

FOR THE RECORD

Quick reaction
Southern Baptist Convention agencies already have begun responding to the SBC's directive that they no longer receive funds from the Cooperative Baptist Fellowship. See page 2.

YouthFest
More than 5,000 teenagers heard the gospel during the Kentucky Baptist Convention's annual youth evangelism conference. See page 3.

Ecu-VBS
Two churches—one Baptist and the other Catholic—teamed up to conduct a vacation Bible school. See page 3.

Editorial
The O.J. Simpson murder case casts the fairness of capital punishment in questionable light. See page 5.

Abortions drop
The numbers of abortions and teen pregnancies are declining in the United States, a study shows. See page 6.

Soccer evangelism
U.S. Christians are capitalizing on the World Cup soccer tournament to share the gospel with people from around the globe. See page 7.

NAC Attack
More than 700 Kentucky Baptist girls attended the National Acteens Convention. See pages 8 & 9.

Kentucky parties on KBHC's birthday



BIRTHDAY PARTY Kentucky Baptist Homes for Children celebrated its 125th anniversary with a summer festival June 25 at its Spring Meadows home in Middletown. A crowd of at least 1,200 birthday partiers—500 more than expected—joined Miss Kentucky Tonya Virgin, clowns, jugglers, children's home residents and alumni, state dignitaries and the KBHC staff to revel in the heritage and bright future of Southern Baptists' oldest children's home. U.S. Sen. Wendell Ford told participants Christians should strive to be perfect, and KBHC staff "are as near-perfect as you can get." The party was the fourth of nine scheduled across the state.



Graham describes revival amid moral decline

LOUISVILLE—Even though their nation is in moral decline, Americans are living at the center of tremendous revival, evangelist Billy Graham said in Louisville last week.

Graham addressed the opening session of the North American Conference for Itinerant Evangelists in the Commonwealth Convention Center. The meeting attracted about 2,500 vocational evangelists and their spouses, ministerial students, evangelism professors and pastors.

"Historians will look back ... and say this has been a great period of revival," Graham said.

"Wouldn't it be awful if you slept through it?"

Christians sense a call to seize the moment and share the message of Christ with the world, he said.

"We're here because of the urgency of the hour. All that we see happening in the world is a preparation for the gospel," he stressed.

Moral calamity has made people receptive to the gospel message, Graham reported. He noted secular answers to life's problems, such as materialism, politics, drugs, alcohol and sex, have failed, leaving people disillusioned and searching for new answers.

"Seldom has the soil of the human heart and mind been better prepared than today," he claimed. "I've never

seen so many people come to salvation in such a short period of time."

Still, the world remains "in a very serious position economically, militarily, spiritually and morally," he said.

"We need a greater emphasis on revival that is reviving the church and the church making its impact on the moral fabric of society."

Chuck Colson, former counsel to President Nixon and founder of the Prison Fellowship ministry, sounded a similar theme.

"Kids today have no understanding between right and wrong," he said, quoting a prison warden. "We live in a time when many believe there is no absolute truth."

But the failure of such an uncertain mindset, along with the breakdown of many social institutions, has helped people open up to the possibility of spiritual answers to many of life's problems, he said.

In the past 18 months, Americans have shifted from primary concern about the economy to concern about the restoration of family values, Colson charged.

"This is a rare opportunity for the church," he insisted. "The cosmic struggle for man's soul is going on. The greatest issue today is truth—the need to present truth boldly to our culture."

That means holding to a direct presentation of the gospel, several speakers said.

Longtime evangelism professor Lewis Drummond reported, "Fifty percent of the so-called converts show no fruit of the Spirit (and) many cannot be found six months after" their conversion in an evangelistic crusade.

Drummond, a former evangelism professor at Southern Baptist Theological Seminary in Louisville who now teaches at Samford University's Beeson Divinity School in Birmingham, Ala., questioned whether those people actually heard the gospel.

"Anything presented that is not full-gospel, designed to win people to genuine faith in our Lord Jesus Christ through deep repentance and trust, and that fails to bring glory to God is unworthy," he claimed.

Tom Claus, a Native American evangelist, added: "We have tried so many contemporary things, but we have got to stick to biblical principles. Then we will see a demonstration of God's power."

The conference was sponsored by the Billy Graham Evangelistic Association and 40 denominations, including the Southern Baptist Convention. Participants came from 49 states and nine Canadian provinces and represented 85 denominations.

Support groups good, but not best, surveyor reveals

PRINCETON, N.J. (RNS)—Although small support groups provide warmth and intimacy, they can't replace family, church and God, sociologist Robert Wuthnow discovered.

Wuthnow, a professor at Princeton University, spent three years studying support groups that gather in church basements and meeting rooms. And he was surprised to verify claims that 40 percent of Americans belong to such groups.

"I didn't believe the figures when I first saw them," he admitted. "I went into the project thinking we are a totally individualistic society—we don't belong to groups; we stay home and watch television. That's why I was surprised."

Wuthnow's study uncovered both positive and negative dimensions to support groups.

Groups—from 12-step programs like Alcoholics Anonymous to Bible studies, book discussions and singles gatherings—create a sense of community in a mobile society, he said.

They have had a positive impact on people in transition, in recovery and in large, depersonalized congregations, he added.

Yet the type of community small groups provide cannot replace the deeper, more rigorous bonds of family, neighborhood and church, Wuthnow insisted.

Unfortunately, they often get burdened with expectations they cannot meet, he said. "They provide intimacy, but they don't replace family. ... Small groups don't educate people, they don't provide places for worship and they don't help when you need economic support."

Small groups particularly have been successful as venues where members can discuss their faith, Wuthnow noted. But he is concerned that small-group discussions lack theological rigor and historical depth.

"The groups are often quite shallow theologically—if it helps me to feel better about myself, it must be right," he explained. "It's not necessarily an inclusive theology so much as a least-common-denominator theology."

Consequently, small groups can "domesticate" faith, Wuthnow warned. "God becomes a domesticated deity who's there to make us feel good, serve our interests and pat us on the back," he said. "But that misses a great deal of what our religious traditions teach about the righteousness of God, the wrath of God and the omnipotence of God. We don't stand in worshipful awe of God as much as we stand beside God as a buddy."

That's why small support groups need to be part of a larger community, such as church, Wuthnow insisted.

BAPTISTS

Fellowship funds rejected, but when?

Kentucky couple may leave Zambia due to squabble

LUSAKA, Zambia (BP)—A rift between the Zambian Baptist convention and the organization of Southern Baptist missionaries there may force a Kentucky couple to leave.

The Zambian immigration office has refused to renew work permits for Lonnie and Fran Turner of Harlan. The Baptist Mission of Zambia—the missionaries' organization—has filed an appeal.

Forty-five Southern Baptist missionaries work in Zambia. Their status will be reviewed as work permits expire.

The rift between the Zambian convention and the mission stems from the convention's insistence that it approve all work permit renewals for Southern Baptist missionaries.

The mission is a separate legal entity registered with the government. The missionaries' appeal stresses they should be treated like other expatriate workers, who relate directly to the government, not through another organization.

NASHVILLE—Southern Baptist Convention agencies appear unanimous in affirming a motion to reject money channeled through the Cooperative Baptist Fellowship.

But they do not agree when the directive takes effect.

Messengers to the SBC's 1994 meeting last month voted to tell SBC agencies not to accept Fellowship money. The organization was started in 1991 by Southern Baptist moderates disaffected by the SBC's rightward shift.

While the Fellowship has established its own giving plan to support its missionaries and other operations, it has channeled money to SBC agencies at the request of churches.

Last year, the Fellowship sent \$2.7 million to Southern Baptist agencies, reported Communications Coordinator David Wilkinson.

Southern Baptist Theological Seminary in Louisville and the Foreign Mission Board, Radio and Television Commission and Education Commission have stopped accepting Fellowship money.

Other agencies, including the Home Mission Board, Brotherhood Commission and Midwestern Seminary, will wait until the action is addressed by their trustees.

No agency head expects trustees to reject the motion. At issue, however, is SBC Bylaw 28, regarding who has the authority to implement such a directive and when it will be done.

"I'm certain that our board (of directors) will want to comply fully," said Larry Lewis, president of the Home Mission Board. "But the only group that has the authority to act on this issue is the board itself."

"Some have questioned whether the convention can order an agency directly in light of Bylaw 28," said Lewis. That bylaw says motions dealing with an agency's internal operations or programs "shall be referred to the elected board of the agency."

But the Foreign Mission Board's vice president for finance, Carl Johnson, said trustee action is redundant. "The convention has taken action for us."

SBC Executive Committee Presi-

dent Morris Chapman said that while Bylaw 28 is open to interpretation, the committee views the motion as effective "upon the adjournment" of the annual meeting.

The SBC action is "tragic, regrettable and an infringement upon the spirit of the autonomy of the local church," Wilkinson said.

Southern Seminary President Al Mohler countered, "The convention has said nothing to its churches, and the churches can send funds to the Southern Baptist Convention in ways each church so chooses, but churches cannot fund SBC programs by routing their funds through what amounts to another denomination."

Wilkinson said the Fellowship has never called itself another denomination. "It certainly has not been the intent of the leadership of the Fellowship to withdraw from the SBC."

At the Fellowship's latest meeting in May, participants voted overwhelmingly to maintain funding programs that include the SBC and its seminaries, he explained.

Compiled from Baptist Press reports

Most pastors don't feel missions tug, new survey shows

ORLANDO, Fla. (BP)—The Southern Baptist Convention's Foreign Mission Board regards pastors as a key source of new missionaries. But a survey revealed most pastors feel no call to missions and are serving where God wants them.

The survey included 51 ministers and wives. Forty said they feel no call to foreign missions, but 11 indicated they considered the possibility.

Avery Willis, the board's vice president for overseas operations, joined poll participants in citing issues that must be examined as a Christian considers becoming a missionary:

■ Needs abroad vs. needs at home. "I realized there would be a hundred applicants waiting for my pulpit when I resigned (as pastor of a U.S. church), but 100 million people in Indonesia were waiting for the gospel," said Willis, who served overseas.

■ Danger. "Children will be much safer overseas in the will of God than in the U.S.A. out of his will," he said.

■ Leaving family. "We've been close to our parents geographically all of our lives," said Neil Davis of Baldwin, Miss.

■ Health of parents. Both his mother and mother-in-law "have had health complications in the past few years," said Dennis Sartin of Hampton, S.C.

■ Welfare of children. Sartin's children—two 11-year-olds and a 10-year-old—"need a lot more stability than the mission field would give them," during their teen years, he believes.

