

**FOR THE RECORD**

**New deans**

Two new deans were named at Southern Baptist Theological Seminary last week—Thom Rainer and Lloyd Mims. *See page 2.*

**Foster families**

Gov. Brereton Jones has declared this the "Year of the Foster Family," and Kentucky Baptist Homes for Children has some practical suggestions on how Baptists can help. *See page 3.*

**Family Forum**

"If Momma ain't happy, ain't nobody happy." *See page 4.*

**Editorial**

Be a responsible citizen: Give blood now. *See page 5.*

**Christian prisons?**

As more prisons become privately operated, the government should give Christian groups a crack at rehabilitation, suggests evangelical author Tony Campolo. *See page 6.*

**Christian killed**

An outspoken Iranian Christian has been found murdered. *See page 7.*

## America's children under violent attack, report says

WASHINGTON (ABP)—Gun violence kills the equivalent of a classroom full of children every two days in America, according to a new report that indicates homicide is now the third-leading cause of death for children ages 5-14.

The Children's Defense Fund released the report, calling on Americans to "cease fire" in the gun war that has seized the nation and added to the problems of childhood poverty and neglect.

In its "The State of America's Children Yearbook 1994," the child-advocacy group said juveniles account for a growing number of gun offenders, as well as victims.

"Our worst nightmares are coming true," said Marian Wright Edelman, a Baptist and president of the advocacy group. "After years of epidemic poverty, joblessness, racial intolerance, family disintegration, domestic violence and drug and alcohol abuse, the crisis of children having children has been eclipsed by the greater crisis of children killing children."

She underscored her call with several statistics in the report:

■ A child in the United States is 15 times as likely to die of a gunshot wound as a child in Northern Ireland.

■ Between 1979 and 1991, 50,000 children were killed by guns—equivalent to the number of American ca-

sualties in the Vietnam War.

■ Every two hours a child dies from gunshot wounds; comparatively, a police officer is killed every five days and nine hours.

The Children's Defense Fund recommended federal, state and local legislation and regulation of non-sporting firearms, particularly assault weapons.

Gun violence is the latest and most horrifying of the ways in which America fails to protect children, Edelman said. But some of the old enemies of children remain.

For example, three children die daily from child abuse, while another 27 die from poverty, she said. The number of children in poverty increased to 14.6 million in 1992. More than 2.9 million children were abused or neglected—triple the number reported 12 years earlier.

Edelman called on adults—parents, clergy, community leaders and public officials—to "give our children a safe start with nurturing homes, moral guidance, basic health care, decent child care and education and a stake in the future."

If adults don't end their "hypocrisy," the report indicates, the consequences could be dire by the year 2001, with 1 million babies born into poverty annually and 37,000 children arrested every week.



**MAKE THE DAYS COUNT** Lincoln Bingham, the Kentucky Baptist Convention's liaison with the General Association of Baptists, speaks to students at Campbellsville College Jan. 26, urging them to "make every day count for God." Bingham cited three reasons why Christians should make their days count: because of the brevity of life, because life is filled with burdens and struggles, and because embracing God "lets us have beauty in our lives." He admonished: "Find, follow and finish the will of God. This will leave a legacy for others to follow Christ. Our success is based on being able to pass on the baton to others after we're gone." (Photo by Kelly McWilliams)

## Panelists say values needed in education

By Ray Waddle  
Nashville Tennessean

NASHVILLE (BP)—Teaching values, with or without religion, is the only way public schools can win back public support in a time of "massive disenchantment," panelists on a First Amendment round table said Feb. 1.

And the First Amendment Center in Nashville, which assembled the panel of 22 academics, lawyers and journalists, is mobilizing to do something about it.

"Our quest is to try to take the great resources of the Vanderbilt Divinity School, the law school and Peabody Teachers College and then craft some sort of model that would help students learn about values and about religion," said John Seigenthaler, chairman of the First Amendment Center.

The First Amendment Center envisions a curriculum that teachers nationally could use to teach values without sliding into a constitutional problem of endorsing explicit religions, said Seigenthaler, who also is chairman emeritus of The Tennessean daily newspaper in Nashville.

The failure of classrooms to

□ See Panel says ..., page 8

## Workshop targets need for better worship

By Mark Wingfield  
News Director

The modern church needs better worship more than it needs better worship services, a seminary professor said in a workshop sponsored by the Kentucky Baptist Convention last week.

True worship must begin with individual believers responding daily to God, said Bruce Leafblad, professor of church music and worship at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Leafblad addressed about 70 people at the Jan. 31-Feb. 1 worship workshop held at the Kentucky Bap-

tist Building. He outlined biblical passages related to the theology of worship, models for worship and worship design.

In a study based on John 4, Leafblad said God is seeking worshippers, not workers. God desires to bring people to him to worship, not just to do the work of the church, he added.

Further, true worship must be initiated by God summoning people, not by people summoning God, Leafblad explained.

He described three kinds of worship: true worship, false worship and vain worship.

False worship is worshipping the wrong god, which is any god but the

God of the Bible, Leafblad said. Vain worship is worshipping the right God in the wrong way.

"Vain worship is the greatest sin of the modern church," he declared. "Worship is not just external behavior. No matter how orthodox, how biblical the behavior may be, God looks at the heart."

True worship is not bound by time or place, Leafblad continued. "If the only time your folks worship is on Sunday morning, they don't know what it is."

Ultimately, Christians should seek to worship God "in Spirit" and "in truth" as suggested in John 4:24, he

□ See God seeks worshippers ..., page 3

## Kentuckians introduced to sex ed materials

By Ken Walker  
State Correspondent

LOUISVILLE—Sex. Why are so many Christians unwilling to tell their children that it's good and part of God's plan—within the confines of marriage?

Karl Babb posed that question, and many others, at the Kentucky Baptist Convention's annual Haworth Conference Jan. 28-29 at Melbourne Heights Baptist Church in Louisville.

"There's a fear that if we talk to our children about this, they will become sexually active," said Babb, a staff member with the Southern Baptist Sunday School Board's family ministry department. "Well, they're already talking about it more than we

know, and our silence is causing problems."

To emphasize the point, he displayed a quote from a commentator on NBC-TV's "Dateline": "Remember, by the time your kids hit 12 or 13, they've already seen a decade's worth of sex in the media. So if you don't teach them what you want them to learn, they'll simply learn it flipping channels."

"Christian Sex Education" was the theme of this year's conference, designed by the KBC's family ministry department to teach church leaders how to train parents to talk with their children about sex.

The centerpiece of the campaign is a six-volume Christian sex education series published last summer by the

Sunday School Board. The books are designed for young children (ages 4-6), middle age (7-9), pre-adolescents (10-12) and teen-agers.

The series includes a guide for parents and church leaders, plus one for couples titled "Celebrating Sex In Your Marriage."

Babb said the top market for the series so far has been young parents, with more than 4,000 sets sold in eight months.

"The positive response we've had has been amazing," he said. "Parents have told us, 'We're in desperate straits and we've needed this material.' They say they buy the sets so their children can grow up with (the books)."

□ See New sex education ..., page 9

# BAPTISTS

## BAPTIST BITS

■ **BSU leader slain.** Kevin Campbell, one of the four employees murdered Jan. 30 at a Taco Bell restaurant in Clarksville, Tenn., was an officer of the Baptist Student Union at Austin Peay State University. He was a member of First Baptist Church in Clarksville and the father of a three-week-old child.

He was planning to attend Southern Baptist Theological Seminary in Louisville after college graduation.

■ **SBC day camp offered.** Registration is open for the day camp for children of messengers to the Southern Baptist Convention's annual meeting. The camp for children who will have completed grades one through six is sponsored by the Brotherhood Commission. For registration information, call (901) 272-2461 or write the commission at 1548 Poplar Ave., Memphis, Tenn. 38104. Space is limited to the first 300 registrants.

■ **New Brotherhood programs.** State Brotherhood leaders recently reviewed plans for new programs to be introduced to churches next fall. "Challengers" is a new program for boys in grades seven through 12, but could be adapted for co-educational use, said Brotherhood Commission President James Williams. "EZRA," an acronym for "Easy Royal Ambassadors," will rely on shared leadership of the boys involved to create a streamlined program for younger boys.

■ **Land warns of "plunge."** Southern Baptists must rescue the United States from declining morals, the executive director of the Southern Baptist Christian Life Commission told students at Southwestern Baptist Theological Seminary Jan. 26. "I believe that we as Southern Baptists may indeed have been called to the kingdom for just such a time as this," Richard Land said.

Without intervention, he said, America will plunge "into a dark and barbarous abyss of secularism—of paganism—to be a society which will be the moral equivalent of those primitive societies that dragged their aged and their infirmed out on ice flows to die of exposure or abandoned them in the jungles to be torn apart by wild animals."

■ **Marvin Berry dies.** Marvin Berry, a Southern Baptist missionary to the Spanish-speaking people of northeastern Illinois, died of cancer Dec. 23.

The Kentucky native was born in Guston and served Union Baptist Church in Vanceburg as pastor. He earned a bachelor's degree in pharmacy from the University of Kentucky and a bachelor of divinity degree from Southern Baptist Theological Seminary.

## Seminary trustees limit alumni events

By Marv Knox  
Editor

LOUISVILLE—Southern Baptist Theological Seminary no longer will sponsor exhibits or alumni gatherings at meetings of groups it believes compete with the Southern Baptist Convention.

The new policy will terminate the school's presence at meetings of the Cooperative Baptist Fellowship, seminary administrators confirmed. The seminary's trustee executive committee approved the policy Feb. 1.

The decision follows a motion to that effect presented at the 1993 SBC annual meeting. The motion "discouraged" seminary alumni associations from meeting at Fellowship gatherings and threatened to delete the six SBC seminaries' Cooperative Program budget support if they failed to comply.

The seminaries' total 1993-94 Cooperative Program allocation is more than \$28 million, of which Southern is to receive \$5.99 million.

The new policy will prevent future exhibits and alumni dinners, said Tom Mabe, vice president for institutional advancement.

The policy says the seminary "takes seriously its responsibility to maintain trust and allegiance with" the SBC and its responsibility "to reach out to the (SBC's) diverse constituency."

"As a statement of affirmation and trust with the Southern Baptist Convention," it adds, "Southern Seminary will not exhibit nor hold meetings in connection with the assembly of any group in competition with the Southern Baptist Convention or the Cooperative Program."

The new policy does not specifically cite any organization, Mabe stressed.

"Some thought went into that," he said. "There are other groups that are not part of the SBC whose relationships probably would continue."

For example, the seminary sponsors state and national meetings of alumni affiliated with the American

Baptist Churches, he said, adding those gatherings will continue.

Despite the policy, the seminary still intends to seek relationships with alumni who affiliate with the Fellowship, Mabe reported.

"We have very aggressive plans to have regional roundtables to reach out to all our alumni and ask them to talk about what's going on at the seminary and express their opinions," he said.

"These meetings will not be official organizations or chapters of the seminary alumni association, but groups where we invite all alumni to come together and discuss the seminary."

Seminary President Al Mohler "will meet with any group as long as it's not part of the overall Fellowship meeting or the Kentucky Baptist Fellowship meeting or whatever," Mabe noted.

Alumni association President Howard Cobble said he hopes Southern will maintain all its alumni ties.

