

FEBRUARY 1, 1994 VOL. 168, NO. 5

Life TODAY

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Special report on education issues

This issue of the Western Recorder introduces a new insert, *Life Today*, which will appear occasionally and address current themes from a Christian perspective.

In the first *Life Today*, you'll learn about education:

- KERA concerns
- Home schooling
- Public schools
- Church schools
- Baptist colleges and schools in Kentucky
- How to choose a college
- How to pay for college
- Trends in theological education
- History of Kentucky Baptists and education

Reprints of this special 24-page section are available through the Recorder office.

Oneida President Barkley Moore dead at 52

By Mark Wingfield
News Director

ONEIDA—Barkley Moore, a Kentucky Baptist layman who became a legend both in Iran and in the mountains of Appalachia, died Jan. 25 at age 52.

Moore died of apparent heart failure in his apartment on the campus of Oneida Baptist Institute, the boarding school from which he graduated at age 16 and returned to serve as president for 22 years.

In between his graduation from Oneida and return as president, Moore served six years in Iran through the U.S. Peace Corps. His

extraordinary service in the Peace Corps foreshadowed the notable career he would have as Oneida's president.

Oneida Baptist Institute is a school for middle school and high school students located in southeastern Kentucky, near Manchester. Founded in 1899, it is affiliated with the Kentucky Baptist Convention.

Moore was a native of Clay County, and his great-grandfather served on Oneida's first board of trustees. His grandparents were among Oneida's first 100 students.

He graduated as valedictorian of the class of 1958. After completing a bachelor's degree and one year of law

school at the University of Kentucky, Moore returned as assistant to the president at Oneida in 1962.

Two years later, he left Kentucky for Iran, where he earned the recognition of the Shah and prime minister, as well as United States Presidents Lyndon Johnson and Richard Nixon.

At the time of his return to the U.S., Moore held the distinction of the longest term of service for any Peace Corps volunteer.

In Iran, he started one primary library and 31 smaller ones among the people of Gonbad-e Kavus, a small city 50 miles from Russia in northern Iran. He also started a kindergarten that grew into eight schools enrolling 1,000 students.

An article in the Peace Corps

News dated Feb. 1, 1971, said Moore "was able to move people to accomplish what they said was impossible. In the process, he changed from a quaint curiosity to a brother in the Iranians' eyes."

The news account noted Moore "inspired villagers who had no school to build one themselves, bringing education to them for the first time."

Further, the writer said, Moore "worked 18 to 20 hours a day, seven days a week. He was more than just a teacher to his students."

"Once he heard that a boy was about to leave school. Barkley walked to the boy's village—12 hours each way—and persuaded him to stay. In all, he talked 43 different youths out

□ See *Oneida President ...*, page 8

■ More on Barkley Moore and Oneida Institute, pages 5, 8, 8-A & 9-A



HORSE HAPPY Holly Hammon gets help from Baptist Regional Medical Center employees Cindy Padgett (left) and Julie Slone brushing a horse before a session of "hippotherapy" at the Double C stables in London. Baptist Regional's occupational therapy department began offering the therapy earlier this year. Hippotherapy is an innovative therapeutic horseback-riding program which helps individuals with physical limitations develop better balance and control. "The gentle and steady rocking motion of horseback riding helps patients improve their balance, posture and mobility," said Leslie Sizemore, director of occupational therapy. As a result of the therapy, "patients who have never been able to stand are standing, patients who once had closed fists can now open their hands, and those who could not talk are talking," she said. Baptist Regional Medical Center, located in Corbin, is part of the Baptist Healthcare System. (Photo by Frank Newman, News Journal)

Court rules on abortion protesters

WASHINGTON—Groups which physically block abortion clinics or otherwise hinder women seeking abortions can be sued under a federal racketeering law, the U.S. Supreme Court ruled unanimously Jan. 24.

The high court reversed a lower court decision that abortion clinics could not sue protesters under the Racketeer Influenced and Corrupt Organization Act.

The law, enacted in 1970, makes it illegal for an "enterprise" to use a "pattern of racketeering" activity. Under RICO, a pattern of racketeering amounts to two or more crimes from a long list of acts, including extortion and murder.

The National Organization for Women, representing the abortion clinics, maintained that some anti-abortion groups have waged "a nationwide conspiracy to shut down abortion clinics." They claimed that respondents conspired to use threatened or actual force, violence or fear to induce clinic workers to give up their jobs, and that conspiracy damaged the clinics economically.

The lower court said RICO requires that racketeering activity be motivated by economics, rather than ideology or religion.

The Supreme Court, however, ruled that RICO can be applied even when there is no economic motive.

Writing for the court, Chief Justice William Rehnquist said, "Nowhere is there any indication that an economic motive is required. ... Respondents and the two courts of appeals, we think, overlook the fact that predicate acts, such as the alleged extortion, may not benefit the protestors financially but still may drain money from the economy by harming businesses such as the clinics."

Rehnquist also alluded to congressional findings at the time when the statute was enacted.

"Congress for cogent reasons chose

□ See *Abortion protesters ...*, page 6

■ More on Kentucky abortion issues, page 3

2 Kentucky teens named to national panel

By Melanie Childers
Staff Writer

Two Kentucky teens, Jennie Bell of Murray and Melissa Bryant of Shelbyville, have been named to the 1994 National Acteens Advisory Panel.

"This is the first time Kentucky has had two representatives on the panel," explained Julie Hamrick-Keith, Acteen consultant in the Kentucky Woman's Missionary Union office. "It speaks well for the state and for them."

Bell and Bryant were two of eight teen-agers selected from more than 100 applicants nationwide.

Acteens is the WMU missions organization for girls in grades seven through 12.

Bell and Bryant, both 17, have had many similar experiences. Both have reached Service Aide, the highest level of the Acteen individual achievement plan called Stuidact; both have

served as state Acteen panelists; both have participated in Acteen mission trips to the inner city of Indianapolis; and both plan to pursue teaching careers after graduation from college.

Both teens also have been active in their high schools and churches.

Bell, a member of First Baptist Church in Murray, has been president of the church youth choir and has served as an officer of her senior class at school. She is a cheerleader and is on the track team.

The mission action projects in Acteens first caught Bell's attention, she said. "I really enjoy doing things for other people. It's made me realize how fortunate I am."

Two other members of the Acteen group at First Baptist Church in Murray also have received notoriety. Carrie Bell currently serves as a Kentucky state Acteen panelist and Courtney Adams is a "Top Teen," recognized as one of 20 outstanding Act-

eens nationwide.

Bryant, a member of Graefenburg Baptist Church near Shelbyville, is involved in music and drama at school and at church. She plays piano and organ at the church and sings in the sanctuary choir. She also serves in the nursery and the homebound ministry.

"Melissa is very energetic," said David Head, pastor of Graefenburg Church. "She always seems to be ready to jump in wherever we need her."

Selections for the national panel are based on scholastic achievement, school and church activities, and accomplishments in Stuidact.

The panelists' duties will include participating in state and associational WMU-related meetings and serving as pages at the WMU annual meeting and the Southern Baptist Convention meeting, both this June in Orlando, Fla.

BAPTISTS

BAPTIST BITS

"I think we muddied the water. We sent the debate back to the individual Baptist church. As a result, a lot of our local pastors are taking a lot of heat."

HMB trustee Walter Collett, on why he thinks the HMB's study and report on Freemasonry should be revisited

HMB trustee calls for reopening Masonic study

NASHVILLE—The Freemasonry controversy in the Southern Baptist Convention is heading into its third year, invigorated by three new developments.

Despite the adoption of a report on the compatibility of Freemasonry with Christianity at last summer's SBC annual meeting, the controversy lingers on.

Two of the principal players in the Freemasonry issue are developing new books on the topic, and a trustee of the SBC Home Mission Board has called for the HMB-approved study and report on Freemasonry to be reconsidered.

Walter Collett, pastor of Covenant Baptist Church in Columbia, Md., recently wrote a letter to fellow trustees urging them to reopen discussion of the controversial study.

Collett alleged that the HMB's recommendation not to condemn Freemasonry, which the vast majority of messengers voting at the 1993 SBC in Houston approved, was brought to the convention without proper consideration by trustees.

He said trustees were given inadequate time to study pertinent materials before voting on their report, that procedural violations prevented them from discussing it fully and that the findings in the report do not support the summary statement urging that "membership in a Masonic Order be a matter of personal conscience."

Collett said he is voicing his concerns now, more than seven months after the SBC action, because he believes it is being misrepresented and used against pastors who try to oppose Masons in Southern Baptist churches.

"I think we muddied the water," Collett said. "We sent the debate back to the individual Baptist church. As a result, a lot of our local pastors are taking a lot of heat."

However, both the HMB's president and trustee chairman said they

believe the matter should be closed.

"I think the Southern Baptist Convention spoke in its vote last June and I think I'd rather for the issue to be dead and for the Home Mission Board to go on with its work of missions and evangelism," said HMB Chairman Brad Allen, pastor of First Baptist Church in Duncan, Okla.

HMB President Larry Lewis concurred: "I would emphasize again that I believe the vast majority of Southern Baptists are well satisfied with the Home Mission Board's performance on this issue and simply desire that we spend no further time on it. In fact, at the last meeting of the board's administrative committee, members unanimously agreed to not revisit the issue."

However, Collett has been invited to address the trustee administrative committee Feb. 7 in Atlanta.

Meanwhile, Texas physician Larry Holly—the person who initiated the challenge of Freemasonry in SBC life in the spring of 1992—is preparing his third book on the subject.

Holly said his upcoming book will be an in-depth critique of the HMB's study and report on Freemasonry. The 369-page volume has been typeset and will go to the printer Feb. 4. Then 5,000 copies will be mailed March 4 to approximately 2,000 SBC leaders, he said.

On a related front, former HMB staff member Gary Leazer is writing a book about the conservative movement in the SBC which will include his firsthand experiences with the Freemasonry issue.

Leazer was removed from his job as director of the HMB's interfaith witness department and eventually fired by the HMB after repeated criticisms by Holly that Leazer was sympathetic to Freemasonry. Leazer was the primary author of the HMB study, which led to the final report.

Compiled from Baptist Press and Associated Baptist Press reports.

Postal change hits churches

WASHINGTON (BP)—Churches could be negatively impacted by proposed changes in rates for second- and third-class mail, according to the Religious Press Association.

The proposed changes would require churches to use a more expensive, "for-profit" rate to mail materials that in any degree seek to buy, sell, recruit or promote, said Bob Terry, editor of the Missouri Baptist Convention's Word & Way newsjournal and postal representative for the coalition.

That could cost churches using third-class mail an additional 40 percent, Terry said.

For example, if in a weekly church bulletin a pastor encouraged attendance at an upcoming annual meeting or asked youth choir members to buy T-shirts for their upcoming missions trip, the bulletin could not be mailed third-class at the non-profit rate, Terry said. It could only be mailed at the higher, for-profit rate.

Additionally, the U.S. Postal Ser-

vice has adopted a "substantially related" test, Terry explained, under which churches can be charged higher postal rates for any materials whose purposes do not match those for which the organization was founded and granted a non-profit permit.

"What constitutes 'substantially related?'" Terry asked. "When does an ad cease to be substantially related to the organization's purpose and become only related?"

This classification is "as wavy as sifting sand," Terry charged. "It changes with every personal opinion."

The coalition urges churches and other non-profit mailers to protest the proposed changes immediately. Letters should be addressed to Manager, Mailing Standards; Marketing Systems, U.S.P.S.; 475 L'Enfant Plaza West SW; Washington, D.C. 20260-2419.

Feb. 9 is the last day for public comment on the proposed regulations.

■ Florida church will appeal. A Lake Mary, Fla., church ordered by a judge to open its books to a former member says. Seminole County Circuit Judge Newman Brock ruled Jan. 18 that Ann Haynes was improperly excluded from membership of the First Baptist Church of Markham Woods and ordered to be granted access to church financial records.

The church's pastor, Bob Parker, a member of the Southern Baptist Convention Executive Committee, said Jan. 26 that the church plans to appeal the ruling on First Amendment grounds.

Judge Brock's ruling said that since the church is non-profit corporation registered in the state of Florida, it lies within the court's interest to oblige the congregation to abide by its articles of incorporation.

■ Walker dies. Edmond Walker, executive secretary-treasurer of the Hawaii Baptist Convention from 1963 to 1982, died Jan. 19 after an extended illness. He was 75. A former Kentucky pastor, Walker is survived by his wife, the former Lurie Brown of Louisville, and two sons, Edmond "Richie" Jr. and Howard.

■ Record year for loans. The Southern Baptist Home Mission Board's church loans division closed a record \$28.2 million in loans last year. That compares to \$18 million in 1992 and \$14.8 million in 1991. The previous record was \$21.7 million in 1989.

The new record resulted from a fully staffed division and an expanded lending ministry to serve more churches, said Bob Inlow, division director.

■ Relief work ongoing. With feeding and relief operations likely to last up to a month after the Jan. 17

Los Angeles earthquake, a Baptist relief worker has called for money and volunteers. Potential volunteers should contact Don Hargis at the California Southern Baptist Convention, (209) 229-9533, ext. 255. Monetary donations should be directed to the Southern Baptist Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104.

■ Disney package available. A special package has been developed for messengers to the Southern Baptist Convention's annual meeting in Orlando, Fla., to visit Disney World at a reduced rate.

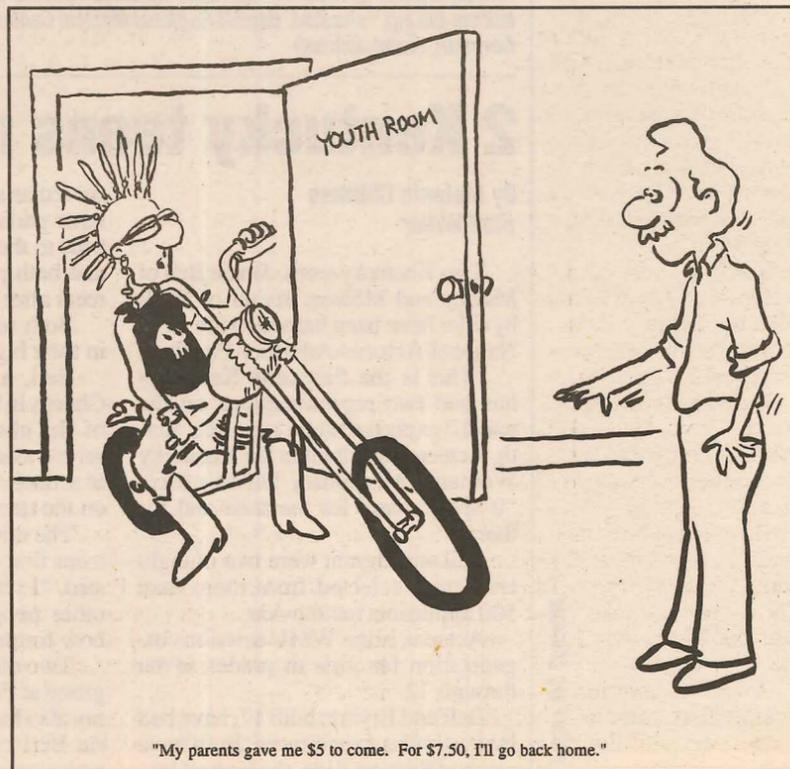
The SBC annual meeting is scheduled for June 14-16 at the Orange County Convention Center.

Two- and three-day passes for all three Disney parks are available by mail only. Ticket order forms are available by writing the SBC Executive Committee, 901 Commerce St., Suite 750, Nashville, Tenn. 37203 or calling (615) 244-2355. The special SBC packages are available June 1-21 but exclude June 14-15, the first two days of the SBC annual meeting.

■ SBC child care open. Registration for on-site child care for preschool children of out-of-town messengers to the 1994 Southern Baptist Convention, June 14-16 in Orlando, is now being accepted. Registration material is available by writing to SBC Preschool Child Care, Shirley Dusek, 4585 Saint Brides Court, Orlando, Fla. 32812.

■ Mexican refugees fed. Mexican Baptists and Southern Baptist representatives are feeding refugees who fled their homes after Indian rebels began an armed uprising in Mexico's Chiapas state Jan. 1. Baptists began operating a feeding station Jan. 27 near Las Margaritas, one of several towns seized by guerrillas.

Feb. 9 is the deadline for the Postal Service to receive comments about the proposed changes.



"My parents gave me \$5 to come. For \$7.50, I'll go back home."

Kentuckians rally at Capitol against abortion

By Dawn Richerson
State Correspondent

FRANKFORT—About 500 Kentuckians gathered Jan. 26 on the Capitol steps in Frankfort to denounce abortion and commemorate the anniversary of the 1973 U.S. Supreme Court decision legalizing abortion.

Rally speakers urged Kentuckians to show love for abortion advocates and encouraged them to voice their support for three bills slated for debate in the 1994 General Assembly.

The bills, passed by the House but stalled in a Senate committee during the 1992 session, would require parental or court consent for minors seeking abortions, require a 24-hour waiting period for all abortions and regulate the safety procedures of abortion clinics.

"Millions of women have believed the lie," said Eva Stover, who herself had an abortion and now serves as international director of education for Women Exploited by Abortion, based in Elizabethtown. "Women are not told that they will suffer grief, pain and remorse. They are told abortion is safe and legal. Protect these women from making the same mistake I did.

"When you reach the mother," she said, "you save the child."

Sponsored by the Kentucky Right to Life Association, the rally drew outspoken opponents of abortion from as far away as Ashland, Owensboro and Corbin.

Participants held signs that read, "STOP—Abortion stops a beating heart," "Choose Life," "Abortion: You will always remember the child you never knew" and "Stop Clinton's Abortion Plan." One homemade sign

displayed a picture of an aborted fetus along with the words, "Babies are not disposable."

Youth representing the American Society for the Defense of Tradition, Family and Property wore red capes and held tall red flags, emblazoned with a golden lion to symbolize the virtue of fortitude. The organization has printed the slogan, "Guaranteeing the Next Generation of Pro-Lifers," on its literature.

Baptist pastors and laypeople were among those in the crowd.

Coye Still, pastor of Victory Baptist Church in Lexington, came with his wife and two children. "I'm here to speak a positive word for unborn children," he said while listening to the proceedings. "I believe anybody who follows Jesus embraces an ethic in which there are absolute rights and wrongs. I believe it's morally right to preserve the right of unborn children to be born."

Hershel York, pastor of Ashland Avenue Baptist Church in Lexington, addressed the crowd and said the fight against abortion, if it is to be won, requires love and sacrifice.

"Human life is a gift from God," York said, "yet in our day an entire industry has been created on the basis of taking life. We won't be able to legislate to change the hearts of people. The only thing that will work in the long-term is what Jesus said: 'They will know that we are his disciples by our love.'

"Love demands that we rescue not only the unborn baby," he told the crowd. "Love demands that we rescue those that have been victimized by the industry. Love demands that we put our homes, our resources on the line. The world needs to see us

with our arms open, saying we're here to love you and receive you in the name of Jesus Christ."

Ministers from several denominations and a number of legislators also addressed the group. Archbishop Thomas C. Kelly, of the Catholic Archdiocese of Louisville, spoke on behalf of the Roman Catholic bishops in the Commonwealth.

"The society that fails to stand on the side of life plants the seeds of its own destruction," he said.

In addition to supporting proposed abortion legislation, Kelly noted Catholic bishops have asked Attorney General Chris Gorman to ensure that Kentucky tax dollars do not pay for abortions. Legislation passed in 1978 specifies that no state funds are to be used to support abortion.

Jack Willke, past president of the National Right to Life Committee and a Cincinnati physician, said Kentuckians should be encouraged by events in Ohio and Pennsylvania, where parental notification and consent laws have been deemed constitutional by courts and now are law.

Like other speakers, Willke suggested a new way of proclaiming the message that abortion is wrong. "The reason many are not listening to us," he said, "is because they think we're religious zealots."

Willke also warned against assisted suicide and talked at length about the dangers of supporting the Health Care Reform Act proposed by the Clinton administration.

Jeff King, president of Students for Life at the University of Kentucky, urged the crowd to help convert "those on the other side and those who don't know where they are. We must tell them we love them, but we

hate abortion."

The crowd, which included mothers with young children, elderly couples, single men and women and teenagers, applauded the many references to separating abortion from its supporters and victims.

Kentucky Right to Life Executive Director Margie Montgomery called the rally a success and encouraged church groups and community organizations to secure Right to Life speakers. She also encouraged youth in the crowd to prepare to run for public office, saying the Commonwealth needs strong anti-abortion candidates.

To counter anti-abortion forces, abortion advocates held their own rally on the Capitol steps a day later. In addition, a representative of the National Organization for Women was present at the anti-abortion rally.

The Kentucky Right to Life group plans "human chains" in Lexington and Louisville and perhaps a second rally at the Capitol later this year.

Polls are poles apart

By Mark Wingfield
News Director

FRANKFORT—What do Kentuckians really think about abortion issues? It depends on whose polling question you consult.

Two recent reports illustrate this difference.

A University of Kentucky poll funded in part by the Family Foundation of Kentucky found a majority of residents favor three specific abortion regulations.

But University of Kentucky research on behalf of the Pro-Choice Coalition of Kentucky found a majority of residents believe government should not be allowed to regulate whether a woman has an abortion.

The University conducts random telephone polls of Kentucky adults, allowing individual organizations to pay to have certain questions placed on the poll. The University works with clients to phrase the questions.

However, the contrasting results of the latest poll show what a difference a question's wording can make.

The Family Foundation's question asked specifically about three abortion restriction issues pending before the General Assembly. The Pro-Choice Coalition's question simply asked whether state government should be involved in a woman's decision on whether to have an abortion.

The Family Foundation's poll results were reported in the organization's newsletter, *The Kentucky Citizen Digest*. The Pro-Choice Coalition's results were reported in the *Louisville Courier-Journal*.

According to the Family Foundation, 72.4 percent of Kentuckians support passage of a law that would require the consent of a parent or judge before a minor could obtain an abortion. Only 20.5 percent of Kentuckians oppose such legislation, the poll found.

Also, the Family Foundation reported, 84 percent of Kentuckians support a law that would require abortion facilities to comply with the same health and safety standards that govern other surgical care facilities. Only 8.9 percent oppose such a law.

And 82.6 percent support a law requiring women seeking abortions to be told all the medical risks of the procedure, the developmental state of the fetus and the alternatives to abortion, and then wait 24 hours before the operation, the Family Foundation said. Only 11.3 percent oppose such a law.

In contrast, the Pro-Choice Coalition's poll found 67.6 percent of Kentuckians believe state government should not be involved in a woman's decision about abortion. Another 26.7 percent said government should regulate abortions.

Former abortion provider speaks in Louisville

By Ken Walker
State Correspondent

LOUISVILLE—Carol Everett didn't know the U.S. Supreme Court would rule against abortion clinic protesters immediately after her talk in Louisville on Southern Baptists' "Sanctity of Human Life Day."

Yet, the high court's Jan. 24 declaration that abortion clinic owners can sue protesters for monetary damages added impact to her message. Everett said she is saddened by setbacks to the "pro-life" movement in the past year.

Speaking Jan. 23 to 1,100 people at Highview Baptist Church in Louisville, the Dallas activist said God recently responded to her during a prayer with a question.

Referring to the president and Supreme Court, God asked, "Did you think a man in an oval office or a black robe was going to do what only I can?"

Describing how that revived her sagging spirits, she told the congregation: "We are the messengers of Jesus Christ. We can take (gospel) truths into the highways and byways of life."

A former abortion clinic owner, Everett first came to Louisville in connection with Southern Baptists'

1993 "Sanctity of Human Life Day."

This year, the member of First Baptist Church in Dallas returned early—speaking the night before at a fund-raising banquet for the Alternative Pregnancy Center, located at 4006 Preston Hwy. in Louisville.

About 350 people attended the banquet, held at the Kentucky Fair and Exposition Center. The near-capacity turnout pleasantly surprised APC Director Jane Vogt, who "didn't know what to expect" because of poor road conditions.

The 4-year-old center has served more than 2,100 women, registering 318 births, six adoptions and 205 professions of faith in Jesus Christ through its work.

"It's difficult to measure the effects of one speaker, but people really hear what's happening in an abortion clinic" when Everett speaks, Vogt said.

"After hearing her speak, they can't lie to themselves about what's going on. People do learn and it's a shot in the arm for us."

Both audiences heard Everett describe the recent development in the abortion industry of fetal harvesting through the dilation and evacuation method.

"D & X" is sometimes reported as a new procedure, she said, but it has

been used for at least 17 years. However, the procedure is being perfected as a way of harvesting such organs as the heart, liver, pancreas and brain before a fetus is killed.

She charged that women across the country are being offered free abortions to obtain the fetus' organs, which are then sold for \$1,000 apiece.

Everett said about 4,400 abortions are performed daily in the U.S., for a total of 1.6 million a year.

Of abortion customers, 70 percent have a church affiliation and 27 percent attend church at least once a week, she reported.

Everett told of the guilt that plagued her after her abortion, causing trouble in her marriage and family.

A one-time medical supplies salesperson, in the late 1970s she became a clinic owner, driven to sell as many abortions as she could in an effort to ease her own pain, she said.

While denouncing the practice of abortion, Everett recalled how the man who led her to salvation in 1983 did not condemn her.

"He didn't see the anger. He saw the pain and he told me that God loved me," she said, "and gave his Son for me. I could give (up) my own life, but not my son's. I still don't understand that kind of love."

OPINION

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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No bowl party

I wish to respond to "New Super Bowl package targets youth ministry" (WR, Jan. 11).

Mitch Beckman of Congress Communications in Dallas is directing an effort called "Let's Party Super Bowl Sunday." The program consists of inviting young people to the church to watch the Super Bowl. The video package has an hour-long inspirational video to be shown before the game. A 10-minute video is shown at half-time. Beckman says, "Why don't we take where kids are anyway and create something positive?"

I enjoy watching athletic events, especially football, and especially the Super Bowl, but this whole package greatly grieves me. Are we not opening the church up to the world if we watch the Super Bowl in church as a scheduled event? Is not the nature of the ball game worldly as opposed to spiritual? Is not God's house a house of prayer and worship?

When Jesus was on earth, on two occasions he drove out the money changers (out of the temple) saying, "It is written, my house shall be called the house of prayer; but ye have made it a den of thieves" (Matthew 21:13). I believe that God is greatly grieved over this plan and any other plan that takes away from worshipping God.

Let us go to our houses of worship and sing and pray and preach and lift up our triune God and let us watch the Super Bowl in our homes.

Wayne B. Brickner
Campbellsville

Pain lingers

The article on the pastor's affair (WR, Jan. 4) brought to mind an experience I had in the '20s.

A layman looks at church

The author of 23 books, Peter F. Drucker is considered the "father of modern management." Through the years, I have read at least a half-dozen and gleaned something from each.

A layman in the Episcopal church, he has resisted using his professional expertise within his own church, believing that such professional involvement would distract from his ability to worship and to grow spiritually. However, he agreed to a recent interview with the editor of "Crossings," a publication of the Divinity School of the Pacific (Episcopal) which reflects some concerns he has for his own church.

The interview is too long to print in its entirety, but the following captures sections which I think have relevance for Baptist church leaders.

Question: Why are we experiencing a decline in mainline churches, and in some other Protestant and Jewish congregations?

Drucker: To put it bluntly, people are bored with theology. They are turning to "pastoral" churches. Church which asks, "What do these people need that we can give?" So many young, educated people are

It happened just before my graduation from high school in 1926. The pastor of First Baptist Church was caught in an affair with a choir member and expelled from the church. When I went to college, I found he was the pastor of First Baptist Church there.

Like the young lady in your article, I left the religion of the Baptist church. It was several years before I went back to church and it was only through the efforts of my wife that I did.

I am now an 85-year-old male, and the memory is as strong as if it happened yesterday. So, you see, a pastor's fall from grace not only hurts him but lingers over the years.

I just thought I would tell you so you can pass it on to the young lady. I had an experience and no one to tell it to, but God finally took me to task. I became his servant and took the Bible in Sunday school for 30 years.

R. Merrill Heath
Louisville

Faith & finances

The article on American Christians' failure to connect faith and finances was revealing and disturbing (WR, Nov. 30). Our attitude about money and possessions tells more about the genuineness of our faith than does anything else.

The pious rich young ruler is a good example of one who compartmentalized his faith and finances. He was probably steeped in family values and kept all the commandments, but his love of money and possessions kept him from following Jesus. No one can serve both God and money. We Christians—myself included—are so much like the young ruler it's scary and sad.

Greed, or the love of money, prevails in America and is the root cause of most of our problems. The life of Christ and biblical teachings have little impact on Christians' economic values. The more affluent our society becomes, the harder it is to tell any difference between secular society's attitude about money and the Christian community's. Our belief about money should be an outgrowth of our faith.

Our Christian theologians need to focus on the greed crisis in America and offer seminars with biblical models and answers. Everybody wants to address the family values crisis, and that is important, but no one seems to be interested in confronting the crisis that touches all of us at the center of our being—pervasive greed. No wonder most of us fail to connect our faith with our finances. We need help.

Paul Whiteley Sr.
Louisville

Complete paragraph

Editor's Note: Three words were omitted inadvertently from the third paragraph of Daniel Belcher's letter in the Jan. 11 edition of the Western Recorder. That paragraph should have read:

"An article was misleading and did misrepresent the facts concerning Mid-Continent Baptist Bible College. Even the article's headline suggested that Mid-Continent would receive Cooperative Program money. At no time during our convention was there discussions or a motion that would grant Mid-Continent funds. The article makes unfounded statements that have sowed seeds of controversy over the state and stress on the college. Our convention ended in more harmony this year than in past years and yet the next week our state paper caused controversy."

Question: What do you see in the future for female clergy?

