and the boys' team was runner-up in their regional tournament. They ran again in cold, 28-degree weather. OBI sophomore, Dennis McDowell came in 15th out of 176 state-level runners. Our team was eighth overall of 19 single-A schools competing in the state tournament.

In the meantime, back at homebase Oneida, our usual routine continued. Our drama students had practice preparing for their production of Charles Dickens' "A Christmas Carol" scheduled for Dec. 3-4, 8 p.m. Our sixth-grade boys won an exciting basketball game against a team from a neighboring county, while our seventh-graders lost their game.

During the morning, a 1974 graduate, now in business in Atlanta, came to visit, and a former student arrived from Lexington. In the afternoon, a 1989 graduate came from Oak Ridge. I did not know they were coming and all stayed until late Sunday afternoon. I got to spend two hours with each of these former students; it is one of the rewards of my work as former students return in a steady stream for visits. OBI is "home" in the hearts of thousands.

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

ONEIDA JOURNAL



Barkley Moore

Paid Column

Summer missionary makes a difference

During the past summer Clear Creek had three students on summer mission assignments. The experience made a difference in their lives and left an impact in three states.

Second-year student Samantha Siegel was appointed by the Home Mission Board to California. She had lived in California as a young person and really did not care to go back.

One of 84 students across the state, Samantha was teamed with a partner from Kentucky and Tennessee. They worked in vacation Bible schools, backyard Bible clubs, and two weeks of camp.

By the third week the doubts increased that Samantha should be there, fed by little response from their work.

"Later that week God used me to lead someone to Christ, the first time in my life," she said.

During children's camp, the Lord reminded Samantha of the unrealistic expectations she had of other people, especially pastors' children. Several attended the camp and were very discouraged because church members expected more of them than they did of the other youth.

As a result of a near-death experience while tubing down a river,

Samantha realized we need to do what God wants now. We may not get another opportunity.

"There are no brakes on these tubes. I was approaching a tree across the river and knew this was the end.

"I called the Lord's name and pled for help. My tube caught on another log and spun me around toward the bank.

"A man walking at the top of the canyon saw what happened and walked us back to civilization.

"I realized I could go at any time. I am thankful I ended up with only some cuts and bruises."

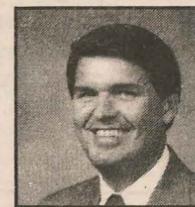
Samantha is the 1993-94 BSU president at Clear Creek. A native of Ohio, she looks forward to a ministry with preschoolers. She has a workshop in the campus Child Development Center.

With much of her own growth coming through BSU involvement, Samantha grieves that California Baptists have cut BSU from their state budget.

She encourages everyone to take a mission trip. "Your life will be changed forever."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Paid Column

Tongues issue largely unresolved among Baptists

HOUSTON (ABP)—A controversy over Jerry Rankin's nomination as president of the Southern Baptist Foreign Mission Board last June brought into the spotlight an issue Southern Baptists never have resolved.

The issue: Is the spiritual gift of tongues-speaking still valid, and can a church which allows speaking in tongues be Southern Baptist?

Rankin, a former missionary to Indonesia and director of FMB missionaries in Southern Asia and the Pacific, was elected to the presidency, despite the concerns of some tongues opponents.

Rankin says he does not have the gift of tongues. But he occasionally "prays in the Spirit" during his private prayer life, and once offered the interpretation when a man spoke in tongues in a public worship service in Singapore, he explains.

Those who knew him on the mission field and those trustees who endorsed his nomination as FMB president maintain that Rankin is no charismatic.

But that presents a problem of definition. What is a charismatic? And what is tongues?

While there is no consensus among Baptists on the use of the gift, there also is no agreement on what tongues is.

Some who argue against the validity of tongues-speaking say the legitimate practice of the gift was limited to the early Christian centuries, when the Holy Spirit used the so-called "sign gifts" to validate the gospel

message to a skeptical world.

But others, including Rankin, insist it is arbitrary and unwarranted to say any of the spiritual gifts mentioned in the Bible have ceased.

Many who acknowledge the legitimacy of tongues-speaking, however, are uncomfortable with its use in public worship. They prefer to believe the gift is used primarily as a "private prayer language," which is similar to Rankin's description of his own practice.

Yet another group of Baptists say tongues may still be a legitimate—though rare—spiritual gift, but it is not the same as the unintelligible speech usually associated with tongues-speaking today. One who holds such a view is Paige Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C.

"If and when the gift of tongues is given, it will be a re-enactment of Acts 2," Patterson says. "That is, the one given the gift will speak in a known language which he himself has never before officially studied for the purpose of communicating the gospel to those who otherwise might not be able to comprehend the language in which he would normally speak."

Few modern tongues-speakers would meet those criteria.

Missionaries report tongues-speaking and other "sign gifts" often are practiced by Christians in parts of the world where Christianity must compete with religions that rely heavily on demonstrations of spiritu-

al power.

"In areas that are so devoid of the gospel, where spiritual warfare is present, there are debates in missiological circles over the validity of concrete expressions of the Spirit," notes Bill O'Brien, a friend of Rankin's and a former missionary to Indonesia. "Jerry recognized that debate and was sensitive to those claims."

O'Brien, a former FMB executive vice president, says FMB guidelines for appointment of missionaries historically have ruled out those who engage in open charismatic practices, partly because they produce "fractures of fellowship" in some parts of the world.

