

AUGUST 16, 1994 VOL. 168, NO. 32

FOR THE RECORD

HMB cuts jobs

The Southern Baptist Home Mission Board has eliminated 25 positions from its Atlanta headquarters staff in a continuing effort to adjust to declining revenues. See page 2.

School prayer

The Kentucky attorney general's office has issued an interpretation of what forms of graduation prayers should be allowed in the state's public schools. See page 3.

Family Forum

Should I date a man who is separated and soon to be divorced? See page 4.

Editorial

Conspiracy theories hurt conservatives' cause. See page 5.

Suicide watch

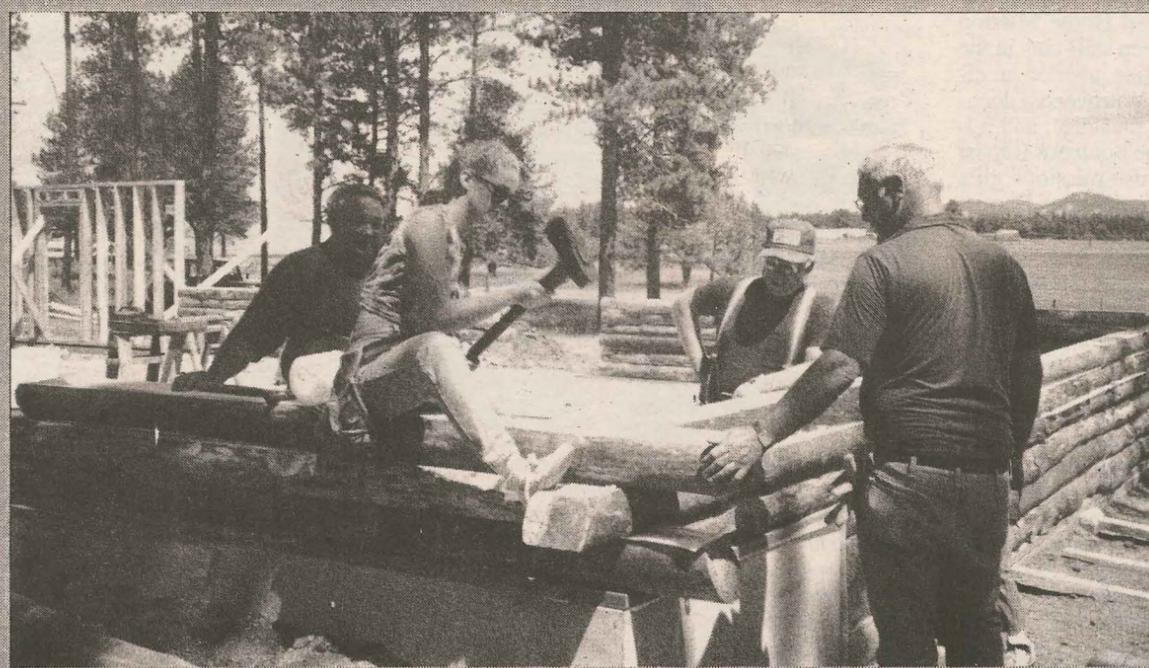
Several recent rulings related to assisted suicide have raised fears among opponents. See page 6.

Has the SBC split?

Will history show that the Southern Baptist Convention split with the formation of the Cooperative Baptist Fellowship? Or can the Fellowship remain a distinct group within the SBC? See page 10.

Refugee help

More Southern Baptist churches are needed to sponsor international refugees coming to the United States. See page 11.



DRIVE TIME Julie Boswell (above) of Macedonia Baptist Church in Owensboro drives spikes in freshly skinned pine logs to build a new lodge for a youth camp in South Dakota. Below, children who live on the Pine Ridge Reservation in South Dakota eagerly await the beginning a vacation Bible school, led by youth from the Kentucky church.

Owensboro youth build lodge for camp

CUSTER, S.D.—Don't tell Bill Savery today's teenagers are "slackers."

The pastor of First Baptist Church of Custer, S.D., believes the youth of Macedonia Baptist Church in Owensboro are "the hardest-working group of young people I have ever seen in my life."

Fifteen youth and adults from the Owensboro church spent two weeks in South Dakota doing mission projects this summer. One group worked with Native American Sioux children on the Pine Ridge Reservation; another group worked at a youth camp in Custer.

In Pine Ridge, the Kentuckians led vacation Bible school and painted at the Lakota Baptist Church, a church located in the heart of the poorest neighborhood in the United States.

"We learned that most of the adults are alcoholics and many of the children are victims of Fetal Alcohol Syndrome," said Jill Ford.

"The children received little, if any, love or attention at home and quickly latched onto us."

The children especially liked the Kentuckians' puppet shows.