"I think we must be careful not to lose contact with the alumni of Southern Baptist Theological Seminary," said Cobble, pastor of Severns Valley Baptist Church in Elizabethtown.

"All of them, whether in the Cooperative Baptist Fellowship or not, have attended the school. Many of them have sacrificed for her well-being and have supported the school. There must be found some way to continue a loving relationship with all alumni."

The decision to close off one avenue of relating to alumni will hurt the seminary, predicted David Wilkinson, the Fellowship's communications coordinator and formerly Southern's vice president for seminary relations.

"The purpose of the resource fair at our general assembly is to offer a service to Baptist churches and individuals," he said. "The invitation to participate was extended to the seminary's alumni association in good faith and in the Fellowship's spirit of openness and inclusiveness."

"I was a little surprised that the trustees felt compelled to respond

when the invitation was extended to the seminary's alumni association, not to the board of trustees" he added. "Their attitude may be disappointing to those Southern Baptists who chose to contribute more than \$125,000 to the seminary through the Fellowship last year."

Some schools' alumni associations are independently incorporated. But Southern's is directly connected to the seminary, Mabe said.

In other business, the trustee executive committee:

■ Voted to move forward with architectural work on the final phase of the school's campus center.

Allocation of \$1 million of a gift from Walter and Georgia Chiles of Eustis, Fla., "puts the seminary at 50 percent of funding for the new wing," Mohler said. The wing is to feature a cafeteria and conference/continuing education space, he added.

The projected cost is \$4.14 million, and the seminary has \$2.2 million in hand.

■ Responded to another 1993 SBC motion, declining to change the way it allocates severance benefits.

Trustees approved essentially the same response they did to a similar 1992 motion, Mohler noted.

The statement says: "Southern Seminary trustees have exercised appropriate and responsible stewardship of all institutional funds. ... The seminary provides severance compensation on the basis of established contractual policies."

■ Heard a report that final fall enrollment was 2,300.

That number marks a 2 percent increase over fall 1992, Mohler noted. A previous report, which listed the fall enrollments of all SBC seminaries, was developed too early to include reports from Southern's extension centers, he said. So, the early report showed a 4 percent enrollment decrease, which was reversed when extension center enrollments were tabulated.

■ Learned that enrollment for new students this spring is up from 140 last year to 145 this year.

## Mims & Rainer named deans

LOUISVILLE (BP)—Southern Baptist Theological Seminary has named an Alabama pastor and a current faculty member to deanships.

Thom Rainer, senior pastor of Green Valley Baptist Church in Birmingham, Ala., will head the seminary's new Billy Graham school of missions, evangelism and church growth, and Lloyd Mims, associate professor of church music, will lead the school of church music.

Rainer, 38, has been senior pastor of Green Valley Baptist Church since 1990. His previous pastorates include Azalea Baptist Church in St. Petersburg, Fla.; Hopewell Baptist Church in Louisville; and Hopewell Baptist Church in Madison, Ind. Rainer also has taught as an adjunct professor at Samford University's Beeson Divinity School, Tampa Bay Theological Seminary (branch of Dallas Theological Seminary) and Southern Seminary.

Rainer graduated summa cum

laude from the University of Alabama in 1976. He earned the master of divinity degree from Southern in 1985 and a doctor of philosophy degree in evangelism in 1988.

Mims, 43, joined the seminary faculty in 1984 after completing the doctor of musical arts degree.

He has served on the church staffs of Highland Baptist Church and Kenwood Baptist Church, both in Louisville; Collins (Miss.) Baptist Church; and Bethany Baptist Church in Prentiss, Miss.

In addition to his degree from Southern, Mims earned the master of music and the bachelor of music education degrees from the University of Southern Mississippi and has done post-doctoral study at the Julliard School and the America/Italy Society.

He also has sung numerous opera and oratorio roles with several companies, including the Kentucky Opera, Louisville Bach Society and Louisville Orchestra.



## Baptists called to help in 'Year of Foster Family'

FRANKFORT—Gov. Brereton Jones has declared 1994 the "Year of the Foster Family," and officials of Kentucky Baptist Homes for Children hope Baptists statewide will respond.

There is a critical need for foster families—particularly those willing to help in situations such as sibling groups, pregnant teens and children with emotional problems, said Audrey Puryear, director of program services with the Baptist agency.

"Many children needing foster care have survived very tough circumstances," the governor said in making his proclamation. "If we are to help these youngsters deal with their anger and pain so they can grow up with self-respect and compassion in our increasingly violent society, foster families are absolutely vital."

Providing foster care is one way

for Kentucky Baptists to live out their Christian faith, said Larry Owens, director of family services for Kentucky Baptist Homes for Children.

"Many individuals and families are looking for ways to minister in their communities," he noted. "Foster care provides them an opportunity to have a profound impact on a child's life and the life of his or her family."

Owens said the need for foster care rises from various factors.

"Raising a child in today's world is a very difficult task, and some parents need help in how to best care for their children. Foster care allows the children to be safe and cared for while the parents make the adjustments needed to make the family whole again.

"Other families become so overwhelmed by the pressures in today's

society that they are unable to adequately care for their children," he continued. "Homelessness, poverty, substance abuse—these are all factors that make it difficult for families to stay intact."

And in some cases, foster care is needed to protect children from abuse, he said. "These children need the stability, nurture and love that a Christian foster home can offer."

Married couples or single adults may serve as foster parents through Kentucky Baptist Homes for Children. Applicants must meet licensing standards required by the state and additional standards set by Kentucky Baptist Homes for Children.

Foster parents receive a stipend to help with the expenses of caring for the foster child.

Owens said prospective foster par-

ents should enjoy being with children, have the ability to be flexible and be able to work well with a team.

And while a house or apartment must meet certain standards, providing a showplace is not the need, Owens said. "Patience, love and understanding are the most important furnishings of a Kentucky Baptist Homes for Children foster home."

Foster parenting isn't for everyone, Owens admitted, "but we encourage anyone who has a special burden for hurting children and a real gift to work with them to give us a call. It's a tremendous way to impact a child's life."

For more information about becoming a foster parent, call Pam Ratcliffe at (800) 456-1386 or (502) 245-2101. In West Kentucky, call Mark Shoemaker at (502) 885-1911.

### BLUEGRASS BURGEO

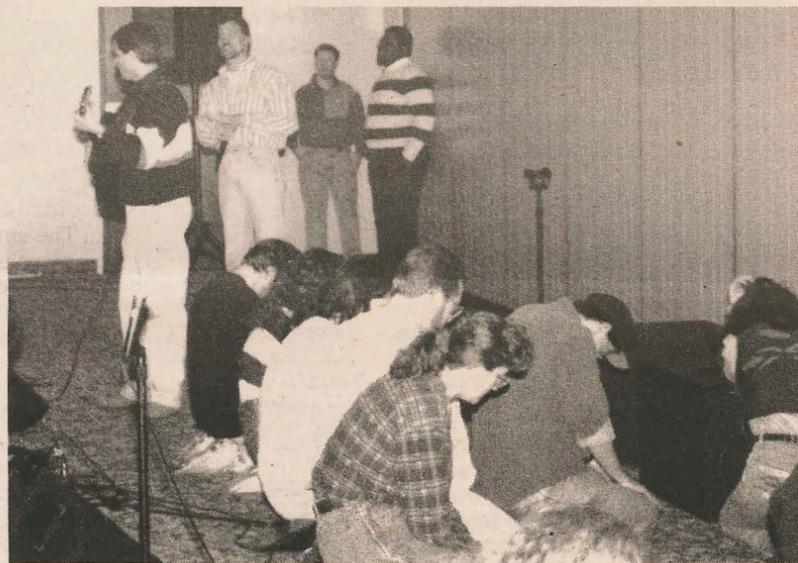
■ **Bob Simpkins**, Kentucky Brotherhood director, is currently serving as national on-site coordinator for Southern Baptist disaster relief efforts in Southern California. He is coordinating the work of disaster relief units from six states with the American Red Cross. Through Feb. 2, Southern Baptist units had served 600,000 meals to displaced residents and rescue workers.

■ **John Burt** has resigned as president of Baptist Regional Medical Center in Corbin. Burt resigned for personal reasons and, at his request, his resignation was effective Jan. 31. Ed Vaughn, president of Baptist Healthcare System, will direct the hospital's affairs until a new president is named.

■ **Cumberland College** honored Karen Manning West with the Mary Mildred Sullivan Award and Doug Grote with the Algernon Sydney Sullivan Award Jan. 24. The awards are presented annually to a man and woman in the senior class who have made significant contributions to college life and demonstrated outstanding spiritual values.

■ **A conference on church ministry to children and their families in crisis** will be held March 5 at Southern Baptist Theological Seminary in Louisville. Sponsored by the seminary's Gheens Center for Christian Family Ministry, the event will be led by Kathryn Chapman, professor of Christian education. She will speak about issues facing church leaders who care for children and their families. For information, call (502) 893-4315.

## UK students get 'Back to Basics' with campus revival



**ALTAR CALL** Students at the University of Kentucky pray at the altar during revival services on campus last week.

By Doug Eades  
University of Kentucky BSU

LEXINGTON—Students at the University of Kentucky had a chance to get "Back to the Basics of Life" last week during a campus-wide revival on that theme led by Steve Ayers, pastor of Hillvue Heights Baptist Church in Bowling Green.

About 200 students and faculty members attended each night's service in the Student Center theater.

The revival was sponsored by the university's Baptist Student Union as an outreach to all students on campus. Organizers included other campus groups as well.

Teams from the BSU, Wesleyan Foundation and Christian Student Foundation provided a variety of worship experiences. The Southern Baptist Home Mission Board's "MissionsUSA Live" team also performed.

Ayers urged students to think about following Jesus Christ rather than any denomination. He also encouraged students to own their faith and, like the prophet Nehemiah, weep more for the lost people around them.

Ayers challenged the students each night to consider this question: "What would your life be like if you totally surrendered to the Holy Spirit?"

Students responded by coming forward each night to praise God in prayer and to pray for strength in taking God's message to the campus.

"This revival has been a real opportunity for the movement of God's Spirit and has been a concentrated time for students to be re-exposed to the gospel," said BSU Director H.K. Kingkade.

Ayers told students the real revival was not what had happened during the four nights of meetings, but was just starting.

## God seeks worshippers more than workers, Leafblad says

Continued from page 1  
said.

Worship services should facilitate a conversation between the believer and God, Leafblad said.

He spoke at length about how Isaiah 6 offers a model for designing worship and worship services.

Worship should begin with the revelation of God's presence, person, power, purposes and plans, Leafblad said. "If there is no revelation, there is no worship. There may be a service, but not worship."

The second component is adoration of God, he said. "Adoration is our first line of response to God's revelation. Everything we do in worship is in response to God."

Unlike the model of the Roman church, true worship should begin with God and his greatness rather than people and their needs, Leafblad explained.

Adoration should be followed by confession, he continued, because "God not only reveals himself, he reveals us to us."

Worship leaders can give the people all kinds of reasons to confess

### Worship planning tips

Here are tips about worship-service planning offered by Bruce Leafblad:

■ Don't start with announcements. If announcements must be made, they should be at the end, he said, because they distract attention from God as worship begins.