But as for private practice of the gift, "it is such a subjective area that we did not think that was our concern," says O'Brien, now director of the Beeson School of Divinity of Samford University.

The dean of the Beeson School, Timothy George, says most Southern Baptists would not accept speaking in tongues as a legitimate expression. But in frontier mission areas, such as the Far East, he notes, the practice is more likely to occur.

"I've never experienced the gift of tongues," George explains, "but I wouldn't question others' authenticity."

"The problem, as I see it, is that the gift of tongues tends to become very divisive at the congregational level. It is a serious issue for the fellowship and for the unity of our mission."

Many pastors agree, although some believe the gift of tongues is still active. Typical is Bruce Calhoun, pastor of Bethlehem Baptist Church in Lacey's Spring, Ala.

"The problem with charismatic worship is that, when it is brought into an older, traditional church-worship setting, it creates a turmoil. It tends to be very divisive. It tends to make some feel very spiritual and puffed up and then turn that on everyone else," Calhoun says.

Calhoun and other pastors say the issue in Baptist churches is not so much the gift of tongues but demonstrative worship styles—lifting hands, clapping, more expressive musical styles.

"You can't measure the barometer of my spiritual life by how loud I sing," claims Calhoun. "Some say you must be lifting your hands. I say no, you don't necessarily have a spiritual problem if you don't lift your hands. Everyone worships in their own emotional way."

That argument runs both ways, adds Henry Johnson, pastor of Pathway Baptist Church near Dothan, Ala. He thinks some churches get labeled too quickly.

"When someone raises their hands, claps their hands, keeps time with their music with the clapping of hands or tambourines, or something like that, that automatically puts everyone in the category of charismatic," Johnson says. "A great number of those instruments and those means are wonderful and tremendous ways in which to praise the Lord."

Although his church members do not speak in tongues during worship, Johnson explains, if they did he would insist it be practiced "on a scriptural basis," following Paul's instructions for order in I Corinthians.

Wallace Henley, pastor of a tongues-speaking Southern Baptist church in Houston, says a lack of understanding about the issue creates hurt for churches like his.

Nothing in the Baptist Faith and Message—the most-used statement of Southern Baptist doctrine—would exclude charismatic practices, Henley contends, but "it has been an assumption."

"For a non-creedal denomination, we have a lot of creeds, and some of our creeds are assumptions," says Henley, who before moving to Texas was a two-time president of the Alabama Baptist State Convention.

"To say that Southern Baptists have never embraced it is to make a very general assumption of consensus," he continues. "And we shouldn't build doctrine out of assumption and consensus."

It is difficult to determine how many Southern Baptist churches could be considered charismatic. C.P. Wagner, a professor at Fuller Theological Seminary, estimates there are 200 to 300 charismatic churches among the Southern Baptist Convention's 37,000 congregations.

Among all Baptist groups, however, 20 percent consider themselves charismatic or Pentecostal, according to "The Dictionary of Pentecostal and Charismatic Movements."

"For a non-creedal denomination, we have a lot of creeds, and some of our creeds are assumptions."
Houston pastor Wallace Henley speaking of Southern Baptist attitudes toward charismatic-type churches

Perspectives of one tongues-speaking Baptist church

HOUSTON (ABP)—Most Southern Baptists would label the Encourager Church in Houston a charismatic church, but most charismatics would not, the pastor says.

Encourager Church is a Southern Baptist congregation swimming against a denominational tide of opposition to charismatic practices.

"Our services use extensive praise music. There is clapping, dancing, victory shouts. At least one-third of the service is given to hands-on ministry—laying hands on the sick and anointing them with oil, and occasionally we have messages in tongues and interpretations," explains Pastor Wallace Henley.

In a recent Encourager Church service, a man rose to speak in tongues, and others in the church offered interpretations of his speech, which Henley says in this case addressed a specific situation—alcohol abuse.

"The interpretations unleashed a beautiful period of ministry in the

body that addressed people's needs," Henley explains.

When tongues are spoken in the service, the presbytery—a group of 20 prayer leaders in the church, different from the six ruling elders and from the deacons—are called down to begin praying. So are other designated prayer ministers, all of whom kneel at the 60-foot prayer rail at the front of the worship center.

In other services, the church will depart from the written order of worship and allow the six or eight praise leaders on the platform to direct.

But Henley says the church departs from most charismatic churches in several respects.

Like charismatics, Encourager members believe there is a "second blessing," or a time after salvation when a believer receives the "baptism of the Spirit." But, they don't believe every true Christian has to manifest this gift.

The church also practices healing, but "if a person is not immediately healed after a laying-on

of hands, it is the sovereign will of God and not necessarily that the person is not ready to receive the Spirit because of some uncleanness," Henley says.

He contends one mistake of charismatics is forcing the same mold of expression on everyone.

"My wife, for instance, worships God in quietness," he says. "Everybody has a different personality type, and God respects that type."

Henley makes no apologies about the practices of the church, but he does reject the attitude that the gifts of tongues and Southern Baptist worship are incompatible.

"It is very important to realize there are hundreds of Southern Baptist churches like ours," Henley says.

"I remember at my former churches people would tell me that this is not Southern Baptist. That really cut me to the quick. It hurt me because I had done a poor job in helping my people realize that Southern Baptist tradition cannot be the Lord of Scripture."



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