Missionary Bill Combs noted the children's interest and asked the Owensboro group to lead a training seminar. He saw this as a potential means of keeping older children involved in church.

"As the week went by, we grew to love the kids and wanted to take them home with us," said Paula Bauscher. "It was sad to leave them behind."

After the first week, both groups joined in Custer to build a log cabin lodge at a youth camp.

They began with nothing but a concrete slab and a stack of logs. "On the third day, we ran out of logs

and had to go get more," explained Jason Burden. "At first we had no idea how to build from logs, but we learned fast, and with God's help we accomplished a lot."

The youth had no previous experience in log building. But a professional log builder who came to inspect the work said it was a quality job.

Pastor Savery praised the Kentuckians. "I am still amazed at what was accomplished," he said. "I've been here 17 years, and I've never seen a group like yours. You guys really have something special."

That something special was the supernatural power of God, said Brian Carlton. "We were like a work team that wouldn't stop. God was there 100 percent of the day. He built the lodge through us."



Falwell gaining influence in SBC, but will he ever join?

By Mark Wingfield
News Director

Jerry Falwell has flooded the mailboxes of Southern Baptist pastors this summer, leading some to question anew whether Falwell intends to deliver himself into the Southern Baptist Convention as well.

As the SBC has swung to the right in the last 15 years, Baptist watchers frequently have asked whether the SBC and the fundamentalist televangelist eventually will find themselves standing in exactly the same camp.

Falwell has said on several occasions that he has no intention of becoming a Southern Baptist. But some of the SBC's new conservative leaders have continued to court Falwell and support his ministries.

That is evidence, according to one longtime Baptist from the Lynchburg

area, that Falwell hasn't moved an inch toward the SBC, but the SBC has moved steadfastly toward Falwell.

"He's stood where he's always been, and Southern Baptists have sort of cut the ground out of where we used to be," said Nick Habel, a 75-year-old retired pastor who has been at odds with both Falwell and the SBC's conservative swing.

Other moderates have assigned Falwell a more sinister role as a behind-the-scenes influence on the SBC's conservative movement.

Both Falwell and his Southern Baptist friends vigorously have de-

nied that. In a 1989 interview with the Houston Post, Falwell declared, "I have never been involved with the internal politics of the Southern Baptist Convention."

And then-SBC President Jerry Vines asserted he and Falwell were just good friends.

"He's never tried to insert himself in the life of the Southern Baptist Convention," Vines told the Post. "It's been clearly stated he has no intention of ever joining the Southern Baptist Convention. That's fine with me. I don't think you have to affiliate in order to associate."

Although Falwell still has not af-

Will we say, 'Genes made me do it?'

NORTHFIELD, Minn. (RNS)—A prominent Lutheran theologian is asking whether new evidence about the relationship of morality and genetics will cause people to say, "The genes made me do it" instead of "The devil made me do it."

In other words, will we start blaming our genes for our sins?

Ted Peters, who specializes in questions of religion and science, says the jury is still out on how much credibility should be given to theories about genetic predisposition to certain behaviors.

But in the meantime, Peters warns, theologians must begin thinking about the possible ramifications for understanding sin and moral responsibility.

Peters, professor of theology at Pacific Lutheran Theological Seminary in Berkeley, Calif., addressed this issue in a recent series of lectures at St. Olaf College in Northfield, Minn.

"Theologians will be challenged to explicate the symbol of sin in light of the new knowledge" if scientific research "eventually demonstrates that genes or other biological processes are more influential to human behavior than previously thought," Peters said.

"More and more voices seem willing to say, 'It's all in our genes!' Many seem to be saying that it's not just the color of our eyes that's determined by our genetic inheritance; patterns of behavior are genetically coded as well—including such things as aggression and altruism, vice and virtue."

Among the questions Peters said research on the relationship between genes and ethics will impact:

■ "If it can be demonstrated conclusively that a propensity to alcoholism or even to crime is genetically determined, will this count against or in favor of one's moral responsibility?"

■ "Will genes become a scapegoat, □ See Will research cause ..., page 11

REDEFINING
Southern
Baptists
REALIGNING

BAPTISTS

BAPTIST BITS

■ **Deaf couples** will benefit from a special track of the Fall Festival of Marriage scheduled for Oct. 28-30 at Ridgecrest Baptist Conference Center in North Carolina. Five specially designed workshops and sign interpretation at all general sessions will be offered. For information, call (615) 251-2277.

■ **A book of one-act plays** performed by MissionsUSA Live, a Home Mission Board touring drama team, has been published for use in churches. "Drama on Mission" contains 18 sketches with missions themes. For information, call (800) 634-2462.