■ Learning a new language. Some prospective missionaries are concerned about their ability to learn a foreign language. But Willis said missionaries get the help they need to learn it.

BAPTIST BITS

■ **Cross Over tallied.** Cross Over Orlando, the annual witnessing effort held at the site of the Southern Baptist Convention annual meeting, resulted in 776 professions of faith in Christ this summer, according to the SBC Home Mission Board.

■ **Wolfe writes.** Fred Wolfe, the candidate who lost the Southern Baptist Convention presidential election to Jim Henry, has written a letter to fellow Baptists. He praises Henry as "a good and godly man" and urges, "Let us unite and rally around the Lordship of Christ and our Cooperative Program and together be light and salt in a dark world."

■ **Southeastern reaccredited.** The Association of Theological Schools

has reaffirmed the accreditation of Southeastern Baptist Theological Seminary. The Wake Forest, N.C., school got into accreditation problems when former President Randall Lolley quit after conservatives took control of the trustee board. Current President Paige Patterson has worked with trustees to address accrediting concerns.

■ **Mercer OKs theology school.** Mercer University's trustees have approved plans for establishment of a school of theology. The new school is to open in the fall of 1996, but the location—either on Mercer's Macon, Ga., campus or in Atlanta—has not been decided.

■ **Wake taps Harrelson.** Walter Harrelson, an internationally ac-

claimed Old Testament scholar and former divinity dean at Vanderbilt University and the University of Chicago, will be the first dean of Wake Forest University's divinity school. He began serving a two-year appointment July 1 and is to give shape to the new school.

■ **Jackson helps Midland.** Richard Jackson, former pastor of North Phoenix Baptist Church in Phoenix and a two-time candidate for the Southern Baptist Convention presidency, has been named interim pastor of First Baptist Church of Midland, Texas. Jackson is in the process of moving to Texas to be near the Richard Jackson Center for Evangelism and Encouragement at Howard Payne University in Brownwood.

Board seeks 'abortion-free' fund

ORLANDO, Fla. (BP)—To the best of its ability, the nation's second-largest church pension board is investing in stocks which are morally and ethically accepted by Southern Baptists, according to its leader.

Paul Powell, president of the Southern Baptist Annuity Board, reiterated that the board does not invest in alcohol, tobacco, gambling, pornography or abortion.

In response to a 1993 proposal to study the implications of the board owning stock in companies whose products or services are generally viewed as being incompatible with the moral and ethical posture of Southern Baptists, Powell said the board is attempting to find an "abortion-free" fund for investing purposes.

In a survey of more than 2,000 annuitants, Powell said, 128 responded they would be interested in investing their money in such a fund, with only 22 responding they would invest "all

their money" in such a fund.

That response represents only 1 percent of all the board's annuitants, he said.

Powell believes the other 99 percent are "satisfied with our policies and practices," he said.

As managers of other peoples' money, the board "cannot impose our social standards on another if it adversely affects their earnings," he said.

"We can offer alternative funds, and we are monitoring some outside funds. If after a period they prove effective, we will offer such a fund on a voluntary basis."

Powell consulted with Richard Land, director of the Southern Baptist Christian Life Commission, about investment policies.

Both agreed the task of setting those policies is the duty of Annuity Board's trustees, Powell said.

"We cannot and will not give up that responsibility," he vowed.



"NO, NO TED... YOU DON'T UNDERSTAND THESE ARE HOLY SMOKES."

Robert

KENTUCKY

Kentucky Campers win national honor

TALLAHASSEE, Fla.—Kentucky has been named honor chapter of the year by Southern Baptist Campers on Mission.

The award was presented last month during the Campers on Mission national rally, reported Guy King, chapter president.

Campers on Mission is a volunteer program sponsored by the Southern Baptist Home Mission Board.

The annual award is based on the previous year's activities. Last year, the Kentuckians:

- Remodeled buildings at Clear Creek Baptist Bible College in Pineville.

- Welded "hog parlors" at Oneida Baptist Institute.

- Built a handicap ramp for a church in Owensboro and refurbished a church in Park City.

- Helped build Green Hills Baptist Church in Fisherville.

- Provided disaster relief in Florida, Louisiana and Illinois.

For information, call King at (606) 356-9090 or Kentucky Baptist direct missions Director Bob Jones at (502) 244-6460.

God's love outlasts all evil, teens told

FRANKFORT—God's love overpowers and outlasts all the evil in the world, about 6,000 teenagers learned during YouthFest '94, the Kentucky Baptist Convention's annual youth evangelism conference.

Evangelist Rodney Gage preached from "the Bible in a nutshell," John 3:16. Those "25 most wonderful words ever written" teach about God's attitude toward the world, sin, people who accept the love of Christ and people who reject that love, Gage stressed.

"There's not a person in this auditorium that God does not love," he said. "God has not abandoned us. ...

"You can try the alcohol scene, you can try the drug scene, you can try the sex scene, you can try it all. But I'm here to tell you there's not one single thing this world can offer you that can even compare to having eternal life with Jesus in heaven."

Gage warned the youth they will perish without Christ, but he promised them Christ will forgive them of their sins if they will just ask.

When he gave them an opportunity to do just that, scores responded. At least 183 teens made professions of faith in Christ, and many more made other commitments, reported Bill Jag-

gers, the KBC's evangelism director.

The conference featured a wide array of talents, Jagers said, noting, "I like for our youth to see people who are gifted commit those gifts to the Lord." Among the features of YouthFest:

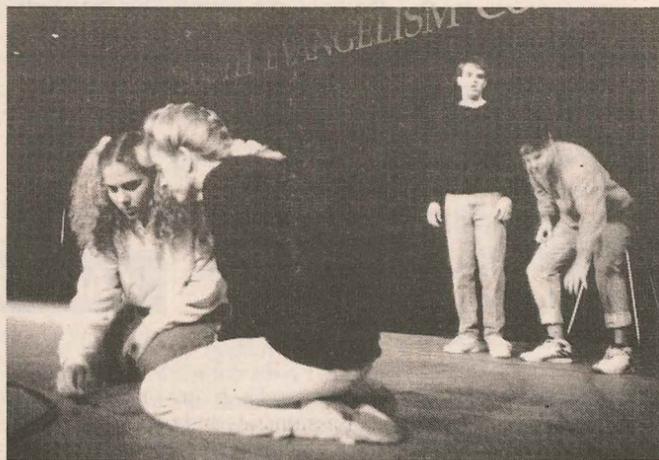
- Burr Settles, a member of Immanuel Baptist Church in Lexington and winner of the Kentucky Baptist Youth Speakers' Tournament, urged the crowd to "Go MAD," an acronym for "make a difference."

- "Go MAD for Christ," Settles said. "Take the time to invest in the life of a family member, meet a need at church and show a little love for your community. ... The Lord requires of us commitment to the world in which we live."

- Illusionist David Garrard and ventriloquist Mark McClintock, both ministers in Louisville, impressed the youth with their tricks and challenged them with their testimonies.

Focusing on the recent police chase of O.J. Simpson, Garrard said, "Don't be fooled. ... When it comes to a relationship with God, we can run, but we can't hide. So, turn yourself in."

McClintock urged teens to use their imaginations to understand faith



and explained Jesus proved his love for people by paying for their sins.

- Miss Kentucky Tonya Virgin, Dove Award-winning singers 4Him, music minister Kevin Landgrave and three Baptist Student Union Son Teams performed.

- 1,789 teens signed cards committing themselves to the True Love Waits sexual abstinence program.

- About 5,000 teens prepared to witness in next year's Here's Hope evangelism emphasis.

Reported by freelance writer Dawn Richerson and Editor Marv Knox

GOSPEL STORY Son Share, the Kentucky Baptist Student Union drama team, presented the Christian message through skits at YouthFest '94, the Kentucky Baptist youth evangelism conference.

Churches conduct ecumenical Bible school

By Melanie Childers
Staff Writer

LEXINGTON—When a Baptist church and a Catholic cathedral closed the street between them to hold a joint vacation Bible school, they opened the way for cooperation and relationships.

For the fifth consecutive summer, Chevy Chase Baptist Church and Christ the King Cathedral in Lexington pooled their resources to provide a joint "community Bible school."

This year's event drew a record daily attendance of about 150 children and 85 workers—twice last year's totals.

Catholic and Baptist teachers worked side-by-side in every classroom, explained Lisa Wolfzorn, a coordinator from Chevy Chase Church.

"We don't discuss doctrinal differences," she said. "We just teach the basic gospel message."

The churches gained permission from city officials to block off Colony Boulevard every night from 6 to 9:30 so children could walk safely to classrooms in both buildings.

Chevy Chase averages about 300 people for Sunday morning worship; Christ the King is a congregation of about 2,000 families.

Nan Wash, a Chevy Chase member instrumental in organizing the first joint Bible school, said the idea surfaced during a meeting at the church about how to involve the community in vacation Bible school.

"Someone mentioned a lot of the community is Catholic," she said. "So somebody else said, 'Why don't we invite them to join us?'"

Meanwhile, across the street, Christ the King had halted its summer Bible school program after several attempts yielded limited success.

"When Chevy Chase invited us to



ECUMENICAL VBS Adults from Chevy Chase Baptist Church and Christ the King Cathedral teamed up to offer vacation Bible school to children in their Lexington neighborhood for the fifth straight summer.

join them, we jumped at the chance," said Melissa Holland of Christ the King. "We wanted to offer that to our families, and frankly, the Baptists do it well."

Leaders from both churches agreed the biggest challenge has been finding suitable literature.

Rather than using either Southern Baptist or Roman Catholic materials, leaders chose from a growing list of non-denominational resources.

"We look for basic, Christian teaching that would not be offensive to either group," Holland said.

Consequently, vacation Bible school assumes a somewhat non-traditional structure.

This year, classrooms—located in both churches—were arranged as five New Testament cities. While teachers remained in their areas, children visited a new city every evening.

A document released in March, "Evangelicals and Catholics Together," noted that irreconcilable theological differences exist between Catho-

lics and evangelicals, but urged the groups to work together on common ground in moral and social concerns.

Perhaps five years ahead of their time, Chevy Chase Baptist and Christ the King Cathedral have implemented on a practical level what the document theoretically affirms.

And Bible school leaders are convinced it works.

Holland said she long has been an advocate for ecumenical activities. "I'm a firm believer that we've been raised on a lot of myths," she said.

The Bible school helps dispel those myths, she added. "It's important to break down the walls of misunderstanding, without losing your own sense of identity, history and theology."

Holland named strong friendships with Baptists as the most enjoyable feature of the Bible school for her.

"It's great to see people ... set doctrine aside and find common ground in Jesus Christ, who unites all of us," Wolfzorn added.