■ Scripture should pervade every aspect of biblical worship, whether the Scripture is spoken, sung or read. "Don't wait until the sermon to bring in Scripture."

■ "Worship is not a spectator sport." But the way most Baptist worship is planned leads people in the pew to see worship as a recital,

their sins, Leafblad said, "but seeing God is enough."

The fourth component is expiation, or forgiveness, he said. "Expiation is God's response to our confession."

Due to a strong emphasis on salvation decisions, Baptists have "put all our forgiveness eggs in one bas-

ket," Leafblad charged. Forgiveness is not just a one-time act but also a daily need, he added.

The fifth part of the Isaiah 6 model is proclamation.

Leafblad said preachers ought to craft their sermons as part of the larger conversation with God going on in the worship service. "You can't plan

a sermon apart from the rest of the service."

The goal of the sermon should be to reveal the purposes of God, he explained. And the sermon should be directed to all the people, not just toward those who might make what Leafblad called "the big three" decisions—salvation, rededication and transfer of letter.

"The rest of the people have been left off the hook for so long they don't know what to do when the sermon is over," he said.

God expects the preacher to deliver a message to all worshippers and for all worshippers to respond in some way, Leafblad said. "When God puts food on the table, God's word is for everyone and he expects everyone to eat."

The sixth component of worship should be dedication, the professor said. This is the response tied to proclamation.

Finally, worship should conclude with a commission, Leafblad said. Just as God calls people to worship, he sends them out again to be his messengers in the world.

## WESTERN RECORDER

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

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## 'Protect this jewel'

In "Legislation will touch on morals," (WR, Jan. 18), Mark Wingfield noted one of the gun-control measures was being supported by an unlikely source—the Kentucky chapter of the National Rifle Association. Why is this considered unlikely?

In an era of deception and misinformation, less-than-honorable politicians with their media accomplices disdain the truth as long as their own ideology is promoted. One aspect of Jesus is the truth. In today's public and political arena, the truth is the first virtue to fall.

A case in point: Sen. Howard Metzenbaum claimed victory over the evil NRA by getting "his" cop-killer bullet legislation passed. What he introduced was a bill designed to circumnavigate the Second Amendment by not banning firearms but virtually all center-fire ammunition that feeds your favorite deer rifle, and, yes, it can kill a cop.

What was passed was the NRA-submitted legislation that banned for civilian use all Teflon-coated bullets which can penetrate body armor. Metzenbaum claimed victory, and the media supported the lie.

During the Constitutional Convention, our forefathers opened every meeting with prayer. They sought divine inspiration in forming our U.S. Constitution. The Second Amendment is one part of that inspired document. The goal of the NRA is simply to protect this jewel from illegal legislation. The NRA also seeks to punish the evil-doer—those who have no respect for freedom or natural law.

Chuck Estridge  
Williamstown

## Blameless preachers

In the "Nothing sacred" letter (WR, Jan. 18), the statement was made that there is "nothing hidden, nothing sacred."

Jesus showed compassion to those who recognized they were sinners. But to those who wore a religious cloak of self-righteousness and committed the sins they preached against, he removed their cloak because they were a stumbling block to those who knew they were sinners.

The pulpit is a sacred place, and adultery defiles it. How about the effect on people when they have learned of a pastor's sin and never see it denounced? The lost expect a Christian to stand against sin, and new converts need to know it carries grave consequences.

The writer said, "A preacher is God's man; he should be respected." Jim Jones, Jim Bakker and David Koresh were all preachers. Were they God's men? People respected them at the cost of life and fortune.

A God-called preacher will be respected because a life lived consistent with what he preaches will earn him that respect from God's people. We are not talking "perfection," but we do expect those who occupy our pulpits to meet the biblical qualifications of "blameless."

Too long we have excused sin with the adage, "Well, nobody's perfect." God understands and still requires that he be "blameless." Paul understood. He said, "I bring my body under subjection that I might not become a castaway," no longer qualified to do what God called him to do.

Joyce Paul  
Louisville

## The ministry affirmed

As I near the completion of my ministry, I receive satisfaction by reflecting upon its extension.

It began in my first pastorate when I won my older brother, Carl, to the Lord. At Florence, it was missionary Jean Bach and chaplain Robert Campbell. At Corbin Central, it was C.L. Disney, Hugh Brooks, Truman Mays and Harold Mauney. At Pikeville, it was Thomas Caudill, Caroline Caudill Jukes, Larry Keene, John George Blackburn and Troy Tackett. And in a meeting at Meta, Keith Blair was exposed to the gospel.

At Third Baptist Owensboro, it was Paula Settle, now in Togo. At Latonia, it is Peter Bingham, now in Georgia.

Many more weekly witness in the marketplace, then return to their churches on Sunday as deacons, teachers and encouragers.

Not for a moment would I infer that I called these—God did. I am only grateful that for a short while I could share in their spiritual pilgrimage.

I am sure others can produce a much longer list. If so, they can join me in agreeing with John, who wrote, "I have no greater joy than to hear that my children follow the truth" (3 John 4).

It just seemed to me that it might be the right time to affirm a good word for the ministry, its satisfaction, joys and hope.

I am grateful for 59 years of ministry. God has been good. But I am glad it doesn't stop with me.

Harold Wainscott  
Taylor Mill

## 'A tree has fallen'

In a mountain area considered remote by most Kentucky "flatlanders," a mighty tree has fallen. And in its falling, the earth around it trembled.

The president of Oneida Baptist Institute was no ordinary man, though he would deny he had any marks of greatness. Modesty characterized his life, and his lifestyle, to such an extent that it was somewhat uncomfortable to be in his presence.

Barkley Moore was a single-focused leader, and Oneida was his focus. A product of the institution, a descendant of its founders, and except for a few years of advanced academic preparation and Peace Corps service, it was the only life he knew.

His propensity for work, his drivenness for the school and his body size ultimately merged as powerful streams into a flood that prematurely swept away his life. I expressed my personal concern for him over the years during visits there when we had quality time together, alone. He usually smiled and graciously accepted these concerns as from a friend.

Often our conversations were "after-hours," in his office; he in his chair behind his desk and I on the couch where he sometimes slept.

On one such occasion, he opened mail as we talked, glancing at letters, sometimes reading me a passage,

sometimes telling me the amount of a check, though never by name. I think it was on this occasion that I realized these letters were sometimes reflected in his weekly columns in the Western Recorder. These letters were very personal to him and in them, I think, he often found refuge and renewal.

With his untimely death, I consider providential our last time together, just a bit over a year ago. Alice had joined me, and we stayed in the old

hand-cut stone house atop the hill which Barkley called home, though he rarely slept there. We slept in the room His mother has always provided me when I was there for an overnight and especially during the Mountain Missions Conferences.

Following an afternoon of touring the campus again, with special attention to the newest build-

ings, renovations and acquisitions, we had "supper" in the cafeteria. Later that evening, on up until nearly midnight, we sat in the Moore parlor while he walked us through photographs, artifacts and other memorabilia reflecting his seven-year Peace Corps experience, something I had long hoped he would tell me about. Before he let me drive him back to the campus, we set a time for our journey away from campus next day.

The next afternoon, having agreed to "pass" on supper, we set out. Since Barkley did not drive, I was chauff-

feur. Although we would visit several Oneida properties well away from the campus, one lingers, now more poignantly.

Up U.S. 11 a mile or so toward Manchester, he directed me onto a gravel and dirt road. Within a few minutes, we were in sight of a small family graveyard. We parked not far from the short fence gate which permitted us access, Barkley leading the way.

It had been a hot mid-summer's day, but the late afternoon sun had grown merciful, and neither we nor he were in a hurry to get somewhere else.

It is a pleasant place; unpretentious stones marking generations of Barkley's kin, now resting silently as a family. This, he said to us, would be his resting place, unaware that it would be so soon, or that the rising waters along the road would delay his burial for a few days.

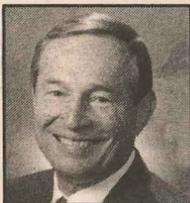
I suppose I had made more than 20 trips to Oneida in the past but only on this journey had he invited us here to this quiet place.

I will visit again that special place where he now rests. And I will remember that summer afternoon. But he will not be there. He will still be walking the campus of Oneida—in the lives of staff, faculty and friends of the school.

Most especially, Barkley Moore will be present in the several thousand graduates whom he knew by name.

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

## ON MISSION TOGETHER



William W. Marshall



## FAMILY FORUM: MARRIAGE

### 'Emotion work'

By Diana Garland

The best way to ensure that you will have a satisfying marriage, most people say, is to make sure your partner is satisfied. A satisfied life partner simply makes life more enjoyable. Another less-positive way of stating this well-known fact of family life is written on a T-shirt, "If Momma ain't happy, ain't nobody happy!"

Family sociologists tell us wives are more satisfied partners when the work of the family is shared by their husbands than when the majority of the work falls on wives' shoulders.

But the latest family research indicates that simply balancing the chore list is not enough. Sociologist Rebecca Erickson reports that sharing "emotion work" is even more significant.

"Emotion work" means providing other family members with emotional support by listening sympathetically, talking things over and confiding in one's partner.

One partner cannot do all the work of handling the emotions of a marriage without feeling overwhelmed and often unhappy. Here are some "chores" involved in emotion work:

- Confiding innermost thoughts and feelings.
- Talking things over.
- Trying to bring one's partner out of restlessness or depression.
- Expressing faith in one's partner.
- Offering encouragement.
- Giving compliments.
- Staying close through trouble.
- Offering advice.
- Respecting the partner's viewpoint.
- Giving affection.
- Expressing concern.
- Being a good friend.
- Doing favors without being asked.

Do you want your partner to feel satisfied with your relationship? Don't forget the chores. But above all, share the "emotion work."

"Let each individual among you also love his own wife even as himself" (Ephesians 5:33).

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

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

# EDITORIALS

## Donate blood: Roll up your sleeve and save a life

America's blood supply is about resuscitated, but it still needs a transfusion from you.

The country's store of blood recently dipped to a historic low, said Marcia Lane of the American Association of Blood Banks.

"In January, we had the most significant national blood shortage in anyone's memory," said Lane, whose organization works with 2,400 blood banks nationwide. The AABB's members, including the American Red Cross, process about 80 percent of the nation's blood supply.

The January shortage bottomed out when an earthquake rocked Los Angeles and a blizzard crippled much of the Midwest and Northeast. It may have been the severest shortage since the depths of World War II.

"Over 40 metropolitan areas had to make urgent appeals for blood donation," Lane said.

Kentucky wasn't immune, said spokespersons from two blood banks that cover most of the state.

"The snowstorm canceled over 2,000 units (of blood) that were to be collected through blood drives," reported Amy Walter of the American Red Cross blood service's Louisville region. The facility covers 64 counties and 61 hospitals in parts of three states. "We experienced a critical shortage during January," she said.

"During the snowstorm, we had to postpone elective surgeries in all our hospitals," noted Marsha Berry of the Central Kentucky Blood Center in Lexington. The center serves 54 counties and 68 hospitals in central and eastern Kentucky.

The center's blood supply was 500 units below its 2,200-pint minimum, "the lowest supply ever," Berry said.