Drucker: I have a close friend who is vicar general of a Roman Catholic diocese. He told me that he thought women's ordination would be obsolete by the time they (the Catholic Church) got around to it. Even without ordination, women will have taken over the Roman Catholic Church. With the shortage of priests, the Catholic Church is forced to let lay people, women in particular, do more and more. They are not being ordained. They can't consecrate the elements, but they do distribute them.

In one Catholic diocese where 20 years ago practically all of the work was done by the priests and nuns, the number of priests is down by 50 percent and nuns by 80 percent. Yet the diocese has doubled its activities because it now has 2,000 or 3,000 volunteers, mostly women, who give at least three hours of work a week (to the church).

Peter Drucker makes no claim as an expert on "church," as he is in management, but his observations in this personal interview should stimulate some contemplation on our part since he is, after all, a well-respected layman who cares deeply about the shape of his church for the future.

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

BAPTIST FORUM

ON MISSION TOGETHER



William W. Marshall

ed to social causes outside the church, but the congregation doesn't see it that way. The result is confusion and ineffectiveness.

Question: How can a particular church maintain that "common vision" more successfully?

Drucker: By learning to say "no." They know what their mission is, and they make no apologies. Churches must admit that some causes are not their responsibility.



True Love Waits

By Wade Rowatt

Q. What do you think of the "True Love Waits" debate?

A. "True Love Waits," a highly successful, new program of sex education for teen-agers, asserts that a vow to remain sexually celibate until marriage expresses true love toward one's future marriage partner.

Recently some researchers have pointed out that such pressure pushes teen-agers to get married before they are ready, just to have sex.

Clearly, Christian youth feel the pressure. Unfortunately churches provide little or no help for teens facing current sexual problems. Few churches are comfortable offering any sex education programs. Almost no parents discuss sex at home with their teens until it is too late.

TLW serves several good purposes. First, it does focus the church on the need to address sex issues for youth.

Second, TLW offers one approach to helping teens deal with increasing pressure to say "yes" when they are tempted sexually. They have a public way to say "no" and to ask for peer support, church encouragement and parental guidance.

Some teens have admitted that it is too late to take a vow of abstinence. They have already been involved sexually. They could still stop and wait for marriage. Researchers say this is highly unlikely without a major change in life values. Perhaps TLW can help with such decisions.

After the vow, the congregation must build a program of ongoing support for its youth. Programs of education and spiritual discipleship aid teens in keeping their TLW promises.

All things considered, TLW appears to have much to offer and few drawbacks. I would encourage more churches to offer it or some other form of sex education for their children and youth.

I recommend the new Baptist Sunday School Board sex education material for churches to use with all ages. The book for parents offers practical on target help for talking about these issues with our youth.

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.

We all have a stake in educating the next generation

Education provides a vital key to our future.

That's why education is one of the most important endeavors a society undertakes. When we set out to educate the next generation, we invest ourselves in their lives, their future. The process is not, however, as altruistic as it may seem. Before our days are gone, their future arrives, and our security depends upon their ability to take up the mantle of leadership and productivity.

If you doubt the importance of education, look to the pages of your morning newspaper or switch on your nightly news. You'll quickly learn education relates pivotally to many of the issues of our day. Certainly, education itself—especially the implementation of the Kentucky Education Reform Act—is a key issue. But education also impacts many of the other issues. The economy depends upon solid, well-trained workers. Go ask business leaders what they look for when deciding to relocate; educational facilities and availability of trained workers is vital. Look at trade; a skilled workforce is essential. Think about crime and violence and homelessness, and look at the educational attainment—and conse-

quent prospects for a hopeful future—of the people involved in those stories. Education is a key component of life and society.

Kentucky Baptists are connected integrally to the story of education in our state. We have launched and supported many schools. We have provided thousands of the state's best teachers. We have supplied generation after generation of students. We do not always agree on the educational issues of the moment, but even the passion of our disagreement indicates the importance of education to us.

This issue of the Western Recorder acknowledges the unique and crucial vitality of education to Baptists in Kentucky. We have prepared a 24-page insert—double the size of a typical Recorder—focusing on key educational issues in our state. We hope you'll read it and keep it. Additional copies are available (25 cents for individual copies; \$15 for a bundle of 100); contact us at Box 43969, Louisville, Ky. 40253.

Support the task of education, wherever it takes place. And pray for the students and the teachers training them.

Marv Knox

The quality of education impacts the future of a society beyond our capacity to measure.

Barkley Moore's death leaves a giant void at Oneida Institute

What will we do without Barkley Moore, one of the most remarkable Kentucky Baptists of this century?

Barkley Moore—son of Appalachia; graduate of the University of Kentucky; renowned veteran of the Peace Corps; indefatigable cheerleader, fund-raiser, tour-giver, recruiter and president of Oneida Baptist Institute; and peerless stump-speaker—died last week.

He was 52, and he departed too early. That's because he used himself up for Oneida. Since he became president in August 1972, he lived and breathed "Oneida School," his name for the mountain institute for children in grades seven through 12. He never married, but his alma mater became his wife. He had no children, but his big, loving heart adopted countless students as his own.

When he returned as president, the school was struggling. Enrollment had dwindled to less than 100 students. Longtime faculty had quit in frustration. Bills went unpaid. Many Baptists feared the school was about to expire.

But Barkley Moore breathed life into Oneida. Enrollment swelled to more than 600 students, with more than 500 boarding on campus. The faculty and staff have grown from 22 to more than 140. Many of them are unpaid volunteers, and the rest work for room, board and modest wages. They serve because they, like their former boss, believe in a cause worthy of unflinching sacrifice.

Oneida has become a statewide academic and athletic leader. Its teams and individual competitors regularly leave contests—in everything from algebra to wrestling—with top honors. Many of Oneida's graduates go on to complete college. Even more depart to live productive, fulfilling lives.

The most significant result of Oneida's dynamic relationship with

boys and girls is the change that comes over their lives. Almost every year, small Oneida Baptist Church joins the handful of churches which lead the Kentucky Baptist Convention in baptisms. That's because teachers and staff members believe what Barkley Moore taught them—they have been given this opportunity to change young lives through the saving power of Christ. Countless Oneida students and graduates now claim eternal life because they attended Kentucky Baptists' school.

Barkley Moore died early because he took better care of the school than he did himself. He put so much energy into building the campus, recruiting the faculty and staff, and training those children that he didn't leave time for himself. He rarely slept more than four or five hours per night. He didn't take time for exercise, except for his legendary campus tours. He wouldn't take a vacation. He never slowed down until he completely stopped.

His sudden death leaves Oneida in a precarious position. His personality and style were so strong that the school's nucleus for raising funds, recruiting faculty and students, and envisioning the future were centralized within him. Now that he is gone, Oneida needs our fervent prayers, as do his family.

Few causes ever consume anyone as much as Oneida consumed Barkley Moore. The words of author/playwright George Bernard Shaw provide an eloquent epitaph: "My life belongs to the community, and as long as I live, it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work, the more I live. Life is no 'brief candle' to me. It is a sort of splendid torch which I have got hold of for a moment, and I want to make it burn as brightly as possible before handing it to future generations."

Marv Knox

The incomparable Barkley Moore, longtime president of Oneida Baptist Institute, died last week at age 52.

Just call us scavengers, because we went hunting at the museum

How much does a mastodon's kneecap weigh?

You'd know if you spent the night at the Museum of Science and History with a zillion elementary school kids. Molly and I did, and we lived to tell about it.

The affair started simply enough, with a note from Molly's teacher. It said the kids were going to have a "camp-in" at the museum, and parents could come.

We decided the museum camp-in sounded like an excellent opportunity for some daughter-daddy bonding, so we signed up.

I got bonded with Molly, all right. And with Ashley, Rachel, Montrell, Roxanna, Stephen and his dad, Larry.

The theme for the night was "A Show

of Hands," and we spent the better part of the evening learning how our hands work.

The museum's new hand exhibit includes a giant mechanical "hand" that illustrates just how complex the original digital instrument really is. We made puppets, which would be mere sweatsocks without the life-giving force of imaginative hands. We looked at fingerprints, which set one hand-owner's identity apart from another's. We wore special gloves that showed us the pickle

we'd be in if we didn't have thumbs. We looked at animal tracks, which are the zoological equivalent of fingerprints. And we popped the tops of our soft drink cans, a particularly useful function for our very own hands.

The highlight of the evening was a lights-out scavenger hunt, during which small groups of kids and parents searched the museum for answers to an amazingly long list of questions.

The curators designed our scavenger hunt to help us explore every part of the museum. We learned

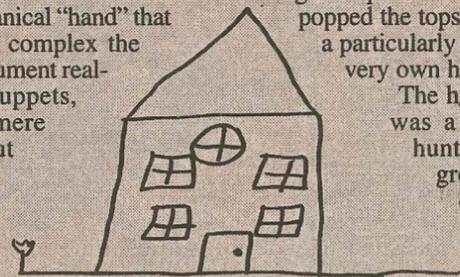
that Then-Hotep, the mummy, is 3,400 years old. The logo for the Apollo space missions had horses and a sun on it. The museum houses two eagles (both dead) and three mummies (dead too). And a mastodon's kneecap weighs 14 pounds.

I also learned that flashlights fascinate kids in a dark building far more than a quest to find the answers to a bunch of scavenger-hunt questions.

Later, I learned quite a bit about the snoring habits of parental Homo sapiens, and that adult backs don't take to sleeping on floors all that well.

The kids learned that education can be fun, and that the big, wide world makes a pretty good textbook.

Marv Knox



down home

Abortion protesters can be charged with racketeering

The court's ruling was "actually very narrow" and leaves abortion opponents with multiple opportunities to win a lawsuit.
Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission

Continued from page 1
 to enact a more general statute, one which, although it had organized crime as its focus, was not limited in application to organized crime."

In a concurring opinion joined by Associate Justice Anthony Kennedy, Associate Justice David Souter addressed concerns about how RICO's application to protests could infringe on First Amendment rights.

"An economic-motive requirement is, finally, unnecessary, because legitimate free-speech claims may be raised and addressed in individual RICO cases as they arise," Souter continued. "Accordingly, it is important to stress that nothing in the Court's opinion precludes a RICO defendant from raising the First Amendment in its defense in a particular case."

Souter added that it is "prudent to notice that RICO actions could deter

protected advocacy and to caution courts applying RICO to bear in mind the First Amendment interests that could be at stake."

While the case now returns to the lower court, the high court agreed Jan. 21 to hear another one involving abortion clinic protests, *Madsen vs. Women's Health Center*. At issue in the case is whether or not the state can impose time, place and manner restrictions on peaceful protests outside abortion clinics without violating the First Amendment.

In addition to court action, Congress is considering legislation designed to make violent abortion protests a federal crime.

Reaction to the court's latest ruling was sharp.

"It's a good thing Martin Luther King marched and advocated civil disobedience before this ruling or he

would have been hit with RICO too," said Joseph Scheidler, executive director of the Pro-life Action League in Chicago.

"I think this is a step toward the downfall of RICO. We are not racketeers, and we are not going to back down from our pro-life activities. If anything, we'll step it up. Social protest is at the heart of what America stands for and has been since the Boston Tea Party," Scheidler said.

But Pamela Maraldo, president of Planned Parenthood Federation of America, said the court "has empowered women and reproductive health care providers with a concrete means of defense against anti-choice terrorism—a pervasive and most insidious form of organized crime by any standard."

While Planned Parenthood welcomes the court's decision, "it is by

no means a solution to clinic violence," Maraldo declared.

When all the rhetoric settles, Americans will see that the court's ruling was "actually very narrow" and leaves abortion opponents with multiple opportunities to win a lawsuit, said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission.

"The Supreme Court did not make RICO over-broad," he said. "Congress did, and the court is merely insisting that it is Congress' job to fix it. The entire court took a strict construction approach to the case, refusing to engage in judicial activism or legislating from the bench. If Congress wants to limit RICO claims to cases of economic motive, let Congress amend the law to clearly say so."

Compiled from Associated Baptist Press and Baptist Press reports

Court won't hear worker's Sabbath case

WASHINGTON (ABP)—An Illinois prison guard fired for refusing to work on his Sabbath has lost his challenge to the dismissal in court.

The U.S. Supreme Court refused Jan. 24 to review lower courts' dismissal of a religious discrimination lawsuit brought by Merl Blair against the Illinois Department of Corrections, Graham Correctional Center and his labor union.

Federal law requires "reasonable" accommodation of employees' religious needs. But an accommodation that results in an "undue hardship" on the employer is not considered reasonable.

In this case, the lower courts said the prison had taken steps to reasonably accommodate Blair's Seventh-day Adventist beliefs against working from sundown Friday to sundown Saturday and could not have further accommodated Blair without incurring undue hardship.

The courts noted the prison could not have given Blair the schedule he requested without violating the labor agreement that gives employees with seniority first choice of schedule assignments. Allowing Blair to take every Sabbath off without pay would have resulted in more than a minimal expense in either hiring a replacement worker or paying overtime to a current employee.

A Baptist church-state legal specialist said the lower court decisions against Blair were based on a 1977 Supreme Court ruling "that all but gutted the reasonable accommodation requirement in (a federal anti-discrimination law) by making even minimal cost an 'undue hardship.'"

Brent Walker, general counsel at the Baptist Joint Committee, said the 1977 high court action has diminished legal protection for religious practice.

Walker said legislation "to correct this decision and restore meaningful protection to employees whose religious practice warrants accommodation in the work place" soon will be introduced in Congress.

ACCOMMODATIONS 1994 KENTUCKY EVANGELISM CONFERENCE February 21-22 Walnut Street Baptist Church 220 W. St. Catherine Street, Louisville

Please Note: The Office for Evangelism provides this information for your convenience. Please exercise personal discretion in the selection of appropriate accommodations. Telephone a hotel if you have specific questions about its services or policies.

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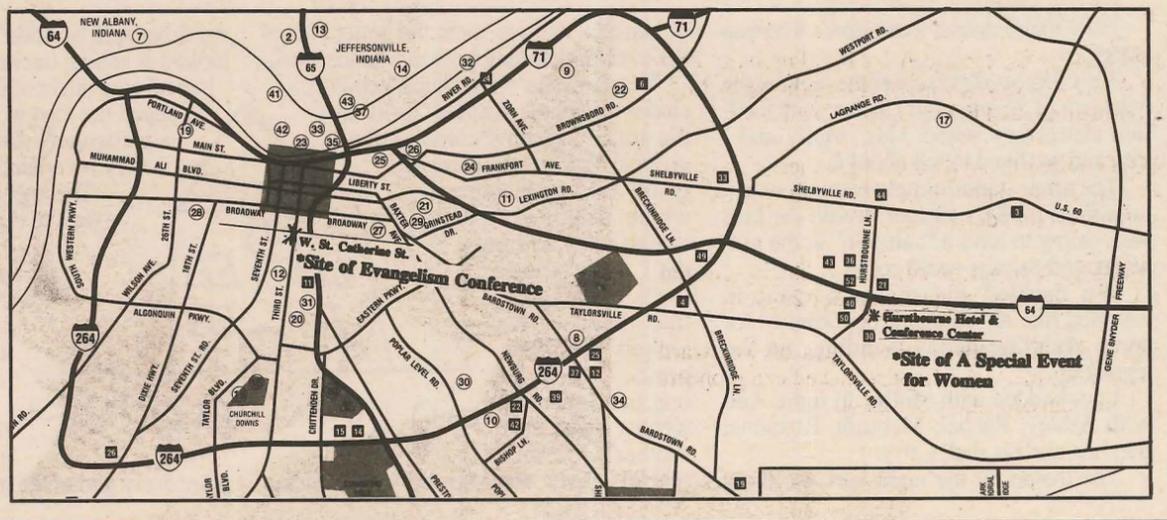
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 Phone: 1 800-333-3333
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Life TODAY

Education

A special report in the Western Recorder ■ Feb. 1, 1994

WHAT'S INSIDE

GRADES K-12

KERA: Some Kentucky Christians have expressed displeasure with the Kentucky Education Reform Act, while others praise the legislation. *See 2-A & 4-A.*

PUBLIC SCHOOLS: Christians can provide an important influence in public schools, teachers and administrators say. *See 3-A.*

CHURCH SCHOOLS: Interest in church-based academies and schools is growing. *See 5-A.*

HOME SCHOOLING: An increasing number of parents are opting to teach their children at home for a variety of reasons. *See 6-A & 7-A.*

ONEIDA INSTITUTE: Old-fashioned education has found a modern home at Oneida Institute. *See 8-A & 9-A.*

COLLEGES

HOW TO CHOOSE: Admissions counselors give advice on choosing the right college. *See 10-A.*

HOW TO PAY: Cost should not be a reason to "just say no" to education. *See 11-A.*

GEORGETOWN COLLEGE: Quality academics and a Christian environment combine at Georgetown College. *See 12-A & 13-A.*

CUMBERLAND COLLEGE: Students are encouraged to develop "keen minds, warm hearts and helping hands" at Cumberland College. *See 14-A & 15-A.*

CAMPBELLVILLE COLLEGE: "Family" is the word students use to describe Campbellville College. *See 16-A & 17-A.*

BSU: Baptist Student Unions provide spiritual nourishment on 44 Kentucky campuses. *See 18-A.*

THEOLOGICAL SCHOOLS

SOUTHERN SEMINARY: Southern Baptists' oldest theological seminary is fond of its old Kentucky home. *See 19-A.*

CLEAR CREEK: Clear Creek Baptist Bible College specializes in training adult students with families. *See 20-A & 21-A.*

MID-CONTINENT: Residents of the "Purchase" area of West Kentucky are served close to home by Mid-Continent Baptist Bible College. *See 22-A.*

BOYCE SCHOOL: As an arm of Southern Seminary, Boyce Bible School fulfills a dream of the seminary's founder. *See 22-A.*

TRENDS: A panel of educators discuss current trends in theological education. *See 23-A.*

HISTORY: From the earliest days of westward expansion, Kentucky Baptists have been pioneers in Christian education. *See 24-A.*





Some Baptists upset over two education reform goals

By Kevin Eigelbach

"We're going to burn up a lot of energy trying to defend (KERA) against some very sincere and well-meaning people who just don't believe that these areas can be measured without some invasion of privacy."

Education Commissioner Thomas Boysen, speaking about criticism of two goals of the Kentucky Education Reform Act

FRANKFORT—A battle has been brewing between the state of Kentucky and some Christians over a mandate to teach values and toleration in public schools.

In this battle, Joe Adams, the self-appointed chaplain to the Kentucky General Assembly, compares himself to the Quaker who surprised a burglar in his house.

As he stood with a shotgun in his hands aimed at the intruder, the Quaker remembered his commitment to non-violence. "Brother," he told the terrified burglar, "I would not harm thee for the world. But thou art standing where I am about to shoot."

In recent months, Adams has aimed his metaphorical gun at the Kentucky Education Reform Act.

At the target end of the barrel stand the educators and legislators who created KERA, the most far-reaching school reform legislation in Kentucky history. They believe Adams and other opponents of KERA have read into the act things they never intended to put in it.

Some legislative leaders have sought to limit Adams' access to the legislature this session, claiming he has gone from preaching to meddling.

The Department of Education has launched a public-relations campaign to counter attacks on KERA. A story on outcome-based education recently appeared on the front page of the Courier-Journal in Louisville. In it Education Commissioner Thomas Boysen talked about accusations that homosexuality and witchcraft are being taught in the classroom.

"It's basically a big lie campaign," he said. "If you say something often enough and loud

enough,
people
will

but it."

But Boysen has given up defending some parts of KERA. He told the General Assembly Jan. 11 he planned to ask the state school board to formally eliminate the act's two most controversial learning goals, goals three and four.

"If we don't do that, we're going to burn up a lot of energy trying to defend (the goals) against some very sincere and well-meaning people who just don't believe that these areas can be measured without some invasion of privacy," he said.

KERA detractors like Adams see the act as a thinly-disguised attempt to subvert the morals of children and indoctrinate them into a New Age world view. KERA supporters see it as an honest and straightforward attempt to improve Kentucky's public education system, which has ranked among the bottom 25 states in nearly every indicator of educational performance.

"Educational systems never have spelled out what they're supposed to accomplish," said Jim Parks, press secretary for the Kentucky Department of Education. "They've never been held accountable. More than anything else, KERA is an attempt to spell out what schools are supposed to do in terms of what students are supposed to learn and to hold teachers and administrators responsible."

The spelling-out of what schools ought to teach took the form of six learning goals for students:

- To use basic communication and math skills for purposes and situations similar to what they will encounter in life.

- To apply core concepts and principles from mathematics, the sciences, the arts, the humanities, social studies and practical living studies to situations and problems similar to what they will encounter in life.

- To become self-sufficient individuals.

- To become responsible members of families, work groups or communities.

- To think and solve problems both in school situations and a variety of situations similar to what they will encounter in life.

- To connect and integrate experiences and new knowledge with what they previously have learned and build on past learning experiences to acquire new information through various sources.

The act required the Council for School Performance Standards to "frame" the six goals in "measurable terms." The council broke the goals down into 75 learner outcomes.

Most of the outcomes define basic concepts students need to know, such as "number" or "language" or "data." Those haven't generated controversy.

The ones that have been contested relate to goal three, "self-sufficiency," and goal four, "responsible group membership."

As part of goal three, students must show the ability to "make decisions based on ethical values." As part of goal four, they must show "an understanding of, appreciation

for and the sensitivity to a multicultural and world view." They also must show "an open mind to alternative perspectives."

The "ethical values" outcome has caused controversy because it begs the question, "Whose values should students use to make decisions?"

Mike Morris, pastor of First Baptist Church in Wickliffe, has two children in public schools. He applauds KERA for its emphasis on self-esteem and for its emphasis on active learning instead of lectures.

But the language about ethical values concerns him.

"It seems to me that people are realizing there is a need to teach values in schools, but the same people firmly believe in separation of church and state," he said. "They apparently think they can find a neutral set of values somewhere that are held to be true by all people everywhere. I think that is a politically-correct fantasy."

He does not count himself among the separationists. The idea of students learning values in public schools doesn't bother him so long as they are "Judeo-Christian" values, he said.

The idea of teaching "Judeo-Christian" values also appeals to Adams. He believes the founders wrote the U.S. Constitution according to Christian principles and the U.S. Supreme Court declared this a Christian nation.

"I'd like to see the values of Kentuckians expressed in the educational system," he said. "If they believe in the Judeo-Christian ethics, why can't they teach that?"

Those who believe in teaching values in public schools apparently believe that an agreed-upon list of "Judeo-Christian" values exists. Asked if he believed Christians could agree on a set of values to teach, even among the members of the Southern Baptist Convention, Adams said he thought they could.

"If you put the Christians in a crowd and let them hash it out without the media, they will get it," he said.

Adams isn't alone on this point. More than two-thirds of Americans believe their communities could agree on basic values to teach in schools, according to a nationwide survey by the Gallup Organization. The same survey shows strong support for values such as honesty (97 percent), democracy (93 percent) and the Golden Rule (90 percent).

Teachers always have taught values because they have to in order to survive, said Parks of the Education Department. "If they didn't reinforce and enforce values about the way to behave in a group and how to treat people and about personal integrity and honesty, they couldn't operate the school, period."

Parks defended the six learning goals as a consensus of what people think education ought to accomplish. Thomas Jefferson came up with a similar list of goals when he wrote about the subject, he said.

The learner outcomes on a "multicultural world view" and "alternative lifestyle" upset conservative

Baptists for a different reason than the "ethical values" outcome does. They consider them a smoke screen for the promotion of homosexuality.

Donna Shedd, a member of Springdale Baptist Church in Louisville, ran unsuccessfully for state superintendent of education in 1991 on the Republican ticket. Smaller newspapers around the state have published her articles critical of KERA.

She pulled her children out of a public school in the Louisville suburb of Anchorage and enrolled them in a private school because of her concern over education reform.

She gave several examples of how schools had exposed students to homosexuals. They included showing an episode of the television program "48 Hours" in Boone County and inviting lesbians to speak with students at Fairdale High School in Jefferson County.

Adams also believes KERA opens the door to promotion of homosexuality. It's not the job of schools to teach children in sexual activity, he said. "The spirit of anti-christ is certainly in the KERA."

The act's provisions for testing student performance worry people like Adams, who object to some of the learner outcomes.

KERA requires the Education Department to test students in grades four, eight and 12 on their performance. The department devised the Kentucky Instructional Results Information System to do that.

The department plans to use KIRIS results to decide what progress, if any, each school in the state is making on achieving the six goals. They apparently have nothing to do with the grade a student receives for each class.

But Shedd has written that students must demonstrate proficiency in each of the 75 learner outcomes before they can graduate. Students who don't show proficiency could be retained for "extended days, extended weeks, or extended years," according to Shedd.

"What would impede or hinder a child's success in achieving some of Kentucky's outcomes? Could the teachings of his religious faith be viewed as a hindrance to his achieving an 'open mind to alternative perspectives'?" she wrote.

"They're trying to mandate how a person feels and thinks and believes, and it's not right" she said.

In a memo mailed to news media, the Department of Education counters what it calls misinformation about KERA. Among these are statements that KERA tests values and that students must meet all 75 outcomes to graduate. KERA did not change the minimum state high school graduation requirements, according to the memo.

Despite all the concern, the Education Department has no plans to test goals three or four and couldn't even if it wanted to, Parks said. "There's no objective way to give tests for those standards."

Eigelbach is senior staff writer with the Sentinel-News in Shelby County and a member of Highland Baptist Church in Louisville.

What values do Americans believe should be taught in public schools?

Honesty	97%
Democracy	93%
Acceptance of different races and ethnic backgrounds	93%
Patriotism	91%
Caring for friends and family	91%
Moral courage	91%
Golden Rule	90%
Acceptance of people with different religious beliefs	87%
Sexual abstinence outside marriage	66%
Acceptance of woman's right to abortion	56%
Acceptance of homosexuals or bisexuals	51%

Based on a nationwide Gallup Poll of a representative cross section of 1,306 adults between May 21 and June 9, 1993.



Christians called positive influence on public schools

By Marv Knox
Editor

Christians shouldn't abandon the public schools, a cross-section of Kentucky educators claim.

On the contrary, Christian involvement in public schools enriches both the schools and the Christian children who study there, they insist. Beyond that, Christians have a mandate to participate in important aspects of society such as public schools, several add.

"It's our mission as Christians to go into the whole world," noted Wayne Young, executive director of the Kentucky Association of School Administrators.

"We can't say, 'There's a big piece of the world that doesn't suit us, so let's ignore it,'" said Young, a member of Durbin Memorial Baptist Church in Lexington. "We must carry our witness everywhere."

"It's bad for the Christians to pull out of public schools," echoed June Rice, a retired public school librarian, a member of Liberty Baptist Church in Denver, near Paintsville, and mother of public school teachers. "We're supposed to be in the world, and we're supposed to be 'salt' and 'light.'"

"I have a humongous opportunity to minister," insisted Nell Earwood, a middle school and high school choir teacher in Calloway County, and a member of First Baptist Church of Murray.

Children "ought to get most of their influence at home, from Christian parents," Earwood said. "But if they don't get that influence from Christian parents, Christian teachers can influence them. ... I am a Christian in a public school."

Unfortunately, many children aren't raised by parents of faith, added Stephen Swan, a teacher at Goldsmith Elementary and a member of Highland Baptist Church, both in Louisville.

"Kids come to school who have no moral education whatsoever—at home or in the community," Swan reported. "It puts us in a real bind."

"We're dealing with kids who come from such poor environments, spiritually and economically, that they have no idea how to respond to situations from a moral basis. That's not just inner-city kids, it's not based upon race, and it's not completely economical. Teachers are forced to teach values to kids, but they have to be extremely careful they don't label it as such."

That's because teachers get "slammed from the left and the right," he explained. Some parents and members of the community complain if teachers impart values, while others criticize them for not specifically teaching Judeo-Christian principles.

And that's because schools, like society, have changed, observed David Keller, executive director of the Kentucky School Boards Association and an active member of an Episcopal church in Shelbyville.

"In a lot of ways, we're victims of our own success," Keller said, stressing he was speaking as an indi-

vidual and not reflecting official positions of the association. "The schools are a lot more open than they were 20 or 30 years ago. Then, in any institution in Kentucky, there was a consensus, or at least it was easier to get consensus on community values."

For example, he cited the issue of corporal punishment. "Most parents would not have had a problem with that," he recalled. Today, "it's much harder for the schools," since even parents—much less the community—are not agreed on school discipline.

In that environment, "you can't come in with an agenda that has a Christian label attached to it," added Swan. "Society is just too diverse for that."

While schools can't teach a specific religion, "we need to come up with a code of conduct that can be addressed by all of us," Swan urged, noting he would affirm Judeo-Christian values as "common ground" for all people in society. "You can't go through life without a code, without discipline, or you're lost."

And that code can be defined, Keller said. "Public schools have an obligation to promote values which transcend 97 percent of all faith communities—honesty, responsibility, tolerance, courage, self-reliance," he explained. "These are civic virtues. Schools ought to promote them."

"But you must strike a balance. When the family of a child objects to the value position of a school, the school has to bend way over to honor that. The parent has the primary responsibility for the child, rather than the state."

Still, the blend of perspectives in public education provides valuable exposure to Christian children in those schools, stressed Young, whose three children attend public schools.

"When I went to the University of Kentucky in 1971 and saw my first Hare Krishna, I thought I was on Mars," he remembered. "My faith never was challenged until I was an adult at UK. Those same challenges are there in the 'real world' every day."

"Our children need to learn they live in a world where there are a whole lot of people who don't share their beliefs. They have to learn how to deal with that personally—how to hold those beliefs—and prepare for the challenge."

The challenges students encounter provide parents with "opportunities to teach our children about their faith," he stressed. "It's almost like turning a negative into a positive. I tell my kids: 'You have to remember you're a Christian. Some people aren't going to accept that and challenge you, and you have to make right choices.' ..."

"The place to teach our children faith is at home and at church. If we're doing a good job, we have to believe their faith will sustain them at school. You have to believe what we've instilled in our children is going to hold."