BLUEGRASS BURGEO

- **Russian helpers wanted.** Volunteers are needed to fill two Kentucky Baptist partnership projects in Russia, reported partnership Coordinator Calvin Wilkins. Three volunteers can complete an evangelism/discipleship team in St. Petersburg Sept. 29-Oct. 13. Seven participants are needed for a similar team that will work in Moscow Oct. 28-Nov. 11. For more information, contact Wilkins at (502) 244-6462.

- **Mitchell stays at church.** Tommy Mitchell has declined to become the Kentucky Baptist Convention's associate director of evangelism, a post to which he was elected July 1. "I came to realize that God's will for me was to remain as pastor of First Baptist Church in Ludlow," Mitchell wrote to KBC Executive Secretary-Treasurer Bill Marshall. "Your decision, ... while disappointing to us, is received with genuine appreciation for your courage to follow what you believe to be the Lord's will for your life," Marshall responded in a letter to Mitchell.

- **Rankins to visit.** Southern Baptist Foreign Mission Board President Jerry Rankin and his wife, Bobbye, will speak at the Kentucky Foreign Missionary Fellowship Aug. 27 in Franklin. The gathering, which is open to retired, former and furloughing missionaries, will be held at the home of Ken and Divina Park. To participate, contact the Parks immediately by writing to 406 East Cedar St., Franklin, Ky. 42134, or by calling (502) 586-8178.

- **Zimmer heads women.** Mary Zimmer, assistant to the dean of the School of Christian Education at Southern Baptist Theological Seminary in Louisville, has been elected president of Southern Baptist Women in Ministry. Ronda Stewart-Wilcox of Richmond was re-elected treasurer, and Eileen Campbell-Reed and Bonnie White, both of Louisville, were elected to the board of directors.

- **College clips labels.** Clear Creek Baptist Bible College has continued its quests to collect 1 million Campbell's products labels to trade for a van for its child development center. The deadline for collecting the labels is March 1, 1995. Valid labels are Campbell's, Marie's, Mrs. Paul's, Swanson, V8, Open Pit, Early California, Casera, Le Menu, Sanwa, Franco-American, Vlasic, Pepperidge Farm and Prego.

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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Thanks for support

With all my heart I want to thank the Southern Baptists for the confidence they've shown me. When I felt led of God to allow my name to be placed in nomination (for the Southern Baptist Convention presidency), I said I was going to trust the sovereign will of God and the desires of the messengers.

I also want to thank so many who have been in prayer for my family in the loss of my father.

I will be sharing more information as we look to the future. I have not made any promises or appointments at this time. I am prayerfully asking God to guide me, and I will consider all options. Please keep me, our officers Simon Tsoi and Gary Frost, and our beloved SBC in your prayers. I believe our best years are before us.

*Jim Henry, president
Southern Baptist Convention
Orlando, Fla.*

'Spite tool'

If the Southern Baptist Convention leaders had love in their hearts for all pastors, Jerry Falwell would not have been asked to speak at the SBC Pastors' Conference. That man has been used as a spite tool.

Why did the conservatives have him speak at their political rallies dur-

ing these years of trouble?

Now they want him to join the SBC. He might as well; he puts his two cents worth in every year.

*Lola Smith
Burgin*

Send money back

This is to express my admiration of people who hold the high moral ground and who have the courage of their convictions.

Money from impure sources can poison those who use it, just as a water supply that drains from a hog barn can make one sick just thinking about it. It is reassuring that the Southern Baptist Convention can see this danger and take action to correct this evil influence by not receiving any more funds routed through the Cooperative Baptist Fellowship.

I wish that they had not stopped there. Anyone knows that tainted money can spoil the whole pot. They need to do the right thing—clean up the whole mess.

Send the \$9 million back where it came from.

*Moses Orem
Campbellsburg*

Amazing tactics

I was truly saddened when I read about the Southern Baptist Conven-

tion's decision not to allow Cooperative Baptist Fellowship funds to be channeled to their agencies and institutions (WR, June 21). I am amazed such tactics are being used in the name of Jesus Christ.

I was raised in a conservative Southern Baptist home and served as an ordained minister in Southern Baptist churches for 11 years.

I was taught by a wonderful Christian mother that when in doubt about a decision ask yourself, "What would Jesus do?" In this situation, if we were to ask that question, I think the answer would be very similar to the words he spoke regarding the woman who had committed adultery, "He that is without sin among you, let him first cast a stone at her" (John 8:3-7).

Is the SBC at the same level as the scribes and pharisees when they say they will not let "tainted" money be used for building the Kingdom of God? If that is true, then I suggest Southern Baptist Theological Seminary stop writing me on a regular basis to ask for my money, for it too is "tainted" in the eyes of the convention.

I thank God for my wonderful Christian rearing. I am sorry for the SBC "decision makers" who did not have that opportunity and experience. I hope and pray someday we all can remember what Jesus Christ's ministry was about—helping people!

*Richard W. Tabb
Louisville*

Last word on school prayer isn't 'Amen'

Kids pray in school all the time. They pray in class, before tests, at sports, on buses, hallways, everywhere. They give thanks when they are happy and seek assurance when they are anxious—just like other people. There is nothing unconstitutional going on. No one's freedom—to pray or not to pray—is being threatened. The Constitution guarantees both.

Yet some people and some religious organizations think that's not enough. They want to make school prayer formal—by which they mean mandatory—for all. That would abridge individual liberty and amount to state-sanctioned religious activity. And that's illegal.

The Supreme Court didn't "throw prayer out of the schools" in its now-famous 1962 ruling. Students pray informally and individually all the time. The court's decision was

that public school students in New York state could not be required to submit to a prayer written by school officials. The ruling was against school-sponsored "corporate" prayer.

Corporate prayer belongs in homes, churches, synagogues and mosques, where it is a source of enormous strength for families and religious communities. But public schools embrace students from many religious traditions, and some who follow none. Their individual religious practice must be respected—and protected—by all public institutions.

Still, advocates work to impose corporate prayer on kids using transparent means to circumvent the letter

and the spirit of the law: calling it voluntary when it's not, permitting it when led by students, or requiring it only for special occasions. At session's end, the Florida legislature was still pondering a bill that would allow students to vote on corporate prayer for sports events, commencements and other occasions. Majority wins. The minority loses. And the religious conviction of some students is illegally—and immorally—compromised. The bill died in the Senate, but it may be back next year.

ON MISSION TOGETHER



William W. Marshall

For most of our history, public schools were essentially Protestant parochial academies; Roman Catholics had their own institutions. White, mostly Anglo-Saxon, Protestants controlled public schools, where Protestant prayers were said daily with the Pledge of Allegiance. Jewish kids were tolerated if they "didn't tell." African-Americans were simply ignored or relegated to their own "separate but equal" facilities. It was a safe, predictable, generally happy world—if you were Protestant and white.

Today, there are more Muslims in America than there are members of some mainline Protestant denominations. Religious pluralism is a dominant fact of American life.

As such, tax-supported schools simply cannot allow corporate prayer. Families can no longer expect schools to fulfill parental responsibility for religious education. They will have to take children to their place of worship and be alert to opportunities for faith experience at home.

Proponents suggest non-sectarian

prayer is harmless. Of course, harmless prayer is powerless prayer, and that's an oxymoron. It's also tricky territory. The Lord's Prayer is non-sectarian but is clearly Christian. "God" is a generic word. It means absolutely nothing until a description is added of who that god is or what that god has done. When that happens, God is no longer generic, and religious freedom is compromised.

Supporters mourn the loss of traditional values in our society and appeal to prayer as the remedy. Prayer does serve to invite one's commitment but only to that particular value system ordained by the one to whom prayer is offered. That is exactly what cannot be done in the public schools of a pluralistic society.

No legislation of any kind is needed. Kids pray. Prayer nourishes life in churches, synagogues and mosques. It can in families.

There have been countless attempts to address the problem of school prayer, meet the feelings of lots of parents and remain within the constitutional guarantee of free expression. Sen. John Danforth (R-Mo.) may have the best idea. He suggests allowing a voluntary moment of silence in the school day.

That would formally acknowledge, in the place of learning, the profound dimension of life that is spiritual. No religious coercion of others is likely. Students could voluntarily seek communion with the god they know from the teaching of their parents and religious communities.

This article by Steve Gushee appeared in the June 1994 issue of Church and State. It has been abridged to accommodate space limitations.

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



Date non-believers?

By Harry Rowland

Q I know few Christian men, but I want to date and eventually get married. What about dating non-Christians?

A Although a growing Christian men's movement is bringing an increasing number of men into the church and singles' groups, most single women are well aware of what seems to be a shortage of eligible Christian men. As a result, many women have chosen to date non-Christians.

If you are dating because you are looking to get married, then you are wise to question dating a non-Christian. Most Christian singles are aware of 2 Corinthians 6:14, which says believers should "not be yoked together with unbelievers." This is more than just a theological stance by the church. The church all too frequently sees the pain in relationships where individuals have little or no faith to share. A relationship as precious as marriage depends on shared values, and faith is the ultimate shaper of one's values.

Yes, I have heard stories of believers who have helped to spark the faith of non-believing spouses. But it is dangerous to enter a marriage relationship motivated by the notion that "I can change him." Too many have discovered after marriage that their spouse's interest in religious subjects quickly cools to the level of no interest.

Be careful; dating exposes your heart and can leave you vulnerable to hearing what you want to hear instead of what is reality.

On the other hand, not all dating by singles is or needs to be agenda-oriented (where marriage is the desired result). Dating can be a form of recreation, provide companionship and be a source of friendship, self-knowledge and self-development. With these as the primary focal points, dating friendships with non-Christians can be rewarding.

Marriage does not have to be the ultimate goal of all dating. But since a person ends up marrying someone she or he has dated, Christians should guard their hearts when dating non-believers.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

EDITORIALS

O.J.'s case raises questions of equal justice

Do you think O.J. Simpson will die in a gas chamber?

In this country, of course, the accused is presumed innocent until proven guilty. But if he is convicted of murdering his former wife, Nicole Brown Simpson, and her friend, Ronald Goldman, do you really believe a jury of Americans will impose the death penalty on O.J.?

An informal survey reveals a solid consensus: No, we don't expect O.J. to die in a California prison's gas chamber. Even if the evidence proves "beyond the shadow of a doubt" that he committed the heinous murders. Even if a jury of his peers finds him guilty of what a police detective described as the most brutal slayings he ever saw.

Try to imagine O.J. hanging up the phone after a final prayer with Billy Graham (who really did call to pray with him a few days ago). See him walking down a prison corridor, escorted by burly guards. Envision him sitting in a room where a state-sanctioned specialist releases gas pellets that end his life. If you're like most people, you can't do it. You can't foresee the death penalty for O.J.