The nation's demand for blood is staggering. "We need 40,000 people to donate blood in this country every day, just for routine patient care," Lane reported. The Central Kentucky Blood Center provides about 150 units per day. The Louisville region should take in 2,200 units weekly.

Reaction to the winter plea for blood put color into the system's

cheeks, but it's still not back to normal.

"We've gotten tremendous response from the American people," Lane said. "Communities in the worst situations have the minimum two days' supply; some others have the requisite seven days'."

"We're approaching our minimum inventory level right now—about a three-day supply," Walter said of the Louisville center. However, the center critically needs O-positive and A-negative blood, she added.

"We're still in a recovery period," Berry reported from Lexington. "But we look to be OK on each level."

Winter weather and an annual post-Christmas lull pulled the blood supply abnormally far down. But other factors also diminish the blood supply. Among them:

■ **Fear of AIDS.** "People out there still think they can catch the HIV virus from donating blood," said Melanie Cook of the Red Cross in Louisville. "That's a fallacy. It's untrue. A new needle is used for every donor; there is no way they can catch that virus from donating blood."

■ **Donor attrition.** Older people who began donating regularly during World War II are fading out, and the younger generation is not as motivated to donate, Walter said. "We're trying to educate in the high schools. It's critical to get 17-year-olds to contribute and become regular donors."

■ **Blood safeguards.** Procedures to keep the blood supply safe—eliminating from the donor pool people whose blood could be contaminated—have reduced the number of potential donors, Lane noted.

Christians, whose biblical mandate admonishes them to care for people in need, should be foremost among blood donors. The procedure is simple, quick and painless.

Churches can supply leadership by sponsoring blood drives. The blood centers provide promotion, staff and expertise, and the churches provide space, time and donors. For information, call Walter at (800) 732-1267 in the Louisville region and western Kentucky, or call Lexington's donor resources office at (606) 276-2534.

Marv Knox

**"Donating blood is a wonderful gift. One unit of blood can save up to four lives. You don't have to donate money; just pull up your sleeve and donate an hour of your time. It probably is the best hour you'll spend."**

Melanie Cook  
American Red Cross  
Louisville

## Congregations can join the fight against resurgent racism

A Birmingham Baptist pastor tells the story about a group of hooded men dressed in white robes running down the aisle of his church when he was a child. Their action frightened him.

Can you imagine what an African American child feels when a cross

is burned in his neighborhood? Can you imagine what black Baptists think when white Baptist leaders remain silent about the popularity of racist politicians, such as David Duke in the white/Protestant section of Lou-

isiana?

Can you imagine what fear people of color feel when elected leaders talk about immigration controls?

We would like to think that civil rights legislation ended racism. But racism is back in force: The Willie Horton ad. The code-word "quota." Duke's success in politics. Hate signs. Graffiti on college campuses.

Race Relations Sunday is Feb. 13. What must local Baptist churches do about resurgent racism?

■ **Proclaim that racism is wrong.**

The denunciation of racism must be proclaimed as part of the total Christian gospel.

■ **Practice respect for all races and ethnic groups.**

We must recognize that "in Christ" we are colorblind brothers and sisters, as the Apostle Paul did when he asked Philemon to treat Onesimus as a brother.

■ **Oppose political racism.**

Challenge campaigns of politicians who spread the divisiveness of racism in our country.

■ **Change lives.**

Emphasize that Christians change racial attitudes through changed hearts and that with changed hearts Christians must take initiatives which develop unity in diversity.

The local church has the responsibility and opportunity to make a difference by actively working to break down the racial barriers in schools, the workplace and especially within the community of faith.

Will the local church stand up at this crucial time for love and justice?

John Dunaway, pastor  
First Baptist Church  
Corbin

**Race Relations Sunday is Feb. 13.**

## If clones are exact copies of the original, look out for Deep Mama II

Deep Mama pushed her shopping cart alongside mine as I stared blankly at the supermarket's vast wall of cereal.

"Deep Mama, I'm so glad to see you," I regaled, hoping she'd provide maternal guidance. "Help me pick out a cereal."

"Cereal, smereal," she retorted. "I just came over to talk about cloning. It's the scientific rage."

"Right," I responded non-committally. Trying to anticipate Deep Mama's conversations can be exhausting.

"I read about a poll which asked, 'If you conceived a child, might you be interested in cloning the embryo?'" she reported. "That's the dumbest question I ever heard."

"Dumbest?" I rejoined. "Polls like that are conducted by scrupulous scientists and

sociologists."

"Well, they could've saved their money by calling me," she replied. "Or any other mother, for that matter. We all know the answer."

"Almost everybody—something like 90 percent—said 'no.' What kind of answer did they think they'd get? I mean, the only people who said 'yes' were the ones who never had kids."

"But Deep Mama, this doesn't sound like you," I reacted. "Of all the people who'd consider

cloning, I'd think parents would be the most interested. Wouldn't you just love to have carbon copies of Junior and Bitsy?"

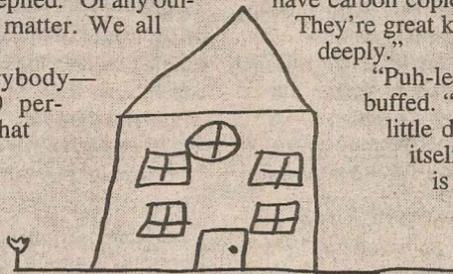
"They're great kids, and you love them deeply."

"Puh-leeez," Deep Mama rebuffed. "Lord knows, I love my little darlin's as much as life itself. But one of each child is absolutely enough."

"If clones have the same genetic structure as the original, then you'd have to do the same thing with the clone you

did with the real kid.

"I couldn't bear the thought of 19 iden-



tical weeks of potty training Junior II again. And I couldn't stand hearing Bitsy II whine that 'mosquitoes itch' whine all over again.

"Life would be like re-runs. Once you know how Gilligan got off the island, why watch the shipwreck again?"

Deep Mama had a good point. I'd never thought of the double jeopardy aspect of cloning.

That made me think of religious questions. Would a cloned person have a cloned soul of the original? And what about a clone "born" after the original had already died and gone to heaven or you-know-where?

I headed my grocery basket to the antacid section, hoping to find Deep Pulpit.

Marv Knox

## CLC again asks high court to replace 'Lemon' test

The CLC favors a test based on the principle of accommodation of religion, thereby promoting "benevolent neutrality" by the government toward the church.

WASHINGTON (BP)—The Southern Baptist Christian Life Commission has repeated its call for the U.S. Supreme Court to revise its two-decade-old standard in cases involving the separation of church and state.

In a friend-of-the-court brief, the CLC contends the 1971 "Lemon test" has fostered secularism and hostility, not neutrality, toward religion.

The CLC urges the court instead to establish a test based on the principle of accommodation of religion, thereby promoting "benevolent neutrality" by the government toward the church.

The case, *Kiryas Joel Village School District vs. Grumet*, concerns the New York legislature's creation of

a school district for disabled children in the incorporated community of an orthodox Jewish sect. The lower courts ruled the action violates the First Amendment's establishment clause.

The New York Court of Appeals decided the legislature's action primarily advanced religion, thereby violating the second part of the Lemon test, the Supreme Court's standard in establishment cases.

The Lemon test, which was instituted in the 1971 *Lemon vs. Kurtzman* opinion, requires a government activity to pass a three-part standard. To avoid being a violation of church-state separation, Lemon says an activity must have a secular purpose, not

primarily advance or inhibit religion and not foster excessive entanglement with religion.

As it first did in its 1991 brief in the *Lee vs. Weisman* case, the CLC recommends a test based on a legal article by University of Chicago Law School professor Michael McConnell. The suggested test includes the following guidelines:

■ Does the state action allow or accommodate independent religious choice?

■ Does the state action interfere with the religious liberty of non-adherents by inducing or coercing them to alter their religious practices?

■ Does the state action go beyond accommodation and show favoritism

toward one religious choice which would not be shown to other religious or non-religious choices?

■ Does the state action use the taxing and spending power of government to provide some financial incentive, benefit or penalty to a particular religious activity which is not given to other religious or non-religious alternatives?

The Baptist Joint Committee on Public Affairs will sign on a brief on the opposite side of the issue from the CLC, said General Counsel Brent Walker. While the BJC's brief will agree with the lower court ruling, it will focus on defending the "neutrality principle" in the Lemon test, Walker said.

## Should Christians run prisons? Tony Campolo thinks so

Campolo's idea is to set up facilities of "restoration and restitution" where inmates would be confronted by victims of their crimes and pay restitution directly to them.

PHILADELPHIA (RNS)—Should religious groups run prisons, just as they do schools, hospitals and other institutions?

Some religious leaders are floating the idea as states begin to consider letting the private sector manage prisons. If the idea catches on, "privatization" would mean "evangelization" in some U.S. prisons.

The latest call for Christian prisons comes from noted evangelical writer and educator Anthony Campolo.

"Christians should be given an equal shot at building prisons," Campolo said in a written plea issued at year's end. He called for the creation of "small Christian prisons" rooted in principles of rehabilitation and redemption, not mere punishment.

But, the idea is drawing fire from some segments of the religious community with long-standing interests in prison reform.

"I think it is the worst idea I have ever heard in my life," said Jane Motz of the American Friends Service Committee, based in Philadelphia. The Quaker organization advocates

prison reform, but not this kind.

"Prisons are for punishment, and that's not what the religious community is all about," Motz said.

Campolo's idea is to set up facilities of "restoration and restitution" with a maximum of 30 inmates. They would be confronted by victims of their crimes and pay restitution directly to them. Offenders also would learn skills for use in the marketplace.

Last year the Catholic bishop of West Virginia attracted national interest when he said the church might want to take charge of some prisons.

"I'm raising the question more than suggesting the answer," said Bishop Bernard Schmitt of the Diocese of Wheeling and Charleston, which ministers to inmates at a nearby federal prison for women.

Schmitt, in comments to reporters, said running prisons could become part of the church's "mission to heal, rehabilitate and re-socialize."

The fledgling movement toward religious prisons also may run into a wall of separation between church and state. In fact, a more limited ex-

periment in religious prison life has caused a constitutional raucous in Fort Worth, Texas.

There, the county jail has set up a Christian-only wing known to inmates as the "God Pod." Residence is voluntary, and membership brings certain privileges. For one thing, prisoners in the pod can stay up late at night to watch Christian television. They also have access to religious videos and magazines.

Claiming the Christian wing offers special benefits on account of religious preference, the Fort Worth chapter of the American Civil Liberties Union has threatened legal action to close the unit. Civil libertarians say the Christian pod violates the principles of church-state separation.

Taking the state further—by placing prisons under religious management—would almost certainly invite constitutional challenges, according to church-state observers.

Putting churches in charge could mean "the government is delegating its authority to religion, and the Supreme Court has held that as uncon-

stitutional," said Steven Green, legal counsel to Americans United for Separation of Church and State, an advocacy and watchdog group in Silver Spring, Md.

There are no church-run prisons in the United States, but one American-based evangelical group, Prison Fellowship, administers a prison in the Brazilian city of Jose Dos Campos.

"I think it would be a great idea in the United States," said Roberto Rivera of the Washington-based Prison Fellowship, an international ministry to prisoners. "But I think we would have constitutional restraints."

Church state problems aside, religious advocates like Rivera look at the current correctional system—populated heavily by repeat offenders—and say they can hardly do worse.