And even though the Ten Com-

mandments have been taken down from classroom walls and school-mandated prayer has been outlawed, Christian teachers believe they have an opportunity to influence young lives.

"The public schools need Christian teachers as badly as the Christian schools need Christian teachers," said Rice, who has been a substitute teacher after retirement from the school library. "There have been so many times I've been able to counsel a child."

"I used to have prayer meeting in the library 15 minutes before school started, but that was before the Ten Commandments got thrown out of the schools. We had some really good Christians come out of that."

But even after the prayer meetings ended, she had plenty of chances to touch the students' lives, she said. "I felt it was a ministry I had."

Added Earwood: "I've been teaching here five years, and I have had the seniors all five years. I get the chance to talk about drinking and sex with them." Three girls in her school came to her first after their doctors had told them they were pregnant.

"Most kids know I'm a minister's wife," she said. Her husband, Greg, is pastor of First Baptist Church in Murray. "Maybe they expect me to respond to them, but it's a role other Christian teachers can fill."

An important part of communicating values is setting standards for young people, Earwood added.

"So many kids don't have role models, people who expect them to do well—not just on Christian issues, but in all things," she explained.

"Some of my students come to me and say, 'Mrs. Earwood, it's not that we don't want to do well, but you expect things of us that our parents don't expect.' Expectation is a powerful tool in helping children attain values."

"Punishment is not the answer" to instilling values, Swan added. "How can you punish someone who doesn't even know he or she has done anything wrong?"

"Schools have somehow gotten it in our mind we can't talk to parents about what kind of place we want our schools to be" and how children should act while there, he said. "We would find that most parents want standards and discipline. We need to realize kids are smart enough we can sit down and say to them, 'Look, this is what is expected while you're at school.'"

"If you look at it as a Christian, you say there is a code of conduct we need to follow, and it's not 'relative.' Rules can be laid out."

But even as they are, schools are valuable for children, Keller insisted. "Children are exposed at an early age to a very diverse society," he said. "There is an advantage in being able to communicate and work and get along with people who are different. That is the real world."

"School also is a valuable place to focus on our commonalities, which we hope are greater than our differences. ... When children learn

What rights do Christians have?

Although the U.S. Supreme Court ruled that public schools cannot teach religion, proselytize or lead in devotional exercises, the court did not throw religion completely out of public schools.

"There are several things that our public schools can do—indeed, in some cases must do—with regard to religion," said Brent Walker, general counsel for the Baptist Joint Committee on Public Affairs. Among them:

■ **Teaching.** Schools can teach about religion from an academic/awareness standpoint, Walker said. But schools cannot sponsor devotional programs, press for student acceptance of a religion, impose a religious view or denigrate any religion.

■ **Holidays.** "Several holidays which have a religious and secular basis may be observed." Holidays may be explained and interpreted with music, art, drama and symbols, but holidays should not be used to indoctrinate students.

■ **Free exercise.** "Public schools are required to accommodate the religious exercise of students under the (U.S. Constitution's) free exercise clause when that can be done without disrupting the learning process or interfering with the rights of others."

■ **Released time.** Through "released time" programs, schools may allow students to attend classes in religious instruction in an off-campus facility.

■ **Equal Access.** The 1984 Equal Access Act provided that "if a public secondary school permits non-curriculum-related groups to meet on campus before and after school, it has to allow religious groups to meet there too."

For more information, contact the Baptist Joint Committee, 200 Maryland Ave., NE, Washington, D.C. 20002.

to bridge those differences, they can learn to retain their faith and still live in and interact with the world."

Young can tick off a list of public school advantages for children: "Curriculum, activities and participation in things that expand a child's world. Cost and convenience. Opportunities for children with special needs, handicapped or gifted."

In that context, Christians can be more successful in influencing public schools if they will learn how to address the issue, Swan claimed.

"Part of the problem we have is that some Christians take on an adversarial mode" with the schools, he explained. "How do we get over the political hump that attaches a stigma to us?"

Noting some Christians have abandoned the public schools, he added, "We have politicized the process so that we cannot come together to work things out. ... We've got to get over this rhetoric, sit down at a table and find common ground about what we can teach our children in the schools."

Meanwhile, the schools aren't as dreadful as critics charge, Rice said.

"I get tired of people blaming the schools for every problem in society," she added. "The whole of society isn't doing what it should do to raise these children."

"The schools aren't as pagan as everybody seems to let on. I don't think we're teaching godlessness. ... Schools are pretty much representative of society."

"Public schools do an excellent job," Young added. "If parents stay on top of it, their children will get a good education. That's the key."



Should public schools teach values as prescribed by KERA?

YES

By Karon Click
Newspaper columnist
Stanford

"The alternative is to have no values taught. This situation could produce societal chaos. We will all pay the price for that. Make no mistake. Values must be taught where they have always been taught—at home, in church and in the schools."

Karon Click

Nothing is more precious to families than their children. Any kind of threat, actual or perceived, will bring immediate and strong reaction. And they certainly do not want their children taught anything they consider to be immoral or wrong. Apparently some people think the Kentucky Education Reform Act does just that.

In 1990, the legislature with the help of literally hundreds of people wrote a law that completely reformed the educational system in Kentucky. They did this because the Kentucky Supreme Court had declared our educational system unconstitutional. They had no choice.

But they did listen to hundreds of people testify. These people were school board members, superintendents, teachers, business leaders, educational experts and parents. The legislature decided to do the very best job they could and really give this state an educational system that could get the job done.

Broad, general educational goals always have been part of the system. But not this time. Six learning goals describing exactly what students should know and be able to do when they finish school were adopted. From the learning goals, 75 learner outcomes were further delineated. These outcomes describe student completion of the goals.

When the learner outcomes were published, they were called "valued outcomes." Some people may have confused valued outcomes with moral or ethical values, pertaining to right and wrong. But valued outcomes contained worth because of the education skills they embodied. The name eventually was changed to "learner outcomes," but the controversy continued.

Before Supreme Court rulings removed the Ten Commandments and prayer from public schools, values in the classroom were not questioned. Students were graded on conduct and/or citizenship without a single eyebrow being raised. Now some people want to stop schools from teaching right and wrong. They want to get rid of Education Commissioner Thomas Boysen, somehow holding him personally responsible for everything.

Two learning goals are the central focus of this discussion. Would successful completion of these goals result in a student learning immoral or wrong values? Do these goals contain radically new ideas and concepts that are contrary to parent and community beliefs?

One goal says, "Students shall develop their abilities to become self-sufficient individuals." The learner outcomes for this goal are: positive growth in self-concept; healthy lifestyles; able to be adaptable and flexible; resourceful and creative; self-control and self-discipline; decision-making based on ethical values; and to learn on one's own.

In 1986, four years before KERA, the following educational

goals were listed in the program of studies published by the Kentucky Department of Education. One stated, "Each pupil should be taught and strongly encouraged to develop ethical standards of behavior, an understanding of the responsibilities of a citizen and sound habits of personal, physical and mental health." Another said, "Each pupil should be provided an opportunity to develop a positive and realistic concept of self and others." These are the same ideas listed in KERA, just expressed differently.

The other KERA goal says, "Students shall develop their abilities to become responsible members of a family, work group or community, including demonstrating effectiveness in community service." The learner outcomes are: interpersonal skills; productive team membership; consistent, responsive and caring behavior; to accept rights and responsibilities for self and others; to develop a multicultural and world view; and have an open mind to alternative perspectives.

You may wonder what Kentuckians need with a multicultural and world view. It is a long way from the pages of National Geographic to Main Street, Any Town, Ky.

But if you drive down Tates Creek Road in Lexington, you will pass a church with two signs in front. One is in English, the other in Japanese characters. The Japanese ownership of plants has brought many people to central Kentucky and sent our business people to seminars to learn about them. Sounds like they had to develop a multicultural view in a hurry.

The ethical values interwoven with these particular outcomes were radical when introduced almost 2,000 years ago by one Jesus of Nazareth. He said it very simply: "Do unto others as you would have them do unto you." He also told the story of the Good Samaritan. The Good Samaritan exhibited responsive and caring behavior when he cared for a Jew beaten and left to die in the road. You must remember that Samaritans and Jews were bitter enemies. Even so, one man had an open mind to an alternative perspective and recognized the humanity of the other.

The 13 learner outcomes contained in these two KERA goals did not materialize out of thin air. They have always been part of educational goals. So have the moral and ethical values that undergird our society. Removing the Ten Commandments and prayer does not remove their ethical values from schools.

The alternative is to have no values taught. This situation could produce societal chaos. We will all pay the price for that. Make no mistake, values must be taught where they have always been taught—at home, in church and in the schools.

NO

By Mike Morris, pastor
First Baptist Church
Wickliffe

The Kentucky Education Reform Act's original values prescription should be permanently sealed in a child-proof container. Fortunately, Kentucky Education Commissioner Thomas Boysen has indicated that the state board of elementary and secondary education will take action in May to formalize a department decision to eliminate accountability testing on two goals of the reform act that relate to ethical values. Those two goals, however, were part of the 1990 KERA legislation, and they cannot be eliminated completely from KERA by educators.

Six goals were mentioned in the legislation, and these were developed into 75 learner outcomes by the council on school performance standards. Dr. Boysen in his recent report to the legislature on mid-course adjustments stated, "The out-

comes need to be reduced in number and better focused." Hopefully, his department will deal with some of the more controversial outcomes.

Learner outcome 3.6 states, "Students demonstrate the ability to make decisions based on ethical values."

This outcome was discussed on page 130 of "Kentucky's Primary Program Curriculum Framework" draft (May, 1992). One of the "sample instructional/assessment activities" was to "write a personal or class creed to clarify your values." Another was to "role-play situations involving ethical values."

Christina Hoff Sommers of Clark University described this way of dealing with values: "One favored method of moral education that has been popular for the past 20 years is called 'values clarification,' which maintains the principle that the teacher should never directly tell students about right and wrong; instead, the students must be left to discover 'values' on their own. ... It is not hard to see how this doctrine is an egoistic version of ethical relativism."

Linus Wright, former U.S. under-secretary of education, regarding sex education programs in America, stated: "One of the common answers given to explain the more destructive programs goes something like this, 'To teach young people to clarify their own values concerning sexuality so they can make intelligent decisions regarding their own conduct.' Such an approach—the so-called 'values clarification' approach—is deceptive in its appeal to fairness and objectivity."

Mary L. Dean, associate commissioner for the Kentucky Department of Education stated, "The key point is that we teach about values, but we do not promote them."

When values are intentionally ad-

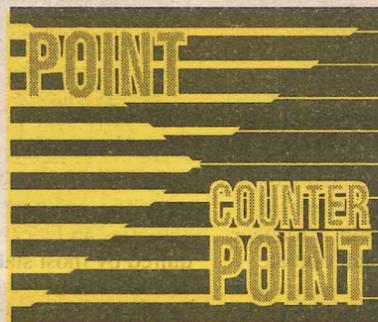
ressed but not promoted, students can get the impression that there are no moral absolutes, and moral relativism thus reigns supreme. Another possible consequence is that certain values are unintentionally promoted as alternatives to traditional, commonly held values.

Learner outcome 4.6 states, "Students demonstrate an open mind to alternative perspectives." It sounds great for students to have open minds, but they should not be expected to demonstrate openness to sinful perspectives. The framers of outcome 4.6 probably did not have homosexuality in mind, but some could interpret it differently than did the framers. This outcome was discussed in the aforementioned draft on page 140. One of the "ideas for incorporating community resources" was to "invite to class individuals with opposing points of view on a variety of issues ... to express differing opinions."

The problem with that is elementary students are like tender, young plants that need to be protected in a greenhouse; they are just not ready for some of the worldly perspectives that could be thrown at them. Also, some Christian perspectives such as sexual abstinence and creation science are not included in some public schools across America.

Some rather controversial perspectives appeared in two of the tests that were used across the state. Reading question 2 for grade 8 asked the students to read a story about death. The introduction to the story stated, "Shamans had great power in the old times before the church came." In the story an old man died, and his grandson discussed the afterlife, when hunting would still be possible. Reading question 2 for grade 12 asked students to read a story that concerned a decision about whether to kill an old turtle in the middle of the road. The story twice compared the turtle to a baby, and the character Tony was asked to put himself into the turtle's place and look at things through the turtle's eyes. Less-controversial stories could have been used to test reading comprehension. Such stories used in the tests should not include pagan concepts of the afterlife and the supposed equality of animals with humans. The Kentucky Institute for Educational Research Commission, appointed by the governor to evaluate KERA, will be evaluating the KERA assessment program.

I agree with the Paducah Sun editorial of Jan. 14, 1994: "We hope our society has not become so fractious that schools cannot adopt some consistent, commonly held ethical-moral tone. That is not the same thing as teaching religion or setting one value system against another. And it definitely does not include presenting the various alternatives and telling the kids to take their pick." There is no such thing as a universally held system of values (a universally held religion), but there are commonly held values such as honesty that should be promoted in public schools.



"The problem ... is the fact that elementary students are like tender, young plants that need to be protected in a greenhouse; they are just not ready for some of the worldly perspectives that could be thrown at them."

Mike Morris



Church schools booming in Kentucky, & more likely to open

By Dawn Richerson
State Correspondent

Non-public students now make up 10 percent of the school-age population in Kentucky, and an increasing number of churches report they are considering opening a church-related school.

The move toward more schools affiliated with Kentucky Baptist churches mirrors the national trend, according to John Chandler, executive director of the Nashville-based Southern Baptist Association of Christian Schools.

About 450 Southern Baptist churches around the country operate schools, with the largest groupings in Texas and Florida. Recent reports show between six and eight Kentucky Baptist churches reporting schools, said Chandler, who has received numerous inquiries from Kentucky individuals and churches interested in beginning church schools.

The largest church schools affiliated with Kentucky churches include Louisville's Highview Baptist School and Rose Hill Missionary Baptist School in Ashland.

The trend toward more church schools in Southern Baptist churches seems to be tied to several factors. Among them:

■ **Concerns of safety and values.** Chandler believes the increased interest in church schools among Southern Baptists is a direct result of more parents in search of a quality educational experience for their children.

"Safety has become a primary concern," he said. The issue of violence in schools recently prompted one Virginia church to open a school

when a young boy was being pressured to join a drug-related gang.

While many churches see an immediate need, most go through a very deliberate process before opening church schools, according to Chandler.

Parents also say they are concerned about the values their children are being taught. "In many places parents feel that the values system being held up is contrary to biblical teaching," Chandler reported.

"I think the big advantage of a church school is that God's word is present along with the rest of the curriculum," said Bill Maggard, principal of Highview Baptist School in Louisville. "Discipline is stronger, and parents, as paying participants, are more involved. The more people who are involved," he said, "the more success we have in education."

■ **Community outreach.** While many Christian schools require one or both parents to be Christians, this is not true of most Southern Baptist schools. "In many situations," Chandler said, "the school becomes an outreach to the community." Other parents see the value of what's being taught and enroll their children or visit the church as a result. Operate said most churches which operate schools have seen families associated with the school join their church.

■ **Bible & missions education.** The task of Christian education and teaching the Bible is not a matter taken lightly by most Southern Baptist schools.

Rose Hill Christian School in Ashland requires teachers who attended secular schools to complete six hours of Bible taught by the

Boyce Bible School branch in Ashland. Students at the school receive an hour of Bible instruction each day and attend chapel weekly.

"If they (students) start in the 7th grade," said Charles Stewart, Rose Hill's pastor, "they survey the entire Bible by the time they graduate." In most cases, the Bible teaching is geared to a general audience, and not just to Southern Baptists.

Maggard said Highview's school does not teach Southern Baptist doctrine in its Bible classes, but exposes students to overall themes in the Bible. That also is true at Rose Hill, Stewart said: "We teach the truths of God's word; we don't elaborate on or argue about controversial subjects."

One interesting aspect of most Southern Baptist schools is the strong emphasis on mission education, Chandler said. For example, one Tennessee school has adopted a Christian school in France. Students in the two schools correspond regularly and learn about each other's culture.

■ **Links with home-schooling.** A number of Christian schools now serve as "umbrella schools" for home schoolers, allowing these students to participate in band and other activities and meet the testing required by most states. Some churches view this as an important ministry to parents who have opted for home-schooling.

■ **More church schools accredited.** The Kentucky Education Reform Act of 1990 provided no means for accrediting non-public schools, but has relied on Christian schools to take the lead. "They are looking to us as the voice of non-public schools," said Maggard, who

also is a member of the Association of Christian Schools International group developing new guidelines. Maggard said the new guidelines for non-public schools in Kentucky will be more outcome-based.

Both Highview Baptist School and ACSI accreditation requirements and thereby are considered accredited by the state. With more schools being fully accredited, parents feel more at ease with the level of education their children are receiving from church schools, Maggard said.

With enrollment up 20 from 1992, Stewart said Rose Hill has seen a dramatic rise in the number of people interested in church schools. "Our phone is ringing off the wall for next year," he said. "People are just very disgruntled with the public schools."

"One of the greatest things I see is that Kentucky Baptists are now recognizing the need for an alternative. I believe there will be more and more schools open. I don't think there's any question."

Maggard agreed that Southern Baptists are beginning to recognize the value of non-public schools and, in particular, church schools. While he typically receives only a handful of calls each year from people seeking information on starting a church-related school, he had more than 25 inquiries in 1993.

"I hope that we would come to a point one day when people realize that there are some of us out here doing a quality job," Maggard said. "Just because we're a private school doesn't mean we're below standard. We're doing some things here, and we're doing them right."

"One of the greatest things I see is that Kentucky Baptists are now recognizing the need for an alternative. I believe there will be more and more schools open. I don't think there's any question."

Charles Stewart, pastor of Rose Hill Missionary Baptist Church in Ashland

Profile: Rose Hill Christian School

ASHLAND—Rose Hill Christian School, serving about 330 students in grades K-12, began its ministry in the Ashland area 14 years ago.

Affiliated with Rose Hill Missionary Baptist Church, the school now has a staff of 30 with tuition fees of around \$1,300 a year. In addition to its school, the church operates a day care with 125 enrolled.

Charles Stewart, pastor at the Rose Hill church and past president of the Kentucky Baptist Convention, said the church saw an opportunity to offer parents a choice for quality education. Stewart said the church saw the need and "just thought we, as Southern Baptists, could do something about it."

"We said when we started, 'We will maintain a good relationship with the public schools,'" he said. Stewart believes Rose Hill has accomplished that goal.

It is, however, a dissatisfaction with public school teaching that led many parents to enroll their children at Rose Hill and at least four other church schools in the Ashland area.

"The non-biblical things they do in (public) schools cause people to want their children where there is more discipline and love," Stewart said. "We have a Christian spirit here."

The school has strict dress and hair codes and requires that all teachers be Christians who maintain their spiritual life and active participation in local churches. Students are expected to follow the rules and want to learn, Stewart said.

Rose Hill's student body includes a wide range of denominations and some unchurched families.

Stewart believes most students eventually realize the advantage of a church school. "We've had kids to leave our school and go back to public school," he said. "They come back in a year or two."

"We're very competitive. Our philosophy is that if we can't excel over public schools, then we don't have any business doing this."

Stewart calls church schools "one of the most difficult ministries a church can have."

He noted the expense involved is great, but said the reward outweighs any difficulties.

Church schools often rely on the generosity of the community, local business and the congregation. Rose Hill recently received \$14,700 in donations from individuals and local business leaders. In addition, Ashland Oil gave the school \$7,000 this year.

Profile: Highview Baptist School

LOUISVILLE—Highview Baptist School in Louisville began as a church's response to the U.S. Supreme Court's ban on organized prayer in public schools.

"My pastor felt that a church school was needed when they took prayer out of the public school," said Principal Bill Maggard. So Highview built "Children's World," which now houses the preschool and children's Sunday school and the weekday elementary school program at Highview Baptist School.

When the principal at the public school closest to Highview retired and agreed to help the church begin its church school ministry, the church knew the "timing was right," Maggard said. Highview opened its doors to 107 students in grades 1 through 8 in 1976. Maggard joined the school as principal in 1982, and a high school program began in the fall of 1983. Enrollment today has grown to 625 in kindergarten through 12th grade, making Highview School the largest church school in Kentucky.

Highview's school has 40 teachers. All are certified, and nearly 30 percent hold master's degrees. Tuition costs \$900 a year for a half-day kindergarten program and between \$1,800 to \$1,900 a year for children in grades 1-12.

Highview has established a scholarship fund for current students who don't have the money to stay. The "Bridge the Gap" program encourages parents to make above-cost donations to help other students. The first year the program helped two students; last year eight students received assistance.

While the school uses religious education texts, Maggard said the practice does not prevent students from gaining a sound education. "We don't try to hide things. We will talk about evolution in the classroom," he said. "But we will also talk about creation."

"This school is a lot like school when I was in school," said Maggard, 48. "We have seven periods, including one period of Bible class. We attend chapel once a week, and we begin each class with prayer."

Only 40 percent of student families are members of the church. Another 40 percent belong to other area churches, and 20 percent have no church affiliation at all.

"Every year we see families come into the church and come to know Christ because they are affiliated with the school," Maggard said. "This is a valid ministry. It's something that churches ought to look at as they look at any other ministry."



Home schooling trend continues to sweep the nation

By Marv Knox
Editor

The only way some children could miss school on account of bad weather would be if snow drifted between the bedroom and the kitchen table.

That's because they're studying through home schooling, an educational trend supporters claim is sweeping the nation.

Nobody really knows how many children are being taught by their parents at home, reported Inge Cannon, associate director of the National Center for Home Education.

Most estimates range from 300,000 to 1.2 million. "If anybody tells you they know, they don't know," Cannon said. "The number probably is in the neighborhood of a million, but that's just an estimate."

Home-schooling leaders believe their movement is growing at about 15-20 percent per year. That report is based on attendance at home-schooling conferences, where parents share information and curriculum publishers peddle their wares, Cannon added.

A clearer picture of the size and

growth of home schooling is difficult to determine, she said, ticking off three primary reasons: "Home schooling is regulated at the state level, and states are very different in their (reporting) requirements. There is no national organization with affiliates in all 50 states. And many people who home school their children aren't the type to comply with requests for reports."

The same is true in the Bluegrass State, said Debbie Woollett of Christian Home Educators of Kentucky.

"Several thousand children across the state are home educated," Woollett said, adding the exact number is impossible to obtain, for the same reasons cited by Cannon.

"It's on the increase," Woollett noted. "Our state (public) schools are not in the best condition, academically speaking. I've seen an increase in home schooling even during this school year."

The reasons parents decide to home school their children are numerous, Cannon stressed.

"One of the most common mistakes made in approaching the home-schooling community is to treat it as a monolithic structure,"

she said, citing several reasons for home schooling:

■ The opinion that "school wastes too much time."

■ A feeling school education is too restrictive and "doesn't allow students to explore their own interests."

■ Acceptance of the "un-school philosophy," which contends the traditional school format damages children's creativity.

■ Fear of violence in public schools.

■ Inability to afford private and parochial schools.

■ A flexible curriculum and structure. This particularly is appealing to parents of gifted children who devote significant amounts of time to their specialties, such as sports, music, acting or academic/intellectual fields.

■ Religious beliefs and/or the conviction parents should be the ones to teach values to their children. This reason alone accounts for about 80 of the home-schooling community nationwide, Cannon said.

The religious reason for home schooling also prevails in Kentucky,

said Woollett.

"The majority home educate for religious reasons, although some home educate for academic reasons," she explained.

"Kentucky also is in the middle of KERA," the Kentucky Education Reform Act, she noted. "People are starting to notice some of the differences in public education. They're not happy with it, and they are changing their form of education."

Nationwide, Baptists provide the second-largest group of home-schoolers.

A 1990 study conducted by the National Home Education Research Institute revealed that, of the parents of home-schooled children in America, 18.4 percent of fathers and 17.6 percent of mothers are Baptist. The largest group was independent fundamental/evangelical, which was represented by 25.9 percent of fathers and 26.5 percent of mothers. The third-highest representation was from independent charismatics, who comprised 13.6 percent of fathers and 14.7 percent of mothers.

The study also showed the "average" home-schooled child was 8 years old, in the third grade and had been taught at home for three years since age 5.

About one-quarter of the home-schooled students (25.6 percent) had attended public school prior to home school, and an equivalent number (24.4 percent) had attended private school.

About half (50.3 percent) of fathers and one-third (35.2 percent) of mothers of home-schooled children had received a college degree. But the mothers (88.3 percent) do more teaching than the fathers (9.9 percent).

Whatever their background and reason for home schooling, the parents' focus is on the well-being of their children, stressed Woollett of Christian Home Educators of Kentucky.

"We've found that when a family home educates, they're doing it out of a deep concern for their child's education and morality," she noted.

The home-school study indicates that emphasis produces benefits. In a comparison of standardized achievement test results, home schoolers' average rank was at the 82nd percentile—32 points above the national average.

Despite those results, the legal standing of home schooling varies across the country.

Some states' procedures are simple, while others' enforce complex testing and accreditation standards, according to Sue Welch and Cindy Short, editors of *The Teaching Home* magazine.

"Constitutional rights to liberty and privacy under the 14th Amendment and the free exercise of religion under the First Amendment guarantee your rights in educating your children according to your convictions," they wrote in a pamphlet, "Questions & Answers," published by their magazine.

"However, lower courts have ruled inconsistently in applying these rights to home schooling."





Reasons for home schooling as varied as the families

By Marv Knox
Editor

The reasons parents educate their children in home schools is as varied as the families themselves.

"Beyond abiding faith in God and a good, stable family, the best gift we can give our children is a quality education. That's what prepares them for what life deals out," explained Laura Reynolds, who has home schooled all three children she and her husband, Steve, are raising in Ludlow.

"I'm not sure public schools do that at all," she added. "And I have some problems with Christian education, particularly at the high school level. They teach too much religion in history and science and too little factual material."

The Reynoldses, members of Erlanger Baptist Church in Erlanger, have had children in all three categories of education—public schools, Christian schools and home school. Their oldest daughter attends public high school, but the girls primarily have attended Christian academies when not home schooling.

For Bill and Holly Elliff, the decision to home school involved the commitment to maintain a vibrant family life in a busy pastor's home.

"The primary motive for us was that we just didn't see our children," reported Elliff, pastor of First Baptist Church of Little Rock, Ark. "We'd pack them off at 7:30 in the morning, and they'd get home at 4:30 in the afternoon with two hours' homework. We just didn't have the time with the kids to be the parents we felt we should be."

That's important, particularly because the additional time with parents allows them to influence their children positively, Elliff stressed.

"One of the prime benefits, at least initially, was removing them from the encroachment of peer pressure," he explained. "That has been a real valuable asset. Our kids are 'younger' in approaching some issues, but we hope wiser. We—their parents—have been able to introduce them to those things."

An important side benefit is the ability to take advantage of the "teachable moments" in the children's lives, added Mrs. Elliff, who is expecting the couple's seventh child this year.

"The whole house is a learning environment," she explained. "If a child has a question at 8 in the morning or 8 at night, you're the teacher."

Home schooling also affords parent/teachers the flexibility to meet the learning needs of each child, said Gwen Hodges, who with her husband, David, is raising four children in Memphis, Tenn. They are members of Bellevue Baptist Church.

They're in their seventh year of home schooling, but when they decided to start teaching at home, their two school-age children attended a private Christian school.

"The price of schooling was getting overwhelming," she said. "The Lord began to deal with my husband, and he began to feel we

should look at other options. ... One of our children needed one-on-one education. God began to show me that for that particular time home schooling was what he was telling us."

The Hodgeses study their situation regularly to determine what's best for the children.

"We test each child every year," she said. "We look at the needs of each child to determine how to go on. Through the years we've learned about the learning styles of each of our children."

This year, their oldest attends a Christian school on a scholarship, the middle two are home schooled and the youngest is a preschooler.

Like the other families, home schooling has brought them unexpected blessings, Mrs. Hodges said.

"In the first few years, it drew our family back together. We're so pulled anyway," she said, noting her husband sells pharmaceuticals and is "gone some" from home with his job.

"A side benefit," she added, "is the respect you gain from your children when you're their teacher."

While some parents might be frightened by the specter of teaching their children a wide range of subjects, the home-school concept and curriculum simplifies the process, the parents said.

"If you're an average, intelligent adult who can read and write and think a little bit, you can teach an elementary child," insisted Mrs. Reynolds.

"You learn to understand how your child learns, and you can gear your teaching directly to what works," added Mrs. Elliff. "Some children are visual; some are hands-on learners. You can gear your presentation appropriately. Once they've got it, you can move ahead."

Some home-school families work together in the teaching process, with parents who have skills in certain areas teaching those subjects.

"I'm part of a group of five mothers" who teach various subjects one time per week, Mrs. Hodges said. For example, she teams up with another mother to teach history

and science "on a multi-level range" for children from several families.

In some cities, older students take individual courses at Christian schools. In addition, some home-school groups pool resources to offer "satellite" centers. Students, all home schooled for the most part, gather to take courses—such as band, science, foreign languages and physical education—not easily offered at home.

Home schoolers also can choose from a broad array of curriculum lines and teaching materials, the parents noted.

"There are plenty of things out there," Mrs. Hodges said. Home-school products typically come equipped with teaching plans and procedures, as well as student textbooks.

A National Home Education Research Institute survey found the average cost to home school a child in 1990 was \$488.53.

Although home schooling is a family affair, most of the teaching agrees the mother's lot, parents agreed.

Mrs. Elliff, who was interviewed during her children's lunch break, teaches their four school-age children. But even though their father isn't home in the middle of the day, their flexibility allows them to take advantage of a mid-week day off he might have or a revival trip with dad, Elliff said.

Last year, when Steve Reynolds had foot surgery and recuperated at home, he started out teaching math to their youngest child and "ended up doing most of the teaching at the end of the year," Mrs. Reynolds said.

Home-school families often get asked about their children's socialization: How do kids learn to relate to other people when they're home all day?