In a way, our inability to conceive that O.J. will get the death penalty defies what we normally say about crime. We live in a society where law-and-order, get-tough platforms help politicians win election after election. As every pollster knows, Americans overwhelmingly favor the death penalty. We want the savages who control the streets to pay for what they've done. And these murders were so savage Nicole Simpson's neighbors actually hope O.J. committed them, so they can stop worrying about a vicious murderer running loose in their part of town.

But we don't think O.J. will get the death penalty. Two reasons stand out:

First, he's famous and popular. For slightly more than 25 years, "O.J." has meant more than "orange juice." His name has been a household word. He ran to fame in 1968, when he ran away with the Heisman Trophy, the pinnacle of college football success. He didn't slow down in the early '70s, when he ran for more yards than anybody in the National Football League and powered his way into the Pro Football Hall of Fame. Through the magic of marketing, his fame and popularity grew after he retired, as Hertz sent him dashing through airports, leaping over mountains of luggage. For those among us whose television sets instinctively tune to football games, O.J. the commentator became a living room companion. And even movie fans who don't like football found O.J. the actor a likable guy.

We feel as if we know him, and Americans aren't prone to execute people we know and like. For countless baby boomers, O.J. was the ultimate gridiron hero, the legend of our youth. Even Jack Kemp, a law-and-order politician and possible presidential contender, said he can't imagine O.J. getting the death penalty, because we know him.

On the contrary, Americans tend to execute strangers—people who are easy to fear and hate. We execute mass murderers, rapist/murderers, drug pusher/murderers. We end the lives of people we never heard of until shortly after the news showed us blanketed bodies being loaded into ambulances. Those killers are the guys we go after. And after all these years with us—smiling out of our sports pages and running across our TV sets—O.J. simply doesn't fill that bill.

Beyond that, he's rich. If you've read the papers at all in the last few

years, you're already aware of his lawyers, Robert Shapiro, F. Lee Bailey, Allen Dershowitz. They're three of the best defense attorneys on the planet, and O.J. can afford to pay a king's ransom to have them and their staffs working for him day and night until the noose is safely off his neck.

Americans don't execute rich people who can hire top lawyers. Witness the Menendez brothers, who hired expensive legal eagles to lift them past an apparently waiting jury. People who can afford to hire outstanding legal talent don't die at the hands of the state. They might not go free, but they save their necks.

Assuming O.J. killed Simpson and Goldman, and excluding O.J.'s fame and wealth, this murder looks eerily like others that lead to gas chambers and electric chairs. Juries execute a disproportionately high number of black men who murder white people, especially white women. Add brutality, apparent premeditation and multiple victims, and the case looks like a sure-fire death penalty.

But hardly anyone believes O.J. will get the death penalty, even if he's convicted on overwhelming evidence. Fame, popularity and wealth will prolong his life. And that illustrates a glaring problem with the death penalty in America today: It cannot be administered justly.

Former Supreme Court Justice Lewis Powell came to that decision, even after he upheld many death sentences. People with the right color, status, income and charisma receive lesser sentences. Meanwhile, poor people and minorities feel the ultimate wrath of America's interpretation of justice.

That's not to say we should go soft on crime. As society spins ever more chaotically and the streets increasingly descend into danger, our nation must stand up to thugs and criminals. We must demonstrate the consequences of criminal behavior. We must demand criminal restitution and rehabilitation.

But the death penalty is not the right way to do it. If the death penalty deters crime, why has the crime rate skyrocketed in the decades since the court affirmed its legality? If the death penalty metes out justice, why do rich and famous criminals walk while the poor and infamous hang? If O.J. is found guilty but doesn't go to the gas chamber, he'll embody the fallibility and injustice of our justice system.

Christians, whose faith teaches them to affirm justice but also to dispense compassion, often find themselves caught in the middle of the issue. We believe the world ought to be lawful and orderly, and we believe righteousness demands reparation for crime. Yet we also understand forgiveness of sin and experience heartfelt concern for every lost soul. We weigh vindication against redemption; vengeance against rehabilitation.

Some Christians cite the Bible as a support for capital punishment, and they quote numerous Old Testament verses. Other Christians look to the New Testament and Jesus, who always sought to redeem evil and sacrificed his own life to save the sinful lives of others.

Capital punishment is one of the difficult issues of our day. It tears at competing interests and feelings that often rest in the deep places of our souls. But if I ask, "What would Jesus do?" I can't help but believe he would come down on the side of mercy and work for redemption. I can't see Jesus breaking open the gas pellets—for O.J. or anybody else.

Marv Knox

Protected by fame, popularity and wealth, O.J. Simpson isn't likely to get the death penalty, even if overwhelming evidence proves him guilty. That fact raises a question of justice: Should poor people and minorities be executed while criminals with means get by with lighter sentences?

If the future must 'reach out & touch someone,' why should it be me?

The future just reached out and touched someone. Me.

Its tentacles gripped my imagination about the time Molly got a telephone call from her friend Lynn.

"Big deal," you say. "Happens all the time."

Yeah, but this time things were different. Molly and Lynn are "really really" good friends. So, Molly looooved talking to Lynn. They stayed and stayed and stayed on the phone.

Even when Molly had to go to the bathroom. (Sometimes I hate modern inventions, like portable phones. Back in the olden days, if a person had to go to the bathroom, that was the end of the phone conversation. The person would say something

like, "Oh my goodness! The house is on fire! Gotta go. Bye." And hang up.) Molly just tucked the phone between head and shoulder and kept on talking.

The phone was in the same place when she came out, like it had grown there. And on she went. Yak-yak. Yak-yak-yak.

She probably would've gotten off the phone if her mom or I told her to. But the house wasn't on fire and supper wasn't ready, so we let her talk. Second-grade friendship is an important commodity.

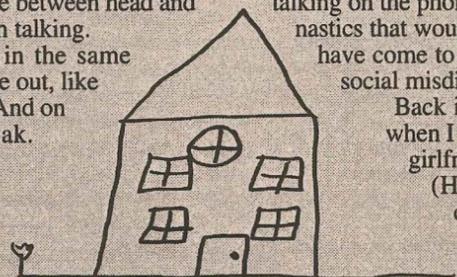
Molly didn't get her telephonic predisposition from me. I'm telephobic; I hate talking on the phone. Using mental gymnastics that would make Freud beam, I have come to blame Mother for this social misdirection.

Back in the near-olde days, when I was a teenager, I had a girlfriend named Old Janet.

(Hint to guys: Always call your former girlfriends "Old ____.")

Wives don't get jealous of people whose first name is "Old." Janet would call

up and try to keep me talking on the phone, just to see how much power she had over



down home

her hormone-saturated beau. Mother, however, always felt certain I'd tie up the line—this was before call waiting—just when a vital call would try to come in.

Every night, the magnetic lure of my erstwhile sweetheart's telephone call would trap me between the rock of True Love and the hard place of Mother.

Maybe the time I "lost" our telephone by burying it in my sock drawer wasn't a coincidence. Maybe my psyche was trying to tell me something.

If Molly's penchant for long phone conversations grows, I'll have to do better than that. Maybe I'll "accidentally" drop the thing in the bathtub. Or buy call waiting. I can't decide which.

Marv Knox

Abortions, teen pregnancies decline

Abortion buffer zones must have limits, high court rules

WASHINGTON (ABP)—In the abortion debate, the difference between the rights to free-speech and privacy is a matter of 264 feet. The U.S. Supreme Court ruled 6-3 that protesters may not closely approach people on sidewalks and streets within 36 feet of abortion clinics. But the ruling also determined judges cannot enforce a buffer zone prohibiting protesters from approaching patients and clinic staff who are within 300 feet from clinics and their residences. The court compared two rulings by a lower court regarding an abortion clinic in Melbourne, Fla. An amendment to a 1992 injunction created 36-foot and 300-foot buffer zones that limited speech around clinics. "We hold that the 36-foot buffer zone around the clinic entrances and driveway burdens no more speech than necessary ...," Chief Justice William Rehnquist wrote. But prohibiting free speech within 300 feet of clinics goes too far. "It is difficult, indeed, to justify a prohibition on all uninvited approaches of persons seeking the services of the clinic," Rehnquist wrote.

WASHINGTON—Both the number of teenage pregnancies and the number of abortions performed annually in America are declining, according to a report from the Alan Guttmacher Institute.

Although more teens are sexually active today than ever before, the teen pregnancy rate fell 19 percent between 1972 and 1990, the report said. The study noted teenagers account for only one-fourth of all unplanned pregnancies each year.

The Alan Guttmacher Institute is a non-profit research corporation affiliated with Planned Parenthood. The institute's interpreters of the data said the research shows teens are using

contraceptives more effectively.

Abortions among all women have dropped to their lowest level since 1979, the institute reported.

A total of 1.53 million abortions were performed in the United States in 1992, according to the report, which is based on data from more than 2,000 abortion providers nationwide. The 1992 total is said to be a decrease of 28,000 (1.8 percent) from the previous year.

Many abortion opponents believe an accurate count of abortions performed annually is difficult to obtain, because reporting standards are not required of abortion providers. However, the Guttmacher Institute's data

is generally accepted by government agencies.

Nationwide, the current rate of abortions is estimated at 25.9 per 1,000 women ages 15 to 44. The institute projects the abortion rate in Kentucky to be 11.4 per 1,000 women ages 15 to 44, down from 13 per 1,000 women in 1988.

Another trend noted in the institute's report is a declining number of abortion providers in the United States. The number of providers is said to have dropped 18 percent from 1982 to 1992, from 2,908 to 2,380.

Currently, 84 percent of U.S. counties have no abortion providers, the institute reported.

Court nixes special school for religious sect

WASHINGTON—Lawmakers crossed the line separating church and state when they established a special public school district for a religious community, the U.S. Supreme Court ruled June 27.

The 6-3 decision struck down a school district the New York legislature formed to provide special education for physically and mentally impaired students in the village of Kiryas Joel, whose citizens are members of the Satmar Hasidic Jewish sect.

Most of the village's children attend private Hasidic schools. The disputed public school district resulted from the need to provide special-education services for the community's handicapped children.

In 1985 the Supreme Court ruled that tax-supported special education could not be provided on religious school campuses. The Kiryas Joel special-needs children began attending classes in the Monroe-Woodbury public school system.

But the experience was traumatizing, Hasidic parents said, because the children were accustomed to the insular lifestyle of the Hasidic village, with its distinctive dress, Yiddish language and little exposure to the outside world.