"Most prisons today are little more than incubators for a new generation of criminals and do little to rehabilitate the offender," said Campolo, who heads the Evangelical Association for the Promotion of Education, a national group with headquarters in Philadelphia.

### NATIONAL NOTES

■ **Texas upholds sodomy law.** The Texas statute forbidding sodomy has been upheld by the Texas Supreme Court. The court's Jan. 12 ruling reversed a lower court ruling that the 130-year-old law violates the Texas constitutional right to privacy.

■ **Gore speaks about faith.** Thomas Jefferson would be surprised by the anti-religious attitudes currently seeking to drive religion from public life, Vice President Al Gore told Virginia's House of Delegates Jan. 14.

He spoke at the second National Religious Freedom Day ceremony. "The intimidation is not just against the use of the traditional faith language, but against any suggestion that our various religious traditions have something to say about the importance of core values systems shaping how we live together as a people," Gore said.

"A dry secularism, devoid of mystery and passion, cannot breathe life into the values of our nation," he added.

■ **Lutherans rethink sex study.**

Widespread outrage over a proposed statement on human sexuality by the Evangelical Lutheran Church in America has caused leaders of the 5.2 million-member denomination to back away from the document and make "significant modifications" to the evaluation process.

The statement called masturbation healthy, condom distribution among teens a moral imperative, homosexual marriage a biblical practice and marriage in general an optional step for committed couples.

"We've had a tremendous response," said Tom Parrish, a Lutheran pastor and president of an organization which opposes the statement. "The phones have been ringing off the hook. In the first three days the ELCA received 23,000 phone calls in protest."

■ **CLC testifies against Clinton plan.**

President Clinton's health care proposal would force churches and denominations to pay for abortions, a staff member of the

Southern Baptist Christian Life Commission testified before Congress Jan. 26. "Every congregation as an employer would be coerced to take money from the offering plate and offer it up to abortionists," he charged.

■ **Simon says stop.** An initiative by network executives eliminates the need for legislation to reduce violence on television, Sen. Paul Simon said Feb. 1.

Simon, D-Ill., announced an agreement by cable and broadcast network executives to obtain independent monitoring of TV violence. As a result, the senator said he would not introduce a regulatory bill previously threatened.

However, nine similar measures that would mandate regulation of violence on TV already have been introduced in Congress, and their future remains uncertain.

■ **Teens rate clergy caring.** Nearly half (48 percent) of the teen-agers in America

believe church leaders care very much for them, and another 19 percent think they care quite a bit, according to a Gallup Organization poll. But parents, family and friends are perceived as more caring than clergy, the poll found.

Nearly 20 percent of teens surveyed said they do not have enough contact with religious leaders for them to make a difference. And 12 percent of teens were unable to rate their church leaders on caring.

■ **Dentist hits payoff.** Richard Neill, the Fort Worth, Texas, dentist who has been urging advertisers to stop sponsoring the "Donahue" TV show, declared a moral victory when his local ABC affiliate recently decided to cancel the show. However, another station in the Dallas-Fort Worth market already has agreed to pick up the controversial daytime talk show. That won't stop the dentist from campaigning against stations airing the show during times children are likely to watch, he said.

## Outspoken Christian leader found dead in Iran

BRUSSELS, Belgium (BP)—A Christian leader in Iran has been killed.

The body of Haik Hovsepian-Mehr, 49, superintendent of the Assemblies of God churches in Iran, was found with several stab wounds in the chest, police told his family Jan. 30. One of his sons identified the body from a photograph.

Hovsepian-Mehr, who had been working to stop a campaign by the Iranian government against evangelicals, is survived by his wife, Takoosh, and four children.

The Tehran Office of Investigation told the family Hovsepian-Mehr had been killed and buried 10 days earlier. Family members said the picture showed stitches on the abdomen, indicating an autopsy had been performed.

Christians inside Iran released the information through Iranian Christians living in Europe and the United States.

Hovsepian-Mehr was reported missing Jan. 19 when he went to the airport in Tehran, Iran's capital, to meet a visitor. Christians in Iran initially delayed publicizing the disappearance for several days, since he had been detained by police at least twice in the past. In each case he was released in less than a week.

One observer familiar with the case openly blamed the Iranian government for Hovsepian-Mehr's death.

"There is no shadow of doubt that Haik Hovsepian-Mehr was in the hands of government security forces. They wanted him to withdraw his invitation to the United Nations Human Rights Commission in Geneva and New York to visit Iran," charged Patrick Sookhdeo, director of the International Institute for the Study of Islam and Christianity in London.

Iranian Christian leaders in Europe had hoped prominent church leaders from around the world could attend Hovsepian-Mehr's funeral in Tehran as a show of support. But a Feb. 1 report quoted authorities as insisting the funeral be conducted by Feb. 2 because he had been dead 10 days.

Christians in Iran are asking Christians worldwide to send messages to Iran's embassies protesting Hovsepian-Mehr's death, continuing to ask that the anti-church campaign in Iran be stopped and continuing to urge that Mehdi Dibaj, an Iranian evangelical who won a recent death-sentence reprieve, be cleared of all charges.

Hovsepian-Mehr's efforts to stop the campaign against evangelicals included detailed reports to the United Nations of evangelical church closings, police brutality against evangeli-

icals and other incidents. Before Jan. 19 he had invited representatives of the U.N. Human Rights Commission to visit Iran to discuss religious persecution there.

Hovsepian-Mehr, also chairman of the Council of Protestant Ministers in Iran, led a campaign during December and January to secure the release of Dibaj, an Assemblies of God evangelist.

Dibaj spent nine years in prison because he converted from being a nominal Muslim to Christianity.

Dibaj, a member of Hovsepian-Mehr's church, was tried in December and later sentenced to death. But he was abruptly released Jan. 17 after many organizations, including the U.S. State Department, intervened with the Iranian government.

Dibaj was not fully cleared, however, and is subject to recall by police at any time.

Meanwhile, Christian Solidarity International, a watchdog group on human rights, quoted a U.S. Congressional Research Report issued in January that says some Islamic governments have formulated a worldwide plan to deal severely with Christianity and the church at large.

The escalation apparently is tied to the recognition of Israel by the Roman Catholic Church.

### Month of prayer called

RICHMOND, Va. (BP)—It's an unusual request, but leaders of the Southern Baptist Foreign Mission Board want Christians to observe the Muslim month of prayer and fasting known as Ramadan.

For the second year, the FMB has asked missionaries, churches, individuals, Woman's Missionary Union groups and denominational leaders to set aside time Feb. 11-March 12 to pray for the Muslim world to know Jesus Christ as Savior.

Ramadan is an annual Muslim period of prayer and fasting.

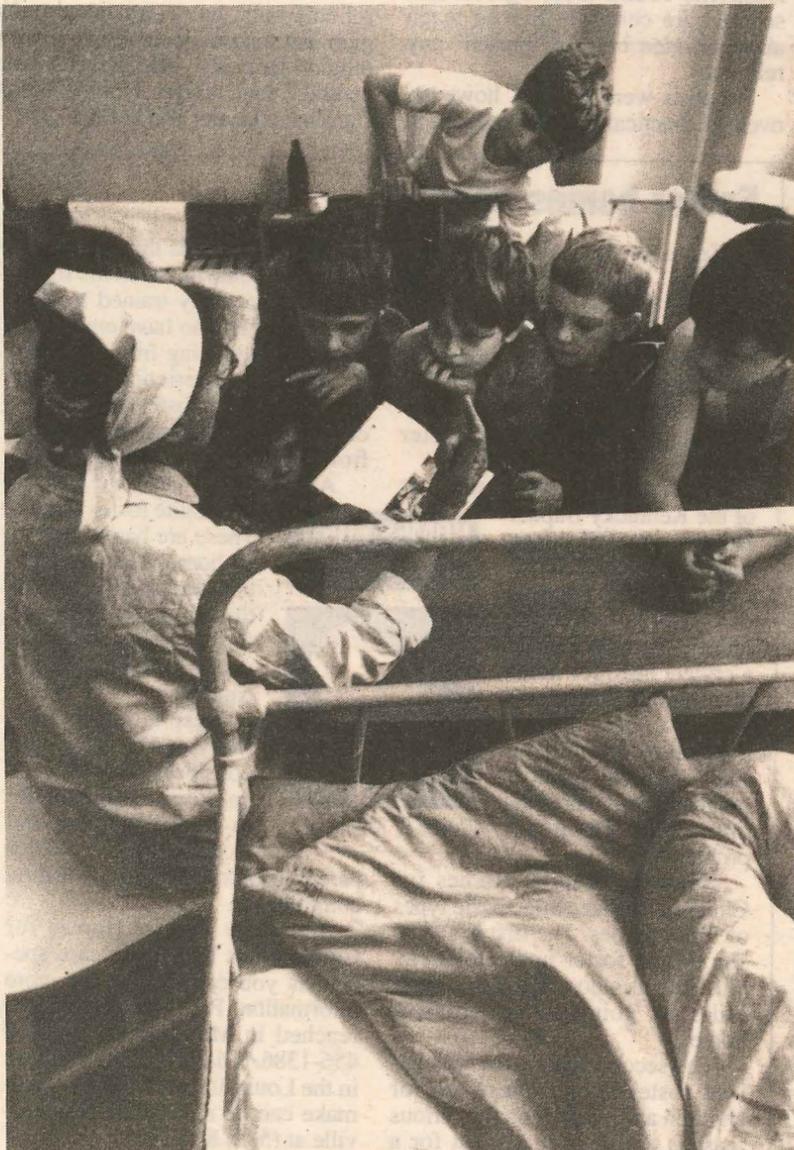
Focused prayer is the most important evangelism strategy missionaries have, said Lewis Myers, FMB vice president for strategies to reach World A.

"One of the first efforts we want to put in place in the new World A strategy role is to find a way to call on the global Christian community to join in prayer for Muslim ministries," Myers said. "This is one of the ways we're going to get at World A"—the least-evangelized portion of the globe.

A special prayer guide, "30 Days: Muslim Prayer Focus," has been published by the para-church group Youth With a Mission.

It contains information provided by numerous evangelical groups committed to Muslim ministry, explains the basics of Islam, identifies major Muslim populations and focuses each day on a different subject of prayer.

Free copies of the booklet may be obtained from the FMB's customer services office by calling (800) 866-FMB1.



**BIBLE STUDY** A volunteer from the Temple Baptist Church in St. Petersburg, Russia, leads a Bible study for children of Rauhfus Children's Hospital in St. Petersburg. She and other volunteers go from ward to ward talking with the children, reading to them and showing them special love. Religious freedom has flourished under President Boris Yeltsin, but the future of such freedom remains precarious. (RNS photo)

## China chided on death edicts

WASHINGTON, D.C. (EP)—Death sentences are being imposed by the People's Republic of China as part of its brutal one-child-per-family policy, say court papers prepared by the Rutherford Institute.

A lawsuit filed by the Rutherford Institute against federal agencies of the Clinton Administration indicated that China imposed death sentences in late November against two hospital officials in Henan Province for helping women escape forcible sterilization by the government. The sentences were handed down in a public trial, according to the Henan Legal News of the Chinese government.