"The main drawback I see to home schooling is that the children get lonely," Mrs. Reynolds admitted. "They miss the contact with each other."

But parents work to ensure broader contacts for their children, the parents said. They cited chil-

dren's and youth groups at church, outings and activities with other home-school families and community groups such as Little League as avenues for social adjustment.

"Socialization has not been a problem," said Mrs. Hodges. "The question in Memphis is: 'What do I have to eliminate?' Our children never have lacked socially, with friends from church, regular school and private school."

Besides, the personal development that grows within a vibrant family is paramount, Elliff stressed. "Is not the socialization that comes through your parents and family more important than through school? We have a great time. Our kids seem to be well-adjusted and courteous. ...

"They don't seem to be experiencing what a lot of kids face. They hear it through kids at church, but we're able to give them biblical guidance—as parents—at home."

Home-school parents stressed they don't try to force their educational choices on others.

"I have friends God has called to each area—public school, Christian school, home school," said Mrs. Hodges. "God just led us into this."

"We don't believe home schooling is for everybody," added Elliff, whose church operates an academy. "We're entering our eighth year of home schooling. We've seen the value of it. We just wouldn't do things differently."

For more information about home schooling, contact:

■ **Christian Home Educators of Kentucky**
691 Howardstown Rd.
Hodgenville, Ky. 42748
(502) 358-9270

■ **The National Center for Home Education**
Box 125
Paeonian Springs, Va.
22129
(703) 338-7600

■ **The Teaching Home**
Box 20219
Portland, Ore. 97220
(503) 253-9633

What's required of home schoolers?

Although the state of Kentucky has not adopted any home-school laws, a home school can qualify as a private, parochial or church school.

Under these guidelines, parents who home school their children must notify the local school board concerning home-schooled students within the first two weeks of school.

They also must keep an attendance register open to inspection by the local school district.

A 1979 Kentucky Supreme Court case, Kentucky State Board for Elementary & Secondary Education vs. Rudasill, positively impacted home schooling in three areas.

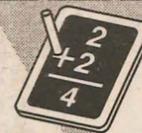
The court determined that the

only way the legislature could monitor non-public schools was through "an appropriate standardized achievement testing program." However, the state does not currently require standardized tests for home schools.

The court also ruled the state could not require home schools to submit their textbooks for approval because "the textual materials used in the public schools are at the very heart of the conscientious objection to those schools."

And the justices determined a teacher certificate or college degree was not mandatory for teaching children.

(Source: Home School Legal Defense Association)



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Old-fashioned education finds a modern home at Oneida

By Mark Wingfield
News Director

EDITOR'S NOTE: This article was prepared for publication prior to Barkley Moore's death Jan. 25. Information presented here is based on the writer's day-long visit to the campus and interview with Moore Oct. 26, 1993, two months prior to the president's sudden death. The Recorder presents the material as prepared, both as a tribute to Moore and as a means of explaining the ministry of Oneida Baptist Institute.

ONEIDA—Old-fashioned education has found a modern home in the unlikely hamlet of Oneida, tucked away in the heart of southeastern Kentucky's Appalachian hollers.

Oneida Baptist Institute is a boarding school offering middle school and high school curriculum with an unapologetic emphasis on the Christian faith and Protestant work ethic.

President Barkley Moore likes to boast that there's no other school to be found anywhere like Oneida (pronounced O-need-a). Visitors would be hard-pressed to prove him wrong.

And there are plenty of visitors who trek to this remote location every year—sometimes more than 100 per day. Most arrive unannounced, perhaps by the church-busload, to witness what many describe as the Oneida "miracle."

Moore personally greets most visitors, just as he greets and interviews every prospective student. The president also is the admissions director, public relations director, development director and chief cheerleader.

The bulk of the school's resources get channeled to classrooms and teachers, not administrators, Moore declares proudly.

That priority shows up in the school's 1-10 teacher-student ratio for most classes and 1-2 ratio for students performing at the lowest levels.

That's just one way Oneida fosters what Moore calls old-fashioned education and values. Some others include:

■ **Faith.** Oneida's faculty and staff talk freely about their Christian faith and attempt to instill Christian values in their students, Moore says. Students are required to attend daily chapel services.

■ **Academics.** The school offers a complete academic program, including four foreign languages, multiple

sports teams and a vocational school.

■ **Work.** All students are assigned jobs to perform. The students do most of the work on campus, from cleaning bathrooms to growing the food. "We're getting our kids ready to live. Work is a part of life," Moore declares.

■ **Discipline.** "We still bust bottoms at the Oneida school," Moore says proudly. "And suspension at Oneida is shoveling pig poop or cow manure."

■ **Thrift.** All beef, pork, potatoes and vegetables eaten by students and staff are grown on campus. Most furniture has been retrieved from public school discard piles and refurbished.

Another important aspect is student participation to build self-esteem, Moore says. "Our whole thing at Oneida school is that everybody is somebody."

Nowhere is this more evident than in the school's sports teams. Oneida offers a vast array of sports—practically everything except football.

"We're big enough to have it, but small enough the student gets to do it," Moore says.

The key is letting students participate, not pushing them to win, he explains.

That's why Oneida fielded a cross-country team of 128 students last year while most schools narrowed their team to the five or six top runners.

"Even the kid who comes in 75th in the race, he's somebody," Moore says. "We give him a chance to be a part. What's wrong in America's public schools is they're too big. They're not going to take 128 kids to these meets."

Such commitments have earned Oneida a reputation as a school that can turn around troubled lives.

Moore rattles off story after story of students who had been kicked out of both public and private schools before coming to Oneida. Regardless of their past, Moore takes them

in, provided they are mentally competent, physically able to live away from home and there is a space open.

"If you tell us Susie's an angel, we'll take her anyway, but we'll know you're a liar," the president quips. "If you tell us Johnny is an outlaw, we'll take him, too."

Regardless of what a child has done, God still can work a miracle, Moore says. "God made the child. God does not make mistakes. Kids do."

"The Lord Jesus Christ knew every child 2,000 years before they were born and lovingly died for them. What more reference does the Oneida school need?"

"We never assume failure. We always assume we're going to succeed. We don't always. But we do succeed much more than we fail."

However, anyone who thinks of Oneida only as a school for troubled children hasn't seen the whole picture, Moore warns. "You don't have to be troubled or delinquent to come to Oneida. Several hundred of our students are here because their parents want the best education for their children. ... We simply have the best school program in Kentucky."

That, too, is part of the Oneida miracle. When the school was founded in 1899, half of the founders had to make X mark for their names because they could neither read nor write. The primary founder had only seven months of formal education.

From these humble beginnings, Oneida has blossomed into an academic stronghold.

Moore—a large man who walks even faster than he talks and can rattle off touching stories about every student or staff member he passes—has seen much of Oneida's development firsthand. He was raised in the Oneida community and attended the school himself before serving two terms as a Peace Corps volunteer in Iran.

He returned as Oneida's president 22 years ago, when the school was on the brink of closing.

At that time, everything but one dorm was housed in the same building. There were three pieces of staff housing on campus, structures built in 1903, 1937 and 1947.

Since then, the school has been continuously under construction. In addition to about a dozen major

buildings, the school has provided campus housing for 150 faculty and staff members.

Enrollment has increased dramatically since then, as have finances and number of staff.

Many of the staff members have come to Oneida with years of experience in public education or the business world. Some work for free, but all work for little monetary gain. The average salary of staff members is \$6,000 annually.

If Oneida had a budget, it would total about \$4 million annually, Moore says. All bookkeeping is done by two employees. Whatever comes in gets spent.

"I have nothing against budgets, but we've never had time in 22 years to make one," Moore explains.

Funding comes from all over the world. Parents of some students are able to pay full tuition—\$315 per month. Others only pay what they can. About one-third pay no tuition.

The school's largest single donor is the Kentucky Baptist Convention's Cooperative Program, with about \$300,000 per year.

The rest of the \$4 million in annual receipts comes in donations of \$5, \$20 and \$100 from folks who have visited the school, heard about it from friends or been students in the past.

"I have never held one fundraising breakfast, dinner or supper," Moore explains. "We don't sell our souls for money."

"There is no recruitment. We answer the phone, we answer our mail, and we show folks around when they come."

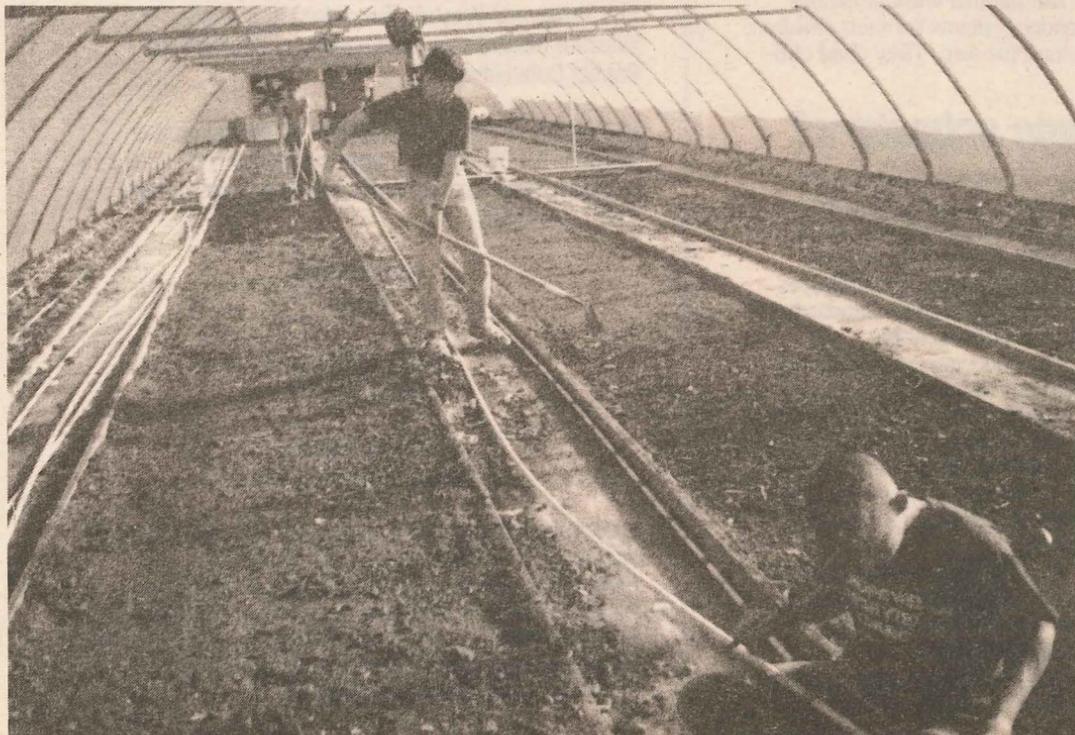
Yet the school keeps a waiting list for the 528 beds in its dormitories. With the addition of commuters, total enrollment hovers around 600.

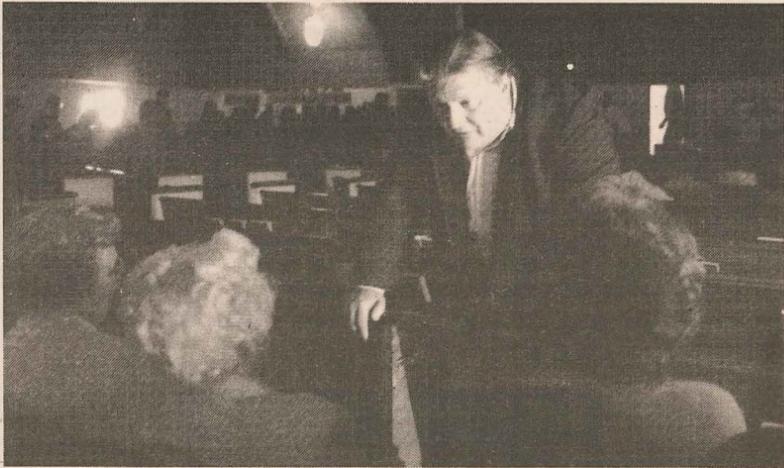
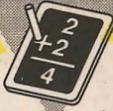
About half the students this year come from Kentucky, and the other half come from 30 states and eight nations. In the past 21 years, 500 foreign students from 68 countries have attended Oneida. "Only 15 of those heard about Oneida school from a Southern Baptist missionary," Moore declares. "We are a word of mouth operation."

Word of mouth is perhaps Oneida's strongest asset.

And that's not bad for a little school located, as Moore likes to note, 55 miles from the nearest bus station.

ONEIDA CHORES Every student at Oneida Baptist Institute is assigned daily chores to perform in addition to classwork. These photos show students at work in the greenhouse and the fields.





ON TOUR Barkley Moore, president of Oneida Baptist Institute until his death Jan. 25, tells the Oneida story to a group of senior adults visiting the campus in late October. Moore was famous for the comprehensive campus tours he personally led for thousands of visitors.

Moore says Oneida needed as U.S. changes

ONEIDA—Four great changes in American society have made Oneida Baptist Institute more needed today than ever, according to President Barkley Moore:

■ **Faith.** "In the past, every public school was a Christian school. Today, God has more of a chance to work at Oneida than he does at public schools."

■ **Size.** "Most schools in the past were small and gave more attention to students. There were more oppor-

tunities for leadership."

■ **Work.** "With the shift from rural to urban centers, there has been a loss of chores for children. Every child here works, either on the farm or cleaning or in some other way."

■ **Family values.** "Divorce was virtually unheard of in the past. Most everybody had a home. Today, four of 10 children in their teen years live in a single-parent home. We represent the virtues of home more than many homes today."

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FACT: Numerous resources are available to help parents teach Christian values

Resources to Help Parents Teach Christian Values:

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FACT: Churches are concerned for families and desire to help parents with their awesome task.

FACT: The Family Ministry Department of the KBC offers help to churches and families by...

Pointing the way to quality resources...

Providing training opportunities for church leaders and for parents

Providing consultation to churches and associations who wish to provide a ministry to families

Christian Self-Esteem, Parenting by Grace—helps parents recognize and develop healthy self-esteem in their children as well as themselves.

Christian Sex Education Series—helps parents and church leaders know how to teach children and teenagers about sexuality. Six books are included in the *Christian Sex Education Series*. Five of these are age appropriate and the sixth is a guide for parents and church leaders.

For more information on the above resources or on how your church can develop ministries which will enhance all facets of family life contact:

**Family Ministry Department
Kentucky Baptist Convention
502-235-4101.**



Never judge a prospective school by its catalogue alone

By Melanie Childers
Staff Writer

"One of the mistakes many families make is they wait until the senior year to start making decisions, and it's really getting late."

Garvel Kindrick,
admissions director at
Georgetown College

Never judge a college by its catalogue alone, school admissions counselors advise.

Prospective students should read between the lines of such literature by making personal visits to colleges before deciding which one is best for them.

"You can get all the literature, letters, postcards and videotapes—but that's not enough," says Trent Argo, director of admissions at Campbellsville College, one of three liberal arts schools affiliated with the Kentucky Baptist Convention.

"You need to spend a night in a dorm with students, go to activities, sit in on a class, eat in the cafeteria. Here at Campbellsville, we try to get students to visit the campus in order to make the decision."

Garvel Kindrick, admissions director at Georgetown College, agrees: "We admit (every institution's) literature is designed to show the college's best side. Students need to explore the campus" for themselves.

Many students make their final decisions based on the levels of comfort they feel while visiting a campus, Erica Harris says. Harris, senior admissions counselor at Cumberland College, believes that's an appropriate way to make such an important decision.

"The No. 1 question is 'Where is the student going to be most comfortable?'" Argo adds. "If they're not comfortable, they'll suffer in the classroom and emotionally. It will affect their entire being."

In order to facilitate the necessary visits and other preparations for deciding on a college, admissions personnel encourage students to start

the search process early.

"One of the mistakes many families make is they wait until the senior year to start making decisions, and it's really getting late," Kindrick says.

Every year, for example, high schools around the state host college fairs to provide information to students about the various public and private colleges and universities in Kentucky.

"While the fairs ideally should be for juniors, many seniors also must take full advantage of them," Kindrick says. "(Many) students don't think early enough."

"I would encourage students by their sophomore year in high school to begin looking at options for college," Argo suggests.

All three admissions counselors agreed on a general timetable for students to follow when choosing a college.

■ **Talk with parents.** Throughout your high school years, communicate with your parents about the type of college you are most interested in attending.

■ **Attend college fairs.** Most high schools host a college fair each year, when representatives from many colleges and universities bring literature and set up booths to talk with students about their schools. Try to attend one of these during your junior year.

■ **Request information.** By the summer after your junior year, you should have requested information from schools you're interested in, and made visits where possible. Harris suggests visiting a larger state university, a smaller private college and possibly a community college, to aid in comparing the different environments.

■ **Apply.** Early in the senior year, narrow your choices to three or four schools, and get those applications in.

"Most schools have a Feb. 1 deadline for applications for a priority filing date," Argo says. However, they also accept students after that deadline.

■ **Visit schools.** Make plans to visit again each school to which you have applied. By calling ahead to the school's admissions office, you can schedule an overnight stay in a dorm room, sit in on classes, speak with professors in certain fields of study, eat in the dining room and attend athletic events, as well as meet with admissions counselors and financial aid advisers.

"The most important rule is to go when students are on campus," Kindrick says, explaining how current students sometimes can give the clearest picture of what a school is going to be like.

■ **Register for ACT/SAT.** Also early in the senior year, register to take the ACT or SAT tests, if you have not done so already. School guidance counselors should have information on test dates and sites.

■ **Apply for financial aid.** By January, families should begin preparing the "Free Application for Federal Student Aid" to determine a workable financial aid package.

These need to be submitted by March 15, says Paul Dameron, financial aid director at Campbellsville College.

Also, students may contact high school guidance counselors to inquire about local scholarships and grants that may be available.

Although the process may seem endless at times, admissions counse-

lors want students not to become discouraged. They say they are committed to helping students find the college or university that is best for them.

"Even more than attempting to recruit students for Georgetown," Kindrick says, "our job is to make sure students are where they need to be."

GUIDE TO KBC COLLEGES

M=Major m=minor	Campbellsville College	Cumberland College	Georgetown College
Accounting	M	M	M
American Studies			M
Art	M	M	M
Athletic Coaching	m		
Biblical Languages		m	
Biology	M	M	M
Business Administration	M	M	M
Chemistry	M	M	M
Child Development			m
Christian Studies	M		
Church Music	M		M
Communications	M	M	M
Computer Science	M	M	M
Criminal Justice	m		
Earth Science		m	
Economics	m		
Elementary Education	M	M	M
Engineering Arts			M
English	M	M	M
Environmental Science			M
European Studies			M
Family Studies			m
Finance			M
French		m	M
Geography		m	
German			M
Health Education	m	M	m
History	M	M	M
Human Services			m
Management Information Systems			M
Marketing			M
Mathematics	M	M	M
Medical Technology	M	M	M
Military Science		m	
Movement & Leisure		M	
Music	M	M	M
Music Education			M
Nursing Arts			M
Office Management	M	M	
Organizational Administration	M		
Philosophy		m	M
Physical Education	M		M
Physics		M	M
Political Science	M	M	M
Psychology	M	M	M
Recreation	M		M
Religion		M	M
Religious Education	M		
Sociology	M	M	M
Social Studies			m
Social Work		m	
Spanish		m	M
Youth Ministries			m

Ask the right questions

The process of finding the most suitable college or university can be overwhelming for juniors and seniors in high school, admissions counselors admit. But knowing what questions to ask can ease the anxiety.

"The interviews admissions counselors enjoy most are when families come with a tablet full of questions," said Garvel Kindrick, director of admissions at Georgetown College.

Here are a few of the questions admissions counselors suggest students ask when examining and comparing colleges.

■ What is a typical class size for the school? Will professors or graduate students be teaching my introductory courses? What is the student-teacher ratio?

■ What majors and fields of study are offered?

■ How strong is this school's financial aid program? How much money does the school award in scholarships each year? What percentage of students receive scholarships or grants from the school?

■ What are the academic requirements for admission?

■ When are the important application deadlines for admission and for financial aid?

■ What kind of student services and extra-curricular opportunities would I have here?

■ What is the school's student retention rate? How do you measure student satisfaction?

■ What is the school's graduation rate?

■ How many graduates go on to post-graduate work?

■ What is the community environment around the school? What type of relationship does the school have with the town/city where it is located?



Bottom line on tuition usually is less than the first figure

By Melanie Childers
Staff Writer

The high price tag is no reason to "just say no" to a college education, financial advisers declare.

That's because the initial figure for tuition, room and board is almost never the bottom-line dollar on such educational investments.

"Ideally, students shouldn't worry about cost at all to begin with," said Garvel Kindrick, director of admissions at Georgetown College. "In reality, they don't know what that price tag is going to be."

Kindrick and others listed a number of options available to assist students in paying for their college education. These include scholarships, loans, grants, work study programs and family investments.

"The key to getting financial aid is to fill out the financial aid forms early," explained Paul Dameron, director of financial aid at Campbellsville College.

"The second thing is to work with the financial aid officer at the college or colleges" being considered, he continued.

Also, parents who need help in knowing how to secure financial aid should contact local high schools about annual financial aid workshops, Dameron said. He leads about 15 to 20 workshops each year.

In order to apply for financial aid, a student's family should complete the "Free Application for Federal Student Aid," Dameron said. This application, previously known as the "Financial Aid Form," is used by virtually every college in the United States as a starting point for providing a package of financial aid to students.

"This year's form has the best instructions we've ever had,"

Dameron explained. "It should take only 30 minutes to an hour to complete."

Parents will need information from their completed income tax returns to fill out the form, the financial aid director said. "The key ... is to fill out the forms (between) Jan. 1 and March 15."

Families who think they can't afford a college education for their children generally are the ones eligible for the most money, Dameron said. "It only costs 29 cents and an hour of your time to find out."

The results, called the "Student Aid Report," are compiled in about four weeks and mailed directly to the students. The report provides an aid package that combines loans, grants, work study and family contribution to meet the college costs.

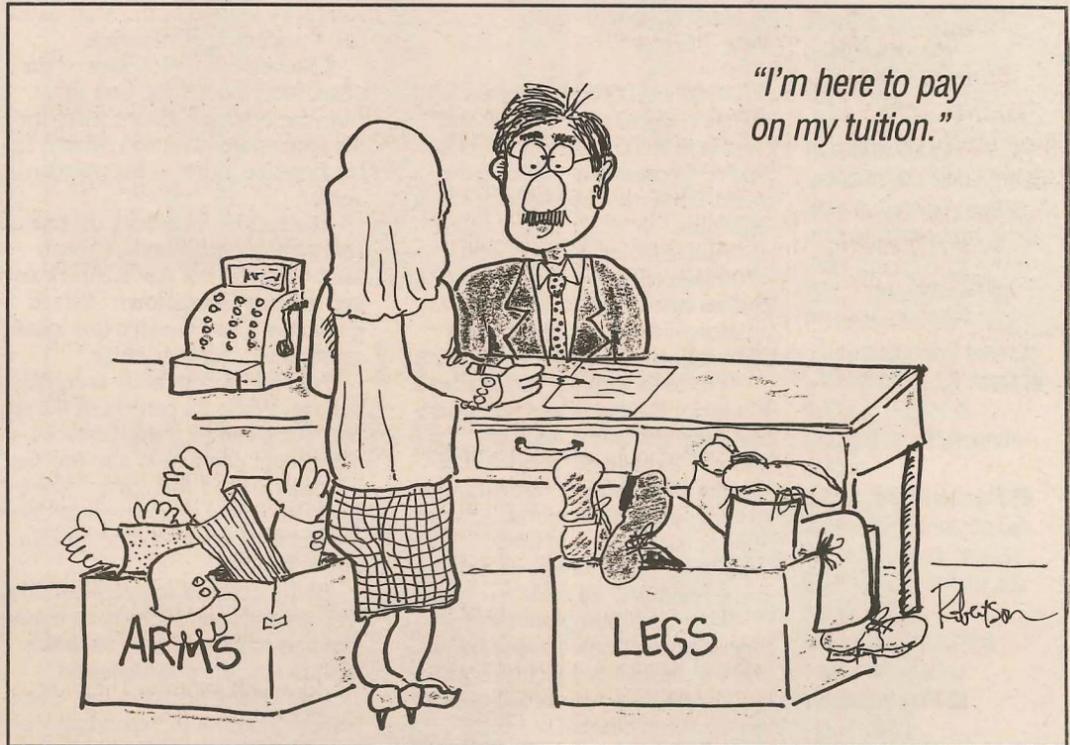
"That's the starting point for most schools," Dameron said. Financial aid officers at each school can interpret the document and offer additional assistance through their own financial aid programs.

"Most schools have an unbelievable amount of money available to help families meet the financial costs," said Trent Argo, director of admissions at Campbellsville College.

Campbellsville, like almost every college and university, has scholarship funds available for students who meet specific qualifications.

Some, of course, are available for students who excel in academics, athletics, music or other specific skills such as journalism, science and art, Dameron said.

But many other lesser-known funds are available for other students, Argo added. These include minority students, children of public or private school educators, students from mountain regions of the coun-



try and from particular counties in Kentucky.

Denominational scholarships also can be an important source for school funds, Dameron said. For example, scholarships are awarded through the Southern Baptist Youth Speaker's Tournament, Acteens and High School Baptist Young Men.

Also, Kentucky Baptist students may be eligible for one of several scholarships offered through the Kentucky Baptist Convention. These funds are administered through the Baptist Foundation, explained Richard Carnes, director.

The Francis and Ruth Moore scholarship, a \$750 annual award, is the largest KBC scholarship and is available to students at Campbellsville, Cumberland or Georgetown colleges. "It is a need-based scholarship," Carnes explained. "Last year, we awarded 117 of these scholarships."

The church matching scholarship is a popular award. When a student attending Cumberland, Campbellsville or Georgetown college receives \$200 from his or her Kentucky Baptist church, the KBC and the college match that sum to provide a total of \$600 for the student's freshman year.

Students who are eligible for these and other smaller scholarships available through the Foundation will be notified by the financial aid officers at their school, Carnes said.

On the local level, high school guidance counselors should have information about scholarship funds available through corporations and civic organizations.

Dameron explained that he uses information from students' admissions files to determine which of the school's scholarships they may be eligible for. Then he sends students the applications for those scholarships.

Award letters usually are sent out in April, he said.

"A student does not have to say yes or no to any scholarship package before the first of May," he added.

"There isn't a rush to decide where you're going; the rush is to get the information in."

And the key is planning ahead.

Dameron said he often encounters students who do not begin planning early enough to find adequate financial resources for college.

"I have students every year who come in July or August, or the week before school starts" to inquire about financial aid, he said. By that time, the funds all have been distributed.

Actually, it's never too early to start saving funds for college, a Louisville investment adviser suggested.

One of the best ways for families to prepare for their children's college education is through financial investments, said Darlys Harmon-Vaught, senior vice president of investments at Hilliard Lyons Corp. in Louisville.

"To meet the cost of college funding, an investment program needs to be developed that will not only build your assets, but keep you ahead of inflation as well," Harmon-Vaught said. "You don't have to start big if you start early."

By beginning early, even in their children's preschool years, parents can prepare for their children's education with invested dollars, rather than paying out-of-pocket dollars once the children enter college, she explained.

Three of the most popular types of investments for college, Harmon-Vaught said, are zero coupon bonds, stock mutual funds and common stocks.

However, even if investments are not a possibility, it's worth getting a loan to finance a college education, explained Erica Harris, senior admissions counselor at Cumberland College.

"I've been out of school 10 years and am still paying back loans," she said, adding she has no regrets about getting a loan that allowed her to go to the school of her choice. The better job possibility and positive experience has made it well worth the borrowed money, she said.

4 types of Kentucky schools

Here are the four major types of post-secondary schools in Kentucky.

■ **Four-year colleges or universities.** The vast majority of programs offered in these institutions are four-year courses of study that lead to baccalaureate degrees. Most of these institutions offer preprofessional and professional curricula. Collegiate correspondence schools also are included in this category.

■ **Two-year junior or community colleges.** The programs in these schools are two years in length and lead to associate's degrees. Some programs are designed to apply as credit at four-year colleges or universities, and others are technical programs. The University of Kentucky Community College System is included in this group. Each of the publicly financed state universities also offers two-year programs.

■ **Kentucky Tech Schools.** The Kentucky Tech post-secondary vocational/technical schools provide training for students who want to learn a specific skill or who want to improve their present job skills. Courses range in length from six to 24 months and cover a wide variety of subjects. Area vocational educational centers are primarily secondary institutions, but some offer vocational/technical training for post-secondary students.

■ **Proprietary (Trade) Schools.** Proprietary schools are privately owned and provide a wide range of courses of study. Included in this group are barber schools, cosmetology schools and business schools. The length of the programs ranges from two to 24 months. Some proprietary schools also have programs that culminate in an associate's degree.

Source: Kentucky Higher Education Assistance Authority



Georgetown College strives to show students the world

Fast facts about Georgetown College

- **Location:** In Georgetown, 15 minutes from Lexington, just north of the intersection of I-75 and I-64.
- **Enrollment:** 1,382 students, of which 85 percent live on campus.
- **Cost:** \$7,390 annually in tuition; \$3,600 annually for room and board.
- **Financial aid:** About 90 percent of students receive some financial aid, with a total of \$7.2 million in aid administered by the college annually.
- **President:** Bill Crouch.
- **Degrees offered:** Bachelor of arts, bachelor of science, bachelor of music education, bachelor of music, master of arts in education.
- **Endowment:** \$17 million.
- **For information:** Write to Georgetown College, 400 E. College St., Georgetown, Ky. 40324-1696, or call (800) 788-9985.

By Mark Wingfield
News Director

GEORGETOWN—Expanding students' world views within the context of the Christian faith is the goal of Georgetown College, the oldest Baptist college west of the Alleghenies.