To solve the problem, New York created the special district encompassing Kiryas Joel.

The Supreme Court said the state could have provided special education in a number of permissible ways,

but not the way it chose. Six justices agreed the district violated the church-state separation required by the First Amendment.

The majority opinion, written by Justice David Souter, said the action of the New York legislature allocated political power on a religious basis and did not ensure governmental impartiality toward religion. The First Amendment bars government from enacting laws that either establish religion or prohibit its free exercise.

"A proper respect for both the free-exercise and the establishment clauses compels the state to pursue a course of 'neutrality' toward religion, ... favoring neither one religion over others nor religious adherents collectively over non-adherents," Souter wrote.

The New York legislature had crossed the line from permissible accommodation of religion to impermissible establishment of religion, he added. While the Constitution allows some accommodation of religion, "accommodation is not a principle without limits," he said.

The limits of accommodation have been a point of debate, both on the court and off, in recent years.

Some judicial observers expected the decision to become a referendum on the so-called Lemon Test, used by the court since 1971 to determine cases involving establishment of religion. That test stipulates government actions must have a secular purpose, neither advance nor inhibit religion,

and avoid excessive entanglement with religion.

In a brief on the Kiryas Joel case, the Southern Baptist Christian Life Commission asked the court, for the third time in a few years, to replace Lemon with a new test—one more accommodating of religion. But the Baptist Joint Committee on Public Affairs insisted Lemon is a fair test for determining if government impermissibly advances religion.

The Kiryas Joel decision amounts to "religious discrimination disguised as neutrality," said Michael Whitehead, general counsel for the CLC.

"The Lemon test will again take credit for this successful attack on a schoolhouse full of children with spina bifida and Down's syndrome," he said. "These handicapped children have now been diagnosed to suffer from another disability—their religion."

But James Dunn, executive director of the Baptist Joint Committee, called the decision "a victory for religious liberty and its essential shield, the separation of church and state."

The committee's general counsel, Brent Walker, added: "Giving a religious group its own public school district to run is hardly neutral. Enforcing the establishment clause here is not hostile, particularly since the village's students can be accommodated in constitutionally permissible ways."

Compiled from Baptist Press and Associated Baptist Press reports

Cisneros seeks religious help for U.S. cities

WASHINGTON (ABP)—Churches, synagogues and mosques hold the key to rebuilding community within cities across America, according to the secretary of the U.S. Department of Housing and Urban Development.

Henry Cisneros told religious leaders HUD wants to work with their congregations in rebuilding the nation's cities. Cisneros addressed the group at a summer conference—the first of its type hosted by HUD.

The federal agency has little chance of making a difference in America's cities unless it can engage community leaders, including those who provide and spiritual leadership, he said. Many of the city's problems—such as drugs, violence and the breakup of the family—involve matters of the spirit, he added.

"There is no force that is sufficiently powerful to overcome the overwhelming chains of drug addiction but a spiritual force," Cisneros said.

Cisneros, former mayor of San Antonio, Texas, said a partnership is natural for HUD and the religious community, because they have "a common stake in communities."

"The values that we observe spiritually and the values we celebrate about our country come from the same place in the human heart," he said.

Cisneros asked houses of worship to work with HUD in five priority areas:

- Reducing homelessness.
- Turning around distressed housing.
- Providing more affordable housing.
- Ensuring fair housing.
- Empowering communities.

As part of HUD's strategy, Cisneros has established an office to relate to religious groups and has hired a staff person as religious liaison.

IRS crackdown on self-employed snares ministers across nation

WASHINGTON (BP)—Ministers and churches are being targeted by the Internal Revenue Service as part of its recent crackdown on the nation's self-employed, according to magazine articles and tax guides.

Forbes magazine reports ministers are one of 31 "industries" targeted for scrutiny by the IRS's market segment specialization program. Other targets include lawyers, cemetery owners, truckers, pizzeria owners and people in the music industry.

The IRS is publishing a series of manuals, one for each of the 31 industries targeted, according to the Forbes article. The manuals are to train IRS tax examiners "on how small-business people in different industries minimize their tax bills." The manuals also will be available to the public.

Although a few of the manuals already

have been published, no release date has been set for the audit manual for ministers. An IRS staff member suggested calling to check at (202) 622-5164.

When released, the manual must be requested in writing from IRS FOI Reading Room, P.O. Box 795, Ben Franklin Station, Washington, D.C. 20044.

Another potential tax pitfall for ministers is whether they are classified as church employees or as self-employed for income tax purposes.

"The IRS is carrying out a sweeping campaign to slash the number of taxpayers permitted to be self-employed for income tax purposes," according to the Zondervan Minister's Tax & Financial Guide.

What difference does it make whether a minister is classified as an employee or

self-employed? For one thing, it determines where a minister deducts professional expenses from the annual tax return. Such expenses include ministry-related books, seminars and unreimbursed mileage.

Any taxpayer—including a minister—who is classified as an employee should deduct unreimbursed professional expenses as an itemized deduction on Schedule A, where the total of expenses is reduced by 2 percent of adjusted gross income. Yet many ministers mistakenly consider themselves self-employed and deduct professional expenses on Schedule C, where deductions are not reduced but gain a dollar-dollar savings off taxable income.

In the case of an IRS audit, the minister almost always ends up being reclassified as an employee and may face "a staggering

tax bill," according to Zondervan.

The prospect of such a large tax bill is greatest for ministers who do not have enough itemized deductions to use Schedule A, according to Richard Hammar, an attorney and accountant in Springfield, Mo., and author of the Southern Baptist Annuity Board's 1994 tax guide.

An article in Insight warns the "IRS is now converting almost 2,000 independent contractors (self-employed people) into employees each week."

"Generally you are an employee if your employer has the legal right to control both what you do and how you do it," says the Zondervan tax guide, "even if you have considerable discretion and freedom of action."

For additional information, contact the state Baptist annuity department.

WORLD

Argentine leader talks to Baptists

BUENOS AIRES, Argentina (BP)—Argentine President Carlos Menem—whose country will host the Baptist World Congress next year—knows the Bible and seems concerned about human rights, according to Baptist World Alliance leaders who met with him this summer.

Imprisoned under the military dictatorship which ruled Argentina from 1976 until 1983, Menem said he read the Bible often during his imprisonment and still reads it for guidance.

Menem, a Catholic, talked about how important his faith in Christ is to him and spoke of his "good meeting" in 1991 with Billy Graham, reported Denton Lotz, the BWA's general secretary. "I was impressed with the way the president listened to the BWA concerns for human rights, justice and evangelism," Lotz said.

Evangelism is a major emphasis for the 1995 Baptist event, and Baptists in Argentina are planning an evangelistic outreach during the congress.

Cup kicks up evangelism opportunity

COLORADO SPRINGS, Colo. (EP)—Global fanaticism for soccer has kicked a worldwide mission opportunity right into U.S. Christians' laps, according to sports evangelism leaders.

The World Cup—the international soccer championship held every four years—is being played in nine U.S. cities this summer. And Christian organizations nationwide have banded together to reach soccer fans with the gospel.

"There is such an interest in sports," said Davyd Hepburn, director of new product development for the International Bible Society. "The World Cup championship series (is focusing) attention on soccer in the

United States beyond anything we have ever experienced."

About 20,000 U.S. Christians are involved in World Cup evangelism efforts across the country, Hepburn estimated. "We are trusting God together," he explained.

"Christians don't need to put money into the event," he added. "We want to learn how to use the event effectively for evangelism." That means putting thousands of people to work distributing evangelistic materials in a symphony of languages, doing crusade work and follow-up.

In preparation for the World Cup, the International and American Bible societies produced "Best Foot Forward," a folder that highlights past

World Cup memories and also presents the gospel.

A New Testament that includes testimonies from Christian athletes also has been produced for the games.

Organizers are attempting to capitalize on the newly fueled interest in soccer to create future opportunities for sports evangelism.

They estimate 15 million soccer players live in the United States. To speak to them, the International Bible Society has published "Life's Ultimate Goal," a soccer pamphlet to be distributed at future soccer events.

The International Bible Society has produced similar booklets for the Olympic Games, Goodwill Games and Commonwealth Games.

Government pressures Chinese house churches

GUANGZHOU, China (EP)—Government officials are stepping up pressure on house churches in China, a leading pastor said.

"The pressure to disband is extremely acute," Samuel Lamb told a spokesperson for Voice of the Martyrs, a civil rights monitoring agency. "This pressure is all across Chi-

na."

Lamb, pastor of a large and well-known house church in Guangzhou, recently was interrogated by the Religious Affairs Bureau and the Public Security Bureau.

Interrogators told Lamb he had been singled out because he still had not registered with the government

and because his church of more than 1,200 believers is illegal.

Lamb told his accusers he was ready to go to prison, but that he would not deny his faith.

The Public Security Bureau occupies the ground floor of Lamb's family home and monitors his family's every move, he said.

Guerrillas kill 15 Christians in Philippines

ZAMBOANGA, Philippines (EP)—Muslim guerrillas killed 15 Christians on the Philippine island of Basilan last month, apparently for "failing to recite Islamic prayers."

The guerrillas also took more than 15 other Christians hostage and threatened to kill them unless a ransom equivalent to \$926 is paid for each captive.

A group known as Abu Sayaf claimed responsibility for the slaughter "in retaliation" for a recent government assault on its headquarters.

Government officials and Muslim priests reportedly are negotiating for the release of the Christian hostages.

Gypsies to get New Testament

ATLANTA (ABP)—Gypsies soon will have their first opportunity to read the entire New Testament in their own language.

A joint translation and Bible distribution project by the Cooperative Baptist Fellowship, the Baptist General Association of Virginia and the United Bible Society will be "a turning point" in the evangelism of the Romany—or Gypsy—peoples in central and eastern Europe, predicted "T" Thomas, a Fellowship missionary living near Paris, France.

The United Bible Society is completing a translation of the New Testament in Kalderash, the Romani dialect understood by the greatest number of Gypsies.

Due to multiple migrations, at least a dozen distinct dialects have evolved in the Romani language, Thomas said. Until now, only portions of the New Testament have been available

in Kalderash.

The Baptist General Association of Virginia will pay for a first printing of 2,000 Bibles.

Fellowship missionaries will arrange distribution of the Bibles through Baptist unions in Europe and the Romany Pentecostal Mission, which has contacts throughout Europe.

The translation will be "invaluable" to pastors and missionaries working among the Gypsies, said Thomas, who, with his wife, Kathie, is developing a strategy for reaching the Romany people scattered across several continents.

Thomas described a friend, "one of the few—if not the only—Romany Baptist lay missionary in Romania" who travels at his own expense to preach and share the gospel in Gypsy house churches.