The lawsuit, brought on behalf of Congressman Christopher Smith and two citizens of the People's Republic of China who are seeking asylum in the United States, challenges the Clinton Administration's decision to devote up to \$40 million to the United Nations Population Fund, a population control agency that the suit claims is lending aid to China's forced abortion and involuntary sterilization policies.

In an agreement reached between the Justice Department and the prose-

cuting attorneys, the United States has temporarily halted the first payment to the population fund.

"As we see mounting evidence of China's abortion and sterilization atrocities, it is clear that U.S. dollars to the U.N. Population Fund implicates America in China's shocking human rights violations," said Craig Parshall, the Rutherford Institute attorney handling the case.

In a related story, the National People's Congress in China introduced a draft bill in late December that would stop "inferior" births. The purpose of the eugenics law is "to give birth to healthy future generations. The essential content is health care for mother and child," a spokesman for the health ministry said.

The spokesman stated that the objective of the country's population policy is to "control quantity while improving quality." The draft law says that people suffering from infectious diseases will not be allowed to marry, and pregnant women with these diseases will be advised to abort the pregnancy. Married couples with infectious diseases or abnormal fetuses will be required to be sterilized.

## Cubans responding to 'Jesus' film

MIAMI (BP)—About 75 percent of Cubans who have viewed the "Jesus" film in Baptist churches during the past four years have responded to the gospel, according to a visiting Cuban Baptist leader.

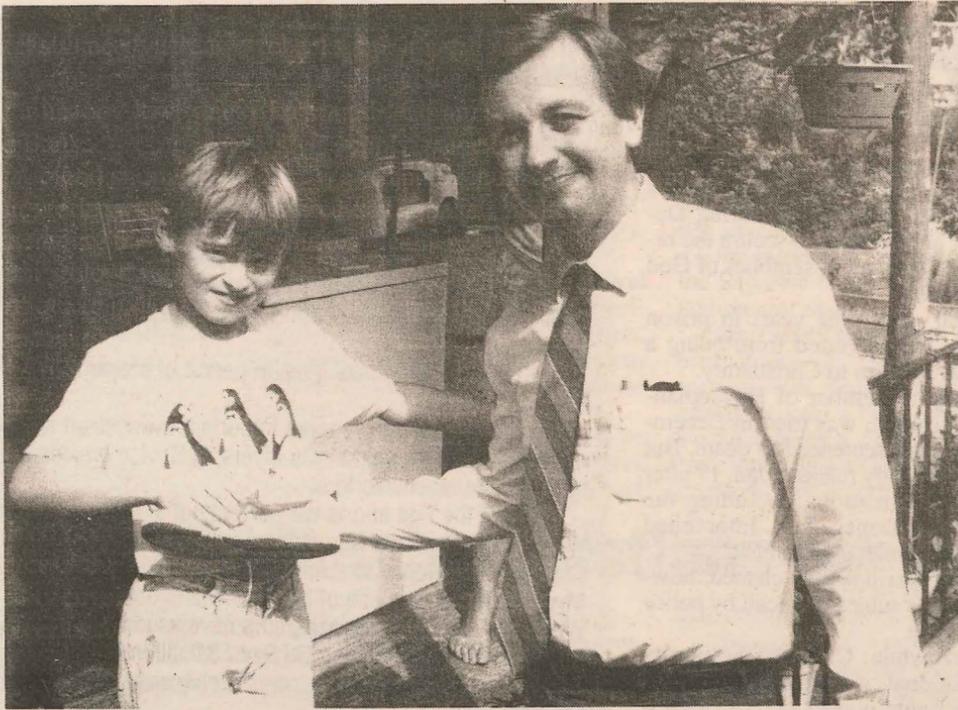
Thousands of Cubans have seen the film in churches during the past several years, said Leoncio Veguilla of the Baptist Convention of Western Cuba.

Baptists in western Cuba are seeing a response to the gospel "like no

other time in our history," Veguilla said in an interview from Miami.

"People are looking for something to place their hope in, and many are looking to the churches as the source of their hope. Many are coming to know the Lord through this experience," he said.

Statistics from the western Baptist convention reflect that response. Baptisms in 1992 numbered 1,052, a 244 percent increase over 306 baptisms in 1989.



## Help the Children

Multitudes of our Appalachian children live in unfortunate situations. In some of our eastern Kentucky counties as many as 45 percent of the children are raised in poverty.

Jesus has called us not only to tell the good news but also to demonstrate the good news. Some day He will call us together and say, "I was hungry and you gave me something to eat. I was naked and you clothed me." We will ask, "When did we see you hungry or naked?" Jesus will say, "When you did it unto the least of these you did it unto me."

*"Helpers In Ministries is one of the best organizations available for helping the masses of hurting children."*

Dr. Glenn Mollette, President  
Kentucky Baptist Convention, 1992

You can help the children the following ways:

- Pray for Helpers in Ministries
- Volunteer to work as a helper
- Donate hygiene products, good clothes, non-perishable foods and toys
- Please send your most generous tax deductible contribution to:

**Helpers in Ministries**  
P.O. Box 1511  
Pikeville, Kentucky 41502

## Panel says teaching values needed to redeem schools

*Continued from page 1*

instill a sense of conscience and public virtue helps explain an epidemic in teen-age violence and a collapse of public confidence in schools, many of the panelists said.

Most panelists seemed to agree the time has come for schools to overcome nervousness and confusion about teaching values, but there was no unanimity about how to do it.

"How do we live together with all our religious differences, and how do we make good citizens of our kids?—those are things schools need to teach," said Oliver Thomas, a Baptist layman and First Amendment legal expert who lives in Maryville, Tenn.

The First Amendment forbids public schools from giving the appearance of endorsing any particular religious faith.

But in recent years, a "cultural war" has erupted between Americans who believe God must be "put back" into schools and Americans who think public life must be purged of sectarian religious references to make room for diversity and tolerance.

There also is widespread public confusion about what place religion has in schools. Most panelists at the Nashville round table agreed that schools are certainly free to teach about religion but not "preach" any religion.

Panelists were divided, however, over the practical place of religion in

teaching values.

Some suggested that values must be taught without reference to the religions that underpin them because too many teachers are ill-equipped and can't be trusted to do the job right without giving in to the temptation to proselytize students.

But Joseph Hough, dean of the Vanderbilt Divinity School, said: "The only thing students are learning about values is that they are not accountable to anyone but themselves. This is where religion can be brought in, in the teaching of civic virtues. All religions teach accountability—either to God or to one another."

Metro Nashville Schools director Richard Benjamin and others warned that even a strong values curriculum won't be enough to reform schools. The very "culture" of the classroom—the climate in which learning takes place—needs to be overhauled, he said.

Momentarily laying aside the problem of how to teach values, some panelists urged schools to be more aggressive about teaching about religions. It's a matter of giving students a broad, liberal education—and a matter of public credibility, they said.

"The First Amendment says schools must be neutral about religion, but schools generally don't take religion seriously—they haven't been neutral," said Warren Nord, a North Carolina educator and author.

## Foster homes needed

Kentucky Gov. Brereton Jones recently proclaimed 1994 the "Year of the Foster Family."

This special emphasis on foster care comes at an excellent time for Kentucky Baptist Homes for Children as we are in the process of expanding our network of foster homes.

Foster care has long been a part of the Kentucky Baptist Homes for Children ministry, but we've found a need to increase our efforts to recruit families because there is a critical need for families—particularly those willing to help special populations of children like sibling groups, pregnant teens, and children with emotional problems.

Kentucky Baptist Homes for Children operates three basic types of foster homes. The first is a transition-type foster home for newborn infants who will in fairly short order be going to an adoptive home.

The second type is the specialized foster home. These are for children and youth who for various reasons are unable, at least for a time, to live in their own homes and who need the stability and security of a foster home environment. This can be short or long-term care.

The third type is the "therapeutic" foster home in which the foster family is specially trained to help young people who have emotional problems stemming from the trauma they've experienced in their lives. All of the foster families receive training and ongoing support from our foster care specialists.

An additional need we have is for respite foster homes. These are basically foster homes that take children to give periods of time to give the regular foster parents an opportunity to recharge their batteries.

Respite homes give individuals who are considering foster care an excellent opportunity to receive training and experience foster parenting before making a full-time commitment.

Kentucky Baptist Homes for Children has two foster care specialists you can contact for more information. Pam Ratcliffe can be reached in Middletown at (800) 456-1386. (Dial 245-2101 if you're in the Louisville area.) Mark Shoemaker can be reached in Hopkinsville at (502) 885-1911.

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

### HOMES FOR CHILDREN



Curtis C. Mooney

# YOUTH

## New sex education materials introduced

Continued from page 1

Jimmy Hester, a Sunday School Board editor who worked with the series throughout its development, reviewed the extensive planning, evaluation and field testing behind the product.

The material had to meet both sound biblical and educational guidelines, he said, and respond to present-day family situations. It is aimed at building healthy individual and family behavior, he added.

The conference opened with a series of small-group discussions about various topics, aimed at exploring some embarrassing questions or situations.

One exercise, "It's Everywhere You Turn," asked participants to list examples of sexual messages in newspapers and on billboards, radio, movie marquees, bumper stickers and T-shirts.

A few observations from partici-

pants:

■ Some parents will go to great lengths to avoid serious problems, such as the father who insisted his teen-age daughter's pregnancy was the result of "immaculate conception."

■ One pastor reported having seen a bumper sticker on condom use declaring, "Just Double Up."

■ A youth minister noted some parents are reluctant to discuss sex because it never was talked about in their childhood.

Though the turnout of 25 was small, those who attended agreed the conference was worthwhile.

"This affirmed my feelings that we need to train parents," said Jim McMurtrie, minister of music and youth at First Baptist Church in Madisonville. "Parents are groping for any kind of help. They don't have the tools. And this is going to put it back in the home, where it belongs."

First Baptist already has promoted the series and is planning parental training sessions. The youth will attend a three-day "True Love Waits" retreat Feb. 19-21, with a recognition dinner later for those who sign abstinence pledges.

At Springdale Baptist Church in Louisville, Youth Pastor Tracy Turner introduced the material to parents Feb. 6. Teens will be taught from the "True Love Waits" material this month, he said, with a pledge card service slated the second Wednesday of March.

Allison Becker, whose husband, Bill, is associate pastor at Auburndale Baptist Church in Louisville, said she will use the training for either weekly sessions or a weekend parental retreat.

"I see such a need for Christian sex education," she said. "We will discuss these issues. We have the series in our library and will let them know it is available."

### What is Christian sex education?

- The process of guiding children and youth to develop and live with a set of Christian values about sex and its place in human development.
- The progressive sharing of facts and feelings in light of the child's developmental needs and an awareness of God's purposes for human sexuality.
- Clarifying your own beliefs and values on sexuality.
- Helping children build healthy self-esteem.
- Helping children develop responsible decision-making skills.
- Helping children learn to cope with peer pressure.
- Establishing boundaries and limits.
- Communicating in a natural manner about sexuality.
- Responding to questions honestly.
- Counteracting outside messages by "modeling" and communication.