"Academic excellence" and "Christian environment" are two phrases often used to describe the mission of the Kentucky Baptist Convention school.

"We're looking at, 'What does a Kentucky Baptist who's really serious about education need to know?'" explained President Bill Crouch. "We believe students need to know about their world, accountability, values, how to think."

Georgetown College is "very outcome oriented," he said.

When a student graduates from Georgetown, Crouch hopes he or she will be able to function equally well in the corporate boardroom and the Christian church.

"We offer a strong liberal arts basis," he said. "Futurists tells us these kids will have four or five different careers before they retire. A liberal arts education prepares you to think, to go in a lot of directions."

The liberal arts education available at Georgetown includes 37 majors, ranging from business administration to chemistry, as well as seven pre-professional programs.

The school has received most acclaim for its programs in the sciences, the humanities and education.

Georgetown currently is revising its teacher-training curriculum in a unique joint venture with the Prichard Committee for Academic Excellence to embrace the challenges of the Kentucky Education Reform Act.

Several of Georgetown's faculty members recently received national attention for their work:

■ Gwen Curry, professor of English, was named Kentucky Professor of the Year last year by the Council for the Advancement and Support of Education.

■ Martha Watson, professor of mathematics, received the 1993 Distinguished Teaching Award from the

Kentucky section of the Mathematical Association of America.

■ Steven May, professor of English, received a three-year grant from the National Endowment for the Humanities to fund research for his first-line index of Elizabethan verse.

The faculty includes a diverse assortment of backgrounds, Crouch said. "They're not just Kentuckians and not just Georgetown College graduates. They are able to expose students to a broader range."

And the student body is equally diverse. While 80 percent of the student body comes from Kentucky, the student population also touches 22 states and 14 foreign countries. And although a majority of students are Baptists, not everyone on campus is Baptist.

Being exposed to people of other backgrounds and faiths is an important part of expanding a student's world view, the president said.

Crouch and his wife, Jan, take a personal interest in expanding students' experiences in a number of ways. Last fall, they escorted 18 prospective first-semester students from Scott County on their first-ever trip to Louisville. They took a group of students to an upscale restaurant in Lexington to teach them etiquette. Then they accompanied the group to see the Louisville Opera, with two instructors in tow lecturing both coming and going.

"We're putting a major emphasis on travel experiences for our students," Crouch said, citing programs in San Francisco and London as examples.

By traveling, students learn things they don't experience in the classroom, such as how to handle money and get passports, Crouch explained.

Such practical knowledge gives Georgetown graduates an upper hand when they enter the workforce, he declared. "People out there hiring are looking for things to set one person apart from another."

Student travel also combines with a ministry emphasis. For example, the school already is making plans for Georgetown students to participate in the Kentucky Baptist Con-

vention's new partnership with Russian Baptists.

Under Crouch's leadership, spiritual matters have found a renewed emphasis on campus as well. Some of this emphasis has been organized, but some has not, he said.

Organized events include an annual campus revival and the ongoing ministry of the Baptist Student Union. Spontaneous events include the evening devotionals that students began on their own initiative at sorority and fraternity houses on campus.

Georgetown has a "healthy" Christian atmosphere, said Campus Minister Jack Birdwhistell. "It is marked by voluntary activity rather than required activity. ... We offer education, not indoctrination."

Georgetown's faculty provide "excellent models of Christian living and Christian teaching," Birdwhistell reported.

And he said he finds great pleasure in watching students "grow up" at Georgetown. "Some who were not Christians become Christians, but others develop their faith and come to own it as theirs."

"This is an excellent place to send children of your church or your own children for an education which supports their development as Christians," he said.

And yet enrolling at Georgetown is not like enrolling in Sunday

school, Crouch added. "Our science department teaches about the sciences, and our religion department teaches theology."

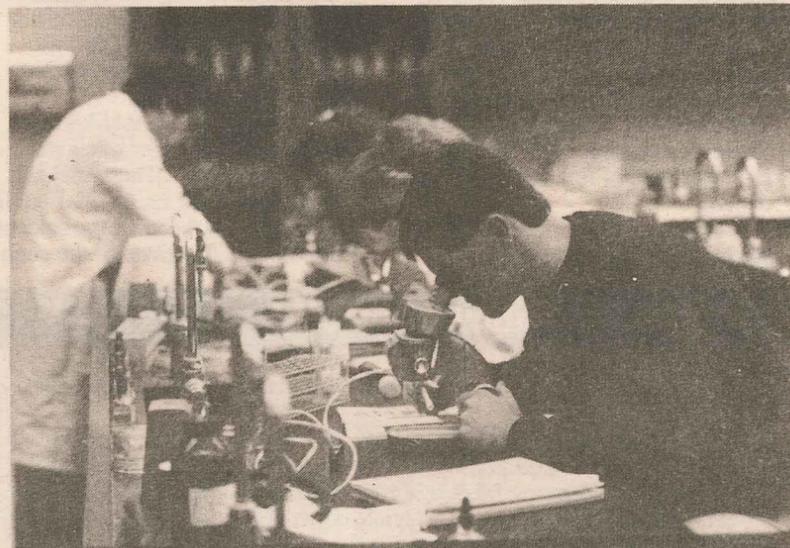
However, all instruction is given "by a Christian professor who's not out to destroy someone's faith but to strengthen faith," Crouch assured.

The college actually is a "great mission field," the president said. "There are more lives changed here every year than in most other places."

Parents stopped cold by the apparently high cost of private colleges should warm up to the true value offered by schools like Georgetown, Crouch said. "Isn't the value of what we have to offer worth it?"

"Parents are willing to go out and spend \$20,000 on a new car for their child, and in a few years that car won't be worth anything. But they won't invest \$20,000 in an education that could transform their child's life."

GEORGETOWN SCENES (From top, clockwise) ■ The 52-acre campus in historic Georgetown features traditional architecture and plenty of places for student privacy. ■ Professors often find time to talk with students outside the classroom. ■ Students congratulate President Bill Crouch at his inauguration. ■ Students have access to modern technology in classrooms and labs.



Majors:

- Accounting
- American studies
- Art
- Biological sciences
- Business administration/Communication arts
- Business administration and Ethics
- Chemistry
- Church music
- Communication arts
- Computer science
- Elementary Education
- Engineering arts*
- English
- Environmental science
- European studies
- Finance
- French

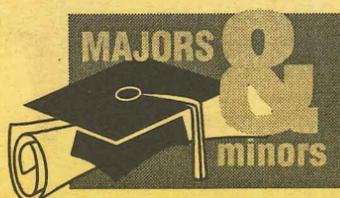
- German
- History
- International business management
- Management
- Management information systems
- Marketing
- Mathematics
- Medical technology*
- Music
- Music education
- Nursing arts*
- Philosophy
- Physical education
- Physics
- Political science
- Psychology
- Recreation
- Religion

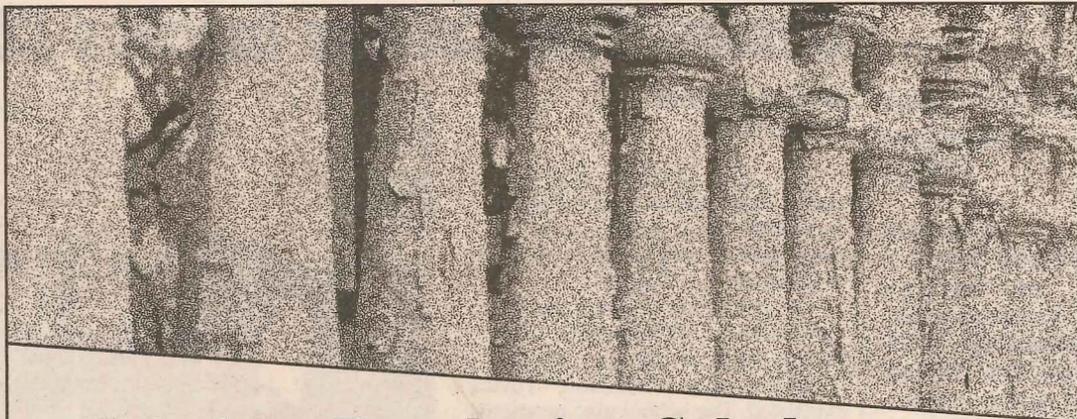
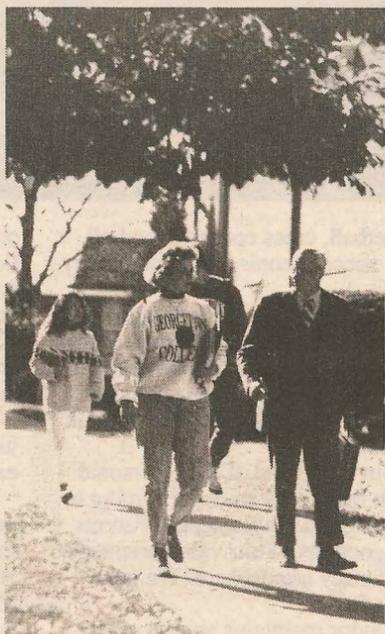
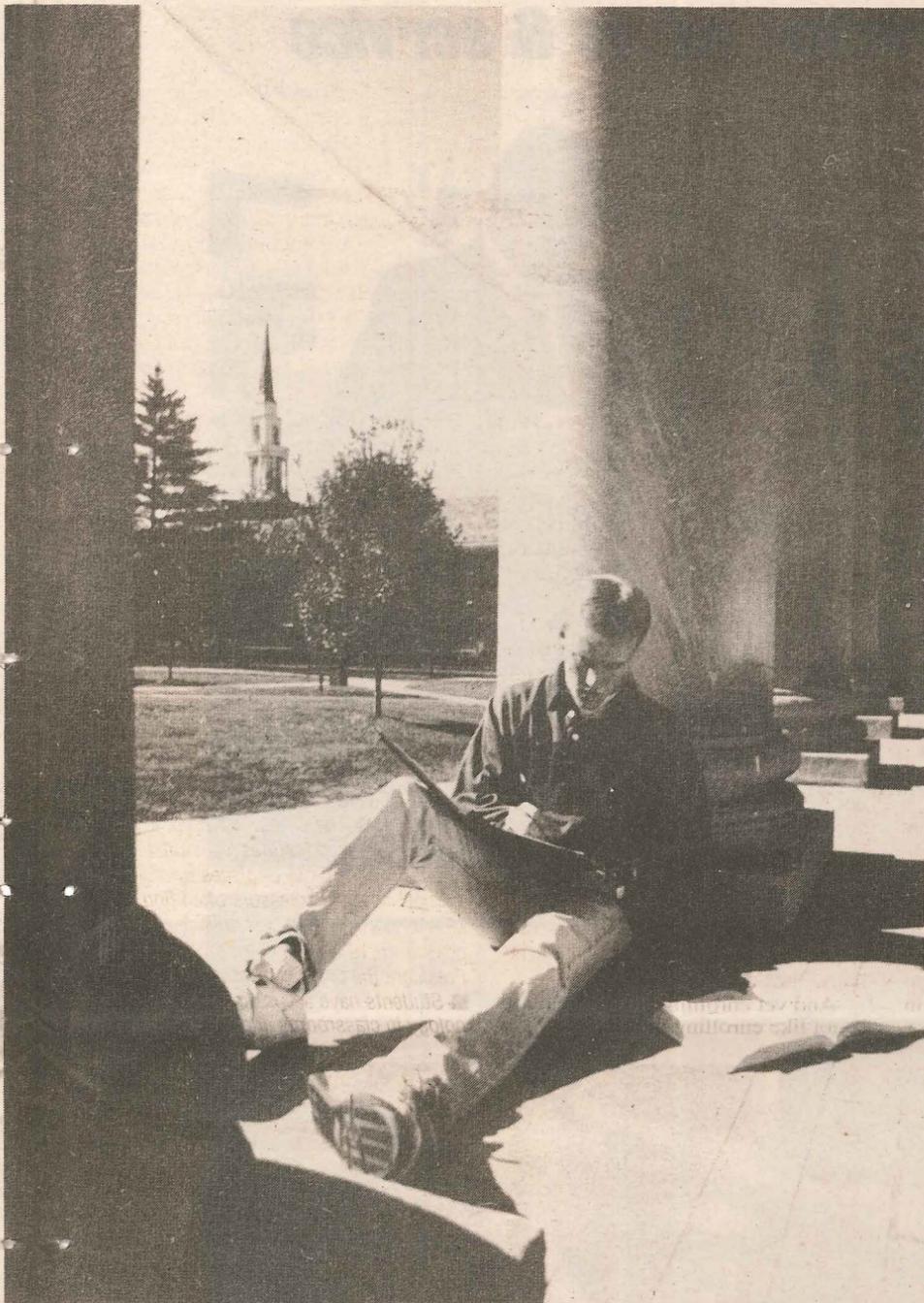
- Sociology
- Spanish
- *Dual-degree majors

- ### Additional minors:
- Business
 - Child development
 - Family studies
 - Health education
 - Human services
 - Social studies
 - Youth ministries

Pre-Professional programs

- Pre-dental
- Pre-law
- Pre-medicine
- Pre-pharmaceutical
- Pre-physical therapy
- Pre-seminary
- Pre-veterinary

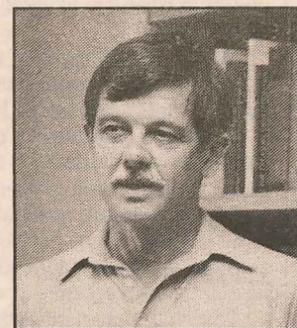




Scholars Developing Scholars In A Christian Environment



Dr. Gwen Curry
Named 1993
Kentucky Professor of the
Year by the Council for
Advancement and Support
of Education



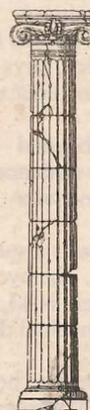
Dr. Steven May
Elizabethan scholar
received major
research grant from the
National Endowment
for the Humanities



Dr. Martha Watson
Received 1993 Kentucky
Section Award for
Distinguished College
or University Teaching of
Mathematics



Dr. Robert Kruschwitz
Nationally recognized
scholar of virtue ethics
invited to present a paper
to the American
Philosophical Association



In the distinctive tradition of scholars developing scholars, committed to the heritage of Christian discernment, Georgetown College is proud to have produced 34 college and university presidents including these alumni who have continued the tradition of academic excellence.

- Dr. Paul R. Corts ('65) president, Palm Beach Atlantic College
- Dr. Thomas E. Corts ('63) president, Samford University
- Dr. David L. Jester ('51) former president, Wayland Baptist University
- Dr. William H. Owens ('53) president, Pikeville College
- Dr. Billy O. Wireman ('54) president, Queens College
- Dr. Chai Wei Woo ('56) president, Hong Kong University of Science and Technology
- Dr. Donald W. Zacharias ('57) president, Mississippi State University

GEORGETOWN

C O L L E G E
GEORGETOWN, KENTUCKY
1-800-788-9985



Cumberland College teaches Christian values & service

Fast facts about Cumberland College

- **Location:** Williamsburg, along I-75 just north of the Tennessee border.
- **Enrollment:** 1,500 students from 28 states and 18 foreign countries.
- **Cost:** \$6,230 for annual tuition and fees; \$3,526 for annual room and board.
- **Financial aid:** About 85 percent of students receive some type of financial aid, with the average award being \$6,240 per year.
- **President:** Jim Taylor.
- **Degrees offered:** bachelor of arts, bachelor of general studies, bachelor of music, bachelor of science, master of arts in education.
- **Accreditation:** Southern Association of Colleges and Schools.
- **Endowment:** \$17.5 million.
- **For information:** Write to Cumberland College, Williamsburg, Ky. 40769-6178, or call (800) 343-1609.

By Mark Wingfield
News Director

WILLIAMSBURG—Cumberland College strives to develop students with "keen minds, warm hearts and helping hands," according to President Jim Taylor.

Located in the southeastern Kentucky town of Williamsburg, Cumberland bases its education on a "Christian value orientation," Taylor explained. The school also promotes a work ethic and community service along with a diverse academic program.

Thus, the Kentucky Baptist Convention school has developed a reputation for service as well as scholarship.

With an enrollment of about 1,500 students, Cumberland is the largest Baptist college in Kentucky.

A unique requirement of all Cumberland's students is to have completed a certain level of community service before graduation. Students actually earn "service leadership transcripts" in addition to their academic transcripts.

One way many students fulfill this requirement is by participation in Cumberland's Mountain Outreach program. Mountain Outreach was founded in 1981 by two Cumberland students concerned about the needs of Appalachian mountain people.

Mountain Outreach was named a "Point of Light" by President George Bush in 1990. Bush recognized the school for its ministry of digging wells, building, repairing and winterizing homes, providing food and clothing, toys and other items for hundreds of families.

The newest arm of Mountain Outreach is development of a 25-acre subdivision to provide housing ownership for low-income families.

Community service and financial aid merge at Cumberland, with an emphasis on self-help rather than handouts.

"Cumberland believes the privilege of a college education should be based upon motivation, ability, character and purpose rather than upon the amount of money a student or his parents might have," the college catalogue explains. "The most wholesome type of financial assistance consists in helping the student to help himself."

The college awards about \$9 million in student aid annually, including about \$2 million in scholarships. About 85 percent of Cumberland students receive some financial assistance, with the average award being \$6,240 per year.

In his 14 years as president, Taylor has excelled in enrolling donors as well as students. The modern campus includes a \$6.5 million convocation and athletic center unsurpassed by most state universities, a 160,000-volume library, computer labs in many dormitories and a state-of-the-art distance learning center that connects an entire classroom with conferences around the world through video and audio hookups.

Last year the college opened the Cumberland Museum, which is rap-



CUMBERLAND SCENES ■ President Jim Taylor (above) visits with students in the Campus Center. ■ Sandra Williams controls audio and video equipment in the school's new Distance Learning Center, seen through the window. This facility allows an entire class to engage in interactive dialogue with individuals or groups anywhere in the world. ■ The college campus near the Cumberland River includes 30 major buildings, some historical sites and others newly constructed.



idly becoming a major tourist attraction along the I-75 corridor. Currently, it draws about 2,000 visitors every month.

An adjoining lodge currently is under construction and is scheduled to open this spring.

Both the lodge and museum provide employment and on-the-job training experiences for students.

This practical training supplements academic majors in 21 fields, ranging from accounting to sociology, and 10 pre-professional programs. The school is best-known for its offerings in mathematics, physics, chemistry, pre-med and education.

Student studies reach beyond southeastern Kentucky to embrace a European studies program and a China studies program.

Overall, the school boasts a student-faculty ratio of 15:1. The average age of faculty members is 43, and about half hold the terminal degree in their fields.

Students who complete the "honors" program of advanced independent study receive the distinction of "Presidential Scholar" at graduation.

All students are required to be computer-literate before graduation. In addition to dormitory computer access, students may use 70 stations in four computer labs.

Beyond the classroom, students may participate in a range of athletic teams, including football, baseball,



basketball, cross country, football, golf, soccer, tennis, track and volleyball.

Other activities include the performing arts, eight national academic honor societies and more than 40 clubs and organizations, including the largest Baptist Student Union in Kentucky.

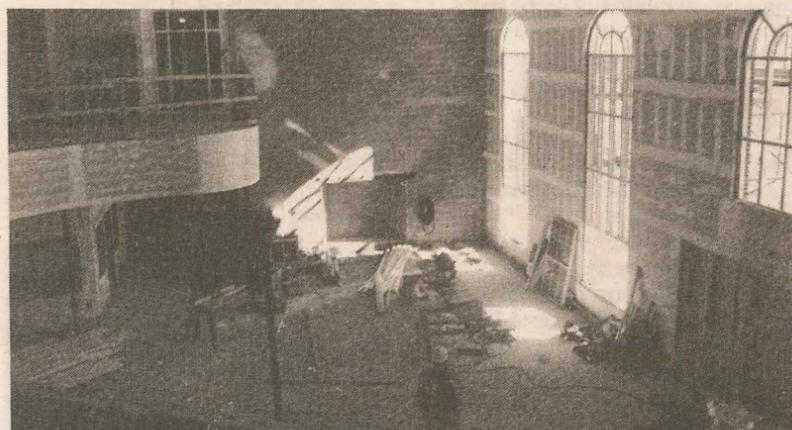
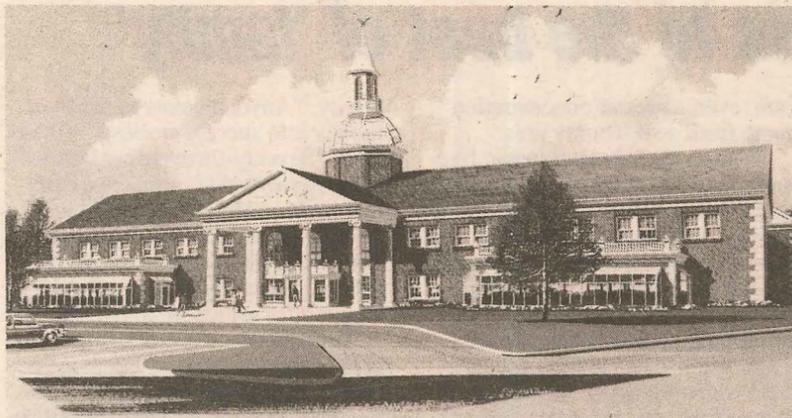
But in the end, it's the personal touch that keeps students coming to Cumberland, Taylor said. "Parents feel good about our value orientation and family atmosphere. We genuinely do care."

Taylor maintains an open-door

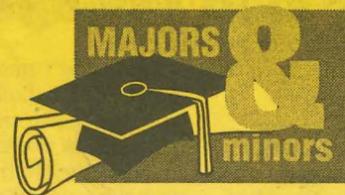
policy when he's in his campus office and when he's at his campus home. A flag on the colonial-style home tells students when the presidential family is entertaining guests and when the coast is clear for drop-ins.

"If someone's sick on campus, we want to know about it," Taylor explained.

Cumberland is "more than a haven for football players and absent-minded professors," he continued. "Cumberland is a values-oriented institution. We're committed to traditional values."



CUMBERLAND LODGE The artist's rendition above shows an exterior view of the new Cumberland Lodge and Museum, which is shown under construction in the photo below. The museum already is open, and the lodge is scheduled to open this spring.



Majors:

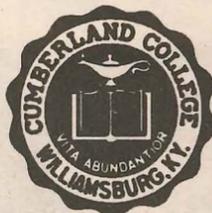
- Accounting
- Art
- Biology
- Business administration
- Chemistry
- Communication and theater arts
- Computer information systems
- Education
- English
- Health
- History
- Mathematics
- Medical technology
- Movement and leisure studies
- Music
- Office administration
- Physics
- Political science
- Psychology
- Religion
- Sociology

Additional minors:

- Biblical languages
- Earth science
- French
- Geography
- Military science
- Philosophy
- Social work
- Spanish

Pre-Professional programs

- Pre-dentistry
- Pre-engineering
- Pre-forestry
- Pre-law
- Pre-medicine
- Pre-nursing
- Pre-optometry
- Pre-pharmacy
- Pre-physical therapy
- Pre-veterinary medicine

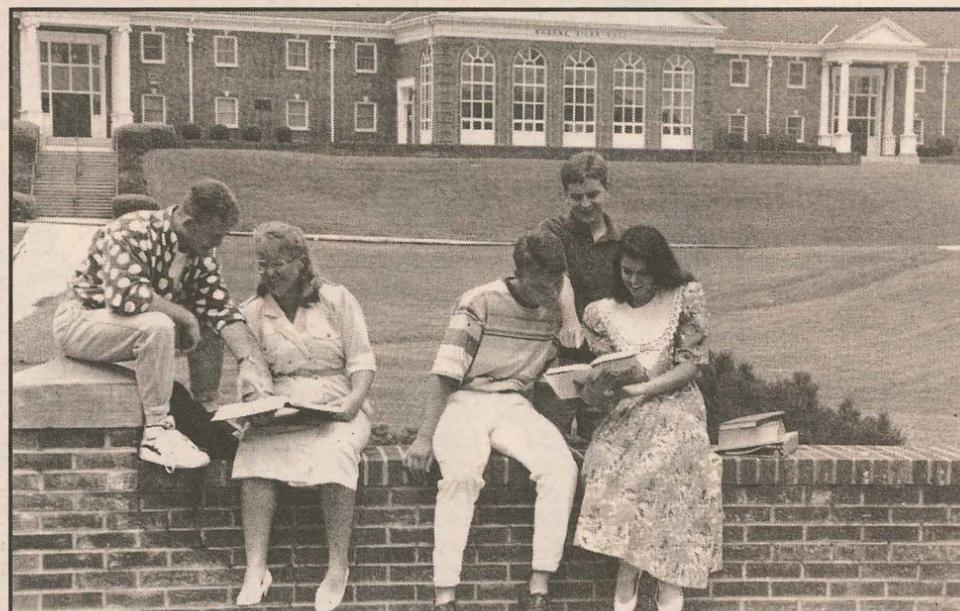


Cumberland College

Williamsburg, KY 40769
(606) 549-2200

An intellectually demanding yet warm, personal and caring Christian higher education institution which turns out graduates who have:

- *Keen minds
- *Warm hearts, and
- *Helping hands





Campbellsville College marches to the beat of 'family'

Fast facts about Campbellsville College

By Mark Wingfield
News Director

- **Location:** In Campbellsville, at the geographic center of Kentucky, 40 minutes southeast of Elizabethtown on Ky. 55.
- **Enrollment:** 1,163, of which 60 percent are commuters and 40 percent are residential.
- **Cost:** \$5,720 annually in tuition; \$3,000 annually for room and board.
- **Financial aid:** About 90 percent of students receive some financial aid, based primarily on financial need.
- **President:** Ken Winters.
- **Degrees offered:** Bachelor of arts, bachelor of music, bachelor of science, bachelor of science in medical technology, master of arts in education, associate of arts, associate of science.
- **Accreditation:** Southern Association of Colleges and Schools, National Association of Schools of Music.
- **Endowment:** \$3.2 million.
- **For information:** Write to Campbellsville College, 200 W. College St., Campbellsville, Ky. 42718-2799, or call (800) 264-6014.

CAMPBELLSVILLE—Campbellsville College has an attitude—the attitude of family, says President Ken Winters.

When an outside firm recently surveyed students on the one word they would use to describe the school, 14 out of 17 said "family."

That pleased Winters, who says he wants students to realize he and all the college staff are on their side.

"Like family, we're a team, sensitive to the needs of each student, always asking one question before any other: 'What will serve the best interests of our students?' Isn't that what family is all about?"

An increasing number of students have been joining this family in the last six years, causing enrollment to leap 73 percent. The school has averaged a 12 percent gain every year during this period.

"We're asked constantly what's causing the phenomenal growth here," Winters says. "The answer is that our student body is our only reason for existing. ... It's not so much an action but an attitude that has created the environment here."

Anyone who's been around Kentucky Baptists for many years knows this growth and happy outlook is a new development. It wasn't long ago that even admirers of the college described it as a small-town school often on the edge of closing.

When Winters was named president six years ago, he walked onto a

deteriorating campus marked by numerous empty buildings. Today, buildings are overflowing and new construction is underway.

"Campbellsville College is not a struggling school anymore," says Ron Ellis, executive vice president. "It is not a fluke with the growth. It is a change in image."

Ellis and his family moved to Campbellsville from Texas four years ago because they saw great potential in the Kentucky Baptist Convention college.

"It was the quality of life issues that attracted us to Campbellsville," he explains. "There is a certain climate on campus."

"This is a new day for an old school. This is in no way a sleepy little college in a sleepy little town."

That sentiment is shared by Bobby Himes, the senior professor among Campbellsville's faculty. "I'm too excited to retire," says the 62-year-old professor of history who has taught at Campbellsville for 33 years.

"I know we have something unique here. We have a role here. We know who we are, what we can do, and we know who our students are."

Defining who the college serves was the beginning point for Winters' transformation of the 88-year-old school.

"We immediately evaluated the demographic nature of our student body. As many as 60 percent to 70 percent of our students were coming from a 16-county area. More signifi-

cant, even a greater concentration came from a six-county area."

Winters and his staff began fine-tuning their message to reach prospective students in this well-defined region. And they began adding new incentives for students to take another look at Campbellsville College.

"We had a junior-Olympic size swimming pool without a swim team. We had space for a soccer field without a team," he recalls. "Since then, we've added swimming, soccer, cross country and women's volleyball."

Winters also strengthened the school's football program and began a marching band.

"Anytime we can add these specialty programs for our students, it shows we have their best interests at heart," he explains.

Next, attention focused on the school's facilities. As a result, Campbellsville now looks like a school under construction. Major renovations are underway and several new facilities are projected for the immediate future, including a new fine arts center.

Success has built upon success, as donors and students alike have joined Campbellsville's growing

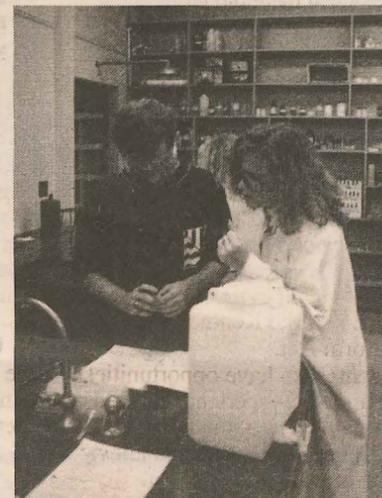
family. "Anyone wants to put their money into success stories," Winters says. "Seventy-three percent growth in enrollment in six years is a story that is attracting attention all over."

Five years ago, only 3 percent of Campbellsville alumni supported the school financially. Today, alumni support has grown to 20 percent.

With a current enrollment of about 1,100 students, the college is aiming toward serving 1,200 undergraduate students on campus and another 300 students in other programs.