Now, he translates his sermons and Bible studies from Romanian into Romani, but with the new translation "will be able to read and preach directly to his people and to introduce them to God's Word in his own language," Thomas said.

News about the translation is spreading quickly, said Thomas, who already has received requests for copies.

Keith Parks, the Fellowship's global missions coordinator, said the availability of Scripture in their own language is "the highest priority" of the Gypsy pastors and laypeople with whom he has met.

Tom Prevost, director of Virginia Baptists' missions ministries division said the project is a "breakthrough" opportunity for which the general association is providing "seed money."

"There's no telling what the Lord will be able to do through this unique project," he said.



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ACTEENS

1,350 Acteens seek 'Heart of the Journey' in Alabama

Kentuckians' trip worth the cost

BIRMINGHAM, Ala.—Getting to Birmingham for the National Acteens Convention was a story in itself for many of more than 700 Kentuckians who attended, including 406 who traveled together in 10 buses. To offset the expense of the trip, the Kentucky Acteens—like their counterparts in other states—raised money doing bake sales, babysitting and odd jobs. A group in Paintsville particularly difficult since none of the girls had jobs. They decided to solicit recipes from their Liberty Baptist Church members and make cookbooks. Their leader, June Rice, even used her weekly column, "Education and Common Sense," in The Paintsville Herald to describe the girls' efforts to raise the money. Needing at least \$300 more as the deadline approached, Rice had decided to give her own funds to the girls until a faithful reader and longtime member of Liberty Baptist Church sent a check for \$500. By all indications, the Kentucky Acteens made the most of their trip. Popular author and speaker Barbara Joiner was the Bible study leader for a group from New Palestine Baptist Church in Christian County. Acteens leader Arlene Miller said the girls listened intently. "The more examples of God and missions being broadcast, the more impression he will have on their lives," she said.

BIRMINGHAM, Ala. (BP)—About 13,500 Southern Baptist teenage girls encountered "The Heart of the Journey" through pageantry, missionary commissioning and testimonies, and current-issues conferences at the National Acteens Convention June 21-24.

The occasion, held every five years under the auspices of Southern Baptist Woman's Missionary Union, was at the Birmingham-Jefferson Civic Center.

Acteens is the missions organization in Southern Baptist churches for girls in grades 7-12.

More than 700 Kentuckians at the convention placed the state eighth-highest in number of participants.

Two of those Kentuckians—Melissa Bryant from Shelbyville and Jennie Bell from Murray—are among eight teens serving as National Acteens Advisory Panelists this year.

The convention opened with a new song, "Heart of the Journey," commissioned for the event and written and sung by Michele Wagner of Cleveland, Ohio, a contemporary Christian singer.

Center stage was designed to signify a process; the arena floor, a road. The program opened with a performance by Point of Grace, a group of four women who won the 1994 Dove Award for "New Artist of the Year."

A procession of flags of 126 countries where Southern Baptist missionaries live and work led to a challenge for the girls to take the Christian mes-

sage to others.

To show their concern for others, the girls brought 4,858 stuffed teddy bears and 8,939 pairs of canvas shoes for their missionaries to give to needy children where they work.

Children in Alabama who are suffering from AIDS and children in poverty across the country will benefit from the girls' gifts.

Testimonies of missionaries ranged from the difficulties of sharing the Christian faith with Navajo Indians in New Mexico to reaching out to apartment complexes and mobile home parks in Jackson, Miss.

Home missionary Andrew Begaye works among Navajo Indians in New Mexico. "They have a culture of their own that is rich in religion," Begaye said, "but it is difficult to share Jesus Christ because he is just another god to them."

Dottie Williamson, director of multi-housing ministries in Jackson, Miss., noted that only 4 percent of people in apartment complexes and mobile home parks attend church.

Acteens can be part of multi-housing ministries by conducting vacation Bible school, Sunday school, tutoring, cooking classes and "anything to take the love of Jesus" to residents, Williamson said.

During the four days, teenagers chose from a series of 37 specialized conferences exposing them to a variety of current issues:

■ True Love Waits. Teens were encouraged to continue supporting the year-old Southern Baptist pro-

gram called "True Love Waits," which encourages people to commit to sexual abstinence until marriage.

■ Race relations. John King, an African-American home missionary in Birmingham, said the hope for racial and cultural understanding comes when Christians keep a "high moral and ethical standard." They must "build bridges and be the people God has called us to be."

King and other specialists in race relations cautioned the teenagers about using slang terms to refer to people of any race.

■ Homosexuality. At a conference on homosexuality, Lane Powell, professor of human relations at Samford University in Birmingham, reminded the girls while homosexuality is a sin in the Bible, Christians should show compassion just as Jesus did in dealing with outcasts.

■ Gangs. The girls learned children join gangs because they feel insignificant. Ron Climer of Fresno, Calif., a home missionary and counselor, called on parents to spend more time with their children, take them to church and lead family activities.

■ Dating. Teenagers learned "to get a godly guy, you've got to be a godly woman."

Conference leaders advised the girls to take a close look at what they plan to wear on dates to avoid sending the wrong message to boys, stay away from R-rated movies and avoid compromising situations.

■ AIDS. When ministering to people with AIDS, the question to ask is,

"What would Jesus do?" suggested Fred Loper, a home missionary and physician from Oklahoma City, Okla.

Loper encouraged Acteens to overcome fears they may have about ministry to people with AIDS.

Loper also challenged Acteens not to let how a person contracted AIDS affect their decision to minister to him.

"We are all ill people. We are all sick unto death with sin," Loper said.

Between specialized conferences and general sessions, the teenagers flocked to a large exhibit hall designed as a city where they personally interviewed missionaries while making video tapes and audio cassettes.

A colorful world bazaar featured foreign missionaries in native costumes. Girls could sign up to be pen pals with children of foreign missionaries or write postcards to Sojourners, overseas missions volunteers.

Acteens celebrated the organization's 25th birthday with a giant party June 22 featuring cheering contests, relays, games and memorabilia from early Acteens groups in the 1970s.

At the closing session the girls witnessed the commissioning of Lori Fitzsimons of Lanette, Ala., as a new home missionary, and Sharon Williams of Charlotte, N.C., as a new foreign missionary. Fitzsimons will work in Charleston, S.C., while Williams will start churches in Taiwan.

Convention leaders said 600 girls made commitments to missions service and another 900 asked for special counseling.

125 years of love

The last weekend in June of 1994 will always be a special memory for all of us associated with Kentucky Baptist Homes for Children.

We were here when a whole state celebrated the tremendous work of Kentucky Baptists in reaching out to hurting children and families for 125 years.

This is a year-long celebration, but this weekend was special for it was a weekend when churches all across Kentucky stopped to recognize and appreciate a work of love which we have done together.

It was a special weekend because we had our biggest celebration of the year at our oldest institution, Spring Meadows. More than 1,200 people came to join in the fun.

To me the greatest joy of the day was seeing the Spring Meadows alumni and the adoptive parents and children from over the years return.

It was also special because we were able to go back home. On Sunday morning, the staff and children from Spring Meadows as well as many other staff from our Central Office were able to worship at Walnut Street Baptist Church.

Walnut Street gave birth to this ministry and to all of Baptist child care. It was wonderful to join them in a special worship service recognizing what the love of Christ lived out in the lives of people can accomplish for those whom our society has so often forgotten.

This birthday was special. It gave an opportunity to pause and appreciate what has been accomplished.

It also challenges us to continue on.

As I look to the future, I see far too many hurting children and families. It is my dream that we will be able to focus our efforts over the next 25 years at helping the hurt earlier in the crisis.

If I had my ultimate dream it would be that at our 150th birthday party we could celebrate the end of child abuse and family pain.

I will pray for my dream, but in the meantime we have a tremendous challenge ahead as we seek to serve families and children who are facing some of their greatest crises.

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

HOMES FOR CHILDREN



Curtis C. Mooney

A rich and lasting harvest

A few days ago, Church Cox, president of Baptist Hospital Foundation, and I were hosts at a luncheon for retired Louisville-area Baptist ministers and their spouses.

Spending part of a day with such special people always underscores my deep appreciation for those who dedicate their lives to helping others through committed and meaningful service.

Observing the renewed friendships and the real joy on the faces of those at that gathering was both uplifting and inspiring. Our foundation staff received such a blessing when hearing those longtime friends and collaborators share some of their memories about ministry life.

Present that day were some who had faced very real challenges and some discouragement in life. Visiting with those godly men and women underscored for me the truth that the Lord is faithful and is the rewarder of them who diligently seek him. Our staff was reminded that valuable, character-building lessons can be learned from rewarding victories as well as from disappointing setbacks. We saw again how the Lord uses willing servants to further his cause and to nurture his people in a variety of situations and circumstances. And, after hearing some of the demanding schedules and considerable re-

sponsibilities of many of our guests, we were encouraged by the reaffirmation that God honors the faithfulness of obedient followers of all ages and positions in life. Truly, our lives are made richer by the continuing influence of such dedicated leaders.

Following the untimely death of Peter Marshall, chaplain to the

United States Senate in the 1940s, an editorial writer in the Washington Evening Star said, "He (Marshall) was a man of contagious spir-

it, ... quick to see opportunities of service and to meet their challenges. ... In classic language, he was a builder of the kingdom of God on earth." The same could be said about each of the guests at our recent BHF luncheon.

At Baptist Healthcare Foundation, we talk a great deal about the importance of wise decisions and sound investments. The retired ministers' luncheon reassured me that a life invested in God's work will reap a rich and lasting harvest.

Written by Robin Oldham, director, Baptist Healthcare Foundation

Any questions or comments concerning this article, Baptist Healthcare System or Baptist Healthcare Foundation should be directed to Charles W. Cox Jr., president of Baptist Healthcare Foundation, 4007 Kresge Way, Louisville, Ky. 40207 (502) 896-5003.