### Sex Statistics

- TV shows an estimated 20,000 acts of implied intercourse in a year.
- A nationwide survey of more than 11,000 high school students showed 54 percent are sexually active. By their senior year, 43 percent of teens in evangelical churches are sexually active.
- By age 15, 33 percent of boys and 27 percent of girls have experienced intercourse.
- Of junior high youth, 72 percent of boys and 44 percent of girls reportedly want to imitate what they see in sexually-oriented R-rated movies.
- More than 3 million teens are infected by sexually-transmitted diseases each year. More than 1 million teen girls become pregnant.
- Condoms fail at least 15 percent of the time to prevent pregnancy.

Source: Baptist Sunday School Board

### Teen drug use on the rise

ANN ARBOR, Mich. (ABP)—Illicit drug use among American teen-agers rose the last two years, reversing an 11-year decline, according to a study released Jan. 31.

More teens are using marijuana, LSD, inhalants and stimulants, researchers at the University of Michigan reported. Cigarette smoking also is on the rise, researchers said, while use of alcohol—the most widely abused drug by teens—holds steady.

Also, attitudes against drug use are relaxing, and young people associate less harm with experimentation, the study showed. Researchers fear that may indicate use will continue to increase.

The study has tracked survey responses about drug use among high school seniors annually since 1975. For the third year, it also includes information from eighth and 10th graders.

Among this year's findings:

■ More than 35 percent of seniors admit to having used marijuana some time in their lives, a jump of 2.7 percent over last year. More than 15 percent said they have used marijuana in the last month.

■ Seventeen percent of seniors have used inhalants, 15 percent stimulants and 10 percent LSD, all increases over last year. Cocaine use remained unchanged at 6 percent.

■ Cigarettes were used by 61.9 percent of the class of 1993, a slight increase over last year.

■ Alcohol use, surveyed at 87 percent among seniors, declined slightly last year but increased among the younger ages.

■ The perceived dangers of illicit drug use declined at every grade level.

### CLASSIFIED ADS

**NEEDED:** Accompaniment tape for children's Easter musical, "More than a Miracle." Calvary Nazarene 499-1461.

**WANTED:** Minister of youth/children, 30 hours per week. Send resumé to Search Committee, First Baptist Church, P.O. Box 327, Kuttawa, KY 42055, or call (502) 388-7084 or 388-7328.

**CRUISE:** Fairbanks, Mt. McKinley, Anchorage, Alaska, plus scenic cruise on Inland Passage to Sitka, Skagway, Juneau and Ketchikan. Space for only three couples left. Call today for details: Dr. T.L. McSwain (502) 423-1342.

**WANTED:** Church organist and pianist. If interested in either position, send resumé to: Cloverleaf Baptist Church, 4401 Manslick Road, Louisville, KY 40216. For more information, call (502) 367-0218.

**SEEKING:** Camp Director for 1994 GA/Acteens summer camp at Cedar Crest, Bagdad, Kentucky. Send resumé to Kentucky Woman's Missionary Union, P.O. Box 43433, Louisville, KY 40253.

**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.

**SEEKING:** Financial/Education Secretary. Basic bookkeeping skills, computer literacy required. Send resumé to Lyndon Baptist Church, 8025 LaGrange Road, Louisville, KY 40222.

## The Non-Confronter's Guide to Leading a Person to Christ OR How to Overcome the Wimp Factor in Witnessing

Hear Walter S. Bleecker share his "Harvesting Techniques" from his book, "The Non-Confronter's Guide to Leading a Person to Christ"

- Pastor, do you long to have your people actively sharing their faith with their friends, neighbors, etc.?
- Would you like to have the confidence to lead others to Christ and learn to avoid the hassle?
- Do you feel like a wimp when it comes to witnessing for Christ?



If you answered 'Yes' to any of the above, attend the Walter S. Bleecker seminar, 9 a.m. to 12 noon (EST), Wednesday, Feb. 23, at Walnut Street Baptist Church. Cost is \$20 which includes materials.

Registration can be made at the conference.

# PEOPLE

## KENTUCKY KERNELS

The Western Recorder, news journal of the Kentucky Baptist Convention, has registered a 6 percent increase in circulation over the past five years. As of Aug. 31, 1993, the end of the 1992-93 fiscal year, circulation stood at 49,887, a 6 percent increase over the 47,000 total at the end of the 1988-89 year and a 2 percent gain over the 1991-92 fiscal year.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—Blake Harwell resigned as pastor of Mount Hermon Church Jan. 23, to become pastor of Main Street Church at Adel, Ga.

■ **BEREA**—Berea Church called Paul Radosevich as minister of education. Radosevich is a recent graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

■ **CARROLLTON**—Charles Hawkins resigned as pastor of Cove Hill Church Jan. 2.

■ **CLINTON**—Mount Moriah Church called Lloyd Haven as pastor.

■ **FRANKLIN**—First Church ordained Ross Cassetty, Mike Dearman, Mike Groves and Allen Stewart as deacons Jan. 16.

■ **GEORGETOWN**—Ken Holden resigned as pastor of First Church, Flatwoods, Feb. 6, to become pastor at Georgetown Church.

■ **GILBERTSVILLE**—Bethel Church called Duane Holland as pastor.

■ **GREENVILLE**—George Thompson resigned as minister of music at Second Church.

■ **HARRODSBURG**—Shawnee Run Church called Patrick David Wren as pastor.

■ **MCKINNEY**—Rick Reynolds resigned as pastor of McKinney Church Jan. 9.

■ **MORGANTOWN**—Big Muddy Church called Frank Dorris as pas-

tor. He is retiring soon as director of missions in Warren Association.

■ **PADUCAH**—Schneidman Road Church called William Strong as pastor.

■ **PLEASUREVILLE**—Cropper Church called Chip Jones of Ohio as pastor.

■ **SCIENCE HILL**—Northside Church called C.E. Hansford as interim pastor Jan. 9.

■ **SHELBYVILLE**—First Church ordained Tommy Clemmons, Lannie Busey and Mark Smith as deacons Jan. 30.

### MISSIONARY UPDATE

■ William and Joyce Burkhalter, missionaries to Indonesia, are in the States at 2700 Grinstead Dr., Louisville, Ky. 40206.

■ Charles and Carolyn Dixon, missionaries to Tanzania, have arrived in Kenya for language study at P.O. Box 52, Limuru, Kenya. Both consider White Plains their hometown.

■ Doug and Brenda Martin, missionaries to Taiwan, are in the States at 110 Glass Ave., Lexington, Ky. 40505. Both consider Corbin their hometown.

■ Robert and Regina Morgan, missionaries to Indonesia, are on the field at Tromolpos 1077, Jakarta Pusat, 10010, Indonesia. He is a native of Smithfield. She considers Irvine her hometown.

## Dorris retiring from Warren

**BOWLING GREEN**—Two Warren Baptist Association leaders have announced their retirement from full-time ministry, effective May 3.

Since 1984, Frank and Joyce Dorris have served as director of missions and office manager, respectively.

The director of missions said Warren Association "has a lot to be proud of" concerning its accomplishments in the last 10 years.

During that time, Dorris explained, the association has established a seminary extension program; provided homes for three missionary families on furlough; begun the first Cornerstone Counseling ministry in the state; initiated a ministry for the hearing impaired; and entered into a missions partnership with Golden Spike Association in Utah.

The association also has organized a recreational program, involving as many as 400 people during the summertime, he said.

"We operate with a full associational council," Dorris said. "That's how I've done all my work. The council does the planning" and decision-making.

Warren Association has purchased 25 acres of land just outside Bowling Green, which eventually will become the site of all associational facilities, Dorris said.

Since the current facility recently was sold, the associational office will operate from a temporary site until the new facilities are built, he added.

Also in the planning stages is a Baptist ministry center, which will provide tutoring, food assistance and other services for the community, Dorris explained.

"It's been a marvelous fellowship," Dorris said of the association's work. "We've have tremendous support from the churches, ... and I have absolutely no regrets."

A graduate of Georgetown College in Georgetown and Golden Gate Baptist Theological Seminary in Mill Valley, Calif., Dorris served as pastor of numerous Kentucky Baptist churches before accepting the director of missions position.

Dorris's pastorates include First Baptist in Bryantsville, Auburn Baptist in Auburn, First Baptist in Hazard and First Baptist in Morgantown.

Upon retirement, Dorris said, he will return to the pastorate part time. He has accepted a call to serve as pastor of Big Muddy Baptist Church near Morgantown.

Dorris and his wife, whom he referred to as a "co-partner" in ministry, also anticipate spending more time in their retirement years enjoying their three grandchildren.

Richard Bridges, pastor of First Baptist Church in Bowling Green, has been named chairman of the search committee for a new director of missions. Nominations for the position should be sent to the church at 621 East 12th St., Bowling Green, Ky. 42101-2593.

## The quake and the aftershocks

The major shock came at eight o'clock on Jan. 25 when it was discovered that Barkley Moore had gone to be with the Lord.

The aftershocks began almost immediately, reaching across the Commonwealth within a few minutes. They came suddenly to the Moore family—father, mother, sister, son-in-law, niece and nephew.

Within the hour, the aftershocks had spread to friends across the nation. By nightfall they had been felt in several other countries.

Fellow workers and the people for whom the school exists, the students, met in the chapel to suffer the effects of the sad news. Chaplain Mike Spencer gave wise counsel for the day.

Seventy-two hours later, hundreds of friends were gathered in the chapel for a time of grief sharing. On Friday, hundreds more came to be a part of the memorial service.

Immediately following the memorial service on Friday, trustees met to pray and plan as they contemplated the aftershocks which would continue. Having arrived at some decisions, they left the campus with plans for some of them to meet again on Monday.

The trustees who met on Monday afternoon had invited A.B. Colvin to meet with them.

From that meeting, the trustees met with the entire staff and faculty to announce that Colvin had agreed to serve as administrator until a new president could be installed. In speaking to the assembly, he gave a brief outline of his method of approach to the task assigned him.

A significant part of the plan was the naming of an administrative group within the school family, a group which will advise him and handle many of the more routine decisions to be made.

This group was selected on the basis of indi-

vidual ability, responsibility now borne in the organization, acceptability to fellow laborers, accessibility, willingness to serve with the administrator and desire to be used of the Lord in this special capacity.

Those agreeing to serve are: Bud Underwood, dean of boys, work program coordinator—primary contact person; JoAnn Seymour, high school principal; Ed Lowdenback, middle school principal; Erma Smith, dean of students; Jerry Pierce, business manager; Michael Spencer, chaplain; and Oliver Hawkins Jr., athletic director.

This administrative group will be enlisting and utilizing other people. They will be assisting in the preparation of material for this column. They will be sharing with you, the readers, their insights, manner of responding to God's will in their own places of service, accounts of personal experiences and what they see in the future for Oneida. They may make suggestions on how you can help.

The people who serve you and the Lord here are pledged to give their very best in these critical times. They want to help complete the programs set in motion by Barkley Moore. They want to bring to fruition the projects he initiated.

The spirit with which he approached the ministry here will be an encouragement to everyone on this campus. The unusual burdens on all these faithful workers in these days of aftershocks cause all of them to be dependent on you for prayer support. You will want to add your very best support of every kind as the work rushes on day by day. Let us hear from you in the most helpful ways of which you are capable. The Lord will bless you.

A.B. Colvin is administrator of Oneida Baptist Institute, Oneida, Ky. 40972.