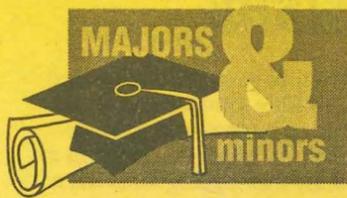
Campbellsville offers majors in 23 disciplines, ranging from religious education to biology, as well as nine pre-professional programs. The school recently added a master's program in education curriculum.

□ Continued on page 17-A



THE SOUND OF SCIENCE In addition to strong academic programs such as courses in the sciences (right), Campbellsville College has been adding new activities such as a marching band (below) to meet the needs of students and broaden the college's impact.





Majors:

- Accounting
- Art
- Biology
- Business administration
- Chemistry
- Christian studies
- Church music
- Communications
- Computer information systems
- Early elementary education
- English
- History
- Mathematics
- Medical technology
- Middle grades education
- Music

- Office management
- Organizational administration
- Physical education
- Political science
- Psychology
- Recreation
- Religious education
- Sociology

Additional minors:

- Athletic coaching
- Criminal justice
- Economics
- Health

Pre-Professional programs

- Pre-dentistry
- Pre-engineering
- Pre-law
- Pre-medicine
- Pre-nursing
- Pre-optometry
- Pre-pharmacy
- Pre-physical therapy
- Pre-veterinary medicine

Continued from page 16-A
lum and instruction.

The school's top academic programs are in music, teacher education, science and business. Campbellsville has been at the forefront of training teachers to meet the new requirements of the Kentucky Education Reform Act.

Students also have opportunities to get hands-on experience in fields such as communications. The college operates a low-powered television station which is linked to Taylor County's cable system.

Beyond the classroom, Campbellsville places a strong emphasis

on organizations such as the Baptist Student Union, which boasts the largest number of students involved in summer missions of any BSU in Kentucky. Campbellsville ranks sixth nationwide for number of students serving as summer missionaries.

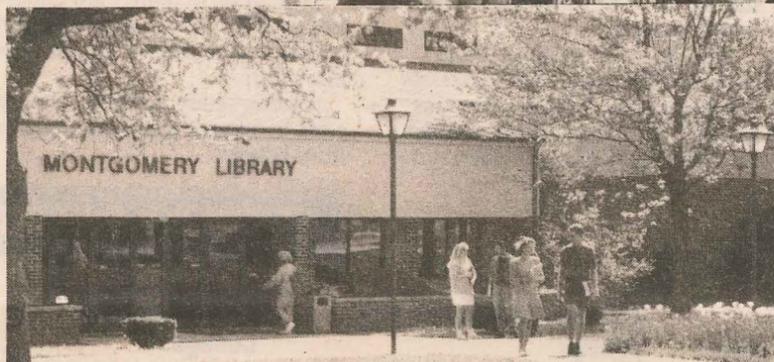
Ultimately, personal attention and the family atmosphere draws students to Campbellsville and keeps them there, Winters says.

Among prospective students who visit campus, 88 percent eventually enroll. And those students, in turn, become the college's best recruiters, Winters says.



CAMPBELLVILLE SCENES ■ President Ken Winters and Executive Vice President Ron Ellis stand at the center of the campus, which, incidently, is the geographic center of Kentucky. ■ A college choral group rehearses Handel's "Messiah" for an upcoming performance.

Warmth, Unity And Concern



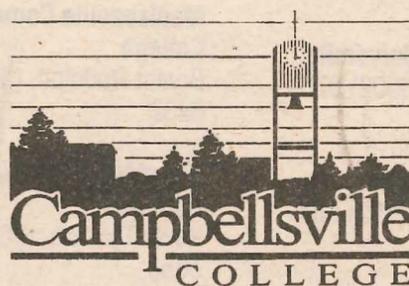
"Family" is often the first word spoken by the students when asked to describe Campbellsville College. It's the same word expressed by faculty and administrators. That's because, like family, we're a team—sensitive to the needs of each student.

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CAMPBELLVILLE, KENTUCKY
An Affiliat of the Kentucky Baptist Convention



BSU offers spiritual nourishment on 44 campuses

By Melanie Childers
Staff Writer

Students don't have to attend a Baptist college to receive a wholesome diet of spiritual nurturing and guidance along with their education, several Kentucky Baptist campus ministers believe.

By offering a smorgasbord of experiences and a home-like Christian atmosphere, Kentucky's Baptist Student Unions on state-supported campuses help students find the camaraderie and challenges they need to be healthy—physically, emotionally and spiritually.

"We provide a lot of programs ordinarily not found on state campuses at all," explained Angela Perkins, campus minister at the University of Louisville.

"We have Bible studies, retreats, (inspirational) guest speakers, worship services on campus and creative ministry teams."

But the BSU also provides a comfortable setting where students can congregate and relax, Perkins added. "We've got a lounge where they can study. Some of them bring

their lunches in and sit around tables to eat. Others like to come in to watch TV or play ping pong."

Similarly, Eastern Kentucky University Campus Minister Rick Trexler said BSU offers more than most of the other 13 religious groups on campus.

"Many of the organizations tend to be one-dimensional," he said. "BSU has a whole range of areas," including worship, ministry, discipleship and fellowship.

"BSU has two main purposes," Trexler continued. "To promote a Christian atmosphere for everybody on campus. ... And to involve students in becoming leaders," especially in the church.

BSUs on public-school campuses tend to rely on structure and on the BSU facility, Trexler said. "We have buildings on all the major campuses in Kentucky."

And those buildings are important, he said. "On a state campus, it becomes a haven. We've got a place that's ours."

Consequently, the BSU facility often is referred to as a "home away from home."

Since the vast majority of students at state universities are not Baptist, BSU provides a smaller nucleus of students with similar values to find fellowship and camaraderie, campus ministers said.

Dormitories and classrooms can be very "worldly"—and sometimes are unreceptive to students' religious beliefs, Perkins explained. The BSU, and a minister who can offer spiritual counsel during such difficult times, become important supports to Baptist students.

But at the same time, ministry with other Christian groups and ministry to non-Christians is an important part of BSU.

"I really do see the campus as a mission field," Perkins said.

To develop that ministry, BSU first must be recognized as a legitimate organization.

Perhaps unlike Baptist colleges, where BSU is "automatically accepted," BSUs on state-supported campuses have to earn their respect, Perkins explained.

"It's important to be part of the campus," working with other organizations and establishing a presence

that will be respected, she added.

Bill Ellis, campus minister at Northern Kentucky University, agreed: "We try to take part in everything that's going on at the campus."

That includes having a representative on the homecoming court and setting up a table at organizational fairs right beside the biology club and fraternities, he explained.

"We want to be seen as responsible people ... with well-rounded, involved students," he said.

An effective BSU requires "good students, willing to stand up for Christ," Ellis continued.

And the popularity of the BSU programs on these state university campuses suggests students have proven themselves to be effective Christian witnesses as well as responsible people.

"I would not trade my Baptist college training for anything," said Trexler, who is a graduate of Gardner-Webb College, a Baptist school in Boiling Springs, N.C. "But our ministry (at Eastern Kentucky University) is vital. We're to be in the world and not of it."

KENTUCKY BSU CONTACTS

Alice Lloyd College

Kirk Rowe, (606) 785-0860

Ashland Community College

Tony Curnutte, (606) 329-2184

Berea College

Pat Brunner, (606) 986-3886

Bellarmino College

Michael Meiller, (502) 896-1427

Brescia College

Bryant Rudolph, (502) 684-5432

Campbellsville College

Director position vacant, (502) 465-8158

Centre College

Caprecia Kilburn, (606) 878-0514

Clear Creek Baptist Bible College

Dennis Brotherton, (606) 337-3196

Cumberland College

Wyndee Holbrook, (606) 549-2200

Eastern Kentucky University

Rick Trexler, (606) 623-3294

Elizabethtown Community College

Suzanne Humes, (502) 358-8908

Georgetown College

Jack Birdwhistell, (502) 863-8154

Hazard Community College

Nancy Cooper, (606) 439-0558

Henderson Community College

Bryant Rudolph, (502) 684-5432

Hopkinsville Community College

Mel Doughty, (502) 247-8010

Jefferson Community College

Downtown: William Scott Wasdin, (502) 893-1687
Southwest: Dwayne Doyle, (502) 897-4246

Kentucky State University

Mikel Robinson, (502) 875-1763

Kentucky Wesleyan

Bryant Rudolph, (502) 684-5432

Lee's College

Laura Bevins, (606) 666-5886

Lexington Community College

Linda Judge-McRae, (606) 254-3491

Lindsey Wilson College

Kevin Hampton, (606) 679-8944

Mid-Continent Baptist Bible College

Mel Doughty, (502) 247-8010

Midway College

Cam Holzer-Williams, (606) 263-1182

Morehead State University

Gene Parr, (606) 784-4490

Murray State University

Keith Inman, (502) 753-5771

Northern Kentucky University

Bill Ellis, (606) 781-1733

Oneida Baptist Institute

Mike Spencer, (606) 847-4111

Owensboro Community College

Bryant Rudolph, (502) 684-5432

Paducah Community College

Mel Doughty, (502) 247-8010

Pikeville College

French Harmon, (606) 874-9468

Prestonsburg Community College

French Harmon, (606) 874-9468

Somerset Community College

Kevin Hampton, (606) 679-8944

Spalding University

Joan Shaw, (502) 895-9626

Sue Bennett College

Caprecia Kilburn, (606) 878-0514

Sullivan College

Elizabeth Zalenski, (502) 897-4267

Thomas Moore College

Bill Dickens, (606) 491-5412

Union College

James Vandy, (606) 546-5493

University of Kentucky

H.K. Kingkade, (606) 257-3989

University of Louisville

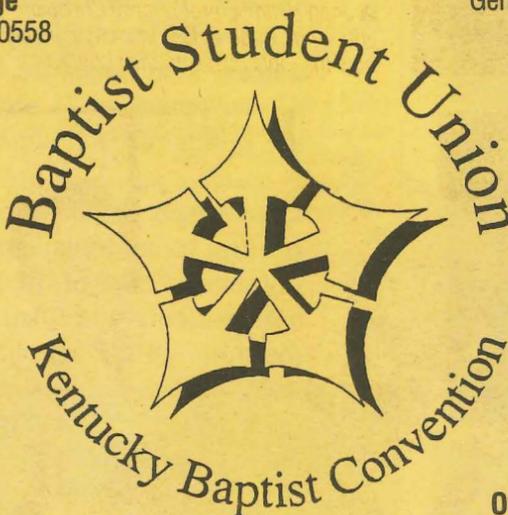
Angela Perkins (502) 588-6595

University of Louisville Health Sciences

Tim Henry, (502) 897-4275

Western Kentucky University

Rick Howerton, (502) 781-3185





Southern Seminary proud of its old Kentucky home

By Pat Cole
Southern Seminary

LOUISVILLE—Southern Baptist Theological Seminary has found its Kentucky home a hospitable place for the school's pursuit of world class theological education.

Since the seminary moved to Louisville in 1877, Kentucky Baptists have played a unique role in its life and development, said seminary President Al Mohler.

"Kentucky Baptists invited this seminary to locate in Louisville, welcomed it with open arms and open hearts and nurtured a partnership between their churches and Southern Seminary," Mohler said. "We have educated hundreds of Kentucky Baptist ministers and have been thoroughly involved in the life and work of Kentucky Baptists for well over a century."

The partnership between Kentucky Baptists and Southern Baptists' first seminary began as the school was struggling to regain its footing amid the economic devastation that struck the Deep South after the Civil War.

Southern, which was founded in

Greenville, S.C. in 1859, needed a new location to continue its mission of training Southern Baptist ministers. The promise of support from Kentucky churches and the bustling economy of Louisville lured the school to Kentucky.

That decision to move to the Bluegrass State has proven to be a wise one. In its life among Kentucky Baptists, Southern Seminary prospered and pioneered several innovations in American theological education. Southern Seminary can claim several "firsts" among American seminaries, including:

- The first doctor of philosophy degree offered by a seminary.

- The first department of missions and world religions.

- The first endowed chair in the field of Christian education.

- The first full-time professor of non-keyboard instrumental music.

- The first (and only) fully accredited master of social work degree.

Today Southern Seminary continues to look for new methods to more effectively train ministers to meet the current challenges facing the church. In the midst of a world

situation that's changing rapidly and growing evermore complex, the seminary is launching the Billy Graham School of Missions, Evangelism and Church Growth. The school, which will welcome students next fall, will become Southern's fifth graduate school, joining the existing schools of theology, Christian education, church music and church social work.

"The Billy Graham School of Missions, Evangelism and Church Growth is a quantum leap for Southern Seminary and the Southern Baptist Convention," Mohler said. "This school will revolutionize programs of study, research and application in all fields related to evangelism and missions."

Mohler declared the school will "launch this institution into a new century with a readiness and a determination to serve as a center for gospel advance in the United States and throughout the globe." The school, he noted, "is the first such school at any of the Southern Baptist seminaries, and the first school in America which Mr. Graham has allowed to bear his name."

The school will be funded with a \$2.7 million estate gift from Faye Stone, widow of the late Judge A. P. Stone of Springfield, Mo.

In another effort to strengthen Southern's commitment to multicultural ministry, the seminary in

July will begin offering doctor of ministry classes taught in Korean. Already, Southern teaches master's level courses in Korean, allowing students to take more than half the requirements for the master of divinity degree in that language.

As the world's second-largest seminary, Southern boasts a diverse curriculum designed to equip God-called men and women for a variety of ministries.

While Southern's educational programs may change and expand, its commitment to train ministers for Baptist churches remains constant, Mohler said. Kentucky Baptist churches are Southern's closest link to local church life.

"It's been Kentucky's good fortune to have Southern located in Kentucky, and I think it has served Kentucky churches well," said Franklin Owen, retired executive secretary of the Kentucky Baptist Convention.

Owen, who served the KBC from 1972-83, noted Southern students have a long-standing tradition of serving churches throughout Kentucky.

That tradition is an invaluable part of theological education at Southern, said Walter Jackson, seminary director of supervised ministry experience. "In the classroom, our students accumulate theoretical and descriptive knowledge," he said. "It is not until they get into the churches that they can find out if that information is useable."

In addition to student ministers, Southern professors serve Kentucky churches as part-time and interim ministers, consultants, clinicians and Bible study teachers.

Owen believes the seminary has had a distinct impact on Kentucky Baptist preaching. The preaching in Kentucky, he said, has tended to be "more theological" than the preaching in other states where he has been pastor.

In order to better serve Kentucky Baptists, Southern offers master's level courses through off-campus centers in Mayfield and Pineville. The centers are among 11 off-campus centers the seminary operates nationwide.

The heart of Southern Seminary's educational process takes place at its 70-acre, beech-tree laden campus five miles east of downtown Louisville. Inside the Georgian buildings, students learn from a faculty consisting of 75 full-time professors who bring both scholarly credentials and ministerial experience to their teaching duties. Southern students also study in one of the world's largest theological libraries.

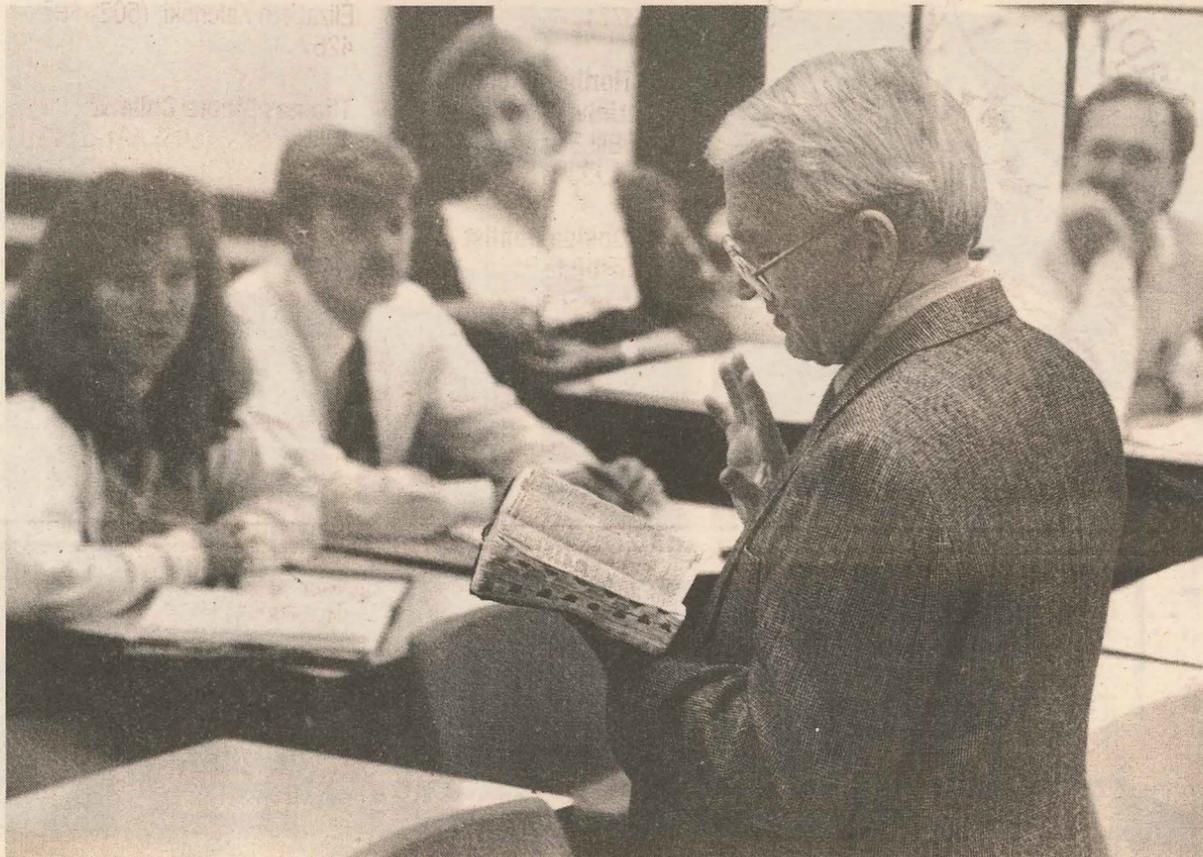
As the seminary prepares to enter the next century, the school's relationship to Kentucky Baptists promises to grow even stronger, Mohler said. "I am committed to see Southern Seminary foster the partnership with Kentucky Baptists and develop new avenues of work and mission among Kentucky Baptists, fulfilling the hopes and aspirations of those who brought this institution to Louisville and who have kept it strong through the years."

Fast facts about Southern Seminary

- **Location:** In Louisville, on a modern 70-acre campus.
- **Enrollment:** 2,860
- **Cost:** \$1,300 annually in matriculation fees for Baptist students or \$2,600 for non-Baptists.
- **Financial aid:**
- **President:** Al Mohler Jr.
- **Degrees offered:** Master of divinity, master of divinity in pastoral counseling, master of divinity in Christian education, master of arts in Christian education, master of divinity in church music, master of church music, master of social work, doctor of philosophy, doctor of ministry, doctor of education, doctor of music ministry, doctor of musical arts.
- **Accreditation:** Southern Association of Colleges and Schools, Association of Theological Schools in the United States and Canada, National Association of Schools of Music, Council on Social Work Education.
- **Endowment:** \$63 million
- **For information:** Write to Southern Seminary, 2825 Lexington Rd., Louisville, Ky. 40280, or call (502) 897-4011.



SOUTHERN SCENES ■ President Al Mohler met with evangelist Billy Graham (left) and theologian Carl Henry (right) during presidential inauguration ceremonies last fall. In his first months on the job, Mohler has led the seminary to establish the Billy Graham School of Missions, Evangelism and Church Growth. ■ John Hendrix, professor of Christian education, leads a class in understanding how the Bible relates to their studies.





Clear Creek serves older students in family atmosphere

Fast facts about Clear Creek Baptist Bible College

- **Location:** On 700 wooded acres near Pineville, nestled between Pine Mountain State Park and Cumberland Gap National Park.
- **Enrollment:** 131, of which the majority are from Kentucky, Ohio and Tennessee. However, the student body includes representation from 16 states.
- **Cost:** \$1,870 annually in tuition for Southern Baptists; \$2,310 annually in tuition for non-Southern Baptists. Room and board vary depending on type of accommodation.
- **Financial aid:** A variety of financial assistance is available based primarily on need. Many students and spouses find jobs on campus or in surrounding communities.
- **President:** Bill Whittaker.
- **Degrees offered:** Bachelor of arts in ministry, plus diploma, associate and certificate programs.
- **Accreditation:** American Association of Bible Colleges.
- **Endowment:** \$4.06 million.
- **For information:** Write to Clear Creek Baptist Bible College, 300 Clear Creek Rd., Pineville, Ky. 40977, or call (606) 337-3196.

By Mark Wingfield
News Director

PINEVILLE—"Married with children" describes the average student at Clear Creek Baptist Bible College, a unique mountain school specializing in ministry education for adults without college degrees.

"If you're married with a family, this is a school that will encourage the family," said President Bill Whittaker. "We are a unique family school."

The school, located near Pineville in the hills of southeastern Kentucky, boasts an open admissions policy for anyone over age 21.

"Anyone God-called can come, even without his high school diploma," explained Charles Rice, acting academic dean.

"God is still calling individuals in their adult years," Whittaker reported. One entering freshman last fall was 62 years old; four members of the previous class were above age 50.

Clear Creek not only is a school that teaches about miracles. It is a school where miracles still happen, several current students said.

"You can come with \$400 and God will take care of you," testified Darrell Hammons, who was 28 years old when he moved to Clear Creek with his wife and two children. "If you're called here, God will take care of you."

The Clear Creek environment is one where "you learn as much outside of class as you do in class," Hammons said.

Whittaker's face beams with pride when he tells personal stories about Clear Creek's students and graduates:

■ The man with a wife and five children who was called to ministry late in life, graduated from Clear Creek and now is studying at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

■ A former "hippie" couple who both graduated from Clear Creek and now serve a rural Kentucky church.

■ A student who was recently featured in a Baptist publication for his work in church starting.

■ The group of students who set up a roadside stand to give away free potatoes and as a result led five people to profess faith in Jesus Christ.

That illustrates the kind of practical teaching that takes place at Clear Creek, he said. All students must take a personal evangelism course before graduation and complete a Christian service assignment.

"There is a strong emphasis on practical ministry here," confirmed Dennis Brotherton, a former missionary to South Korea who now teaches New Testament, Greek and missions at Clear Creek.

"We're not just teaching students theology and the Bible, but we're teaching them how to use what they're learning."

This is possible, in part, because professors know their students as well as they know their subjects, he said. "We have a low student-faculty

ratio, so we can know our students well, including the names of their wives and children.

"Students get a good, strong, biblical emphasis and a lot of contact with professors. ... They really have an opportunity I don't believe they would have in any other Baptist school or seminary."

The president and his staff have an open-door policy. Students feel free to call Whittaker at home after hours, and he often shows up to visit their families during illness or hospitalization.

Clear Creek's students also find plenty of opportunities to do ministry while still in school. About half the students work in paid church positions, the rest in jobs throughout the community. Many work on campus as well.

An increasing number of students will spend the remainder of their careers juggling two commitments—as bivocational ministers.

The school has begun a new bivocational track which is the first of its kind among Baptist schools. Through this program, students will combine training in theology with training in practical skills such as carpentry, plumbing, teaching and medical support.

With the opening of a new vocational school nearby in Middlesboro, the opportunities for dual-track training will be even greater, Whittaker said.

Because Clear Creek's students generally are older than students at other schools, they demonstrate more commitment to their training, Rice said. "Thirty-five-year-olds are more motivated to study than 17-year-olds."

Clear Creek isn't the junior-league Bible school tucked away in a backward mountain town that many people first assume it is, Brotherton said.

"A lot of people really don't know what Clear Creek has to offer," he said. "They think it's a little Appalachian school training a few people who couldn't make it anywhere else. That's not true."

The school is accredited by the American Association of Bible Colleges.

More than 50 percent of the school's faculty hold earned doctorates. Many of the faculty and staff, including the president, have experience as missionaries and pastors.

"We have graduates who go out of here and step into any kind of potential," Whittaker said. Clear Creek alumni serve U.S. churches large and small and on foreign mission fields around the world under appointment of the Southern Baptist Foreign Mission Board.

The school's facilities include a library with 30,000 volumes, a new student computer lab, a family life center, a new child development center and a variety of campus housing.

Academic degrees may lead to completion of the bachelor of arts in ministry degree in any of four emphases: pastoral, religious education, missions and evangelism, or church music. The school also offers diploma, associate and certificate pro-

grams and a church secretary associate degree.

Life at Clear Creek is rewarding but by no means easy, several current students reported.

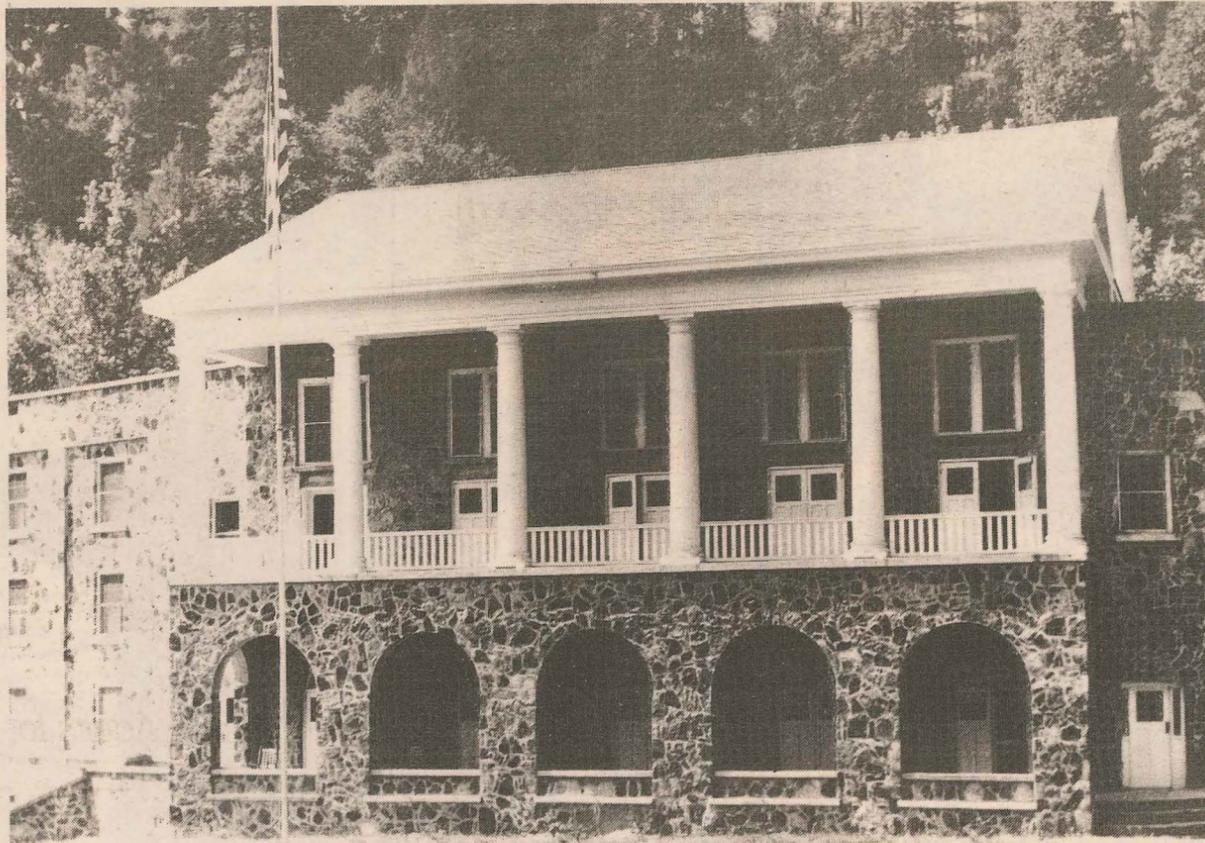
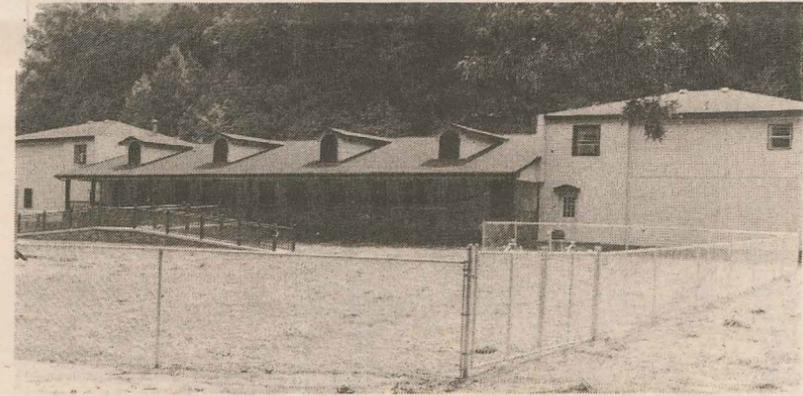
"Clear Creek is not easy. It's a difficult way of life," said Gary Ralls.

"You've got to be called here," added Scott Bridwell.

Yet Ralls and Bridwell and their fellow students said they don't regret for a moment their decision to go to Clear Creek.

"This was a good choice," said Darrell Hammons. "This is a family-oriented school that seems to cater to families more than most schools. ... It's also a school well-founded in its teachings."

CLEAR CREEK SCENES ■ President Bill Whittaker (on facing page) stands at the front of Clear Creek's campus, beside a giant tablet upon which the Lord's Prayer is engraved. The campus sits on a 700-acre tract, with buildings scattered along a mountainside. ■ Kelly Hall (bottom photo) served as Clear Creek's major building for more than 30 years. It now has been transformed into student apartments and still houses the campus dining hall. ■ A newer addition to campus is the Child Development Center (below).