BAPTIST HEALTHCARE FOUNDATION

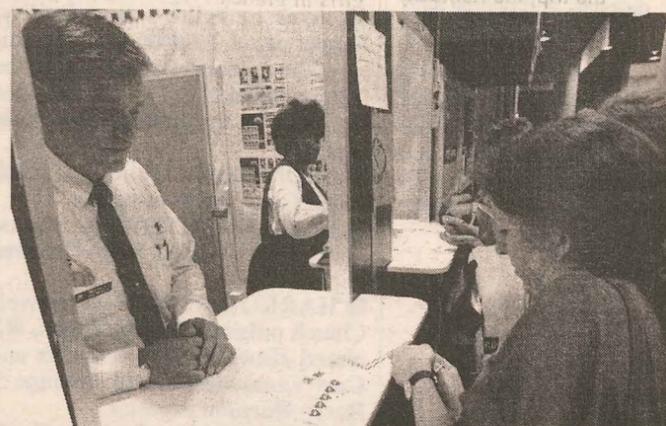
ACTEENS

Meeting packed with flags, phones, prayers & bears



HIGHLIGHTS ■ **LEFT:** Acteens listen on special phones as John 3:16 is spoken in several languages. ■ **LOWER:** Bethann Hurley (right) of Park City joins other Acteens mailing postcards to President Bill Clinton promising to pray for him. ■ **LOWER CENTER:** Representatives from Southern Baptists' 37 state and regional conventions lead a celebration of the 25th anniversary of Acteens.

CONVENTION HIGHLIGHTS ■ **ABOVE:** Jan Johnsonius, missionary to Argentina, gives her country's flag to an Acteen from South Carolina, symbolically passing the missionary responsibility to the next generation. ■ **ABOVE CENTER:** A group of Georgia Acteens box and load some of nearly 5,000 stuffed bears donated to poverty-stricken children. ■ **RIGHT:** A counselor prays with an Acteen during a time of commitment to missions work.



REGIONAL MEETINGS WITH DR. CECIL SHERMAN

Coordinator for the Cooperative Baptist Fellowship

July 23-27, 1994

Come learn about the work of the Kentucky Baptist Fellowship and the Cooperative Baptist Fellowship.

All sessions are open and all inquiries are welcome.

Call 502-863-2329 if you have questions prior to the regional meeting in your area.

(Call church for directions)

Saturday	July 23	7:00 p.m.	Rosedale Baptist, Richmond	Church phone: 606-623-1771
Sunday	July 24	11:00 a.m.	First Baptist, Middlesboro	Church phone: 606-248-2637
		7:00 p.m.	First Baptist, Corbin	Church phone: 606-528-4738
Monday	July 25	Noon	First Baptist, Winchester	Church phone: 606-744-2884
			(lunch provided with reservation)	
		7:00 p.m.	Calvary Baptist, Lexington	Church phone: 606-254-3491
Tuesday	July 26	7:00 p.m.	Campbellsville College	
			Boyd Robertson, Host	Home phone: 502-789-2011
Wednesday	July 27	Noon	Highland Baptist, Louisville	Church phone: 502-451-3735
			(lunch provided with reservation)	
		7:00 p.m.	Days Inn, Henderson	
		(CT)	Tim Hall, Host	Home phone: 502-827-8753

Name _____ Phone _____

Address _____

I will attend regional meeting in _____

Please add my name to the mailing list _____

Mail to Kentucky Baptist Fellowship P. O. Box 11160 Lexington, KY 40574-1160

PEOPLE

KENTUCKY KERNELS

Public health officials have issued a warning to Kentuckians to take precautions against summer heat. High temperatures combined with humidity can be harmful to anyone and even fatal to some people, said Kentucky Health Commissioner Rice Leach. High-risk groups are elderly who cannot cool their homes, victims of heart or lung diseases and people who work outside. For information about cooling resources, call the Kentucky Association of Community Action Agencies at (800) 456-3452.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **ASHLAND**—Charles Stewart, pastor of Rose Hill Missionary Church and past president of the Kentucky Baptist Convention, will retire July 31. He will continue ministries of visitation to residents of nursing homes and shut-ins, and remain involved in evangelistic outreach in the association.

■ **BRANDENBURG**—Salem Church will celebrate its anniversary with homecoming Aug. 7, 110 years to the day after it was organized. "Building a Future" is the theme for the church, which recently purchased 15 acres to build a new facility. Former pastor Hudson Baggett, editor of the Alabama Baptist, will be the featured speaker at 11 a.m., followed by dinner on the grounds. Don Cole is pastor.

■ **BRONSTON**—Quinton Church called Gary Lovitt as pastor.

■ **ELIZABETHTOWN**—Locust Grove Church called Keith Winfree as pastor.

■ **HARRODSBURG**—Hopewell Church ordained Leroy Hagen, Richard Howard, Ron Roberts and Carl Vanarsdall as deacons June 5. Barry Harmon is pastor.

■ **HENDERSON**—Rodney Groff resigned as pastor of Audubon Church.

Paul Bunger resigned as pastor of Eastview Church.

Vic Trogdon resigned as pastor of Bethel Church to enter a chaplaincy

program at Baptist Hospital in Columbia, S.C.

■ **HICKMAN**—Sassafras Ridge Church called Richard Hayes as pastor. His ordination will be at Second Church in Clinton July 10.

David's Chapel ordained Jerry McMullin and Lee Craddock as deacons.

■ **LAWRENCEBURG**—First Church called Jeffrey Eaton as pastor. He will begin his new ministry July 31.

■ **LEXINGTON**—East Hickman Church celebrated its 207th anniversary June 26.

Southside Church called Associate Pastor Harold Garrison as pastor. John Landon resigned as pastor to continue as professor of social work at the University of Kentucky.

■ **LOUISVILLE**—Ron Turner resigned as minister of music at Deer Park Church to become organist/choirmaster at First Lutheran Church.

■ **OWENSBORO**—Southeast Church held revival services May 23-29 with Gary Daugherty as evangelist and George Thompson as music director. Randy Stallings is pastor.

■ **SHEPHERDSVILLE**—Cedar Grove Church called Don Cox as pastor. He will begin his new ministry July 10.

First Church called Rich Lloyd as pastor. He will begin his new ministry Aug. 1. He has been pastor at Upton Church.

CLASSIFIED ADS

SEEKING: Spring Meadows Children's Home is accepting applications for live-in couples to provide a family-style child care program for youths 11-18 years of age. Staff will receive training in a nationally recognized treatment model, be a active participant in treatment team decisions, receive ongoing consultation and support. Salary range per couple, \$28,000-30,000 plus benefits. Please send resumé to: Mike Armbrust, 10901 Shelbyville Rd., Louisville, KY 40243.

POSITIONS: New Mexico Girls Ranch near Santa Fe seeking married Christian couples to serve as houseparents in residential group home. Compensation includes room, board, salary and benefits. Send resumé to: Houseparent, P.O. Box 92511, Albuquerque, NM 87109 or call (505) 881-3363 and ask for personnel department.

WANTED: Newspaper reader/cutter. Looking for a challenge? Call us! No previous experience is necessary; applicant need only have a real interest in reading and have memory retention abilities. Position involves reading, coding and clipping Kentucky publications for clients; also includes some assistance in office with assorted tasks. Permanent, part-time employment; 3 to 4 day week (upon completion of training). Hours (days only) and days (M-F only) are negotiable within our means; on probation until fully trained (usually 3 to 6 months). Desire commitment to long-term employment. Start as cutter at

\$4.35/hr.; increase to \$4.50/hr. upon completion of training. Call (502) 339-7311 at any time; leave name/number on answering machine if office is closed. A personal interview will be scheduled at your convenience. Located in Hurstbourne/I-64 area. Thank you.

SEEKING: Permanent, part-time choral director. Master of music degree, strong choral background and church music experience required. Send letter, resumé and three references to Music Committee Chair, Faith Baptist Church, 116 Pocahontas Trail, Georgetown, KY 40324.

WANTED: Resumés requested for part-time position as minister of music at Southern Heights Baptist Church, 3408 Clays Mill Road, Lexington, KY 40503, c/o Staff Search Committee.

VACATION: Sanibel Island, Fla., 2BR, 2B condo available for vacation rental. Pool, tennis courts, bikes, screened porch, lovely secluded beach. Call Pat Owen (502) 895-8752.

SEEKING: Full-time pastor/minister of Grant's Lick Baptist Church, Campbell County, Kentucky. Send resumé to Search Committee, Robert Miller, chairman, 6098 Hissem Ave., Alexandria, KY 41001. Phone (606) 635-7420.

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

The joy of daily worship

One of the most unique moments in any student's life here at Oneida is the discovery that we have chapel services every day we have classes. Reactions vary, but the outcome is predictable; most students who leave us report that daily chapel is something they find themselves missing. Daily worship becomes an important part of every student's life. We have chapel every school day, even during the summer.

Few Christian institutions of any kind would attempt daily, mandatory chapel for all students and faculty. Yet this has been part of the Oneida tradition since James Anderson Burns first opened the school. Chapel is the "anchor" of every day around which other activities revolve. For many of us, Oneida and chapel are synonymous.

We do not have a "convocation" or a "devotional moment." Every chapel is a time of biblically-based worship—singing hymns, reading the Bible, prayer and preaching. Chapel services average 30 minutes and it is only after the worship time is completed that announcements, recognitions and other school business is conducted.

God has blessed us with many capable preachers among our school family. This includes many of our teachers who serve currently or formerly as pastors. It also includes our maintenance director, farm manager and work program supervisor. Chaplain Michael Spencer plans each chapel time and usually preaches twice each week. We also are blessed with frequent pulpit guests from the local area, around the state and nation. Messages tend to be evangelistic, as usually half our students at any one time may not be Christians. Other messages encourage and develop the believer, motivate the student and explain the Oneida opportunity.

portunity.

Leading worship with our unique student body has its challenges. Many of our students have never been church attendees, and some—such as our internationals—have no idea what is going on. A wise friend placed a sign in the back of our chapel in full view of the speaker. It says, "Sir, we would see Jesus" (John 12:21). With this as our standard, chapel is always relevant to our students.

Chaplain Spencer leads a praise and worship time on most Fridays, brings a guitar and teaches the school family worshipful choruses that have become favorites with the students. Skits are performed most weeks by our BSU drama group. Students also frequently sing solos. Student involvement in daily worship is refreshing and exciting for all.

Chapel is the center of special worship times throughout the year. This includes Holy Week, Advent, special services by college BSUs and two full weeks of revival services each year. It is not at all uncommon for us to have a public altar call in chapel or to see students serving as counselors.

Chapel alone does not make OBI a "Christian" school, but we truly are blessed to be a school where the public worship of God is the center of the school day. Chaplain Spencer frequently reminds our school family that "Here at Oneida, you have an opportunity that no public school in America enjoys—the right to gather during the school day to worship the Lord Jesus Christ." That alone makes Oneida a very special place.

Written by Chaplain Spencer

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

THIS IS ONEIDA



A.B. Colvin

Ott Elliott's promise

During the Depression, Mercer County native Ott Elliott told the Lord, "If you'll help me get through and pay for the farm, I'll give it back to you."

Harrodsburg pastor Bob DeFoor said, "He kept his word and gave over \$600,000 to establish the Harrodsburg Baptist Foundation." With the help of many others, the trust fund now totals \$1.2 million.