### THIS IS ONEIDA



A.B. Colvin

## 'Pastor, spare the rod'

I recently received a telephone call from a member of a church where I had been pastor. After just a moment of conversation she shared a concern. She said, almost in tears, "My pastor beats us over the head every Sunday."

It was ironic, or perhaps providential, but I was in the middle of reading an article by Dr. Michael Brooks, pastor of First Baptist Church, Decatur, Ala. His article, "Pastor, spare the rod!" discussed a similar situation.

Brooks tells the story of the good shepherd's rod in Psalm 23. The shepherd used his rod to ward off predators and protect the sheep. In Proverbs, Brooks added, the rod—akin to the modern razor strap—was used to punish wayward children.

Even if we stretch Psalm 23 to make the good shepherd represent the pastor, we clearly see the rod was used on the wolves, not the sheep.

One of the professors at Clear Creek tells an account of serving as interim pastor. After he preached but a few messages, a member told him, "It is so refreshing to come to church and not be beat over the head in a message."

First Corinthians 4:21 indicates that the Apostle Paul threatened to

chastise wayward Corinthians with a rod because he was incensed that open immorality was tolerated by the church. In 2 Corinthians 2:4-5, however, Paul appears to retract and apologize for his threat.

According to Brooks, the Scripture does not admonish the pastor to chastise the flock. Instead, Hebrews 12:6 declares discipline for spiritual offense is God's prerogative. When the church's reputation is jeopardized, the entire fellowship must take the initiative for discipline (1 Corinthians 5:4-5).

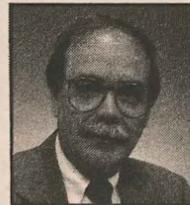
A pastor using a rod, or attacking people verbally, should expect the congregation to model the pastor's behavior. People generally respond in kind. Who wants, Brooks asks, to be a part of that kind of

barroom atmosphere? A pastor, on the other hand, who speaks the truth with a loving heart should expect to grow a compassionate church.

There is a broken heart in every church pew. People need to know God cares, and God's church cares. A loving Lord, a loving pastor and a loving congregation should have a great appeal to a love-starved world.

Maynard Head is assistant to the president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

### CLEAR CREEK CHRONICLE



Maynard Head

## Researcher says Bakker should be free

DES MOINES, Iowa (RNS)—Jim Bakker, the first major television preacher to do time behind bars, has reformed himself and should be let out of prison, contends an Iowa researcher who has conducted academic studies of Bakker since 1980.

Writing in the Jan. 10 issue of the evangelical monthly Christianity Today, Stephen Winzenburg, a communications professor at Grand View College in Des Moines, says he is convinced Bakker is being discriminated against based on his role as a spiritual leader.

Bakker is in his fifth year of an 18-year prison term in a Georgia jail. Winzenburg points out that Bakker's sentence is longer than that given some murderers, rapists and drug dealers.

"What Bakker did over six years ago was wrong—but does he deserve to be treated as one of the worst criminals in America? Even celebrity white-collar criminals, like financier Michael Milken, have received better treatment than Bakker," he said.

Bakker was denied early parole in July by the U.S. Parole Commission.

Winzenburg said there is no doubt that, if released, Bakker will go on the road to local churches and have success in drawing crowds.

But he predicts Bakker would be a different man if released.

"He says he will live a simple lifestyle once he leaves prison," Winzenburg writes.

According to Winzenburg, Bakker has sworn off the "prosperity" gospel he preached on the PTL program and now believes Jesus taught the poor—not the rich—are those truly blessed by God.

The "old" Jim Bakker, who headed a \$150-million-a-year operation, bragged on the air that his two Rolls Royces were proof of God's blessing on his life.

Winzenburg contends that keeping Bakker in prison has, if anything, increased his value as a speaker and celebrity.

Bakker has received as many as 2,000 letters a week while in prison. And Bakker's daughter heads a ministry that still receives money from thousands of his financial supporters.

Winzenburg asks, "Could Bakker be another Charles Colson—destined to use his prison experience to become a great spiritual leader? Or will Bakker use his prison experience to portray himself again as a victim in order to elicit sympathy from supporters?"

He concludes, "We will not know until Bakker ... is freed for everyone to see if his time behind bars has truly changed his life."

## Pennsylvania governor vows defiance

HARRISBURG, Pa. (EP)—Pennsylvania Gov. Robert Casey will defy the Clinton Administration's order requiring states to pay for the abortions of poor women who are victims of rape or incest, he said Jan. 18.

The Clinton Administration recently expanded the definition of "medically necessary" abortions paid for with Medicaid funds.

Casey noted that Pennsylvania law limits public funding of such abortions to women who report rape or incest to police, and said that law takes precedence over Clinton's Dec. 28 order, which requires states to waive their reporting requirements at a doctor's request.

Casey said the federal government had "exceeded its authority in attempting to nullify our state law." The Democratic governor urged Clinton to withdraw the directive.

Casey said: "Implementing this directive would require me to disregard a validly enacted state statute ...

said they will disregard parts of the Clinton Administration directive, and Louisiana officials are studying the situation.

In a related story, a federal appeals court ruled Jan. 14 that Pennsylvania may begin to enforce its restrictive abortion law, which was upheld by the U.S. Supreme Court in 1992.

A three-judge panel of the U.S. Court of Appeals for the Third Circuit lifted an injunction which had prevented the law from taking effect. The law was upheld in Planned Parenthood vs. Casey, in which the U.S. Supreme Court ruled that Pennsylvania had a right to restrict abortions as long as those restrictions did not place an "undue burden" on women seeking abortions.

Planned Parenthood sought a new trial under the "undue burden" standard, and a federal judge continued the injunction, but the appeals court ruled that there were no grounds for a new trial.

Casey explained that Pennsylvania's law is designed to encourage women to report rape and incest to police, and to ensure that state funds are not spent "in the case of fraudulent claims of rape and incest."

U.S. Rep. Henry Hyde, R-Ill., issued a statement supporting Casey and condemning the Clinton Administration's position on Medicaid abortion funding. Hyde noted that the White House was going back on its many promises not to disturb state abortion funding restrictions, and said that litigation growing out of the policy would result in "state-funded abortion on demand, for any reason, not only in cases of rape and incest."

Refusing to follow the order could cost Pennsylvania all its federal Medicaid funding. Utah officials have also

U.S. Rep. Henry Hyde, R-Ill., issued a statement supporting Casey and condemning the Clinton Administration's position on Medicaid abortion funding. Hyde noted that the White House was going back on its many promises not to disturb state abortion funding restrictions, and said that litigation growing out of the policy would result in "state-funded abortion on demand, for any reason, not only in cases of rape and incest."

## Methodists defining prohibition on gays

DALLAS (RNS)—United Methodist Church law has prohibited the ordination of "self-avowed practicing homosexuals" for a decade, but the denomination's bishops are just getting around to defining exactly what that means.

A subcommittee of the 9 million-member denomination's Council of Bishops has come up with a "model definition" aimed at resolving the matter, which has sparked intense controversy.

According to the subcommittee, "A self-avowed practicing homosexual is a person who engages in sexual acts with a person or persons of the same sex, which are either witnessed or openly acknowledged."

The bishops appear to be siding with Methodists who argue that ho-

mosexuals who acknowledge their sexual orientation but remain celibate are not "practicing" and, therefore, should be eligible for the ministry.

Bishops were forced to interpret the legislation after an Oct. 30 ruling by the denomination's Judicial Council. In that ruling the council said the term "self-avowed practicing homosexual" had to be more clearly defined before church officials could continue using it to exclude people from the ministry.

The subcommittee, headed by Bishop Robert Fannin of Birmingham, Ala., was also asked to define the word "status."

That word recently was added to a list of attributes such as sex and race that cannot be used to bar people from church membership and participation.

The word became controversial because some Methodists believed it could refer to sexual orientation as well as marital status.

According to the bishops, "status" means "a legal relationship or legal condition of a group of persons based on race, gender or national origin."

Fannin, in a Jan. 14 report to the bishops council's executive committee, said there was a lack of evidence that an amendment that added "status" to the constitution "was intended to relate to behavior or orientation."

Regarding the term "self-avowed practicing homosexual," Fannin wrote that, in approving the language at its 1984 session, the church's General Conference made it clear that the legislation related to homosexual practice, not orientation.

Refusing to follow the order could cost Pennsylvania all its federal Medicaid funding.

The bishops appear to be siding with Methodists who argue that homosexuals who acknowledge their sexual orientation but remain celibate are not "practicing" and, therefore, should be eligible for the ministry.

## Women's conference criticized

MINNEAPOLIS (RNS)—Charging that pagan acts occurred at a recent church-sponsored women's conference, two conservative religious publications are demanding that their denominations formally distance themselves from the event.

Destroying traditional Christian faith, adopting pagan beliefs, rejecting Jesus' divinity and affirming lesbian love-making all were recurrent conference themes, charges an article in the official publication of the Presbyterian Lay Committee, an evangelical caucus in the Presbyterian Church (U.S.A.).

Both the Lay Committee and Good News, the evangelical counterpart in the United Methodist Church, are trying to create a wave of criticism in the pews against "RE-imagining," an ecumenical women's conference held at the Minneapolis Convention Center Nov. 4-7.

A defining point of the conference was the presentation and use of the name of Sophia, or "Divine Wisdom" as personified in the Book of Proverbs, as a feminine name for God. Organizers developed elaborate worship rituals using feminine imagery,

including that of Sophia.

Other controversial happenings at the conference include:

■ An unscheduled gathering of roughly 100 lesbians on the dais, followed by a standing ovation from the audience.

■ A panel on Jesus, in which seminary professor Delores Williams was quoted as saying, "I don't think we need folks hanging on crosses and blood dripping and weird stuff ... we just need to listen to the God within."

■ A closing worship service featuring a ritual of milk and honey rather than traditional bread and wine, which included the words: "Our Sweet Sophia, we are women in your image. With the nectar between our thighs, we invite a lover, we birth a child; with our warm body fluids we remind the world of its pleasures and sensations ..."

Central to the complaints of Good News and a related organization, the Evangelical Coalition for United Methodist Women, is a claim that their denomination helped finance the conference, which "applauded heresy and celebrated blasphemy," according to a forthcoming statement.

## Pastor gets God on car tag

RICHMOND, Va. (RNS)—A Virginia pentecostal minister has one more reason to believe that God is good.

Or rather, GODZGUD.

In a ruling Jan. 20, a federal court judge struck down a policy by the Virginia Department of Motor Vehicles that bans references to deities on personalized license plates.

U.S. District Judge Richard Williams also ordered the department to issue a personalized license plate to Daniel Pruitt Jr., pastor of the Bristol Pentecostal Holiness Church in Bristol, Va.

Pruitt had requested a license plate styled with "GODZGUD" to express his deeply felt belief in the goodness of God, according to James Knicely, Pruitt's attorney. Knicely is an attorney with the Rutherford Institute, a non-profit civil liberties organization based in Charlottesville, Va.

In issuing the ruling, Williams said the motor vehicle department's "no deity" policy violated First Amendment protections of free speech.

The department had rejected Pruitt's application for the personalized plate based on a policy which prevents issuance of plates that make reference to either a deity or to the drug culture or are considered "offensive."

Noting that the department allowed references to religion in general, but not to deities, Williams ruled that the policy "discriminates on the basis of the speaker's viewpoint."



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