"If you're called here, God will take care of you."
Clear Creek student Darrell Hammons

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Pineville, KY 40977
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Mid-Continent Bible College serves 'Purchase' area

Fast facts about Mid-Continent Baptist Bible College

- **Location:** In Mayfield, about 15 miles south of Paducah on Ky. 45.
- **Enrollment:** 130, mainly commuters from the four-state area who serve staff positions in area churches.
- **Cost:** \$1,680 annually in tuition.
- **Financial aid:** About 60 percent of students receive a variety of grants, loans and scholarships. Students also may participate in a campus-based work program.
- **President:** LaVerne Butler.
- **Degrees offered:** Bachelor of arts in Christian education, bachelor of arts in biblical studies, bachelor of science in Christian education, bachelor of science in biblical studies.
- **Accreditation:** Southern Association of Colleges and Schools.
- **For information:** Write to Mid-Continent College, Box 7010, Mayfield, Ky. 42066, or call (800) 232-4662.

By Dawn Richerson
State Correspondent

MAYFIELD—President LaVerne Butler says he's charting a course for the 21st century, and that course includes an expanded mission for Mid-Continent Baptist Bible College.

Founded in 1949 by a group concerned about the lack of formal education among Kentucky pastors, Mid-Continent College recently has offered training for other church-related vocations and basic courses for anyone in the "Purchase Area"—a region including Western Kentucky, West Tennessee, Southern Illinois and Southern Missouri.

Situated along Highway 45 between Paducah and Mayfield, Mid-Continent is an accredited, four-year coeducational institution devoted to preparing students for Christian ministry. Sponsored by 14 Southern Baptist associations in three states, Mid-Continent counts "biblical inerrancy and authority, victorious Christian living, world evangelism and academic excellence" as four hallmarks of its teaching.

A commuter college—only 20 of Mid-Continent's 139 students live on campus—Mid-Continent serves many bivocational pastors. During the fall 1993 semester, about one-half of the 82 pastors enrolled at Mid-Continent were bivocational.

"We're gearing much of our curriculum for bivocational ministers," Butler said. "There's a real need for work in this area."

While Butler defines the primary prospective students as "those who have felt the call of God upon their lives," he says the college would like to attract high school students who want a general education and a solid Bible background before completing their college education at

other schools. Mid-Continent offers courses in music, computer science and sign language, in addition to core curriculum and Bible courses.

"We're broadening our curriculum to reach out to all who are concerned with academic excellence from the biblical perspective," Butler said. The college awards bachelor's degrees in Bible and religious education and hopes to offer a third degree choice with a psychology major by 1995.

Butler, who has served as president since July 1988, says the school has had an impact on the education level among Baptist pastors in Western Kentucky. He also credits Mid-Continent with saving the Purchase Area for Southern Baptists by keeping it from the strong influence of the independent Baptist movement.

A source of pride for Mid-Continent is the representation of all six Southern Baptist seminaries on its Bible faculty. All faculty members also are active members of Southern Baptist churches. And Butler cites the low student-faculty ratio of 1:10 as an advantage.

The college moved from its original location in Clinton to Mayfield in 1957. In 1965, the school was upgraded from institution to college status.

A 90-acre campus with four new buildings became home to Mid-Continent's students in 1976. Recent campus additions have included a new president's home built in 1990 and a new girl's dormitory and dining hall constructed in 1992. Butler calls the present location ideal for students.

"The relaxed atmosphere in this region of the state is conducive to academic growth and spiritual development," he said. The new location also places the school just 15 miles from Paducah, Western Kentucky's



MID-CONTINENT SCENES ■ Kenny Jewell, a current student and pastor of Altona Baptist Church (top photo) kneels near the cornerstone denoting construction of Mid-Continent's current campus in 1976. ■ Senior Don Roberts (above left) receives a scholarship check from Jack Turney in honor of Roberts' memorizing the entire book of Galatians. ■ Students Scott Gilbert and Danny Robbins (above right) work together in the school's computer lab.

largest city.

The college has achieved much in its 45-year history, according to Butler, who called the 1987 accreditation by the Southern Association of Schools and Colleges "the greatest compliment to the school's integrity." Mid-Continent received its 10-year affirmation in 1993.

The strongest emphasis of the Bible college has been the Cooperative

Program and an unwavering commitment to Southern Baptists, Butler said. Pastors trained at Mid-Continent often become the strongest supporters of the Cooperative Program, he said, although the school itself receives no Cooperative Program funds and is not directly linked to either the Kentucky Baptist Convention or the Southern Baptist Convention.

Boyce Bible School fulfills dream of Southern's founder

Fast facts about Boyce Bible School

- **Location:** Headquartered in Louisville with 25 off-campus centers.
- **Enrollment:** 701
- **Cost:** \$1,100 annually for Baptist students or \$2,200 for non-Baptists.
- **Dean:** Bob Johnson.
- **Degrees offered:** Certificates, diplomas and advanced diplomas.
- **Accreditation:** Southern Association of Colleges and Schools, Association of Theological Schools.
- **For information:** Write to Boyce Bible School, 2825 Lexington Rd., Louisville, Ky. 40280, or call (502) 897-4617.

By Pat Cole
Southern Seminary

LOUISVILLE—Boyce Bible School, a division of Southern Baptist Theological Seminary for non-college graduates, fulfills a dream of seminary founder James P. Boyce.

Boyce, the seminary's first president, envisioned a school that would provide ministerial training to all people regardless of academic preparation. In 1974, Boyce Bible School was begun to train ministers who do not have college degrees.

Boyce's doors are open to both ordained ministers and lay people who are at least 21 years old and "who are serious about Christian ministry," said Boyce Dean Bob Johnson.

In addition to its mission of equipping for ministry older students without college training, Boyce has three other goals:

- To provide quality instruction in order that those whom God has called may know the Bible.
- To provide training in Bible, Christian doctrine, church ministries, Christian education, missions, evan-

gelism and related fields.

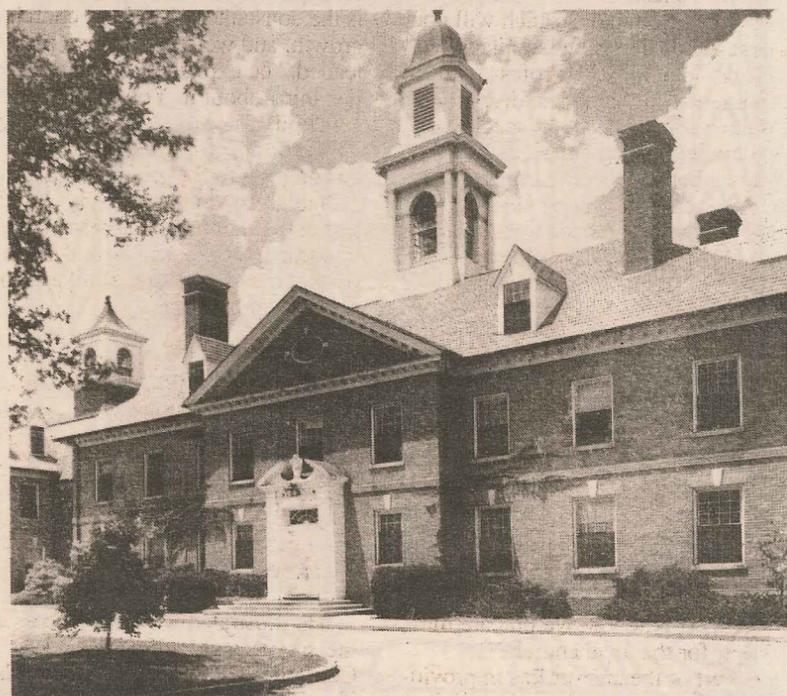
■ To do everything possible both in and out of the classroom to help each Boyce student develop the spiritual gifts given by God for ministry.

Through 25 off-campus centers scattered around the United States, Boyce serves a diverse ethnic constituency. Some Boyce centers focus on the particular needs of Asian, Hispanic, African-American or Haitian ministers. Boyce also is the only school in the U.S. where deaf people can take theological courses from instructors who are fluent in American Sign Language.

Boyce students may complete either a certificate, diploma or advanced diploma. Boyce credits are transferrable to many colleges, including all Kentucky Baptist senior colleges.

In Kentucky, Boyce has centers in Ashland, Lexington, Elizabethtown and Owensboro, in addition to its Louisville campus.

Boyce has found a friendly environment in Kentucky, noted Johnson, adding that most faculty members are from Kentucky Baptist churches.



BOYCE BIBLE SCHOOL Although it has branches in 25 locations around the United States, Boyce Bible School is based on the campus of Southern Baptist Theological Seminary in Louisville. This building houses the school's administrative offices and classrooms.



A wave of trends is changing theological education

By Marv Knox
Editor

Developments in the classroom and beyond are changing how Baptists train ministers, a half-dozen educators say. The trends affect:

■ **Curriculum.** "The changing society in which we live calls for a broader curriculum," insisted David Dockery, vice president for academic administration and dean of the school of theology at Southern Baptist Theological Seminary in Louisville.

"In the 19th century, theological education was focused on classical education," such as biblical studies, theology and church history, Dockery said. "In the 20th century, each decade has added a new focus." He cited such areas as religious education, church music, missions, evangelism, social work and church growth.

"Now it's snowballing and increasingly complex," he added. "Every seminary or divinity school must rethink its curriculum. That doesn't mean we will give up the classical disciplines, but we will focus on churches."

So, the schools must resolve their long-standing "tension between practical and theoretical" training, noted Steve Carleton, executive director of the SBC Education Commission in Nashville.

"The core will still be strong and necessary," he predicted. But the schools will try harder to "get people into hands-on situations to make them even better prepared to minister. In the next decade, the idea of separating the theoretical from the practical simply won't wash."

The distinction between theoretical and practical is being diminished, reported Brad Creed, associate dean of George Truett Theological Seminary at Baylor University in Waco, Texas.

Truett Seminary, which will open next fall, is designing an integrated curriculum, he said. Professors from theoretical and practical disciplines will team-teach courses specifically geared to help students grasp and utilize both areas of learning.

Even in established schools, the practical and theoretical complement each other, added Bob Johnson, dean of Southern Seminary's Boyce Bible School.

"We help students think theologically; they say we're practical," he said. "We're theologically, philosophically and biblically based, yet we teach students how to baptize and do weddings."

■ **Churches.** "There's an emphasis on how people can be prepared in a specific way, particularly to start and build churches," Carleton said. "It's not new, but the emphasis is stronger: How can we prepare ministers for the local church?"

Part of the answer lies in providing education which equips ministers for specific tasks, observed Gray Allison, president of Mid-America Baptist Theological Seminary in Memphis, Tenn.

"There is a trend in seminary education toward more and more spe-

cialization," Allison said. He cited training for specific vocations, such as the pastorate and religious education.

Preparing ministers for local churches is "very difficult because of the different models of church we have," suggested Dockery, who noted the styles of ministry, administration and worship of Baptist churches vary widely. "Seminaries must get in touch with what the churches are seeking."

But even being "in touch" doesn't fill the bill, he admitted, since many students will serve in churches of various styles and sizes. Most begin in single-staff congregations, even though many will work on multiple-minister staffs.

Reclaiming relationships with local churches is a challenge, insisted Creed.

The answer lies in "intentional partnering with churches and places where ministry takes place," he said.

An older school with a non-traditional format has succeeded, said Dorman Landtroop, vice president for administrative affairs at Luther Rice Seminary in Atlanta.

Luther Rice offers the majority of its training through "distance education"—correspondence courses.

Because students are involved directly in ministry and choose courses they need, the seminary must stay in tune with the specific concerns of churches and their ministers, he said.

Church growth and leadership are emerging areas of concern, reported Johnson. "It's taking more of a prominent place in the seminaries," he said, noting the movement started at Fuller Theological Seminary in California and has been boosted by church growth centers at Southern Seminary and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

That emphasis has been founded on experience, Carleton said. "There is the constant worry about church growth, and we seem to have plateaued," he explained. "You can't just think about it. You have to do something."

But Johnson warned against focus on growth for growth's sake. "Church growth must not be aimed just at the numbers, but based in a traditional theological base. It's important that we be first of all a theological seminary."

■ **Keeping up.** "We used to hear, 'Don't study for just an exam, but for a lifetime of ministry.' The implication was that a seminary student really could prepare for a lifetime," Dockery recalled. "Now we say, 'Study hard and prepare for the next 10 years.' Continuing education will be imperative; ministers across the board need to retool every five years."

He illustrated with the success of the growth style of Saddleback Community Church in southern California. "Fifteen years ago, what seminary was preparing students to minister that way?" he asked. "Rick Warren (the church's pastor) wasn't even out of seminary then. The most inviting church model wasn't even in existence 10 years ago."

Creed predicted continuing education, and even primary ministry training, will surpass schools.

"The larger churches especially will take responsibility for training more of their leaders," he said. "These larger churches with resources—not necessarily independent or fundamentalist churches, but larger churches—will do it themselves. They don't like what they're getting" from existing schools.

Echoing that theme, Carleton noted internships—where a minister-in-training will work on a church staff with a ministry mentor—will increase.

Some internships will be in large churches, he said. But the Education Commission wants to link schools with churches to make internships available for many students.

Another form of continuing education is being seen at Bible schools, Johnson reported. "Our students are much more geared toward getting further education," he said, citing more students who go on to colleges and back to seminary, as well as increasing interest in "diploma grads wanting to come back" to get associate and bachelor's degrees.

■ **Globalization.** "The multiethnic composition of seminary student bodies is imperative because of the changing makeup of the population," Dockery noted. To illustrate, he cited the fastest-growing segments of several Baptist state conventions—Hispanics in California, African Americans in Illinois, Koreans in Maryland/Delaware and French-speaking Haitians in New England.

"We're going to have to understand cultural and contextual issues and have a growing global awareness," he said. "We can't afford to be regional; we must be global and international."

Southern Seminary is sponsoring a global awareness program to focus on African Americans, Hispanics and Asians for a year each. The seminary also is moving toward Ko-

rean-language programs offering master of divinity and doctor of ministry degrees.

"Seminaries are coming to grips with the fact we live in a mission culture and no longer live in a church culture," Creed added.

"What will theological education need to be in terms of challenges for the 21st century? We live on a mission field. We're looking at an unchurched culture that may be interested in spirituality and religion, but not in a community-based (church) culture."

"People live their lives as if church does not matter. We need missional leaders who will lead churches to focus outwardly."

■ **Consumerism.** "In the last 20 years, the trend has become more consumer oriented," said Landtroop. "Students look for practical courses at a convenient location."

"As a reflection of society, the prospective theological student is a consumer," Creed concurred. "You're finding students who don't make an automatic decision to go to a denominational seminary."

Technology also is pushing the consumer trend, Landtroop added, predicting satellite television, interactive video and optical discs will change theological education and ministry itself.

■ **Age.** "Second-career people are coming back to school," Johnson said. "We're getting people who have strong skills as far as business is concerned—people with vocational skills who now feel called to ministry."

While this trend can bring more maturity to the ministry, it has its "downside," Creed warned. "Seminary can become a therapeutic self-discovery process for many people. They go to seminary to 'find' themselves."

That's why the schools' connectedness to local churches is important, he said, for it keeps attention focused on "the larger side of ministry."

"Continuing education will be imperative; ministers across the board need to retool every five years."

David Dockery, Southern Seminary vice president

Which is right: Bible college or seminary?

By Marv Knox
Editor

Imagine God calls you into ministry. How do you decide whether to prepare at a Bible college or seminary?

The primary factors are educational background and age, theological educators say.

"A very logical way to decide is to look at what degree you have," said Bob Johnson, dean of Southern Baptist Theological Seminary's Boyce Bible School. "If you have an academic degree that would allow you to go to seminary, that's the place to start."

A Bible college provides undergraduate training, and some schools also offer pre-college certificates and diplomas, while a seminary provides graduate study, explained Bill Whittaker, president of Clear Creek Baptist Bible College.

"Both have the responsibility for preparing people for ministry," said David Dockery, vice president for academic administration at Southern Seminary. "A Bible college's responsibility is to give the basic foundation ... and practitioner skills needed for ministry. A seminary is

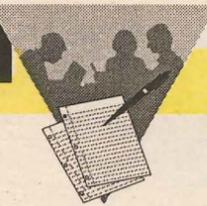
more in-depth and focuses more on classical disciplines and spiritual formation, as well as dealing with a broader range of issues.

"The Bible college movement developed for older students (and) prepares a minister for a particular task, like evangelism or missions. A seminary is going to give you the tools to do the whole span—pastoral care, Christian education, church music, social ministry, as well as evangelism and missions."

"Someone who has the resources usually should do what it takes to get in seminary," advised Steve Carleton, executive director of the Southern Baptist Education Commission.

"A Bible college offers wonderful training, but it works best for those who, because of age and education, cannot go to seminary. The complexity of our society and the needs of our churches call for the most broad-based, well-grounded liberal arts education possible."

Both Whittaker and Johnson noted Bible colleges are providing vital training for those who need it. Increasing numbers of students are beginning in Bible college and moving on to earn seminary degrees, they said.



History shows Kentucky as Christian education pioneer

By Gregory Thornbury

History has seen many Christian colleges and seminaries pass into extinction, including some Kentucky Baptist schools. And yet, only three other states in the Southern Baptist Convention currently support more institutions than Kentucky.

Whenever the history of Kentucky is discussed, the term "pioneer" usually surfaces. While Kentucky was indeed an important link during the westward expansion in the United States, its "pioneer" status also can be seen in its history of religious education.

Baptists have played an integral role throughout this process, contributing both to the climate of revivalism in the early 1800s and later responding to the challenges of modernity in the late 19th and early 20th centuries with seven different Baptist institutions that represent every possible facet of the educational spectrum.

History has seen many Christian colleges and seminaries pass into extinction, including some Kentucky Baptist schools. And yet, only three other states in the Southern Baptist Convention currently support more institutions than Kentucky.

In the latter half of the Second Great Awakening, Kentucky became well-noted for its large outdoor revivals which were characterized more by their often unruly emotionalism than revivals in New England. At this juncture, education actually seemed to be a stumbling block for those preachers who wished to reach the rural folks of states like Kentucky and Tennessee. Subsequently, the educated Presbyterian minister found the revivals tough going, while Baptist and Methodist preachers (who usually had little more than a sixth grade education) connected with their audiences more readily.

However, as revivalism began to wane and larger towns became more settled, things started changing. Kentuckians desired the kind of education that Christian societies in the East enjoyed. As a result, Kentucky Baptists turned from frontier evan-

gelism to pioneering the realm of religious higher education to satisfy the need for pastors and leaders for their rapidly growing churches.

One of the early visionaries for Baptist education was Elijah Craig, a minister who began the Royal Springs Academy. The Academy became a springboard for an even larger venture. On Jan. 15, 1829, the Commonwealth of Kentucky "approved the incorporation of the Trustees of the Kentucky Baptist Education Society."

Shortly thereafter the trustees established Georgetown College, the first Baptist college west of the Appalachian mountains and the third-oldest Baptist institution in the U.S.

Throughout the remainder of the 1800s, the college continued to grow in terms of both its size and the programs it offered. By 1892, Georgetown became one of the first Southern colleges to admit and graduate women. Surviving two world wars and other hard times, Georgetown College today has been acclaimed for its high academic standards and notable graduates.

Providing a counterpart to the state convention's oldest surviving school is the story of Western Baptist Theological Institute in Covington. Opened in 1845, the school seemed destined to sail a rocky course throughout its relatively brief institutional life and was beset by a board of trustees who were evenly divided over the issue of slavery in the mid-1800s.

After a difficult legal battle arbitrated by Supreme Court Justice McLean, the institute was split with each faction (Ohioans and Kentuckians) taking away not the spoils of victory but a ruined educational venture. Although the school was relocated to Georgetown College, the institute ceased functioning in 1879 when the president of Georgetown,

Basil Manly Jr., returned to the faculty of Southern Baptist Theological Seminary.

Shortly after this time, two schools in different towns who eventually both took the name Bethel College began—both in 1854. The Bethel of Russellville operated as a small liberal arts college and overcame many obstacles. Still, the pressures caused by lack of financial resources precipitated bankruptcy in 1933. The college never recovered. The Bethel College in Hopkinsville enjoyed a longer tenure as a member of the Kentucky Baptist family of schools. Started originally as an all-female school, Bethel became co-educational in 1951. It too, succumbed to financial woes and after 110 years as a Kentucky Baptist school, closed operation in May 1964. The remaining resources were deposited into an endowment fund for other Kentucky Baptist colleges.

In 1877, Kentucky also became the home of the oldest graduate school of the Southern Baptist Convention when Southern Baptist Theological Seminary moved to Louisville.

The original goal of Southern Seminary was to provide opportunity for anyone who was called to the gospel ministry to obtain adequate training. The second goal was to make the theological school outstanding in academic endeavor. This dedication symbolized a determination to reverse the earlier stigma of the Baptist minister as improperly educated. The third distinctive was a strong call to the seminary's identity as a confessional institution.

The high standard which James P. Boyce exhibited for Southern Seminary is echoed in the deeds of less-widely known founders of other Kentucky Baptist Convention colleges whose longing was to see effective Christian ministers going out to serve the churches.

Post-secondary education, however, was not the only concern of Kentuckians, as demonstrated by Oneida Baptist Institute, a co-educational junior and senior high boarding school founded in 1899. Many of the school's needs are produced by the students themselves at Oneida's 500-acre farm. Fully accredited by the Kentucky State Board of Education, the school offers a wide variety of activities while simultaneously encouraging a valuable work ethic in the lives of its students.

As the 19th century closed and the 20th century dawned, the evangelical faith was beset on all sides by the onslaught of modernity. Colleges and universities across the country which owed their origins to the faithful work of godly founding fathers began losing their Christian distinctions. Many sectors of the Christian educational community sought to reaffirm their own values by starting their own colleges, academies and Bible institutes. It was within this era that the rest of the Kentucky Baptist colleges were formed.

In 1887, Mount Zion Association during their annual meeting passed a

resolution to begin a college in eastern Kentucky called the Williamsburg Institute. This was a remarkable determination, since the founders had little education themselves. After approval by the Commonwealth's legislature, the institute was started in 1889. In 1913, its name was changed to Cumberland College.

In 1957, Kentucky Baptists voted to raise the institution's status from a junior college to a senior college. Now 37 years later, Cumberland boasts an undergraduate enrollment of 1,700 students and 100 master's students in education.

The enthusiasm among Baptists to start schools of higher education was not relegated only to northern and eastern parts of the state, but was also felt in central Kentucky in Campbellsville. Much like Cumberland College's heritage, members of the Russell Creek Association formed a committee to study the need for a new school, and in 1906 the Russell Creek Academy opened its doors. After a successful first year, the school became a junior college and was renamed Campbellsville College. By 1963, Campbellsville College became an accredited liberal arts senior college. With over 1,000 students, Campbellsville continues to expand its programs, including both a radio and television station for students pursuing a vocation in the communications field.

Practical ministry concerns, however, never strayed far from the hearts of Kentucky Baptists. In 1926, L.C. Kelly, pastor of First Baptist Church in Pineville, founded the Clear Creek Mountain Preachers school to train ministers for service in the local church. By 1946, the state legislature and the KBC licensed the college.

The only other venture by the Kentucky Baptists after 1950 was an attempt to establish a college in Louisville. Originally intended to be an extension campus of Georgetown College, the Greater Louisville Baptist College (later renamed Kentucky Southern) began classes at the Southern Seminary in 1962 with Crescent Hill Baptist Church Pastor Rollin Burhans as president.

After a campus was built, all seemed bright. Nevertheless, after the college's initial years, trouble loomed on the horizon. Carl Fields details the noble goals but regrettable results to Kentucky Southern in the volume "Baptists in Kentucky": "... anticipated funds from Christian education advance program were disappointing and, facing serious financial difficulties, the trustees requested release from the convention..." By 1969, formal merger with the University of Louisville was complete.

Spanning over a century from the 1820s to the 1920s, Kentucky Baptists repeatedly have demonstrated a serious commitment to education and developing the Christian intellect.

Thornbury is a student at Southern Seminary and is minister of education and youth at First Baptist Church of Clarksville, Ind.

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Elders calls churches to partnership on health care

By Greg Warner
Associated Baptist Press

ATLANTA (ABP)—Surgeon General Joycelyn Elders has called for a partnership between churches and government to address America's health-care crisis.

"We've always talked about separation of church and state," she told a conference of religious leaders and public-health officials Jan. 25. "I want us to talk about the integration of church and state. Let us begin to integrate those things that we each do well, put them together and begin to make things happen."

The three-day conference, at the Carter Center in Atlanta, was sponsored by the center's Interfaith Health Program, which is promoting cooperation between faith groups and public and private health-care providers. About half a dozen Southern Baptists were among the 125-plus participants.

"We in the public-health community need what you've got," Elders told the interfaith leaders, many of whom are involved in model health-care programs around the country.

The power of local congregations and other religious groups to impact

community actions and attitudes is an asset to the government, she said.

"We've got a lot of scientific knowledge and know-how. We need your superhighway so we can get where we need to be to reach all of our people."

Elders' invitation for cooperation on health care echoed the words of former U.S. President Jimmy Carter. A day earlier, Carter told conference participants that faith groups can fill in some of the health-care gaps left when the Clinton administration's ambitious reform package is inevitably scaled back.

"I think it couldn't be a more propitious time for all of you to be involved," he told the interfaith group.

While congregations can do little in the way of health-care treatment, he said, they can make a major impact in disease prevention, education and advocacy. He praised those groups who are already involved, noting that 73 percent of mainline congregations reportedly have at least one health-related ministry.

In preparation for the Atlanta conference, the Carter Center conducted a study of church-related health programs in nine U.S. cities. The study highlighted several successful models

for cooperation, including church-to-church collaboration, churches working with public-health agencies, and school-church-agency collaborations.

Yet the health programs of faith groups fall short in several ways, the report concluded:

■ Much know-how is not applied. For instance, Americans have not applied what they know about the dangers and cures of hunger, tobacco-caused diseases and handgun violence.

■ Much belief is not followed by action. Faith groups do not act on their shared beliefs, such as the common commitment to alleviate human suffering.

■ Many good models are not shared. "We have come to believe that nearly everything that ought to be done is being done somewhere by a church, synagogue, mosque or temple," the report said, but those model programs are not replicated elsewhere.

■ Much isolation exists. Congregations work apart from each other and from public-health agencies that could help.

■ Much action is near-sighted. Some solutions to health problems will take generations to solve.

Silence on violence called a sin

ATLANTA (BP)—When someone is killed, murder may not be the only sin that occurs, said Romie Lilly, associate minister at Central Baptist Church in Inglewood, Calif.

Communities that keep silent in the midst of violence also are at fault, Lilly said during an interfaith conference on health issues in Atlanta Jan. 23-25.

His comments were underscored by statistics from the Centers for Disease Control that show 20,000 people die from homicides every year.

"We need to combat the mind-set that lets the church keep silent on domestic violence, child abuse and elder abuse," Lilly said. "By our silence, have we to some degree been responsible for the violence?"

Murder is a common event in Lilly's community. Two days before the Atlanta meeting began, Lilly helped conduct the funeral of a man who led an anti-gang movement in the Los Angeles community of Watts. The man was killed in a drive-by shooting.

More than 2 million people are injured annually in violent conflicts, said Mark Rosenberg of the CDC.

"Violence as a public health problem is a crisis. The danger is epidemic," Rosenberg said.

In 1988 for the first time, more teen-agers died from fire-arm injuries than all diseases combined, Rosenberg said, and firearms are now the second-leading cause of death for children ages 10 and up.

"Our children are killing our children," he said. "Kids are not fighting more, their fights are just more likely to be fatal due to access to firearms."

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Oneida President Barkley Moore dies Jan. 25

Moore remembered for his devotion to Oneida

By Marv Knox
Editor

ONEIDA—Barkley Moore accomplished more in a short lifetime than most people complete in many more years, A.B. Colvin said as hundreds of family, friends and colleagues paid their respects to the legendary Kentucky Baptist educator.

Moore, 52, died last week during his 22nd year as president of Oneida Baptist Institute, a school for children in grades seven through 12. His funeral was held in the school's chapel Jan. 28.

"Barkley always was consumed with what's best for Oneida," said Colvin, Moore's mentor, longtime friend and special assistant at the school.

"A monument has been erected to the memory of Barkley Moore," Colvin added. "He's the one who did the work on it—this school. Oh, it was here before he came, but it's not the same."

Moore's stature transcended the mountain school he helped build, said his pastor at Oneida Baptist Church, Albert Griffin. "He was a remarkable member of the local and world community."

"A true, true giant among us has fallen," added Jim Taylor, president of Cumberland College in Williamsburg. "At age 52, Barkley Moore had done more, seen more, traveled more and contributed more to the lives of others than could be done by others in a hundred lifetimes."

Moore, who set a longevity record by serving the Peace Corps for six years and four months in Iran, was proclaimed "the beautiful American" in numerous magazine articles upon his return, Taylor recalled.

"He walked with the high and mighty," but he

was like "family" to the students at Oneida, Taylor added. "Sincere, devoted to duty, Barkley Moore was completely devoted to Oneida."

Taylor remembered two of Moore's trademarks—long, colorful speeches and thorough, enthusiastic tours of the Oneida campus.

"No one yawned when Barkley talked, but they may have looked at their watch a time or so," Taylor noted. "And if you haven't had a tour of Oneida Institute with Barkley Moore, brother, you haven't had a tour." The audience chuckled in remembrance of both traits.

Moore's legacy will be "faith, hard work, integrity and character," Taylor predicted, noting Moore's life reflected his faith. "His Christian beliefs could not be contained, and they spilled out into his daily activity."

Moore totally devoted himself to the children who studied at Oneida, said Dennis Rush, a retired pastor and current chairman of the school's board of trustees.

"His goal was to help young people find God's will and then to train them to go out and accomplish it," Rush said.

"Sometimes he'd scare me," Rush added, describing Moore's vision, which sometimes included constructing buildings before all the funds arrived.

"He'd look at me and say, 'If God wants this, he'll give us what it takes to have it.' ... Few people have that kind of faith."