A title of the interest goes to the church and the remainder is divided between ministry training scholarships and Kentucky Baptist Homes for Children.

On June 26, the Harrodsburg congregation celebrated the fulfillment of Ott Elliott's dream. Several scholarship recipients were present. Assistant to the president for public relations and development K. Maynard Head went to share a personal word on our behalf. Since 1983, the Foundation has given over \$100,000 to 75 Clear Creek students. Last year half of all grants went to Clear Creek students, and the 20 recipients marked an 11-year high.

Chairman Paul Devine and the board of directors apparently like our students. Their investment has not been in vain. Some of the Kentucky pastors they helped are Rick

Brown, David Bullock, Tondra Daugherty, John Elmore, Carmel Hoskins, Dan McGinnis, Daryl Mullins and Sherman Ramsey. The returns come back in baptisms, new missions and stronger churches.

Our students need financial aid since most have obligations above a typical student. We help by keeping tuition and housing costs low. Thirty-four in-house scholarships established by friends to honor loved ones also help.

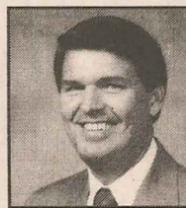
The Kentucky Independent College Grant doesn't come to our students because they major in Bible. The only Federal grants available are Pell and veteran's benefits.

Washington wants to phase out the Pell program and offer only student loans. We noticed many students borrowed money for life-style maintenance rather than true school expenses. We dropped the loan program and now challenge our students to walk by faith, adjust their lifestyle and work.

They do work, but still need some help along the way. Thanks to people like Ott Elliott our students get the bills paid and secure a quality education for ministry.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Marketplace ministry draws overflow crowd

DALLAS (BP)—Extending its ministry into the marketplace drew such an overwhelming response that Wilshire Baptist Church in Dallas had to turn away 40 nurses seeking to enroll in "The Spirituality of Nursing" seminar.

The seminar, attended by 60 nurses and student nurses the previous year, drew 165 applicants this year. Unfortunately, facilities were available for only 125, said Brian Burton, Wilshire's minister to single and married adults.

The nursing seminar is one of Wilshire's ministries patterned after the example of Jesus, who conducted much of his ministry in the marketplace, in homes and by the seashore, Burton said.

Last fall, the church of 2,000 resident members enrolled 43 school teachers in a "New Teachers Support Group" led by Wilshire member Karen Rogers, principal at Lakewood Elementary School in Dallas. The ministry, which ran for the first six weeks of the fall semester, will be offered again this fall.

The year before, scores of unemployed professionals attended Wilshire's support-group ministry for unemployed accountants and attorneys.

Most participants in the support groups and the nursing seminar are not members of Wilshire Church.

"Real ministry isn't self-serving," Burton said. "For example, the nursing seminar may not do anything to increase Wilshire's membership. But it will equip health professionals from many churches to effectively reach out and touch hurting people with God's healing love. That's what we believe ministry is all about."

Burton said Wilshire is making long-range plans for the next seven years.

"We hope to expand our marketplace ministries to a whole array of vocationally related seminars and support groups," he explained. "We are taking inventory of laypeople God has placed in our church and will extend ministries out to the community through them."

The nursing seminar was taught by Wilshire member Linda Garner, associate professor at Baylor University School of Nursing in Dallas and former director of nursing at Bangalore (India) Baptist Hospital. It was co-sponsored by Baylor University Medical Center and the Texas Baptist Nursing Fellowship.

Seminar participants learned to evaluate spiritual needs and how to assess spiritual care of patients, Burton said.

Center gives hope to road-weary migrants

By David Winfrey
SBC Home Mission Board

HOPE, Ark. (BP)—On a stretch of U.S. 67 in southwest Arkansas, home missionary Paul Roaten looks out a window from the white-box building that houses the Southern Baptist migrant missions center.

Across the road this morning, kids play outside the government-owned rest stop for farm laborers. Here migrants celebrate the half-way point of their two-day journeys to and from farms by catching a few hours sleep or washing a load of laundry.

On Roaten's side of the road, the missions center offers comfort, clothing and Christ through refreshments, hygiene bags and nightly worship.

"Our approach here is to present Christian love and see their response to it," says Roaten, 56, a former missionary to Uruguay.

About 2,700 families visited the center last year. Parents can sip coffee while talking to Roaten and others or make selections from the free clothing closet.

Children can burn restless energy through sports or games, much to the relief of road-weary parents.

In 1993, 340 volunteers from 41 churches in five states worked at the center. More than 100 people made professions of faith in Jesus Christ through the center's ministry.

"As the opportunity opens, then we share the gospel with them," says

Roaten, who came to the center in October 1991.

Built in 1972, the Baptist center gets more than 7,700 visits annually, Roaten says. The government's "farm labor center" across the street has 230 beds. It stays open from March 1 through Dec. 31 and receives more than 25,000 visits annually.

Migrants pay \$3 for 12 hours use of a room with 2 sets of bunk beds, he says. "There will be nights in June they'll have 650 people registered."

The mission center distributes Bibles and other religious materials in addition to hygiene items and clothing. Last year, the American Bible Society donated 1,500 English and Spanish Bibles.

"We try to make sure every family either has a Bible or gets one before they leave here," he says. "We have given out close to 4,700 Bibles and New Testaments as they came through this year."

Roaten, a native of Tupelo, Miss., was an appointed foreign missionary for 20 years when in 1989 his son, David, was diagnosed with multiple sclerosis.

Roaten and his wife, Betty, returned to the United States, where he worked with a church in Texas for nine months and was pastor in Mississippi before he learned about the need for a director in Hope.

"My experience with the Home Mission Board actually goes back to 1963," he says, referring to a five-



month temporary appointment when he worked with the men's rescue mission in New Orleans before attending seminary.

Aside from living in a different culture, Roaten says it is difficult to find distinctions between home and foreign missions. "Some of the same things we learned or experienced in years of work there in Uruguay we've recognized here."

In 1991, the center was highlighted through Woman's Missionary Union's Christmas in August program. That was a "tremendous help," Roaten says, recalling moving into the apartment behind the center before his wife moved to Hope.

Boxes of toiletries and other items that had been mailed from across the country for the migrants filled the rooms, he says. "I had to move boxes for two hours before I could get anything out of my car."

MISSION OF HOPE Home missionary Paul Roaten welcomes a family of farm laborers visiting the Southern Baptist migrant missions center in Hope, Ark. The center is located across the road from a government rest stop for migrants traveling between South Texas and farms farther north in the United States. (BP photo by David Winfrey)

Former Kentuckian now an AIDS chaplain

BIRMINGHAM, Ala.—He used to long to go to India and work with Mother Teresa. "Suddenly it clicked with me that I could reach out to the dying in my own back yard, that AIDS patients are the lepers of today and need my help."

So last March, Malcolm Marler, 38, former associate pastor at St. Matthews Baptist Church in Louisville, became the first full-time AIDS chaplain at the University of Alabama at Birmingham.

Marler now applies his compassion to counseling the 1,000 AIDS outpatients of the UAB School of Medicine's clinic, and to teaching Alabama churches not to shun victims of the disease.

"I get more silence than criticism from my hard-shell colleagues, but I hope to sway them to my way of thinking," says Marler, who is the antithesis of a hellfire-and-damnation preacher.

He sees a clear parallel to his work in the Bible. "Jesus comforted and healed the lepers while society rejected them. He's my model."

Unfortunately, he adds, "In one disease you've got all the issues the church recoils from—sex, infidelity, homosexuality, promiscuity, drug addiction. The basic question is, who should God's love be available to? The answer is everybody."

As far as he knows, there are no UAB students among the scores of patients he counsels weekly. But they come from all walks of life—from "Buzzy," a 29-year-old heterosexual basketball player, to a gay accountant

in his 50s. Clinic patients are 52 percent white, 47 percent black. Fifty-seven percent acquired AIDS through homosexual contact and 20 percent through heterosexual contact, while others contracted the disease through drug use or blood transfusions.

After two months at UAB, Marler says he's amazed at the isolation many AIDS patients feel. "They come to me because they're afraid to tell their own pastors they're HIV-positive," he said. One minister, believing he was acting in his congregation's best interests, advised a member not to come back to church.

"When I hear those kinds of stories, I think, what a lost opportunity for ministry."

Recently Marler helped one patient die peacefully at home. Then he presided at his funeral while AIDS activist Harry Wingman sang and played his guitar.

Wingman, 39, a former UAB drama department professor, said, "It means a lot to have someone like Malcolm helping us. The amount of time I have left is limited."

A Catholic, Wingman helped launch Birmingham's Interfaith AIDS Committee in 1992. Now he's gradually relinquishing his AIDS projects to Marler.

"We lose two or three patients every week, creating tremendous stress among the families and our clinic staff," Marler said. To avoid burnout, he's cut back to nine-hour days and acquired a new hobby, growing miniature roses at his home. That con-

trasts nicely with his other passion, whitewater rafting.

Three influences have shaped Marler's outlook:

■ His mother died when he was 10, leaving a painful gap filled by friends in his hometown of Montgomery, Ala. He says he saw firsthand what an impact ministry in crisis can make.

■ His father, Lewis Marler, is a well-known Baptist minister who set a good example. "I didn't love to preach like Dad does, but I had great enthusiasm for pastoral care and counseling."

■ The minister of music at his Hartford, Conn., church for four years was gay. "He ... allowed me, a typical Southern homophobe, to ask all the dumb questions about gays and AIDS. I learned we had far more in common than differences."

Last fall, when Marler's wife, Penny, accepted a professorship of religion at Samford University in Birmingham, the timing was perfect. Michael Saag, a doctor who founded the UAB AIDS clinic in 1988, decided to seek a full-time chaplain to counsel patients. Marler was hired in January and went to work in March.

His challenge is to persuade churches and synagogues to be havens of compassion for AIDS sufferers. "I believe in a God of love, not a God who would send disease and tragedy," he said. "My God walks with people through tragedy."

Marler's eventual goal is to start a training center for ministers and lay people to help them learn how to educate and minister through churches.



Kentucky Baptists, your childcare ministry is 125 years old this year -- the oldest in the Southern Baptist Convention! Be a part of the celebration by attending one of our upcoming birthday parties!

July 16 - Dixon Temporary Shelter, Dixon

Aug. 6 - Baptist Youth Shelter, Morehead

Sept. 4 - Hosted by Erlanger Baptist Church, Erlanger

Sept. 17 - Glen Dale Children's Home, Glendale

Oct. 8 - Genesis Home, Mayfield



For more information, call 1-800-456-1386.