Or commitment, he added, noting Moore wouldn't take a vacation. "This was his life," he explained. "He lived it; he breathed it. It was his heartbeat, and out of it boys and girls came to know Jesus as Savior and Lord."

Continued from page 1

of quitting, or else got them to return."

In Iran, Moore was lauded for taking in a group of orphan boys and becoming their substitute father. He spent all of his \$150 monthly Peace Corps salary on these boys.

And this is only a small fraction of the larger-than-life stories Moore brought home from Iran. His adventures were reported widely at the time, in the New York Times, the Associated Press, the Christian Science Monitor and numerous other publications.

The same legendary status he developed in Iran surrounded Moore as Oneida's president, a post he assumed in 1972. In fact, many of the deeds attributed to Moore as a Peace Corps volunteer he replicated in larger form at Oneida.

Moore brought the Oneida school from the brink of closing to national acclaim. Today, the school boasts an enrollment of 600 and annual income of \$4 million. The school's academic program offers virtually everything to be found in the largest public schools in the state, plus a strong dose of Christian faith and work ethic.

Oneida has developed a reputation as a school of miracles, a place where children with all kinds of behavioral difficulties become model students.

Moore also was known as a miracle worker in his administration of the school—inspiring hundreds of people to work as teachers and administrators for virtually no compensation and

raising thousands of dollars with his folksy, down-home appeal.

Moore devoted his life to the school, working virtually around the clock and seldom leaving the campus for outside engagements. He lived a thrifty life, taking little in the way of compensation from the school.

The president not only knew every student by name but knew detailed stories about each student's journey—stories he could rattle off to visitors at the mention of a name or the sight of a student walking across campus.

To most Kentucky Baptists, Oneida Baptist Institute and Barkley Moore were one and the same.

"In many ways, Barkley Moore was the Albert Schweitzer of eastern Kentucky," said Bob Browning, pastor of First Baptist Church in Somerset and president of the Kentucky Baptist Convention.

"He was one of the finest servants Kentucky Baptists have ever produced. His life was consumed with taking care of and strengthening Oneida Baptist Institute. ... All Kentucky Baptists owe him a debt of gratitude and will miss him greatly."

Moore is survived by his parents, Elwood and Evelyn Moore, and a sister, Gloria Bowling, all of Oneida. A memorial service was held Jan. 28.

A.B. Colvin, retired missions director with the Kentucky Baptist Convention, has been named acting administrator of the school by the board of trustees.

Youth shelter in Somerset acquired

I want to share with you an answer to prayer. It has long been a goal of our board of directors for Kentucky Baptist Homes for Children to provide child care through a facility in southern Kentucky. That prayer has now been answered as we have been able to acquire a 12-bed youth shelter in Somerset known as Operation Hope.

This facility was opened in the late 1970s as a community response to the growing needs of children. The shelter has helped many young people but in recent years has struggled. The problems of children and families have become more complex and the costs of helping them through these problems have grown.

These factors led the Operation Hope board to approach us about acquiring the facility to prevent its closure and to allow it to continue reaching out to hurting boys and girls. Our board of directors felt we should honor this request. The service is so needed and working with Operation Hope in this way allows Kentucky Baptists to build upon a foundation of caring already laid by a community with a heart for children.

It will also allow us to work with children from southern Kentucky closer to home. This is important so that we can help the families as well as the children.

This opportunity is especially meaningful to us because we are celebrating our 125th birthday as a Baptist child care ministry this year.

HOMES FOR CHILDREN



Curtis C. Mooney

I find it extremely significant that just as Baptists in 1869 saw a need to help children and began reaching out to meet that need, Baptists in 1994 are continuing to reach out to children. Yes, the needs of children have changed somewhat over the last 125 years. But the call of Christ to reach out and the commitment of Kentucky Baptists to follow that call has not.

Please pray for the staff members working to make the transition a smooth one. Please also pray for the children who are now in care and for those who will have their lives touched by the compassion of Christ in the days ahead because Kentucky Baptists cared enough to provide a place of hope, and healing.

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

Paid Column

Good stewards of God's gifts

This month's guest author is Mary E. Harrison, director of pastoral care at Central Baptist Hospital.

Do you remember the children's story about stone soup?

In a short paraphrase, the story tells about villagers who were so poor that they could not even afford to prepare a pot of soup. But one wise man suggested, "Let's make some stone soup." He put some stones in a pot and sat down to watch the soup boil.

A villager became excited and volunteered an onion. Another gave a potato. Another offered a carrot. Another contributed a turnip, and so on until the soup was simmering, thick and plentiful.

Similar to this was my experience of the 1993 holiday season at Central Baptist Hospital. We had no overall plan for celebrating or giving, but one committee planned the Tree of Lights celebration. A group of nurses served refreshments on Christmas Eve for family members of their patients. One chaplain volunteered to be Santa. Several departments brought gifts and food to support a fellow employee. One local church donated toys and gifts.

And so on, one by one, hospital staff served others through single

gifts and efforts.

This illustrates the concept and work of the Baptist Healthcare Foundation. No single person is expected to shoulder the burden or make the "soup" alone. But many people, giving from personal resources, unite to produce wonderful results. The BHF allows efforts to be multiplied and greater ventures to be fulfilled.

Such communal efforts of service bring to mind the instruction in I

Peter 4:8-11: "Above all, keep your love for one another at full strength, because love cancels innumerable sins. Be hospitable to one another without complaining. Whatever gift each of you may have received, use it in service to one another, like good stewards dispensing the grace of God in its varied forms. Are you a speaker? Speak as if you uttered oracles of God. Do you give service? Give it as in the strength which God supplies. In all things so act that the glory may be God's through Jesus Christ."

Any questions or comments concerning this article, Baptist Healthcare System or Baptist Healthcare Foundation should be directed to Charles W. Cox Jr., president of Baptist Healthcare Foundation, 4007 Kresge Way, Louisville, Ky. 40207 (502) 896-5003.

Paid Column

PEOPLE

Kentucky Baptists acquire Somerset youth shelter

SOMERSET—Operation Hope, a 12-bed youth shelter in Somerset, will be acquired by Kentucky Baptist Homes for Children, pending final negotiations.

In separate votes Jan. 24, directors of both organizations approved the acquisition, pending results of a property appraisal and environmental study.

"We are extremely pleased to see Operation Hope become part of Kentucky Baptist Homes for Children,"

said Operation Hope board Chairman Scott Lawless.

Lawless said the needs of area teens could best be served by turning over the youth shelter to Kentucky Baptists. "Kentucky Baptist Homes for Children has a long history of excellence in the field of child care and, as a statewide organization, will be better able to bring expertise and resources to bear to help the young people that one community alone cannot bring."

Without the change, the shelter would have to close, due to increasing costs, he predicted.

"The children and young people of southern Kentucky need this program too badly for us to allow it to close," he continued. "This is a positive move all around, but I think the biggest winners are the young people who will find a place of security and compassion."

Curtis Mooney, president of Kentucky Baptist Homes for Children,

said the agency has desired to open a facility in southern Kentucky for some time.

Mooney said there would be no immediate changes in the shelter's operation, with initial goals being to fill the vacant director's position and make minor repairs to the facility.

For more information about the shelter's ministry and ways to help there, contact Kentucky Baptist Homes for Children at (800) 456-1386.

CLASSIFIED ADS

SEEKING: Olivet Baptist Church, a multicultural congregation of 1,100 resident members in Honolulu, Hawaii, is seeking a minister of education. Duties include leading our education and outreach ministries and working closely with one age segment, such as youth, singles or young married adults. Send resumé to Dr. Martin Thielen, 1775 South Beretania St., Honolulu, HI 96826-1194.

WANTED: Associate pastor/minister of education/youth. Resumé should be submitted by Feb. 5 to: Search Committee, Concord Baptist Church, 1945 Concord Lane, Hopkinsville, KY 42240.

SEEKING: Camp Director for 1994 GA/Acteens summer camp at Cedar Crest, Bagdad, Kentucky. Send resumé to Kentucky Woman's Mis-

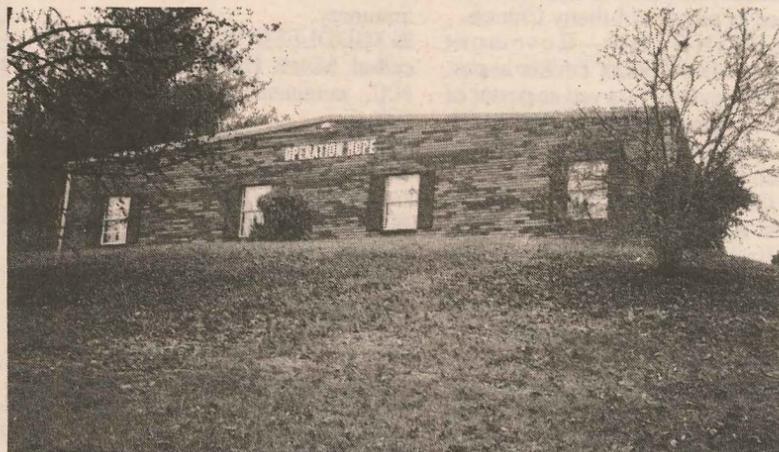
sionary Union, P.O. Box 43433, Louisville, KY 40253.

SBC TOUR: Orlando, Fla., June 12-16, 1994. Airfare, room and shuttle as low as \$449 per person. Extensions available. Ray Hayes (502) 477-2379.

AVAILABLE: Steve Crumpler Preaching Ministry. Focused on Christ, the church and revival. P.O. Box 67, Oneida, KY 40972. (606) 847-4718.

FOR SALE: 1994 15-passenger Dodge vans. Also 15-passenger program and used vans. Frankfort Chrysler (800) 289-8223.

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



YOUTH SHELTER This brick building in Somerset houses the Operation Hope youth shelter, to be acquired by Kentucky Baptist Homes for Children.

BLUEGRASS BURGEO

■ **Kevin Shrum**, pastor of Bedford Baptist Church in Bedford, will deliver the Staley Lectures at Campbellsville College Feb. 9. He also will lead the campus revival Feb. 8-10. "Change Your World" is the theme of the presentations.

■ **Singers are sought** for the Oratorio Chorus of Southern Baptist Theological Seminary, which will present "African Sanctus" May 10. The Oratorio Chorus is a non-auditioned group of community and seminary singers. Weekly rehearsals begin Feb. 3 at 7 p.m. in Alumni Chapel.

■ **"Salazar Wood Carvings"** will be on display at Southern Baptist Theological Seminary Feb. 7 to March 25. The exhibit honors the art of Leo Salazar, an American carver who died in 1991. The private collection may be viewed in the Campus Center's North Gallery from 9 a.m. to 9 p.m. weekdays.

Exercise your will

How many New Year's resolutions are you keeping in 1994? It is likely the answer rests on what you do about good intentions or your ability to set a time limit on projects you wish to complete.

One resolution I intend to keep is the updating of my will. I have learned some things which will make life easier for my family after my death.

How about you? Does it bother you to talk about making a will because it is connected with death? Have you decided how your assets will be distributed after your death? Have you prepared necessary legal documents so that your wishes will be followed? January is an excellent time to make or update your will. It could make a big difference to those you love.

Why should a person have a will? First of all, I do not want the state of Kentucky to decide where my material possessions will go after my death. You do not want your state to decide for you, either. It is our right and privilege to make those decisions.

Wills can also provide for long-term care of children. A friend of mine, a pastor and college professor, was the father of an adult invalid. He often talked about what

would happen to the child when his mother and father were no longer alive. My friend made provision in his will for the care of the child, and to this day his wishes are being carried out.

Through your will you may select a guardian for minor children. If parents die without a will, the state appoints the guardian.

You may wish to continue gifts to the Lord's work through your will. You can leave money to support ministries of your choice until the Lord returns. If you die without a proper will, the state will apply its laws of descent and distribution which do not include contributions to the Lord's work.

You may even leave assets in a trust for continuing ministry through your local church, college or other interests.

You will name an executor or personal representative for your estate in your will. Otherwise, the state will appoint someone.

These are weighty matters, but I can think of no better time than right now to prepare the one document to conduct your affairs when you cannot. Make your will now.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Paid Column

Campbellsville College is pleased to welcome Dr. Kevin L. Shrum



**1994 Thomas F. Staley Lecturer
Pastor, Bedford Baptist Church
Wednesday, February 9
10:00 a.m.**

Dr. Shrum's appearance at Campbellsville College is made possible through a grant provided by the Thomas F. Staley Foundation of New York City.



PEOPLE

KENTUCKY KERNELS

Feb. 20 is Baptist Seminaries, Colleges and Schools Day on the Southern Baptist Convention calendar. Kentucky Baptists support six schools in the state through their gifts to the Cooperative Program unified mission budget.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **ASHLAND**—Bill Messer celebrated his 11th anniversary as pastor of First Church.

■ **BEREA**—Berea Church ordained Mark Curry, Larry Daugherty and Phil Malicote as deacons Jan. 16.

■ **CAMPBELLSVILLE**—New Bethlehem Church called Ancil Durrett as pastor.

■ **CANTON**—Red River Association called Edmon Burgher Jr. as director of missions.

■ **GREENSBURG**—Jerry Judd resigned as pastor of Liberty Church.

■ **LEXINGTON**—Rosemont Church called Gilbert Tucker as pastor. He previously served as pastor of Fifth Avenue Church in Rome, Ga. He will begin his new ministry March 6.

■ **LONDON**—Calvary Church called Roy Faulkner as interim pastor. Faulkner is director of missions in Laurel River Association.

Gary Kirby resigned as pastor of Hawk Creek Church to become pastor at Lick Fork Church.

John R. Jones will retire as pastor of Weaver Church Jan. 31. Also, James Payne and Verrel Cornett were ordained as deacons.

■ **LOUISVILLE**—Jack Jones, minister of music and senior adults at Beechmont Church, will retire March 1. He has served the church more than 20 years. Previously, he served Rosemont Church in Lexington

and First Church in Frankfort. He is a charter member of The Century-men singing group.

Bashford Manor Church ordained Everett Owen Jr. as a deacon Jan. 9.

Deer Park Church called Kelly Stanley as pastor. Stanley, who has been associate pastor at Lyndon Church, will begin his new ministry Feb. 27.

Buechel Park Church called David Carnish as interim youth minister. Carnish is a student at Southern Seminary.

■ **MIDDLESBORO**—First Church called Mark Hill of Mount Airy, N.C., as minister of music and youth Feb. 6.

■ **MOUNT OLIVET**—Mount Olivet Church called Bruce Truman of Louisville as pastor.

■ **RUSSELLVILLE**—First Church member Helen Hughes, home missions volunteer, has been assigned as short-term prayer coordinator at Carlisle Avenue Church, Louisville.

■ **WHITLEY CITY**—First Church called Larry Frisby of Cincinnati as associate pastor. He will begin his ministry Feb. 1.

■ **WILMORE**—Mount Freedom Church called Joe Moran as pastor. Moran is a graduate of Asbury College and will soon receive his master of divinity degree from Southeastern Baptist Theological Seminary in Fort Worth, Texas.

BLUEGRASS BURGEO

■ **Mathis returning to state.** Don Mathis, executive director of the West Virginia Convention of Southern Baptists, has been called as pastor of Central Baptist Church in Winchester.

A native of Hopkinsville, Mathis' entire ministry had been in Kentucky before he accepted the West Virginia post in November 1991.

He was president of the Kentucky Baptist Convention in 1985-86. His pastorates were Central Baptist Church, Corbin, 1979-91; Southside Baptist Church, Princeton, 1968-79; Green River Baptist Church, Cromwell, 1966-68; Crofton Baptist Church, Crofton, 1964-66.

Mathis will make the transition from West Virginia to Winchester in late February.

■ **Gambling opposed.** Salem Baptist Association's executive board has declared its opposition to casino gambling in Kentucky.

"There is a concerted effort to get a constitutional amendment passed to permit casino-type gambling in the state," stated a resolution approved by the board. "It has not been shown that this will benefit the state of Kentucky," the resolution added, warning, "It will create more problems of other

forms of crime and vice."

The resolution opposed "placing this matter on a general-election ballot."

The board urged its legislators and appropriate committees to use their influence to keep the proposal off the ballot in November.

The board also encouraged members of the association's churches to "write the legislature and express their views on this issue."

And the board also promised "to pray for the legislators as they meet and make difficult decisions that will affect this and future generations."

■ **Mathis graduates.** Due to incomplete information from Southern Baptist Theological Seminary, Tim Mathis was omitted from the group of photos of graduates published in the Jan. 11 issue of the Western Recorder. Mathis, pastor of First Baptist Church in Danville, received the doctor of ministry degree at December commencement ceremonies.



Barkley Moore believed in God's timing

The following is a tribute to Barkley Moore given in the daily chapel service at Oneida Baptist Institute Jan. 25 by Michael Spencer, campus chaplain.

Today we are a family that is hurting because of the loss of someone we love very much. Today, before 8 a.m., Dr. Barkley Moore passed away.

In front of this chapel is an uncompleted building. In that building Dr. Moore intended to put a personal study. It was his intention to begin writing the books that he believed the Lord had given him. Last Christmas he told me the title of one.

"I want to call it 'God's Timing.' What do you think?"

I liked it, I said. I thought it captured something important about Dr. Moore.

Barkley Moore believed in God's timing. At times, he believed in it so much he was dangerous. He believed in God's timing enough to irritate those of us who don't quite have the gift of faith that Dr. Moore possessed.

He believed that what God was doing, God would take care of. We were to do God's work; just do it and ask God to take care of all things.

When we pray like this, we often don't realize that we are part of what we are asking God to take care of as well. We are part of what God cares for in his perfect timing. It is so easy to ask God to arrange everything else according to his plan and forget that we are part of his plan and he is going to take care of us just as he takes care of all that is under his sovereign, loving, fatherly control.

Dr. Moore got up every day and

watched what God would bring into his life. Perhaps it was a new student—a student who could be turned around and fulfill his God-created potential. Maybe it was a new staff member and he looked at all of us as special people, capable of doing what no other school staff ever could do. He inspired us by his confidence. Perhaps the new day would bring some problem that we could only solve by looking to the unique talents of the Oneida family, or a challenge that we had never faced before. Or perhaps the day would bring tragedy—as it has many times. In all of it, Moore believed completely in God's timing. God brought it and God would see us through it. We handle it by holding on to the Lord by whatever thread of hope and faith we can grasp.

What would Barkley Moore say to us if he were attending here this morning? Do I really need to tell you? He was a man of repetition and we all have heard these things over and over. But we need to be reminded.

He would tell us that we need to be Christians. The last time he stood at this pulpit and spoke to us, he urged all to believe in Jesus Christ; to "make the decision" that determines eternal destiny.

He would tell us not to quit. We've heard him give his opinion of quitters and it could make you smile, but he was right. In Christ, we have no reason to quit.

He would certainly tell us to help someone else; to turn and hug our hurting brother

or sister. His whole life was an example of thinking of others and we cannot honor him without reaching out to care about someone else.

And he would most certainly tell us to believe in what God is doing at OBI. To believe that this is God's mountain and he sovereignly designs to bless it. If we are here in the center of his work, doing his will, we will know God's blessing too.

Every one of us will be asking the same questions today. How could he leave us now? How could God take him? There are no good, human answers to these questions, but there are some things to think about. How many lifetimes of good did he pour into his one life? How many thousands of lives have been touched because of his life? How many people have been affected for good? How many second chances have been given? How much mercy has been shown to others? How many of

us has he inspired to do and be more than we ever would otherwise?

In his one life he lived the life of a godly man ten times over or more. We do not want to let him go because his work seemed only just begun. He was more than our president, he was our captain, our leader and our friend. But his work is over and his rest is well-earned.

God said it was enough for one life; time to rest. If you ever sat through one of Dr. Moore's 3-hour arguments to make a point, you can imagine what some angelic ear is

ONEIDA JOURNAL



Barkley Moore

Paid Column

PEOPLE

Inmates making peace with past using Baptist book

WETUMPKA, Ala. (BP)—Several inmates at Julia Tutwiler Prison for women in Wetumpka, Ala., say they are coming to terms with deep emotional pain, thanks in large part to the guidebook "Making Peace with Your Past" published by the Southern Baptist Sunday School Board.

The book is designed for use with support groups to help adult children of dysfunctional families. It was written by Texas pastor Tim Sledge.

One inmate said processing the book's challenges is "the hardest thing you'll ever do in your life."

"When I started the group, I was determined not to open up, and no one was going to make me do it," said Susan, a 33-year-old inmate.

As Susan and the other women in her group began to work through the guidebook and share their feelings, she said she began to face things from her past she previously had avoided.

"My mother's phone bill went sky high," Susan said of her collect calls home from prison pay telephones. "I spent a lot of time on the phone, talking to her and crying."

Susan also began a relationship with her father after a separation of many years, and she said: "I no longer have a desire to do drugs, I'm not a violent person anymore and I don't solve everything with anger."

The prison support groups were initiated by Ray Baker, coordinator of chaplaincy and correctional ministries for the Alabama Baptist State Convention. The guidebooks were purchased with funds donated by New Home Baptist Church, located a few miles north of the prison. Volunteer group facilitators were enlisted from area churches.

Baker said the initial results from "Making Peace" have drawn the attention of members of the Alabama State Board of Pardons and Paroles and prison officials.

Shirlie Lobmiller, prison warden and member of First Baptist Church in Prattville, Ala., said she believes the course will benefit inmates serving long terms as well as those eligi-

ble for parole.

"Some of the inmates who remain here will be like yeast," she said. "We're willing to let God infiltrate this institution and take it over."

Emily Filipi, a member of Fort Toulouse Baptist Church in Wetumpka and a volunteer facilitator, said, "Leading the group was one of the hardest things I've ever done but also one of the most rewarding. Some nights, I would go home and go to bed, and I was just wrung out."

Filipi's co-facilitator Pat Ingram, also a member of Fort Toulouse church, added, "One of the hardest things for me was when the ladies shared what they had been through in

the past, because I had never heard of such things, even on TV."

Filipi, Ingram and other volunteers heard inmates tell of sexual and physical abuse, often beginning in childhood and continuing into adulthood and marriage.

"The majority of the women here," Lobmiller noted, "had been victims for years before they finally retaliated."

But for participants in the group, the desire to retaliate for past wrongs is now diminished.

"I had unforgiveness toward myself and others," said Charlene, a 35-year-old inmate in prison for killing her stepfather after years of abuse.

"I even had unforgiveness toward my mother, which I hadn't identified before entering the group. Taking part in the group opened a can of worms, but toward the end it was great," she said.

Frances, a 32-year-old inmate convicted of drug trafficking, said she had a negative self-image before she entered the group.

"I was mean and low-down," Frances said. "For years, I hated me. What I've been in the past, I hated. I feel a lot better about myself now. I used to jump on prison officers or anyone else, but after I made peace with myself, I see that I am somebody."



'Making Peace' also makes a difference in 'Dodge City'

By Linda Lawson
SBC Sunday School Board

NASHVILLE (BP)—While living in a Nashville public housing project known as "Dodge City," Barbara Larkins has taken steps to deal with problems in her past and move toward a brighter future.

Larkins, a resident of Cumberland View housing project, was involved in a drug and alcohol recovery program several months ago when she met Olivia Cloud, a coordinator in the Baptist Sunday School Board's black church development section. But she now acknowledges she had not given up either addiction.

Her biggest problem was spiritual, Larkins said.

Four months after beginning a study of the course "Making Peace with Your Past" led by Cloud on Tuesday evenings, Larkins is drug- and alcohol-free. She is continuing to participate in daily therapy through a

community program.

"When I first met Olivia, I was active in my use of drugs and alcohol. I was spiritually bankrupt," said Larkins, the mother of four children. "I got the spiritual foundation here. I learned how to deal with my dysfunctional childhood."

Another participant in the course, Cherry Walker, said it "makes me want to talk about things that are bothering me. It's very uplifting."

An average of two to three women attend the weekly sessions led by Cloud at the community center operated by Temple Baptist Church of Nashville. Cloud, who earlier took the course at First Baptist Church of Nashville, intersperses discussion questions with illustrations from her own life.

Experience as director of a community center and a burden for the needs of women living in public housing combined to lead Cloud to offer the course at Cumberland View.

"I know there's a lot of substance abuse, physical and verbal abuse (in the projects)," Cloud said. "That motivated me to help. I have a particular concern about helping women. Most households in public housing are headed by women."

Cloud emphasized the principles of the course apply as effectively to public housing residents as to those in a middle-class setting. At the same time, some of her teaching methods are different.

"I'm working on building the trust factor," she explained. "I just got to the neighborhood. As I work with them, others are watching. I'm still having to prove myself. I've had to be more lenient with people about coming."

Cloud has found some of the illustrations in the material and from her life are not appropriate for life in public housing, where one resident described the difficulty of learning to sleep amid gunfire in the neighbor-

hood.

"I have to get out of my world and try to be in their world or we'll never meet," Cloud said.

During the Tuesday evening sessions, she is at times more direct and confrontational than other course facilitators might be.

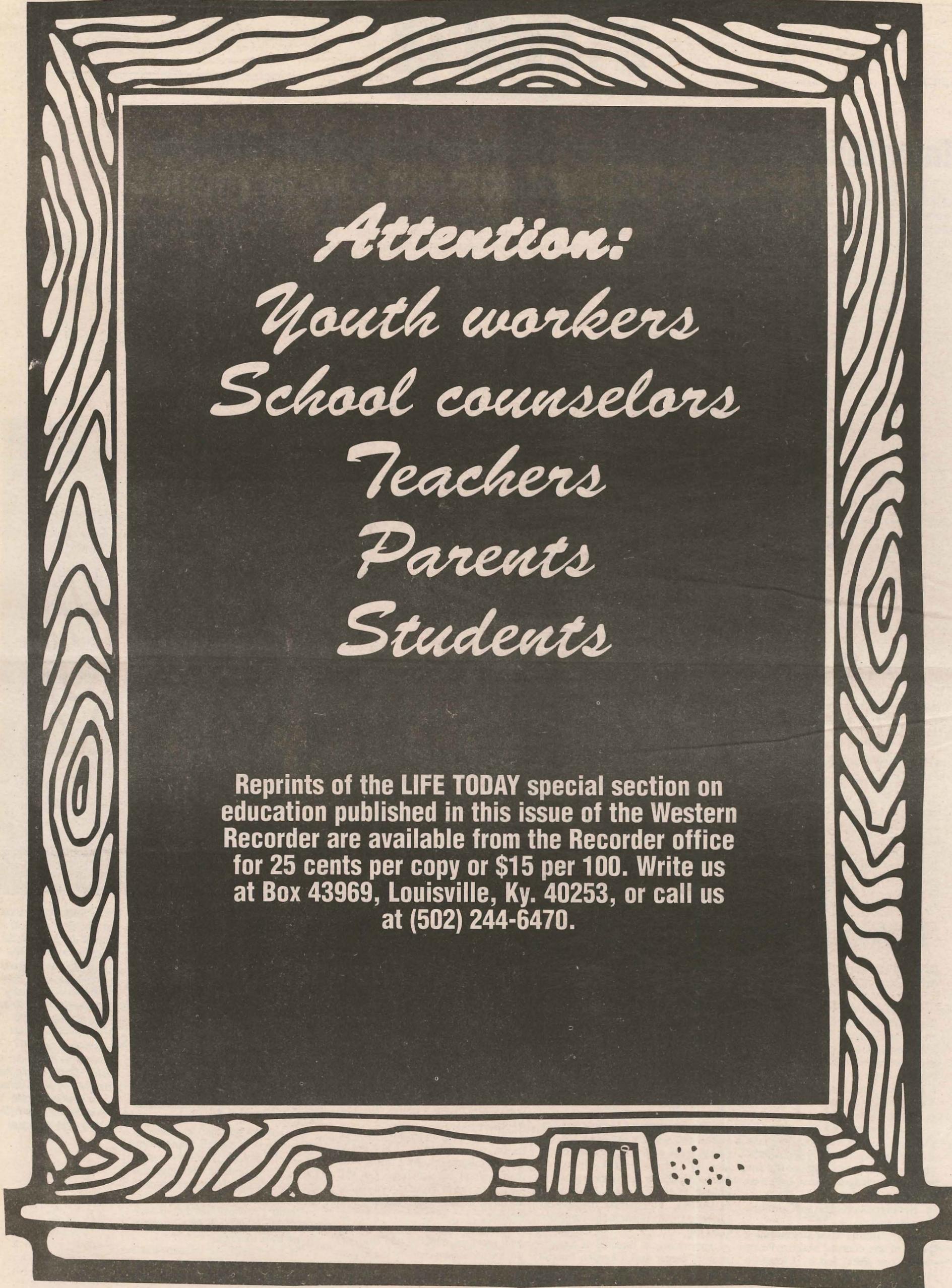
"There's a tendency in what we call the culture of poverty to look for authority figures," Cloud said, describing her role more as teacher than facilitator.

She has not hesitated to challenge the women very directly about living out of old patterns from their past. They have responded with appreciation and a desire to break entrenched habits.

Cloud's rewards for her investment of time and self have come in seeing lives touched.

"If I can help one woman, that's worth it," she said. "Instead of looking for huge numbers, I'm looking for relationships."

FREE FROM PAST Frances (left) and Charlene, both inmates at the Julia Tutwiler Prison for women in Wetumpka, Ala., walk the prison grounds with Ray Baker, coordinator of chaplaincy and correctional ministries for the Alabama Baptist State Convention. Baker had started a support group within the prison, using the "Making Peace With Your Past" book published by the Southern Baptist Sunday School Board. (BP photo by Jim Veneman)



*Attention:
Youth workers
School counselors
Teachers
Parents
Students*

Reprints of the LIFE TODAY special section on education published in this issue of the Western Recorder are available from the Recorder office for 25 cents per copy or \$15 per 100. Write us at Box 43969, Louisville, Ky. 40253, or call us at (502) 244-6470.