■ **Herschel Hobbs** will receive the Gold Medal award from Religious Heritage of America during a ceremony in Atlanta Oct. 8. Hobbs, former pastor of First Baptist Church in Oklahoma City, will be among 10 people honored for 50 years in ministry.

■ **An advance team** of five Southern Baptists who will pave the way for more than 100 other volunteers to help Rwandan refugees departed Aug. 10 for Goma, Zaire. A 14-member medical/relief team was to have departed Aug. 12. Southern Baptist volunteers are beginning work in two of the seven children's camps set up by UNICEF near Goma, to care for children who have been orphaned or separated from their parents. Financial contributions for the Rwandan refugee relief effort may be sent through the Kentucky Baptist Convention designated for Rwanda relief.

HMB cuts 25 jobs due to loss of income

ATLANTA (ABP)—Trustees of the Southern Baptist Home Mission Board approved deep staff cuts in the agency's home office, averted an effort to repudiate a controversial document signed by its president, and followed orders by the Southern Baptist Convention to refuse missions gifts from the rival Cooperative Baptist Fellowship.

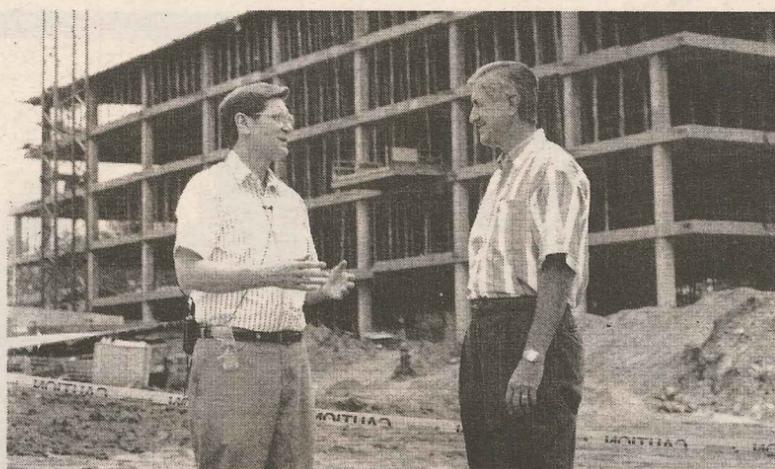
Meeting in Atlanta Aug. 10, the trustees approved recommendations deleting or suspending 25 positions at the HMB's Atlanta headquarters because of slumping contributions to SBC causes nationwide.

About half the jobs are professional positions and half support staff, said Larry Lewis, HMB president.

Most of the affected professional positions are vacant now or will be vacant by retirement when the cuts take effect in 1995, Lewis said. He also said the cuts will affect support personnel minimally, because the board expects to hire secretaries to replace workers unwilling to commute after the agency's move from midtown Atlanta to a new building in suburban Alpharetta, scheduled for next spring.

The cuts are across the board, Lewis said, adding that section vice presidents and department heads were asked to propose ways to cut funds in their areas by 6 percent either through staff reduction or cutting programs. Lewis said he reviewed those recommendations and made the final decisions.

Among the jobs eliminated are three program positions in the evangelism section, nine program positions in the extension section, four



UNDER CONSTRUCTION Home Mission Board President Larry Lewis (left) talks with HMB trustee Chairman Bob Curtis during a video taping session in front of the HMB's new national headquarters building in suburban Atlanta. The \$19.9 million building is scheduled for completion next spring. (HMB photo by John Swain)

program positions in the ministry section and one program position in the research section.

The cuts reportedly will save nearly \$1.4 million. Along with other cutbacks, Lewis predicted the Atlanta office will be able to absorb about half of the \$4 million being cut from current expenditures to enable the staff to present a balanced budget in 1995.

The Atlanta cuts "may ease the pain" of anticipated cuts awaiting Baptist state conventions, which receive HMB funds through matching-fund agreements, Lewis said. State convention officials have been told to plan on 6 percent fewer dollars from the agency next year, and are currently in the process of deciding where to cut back, he said.

HMB trustees voted 40-28 to en-

dorse both a resolution adopted by the Southern Baptist Convention in June and a "resolution of intent" by the board's executive committee relating to a controversial document signed by Roman Catholic and evangelical leaders last spring.

The motion, by Wade Armstrong, a vocational evangelist from Ceredo, W. Va., passed as a substitute to one offered by Bill Streich, a lay member of First Baptist Church of Wichita Falls, Texas.

Streich's motion asked the board to "renounce" the document "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium." Among evangelical leaders signing the document were Lewis and Richard Land, executive director of the SBC Christian Life Commission.

Texas committee finalizes new CP proposal

DALLAS (BP)—A proposal to alter the definition of Cooperative Program giving in Texas received additional modifications Aug. 8 but now is finalized and awaits consideration by the state convention in November.

The Texas convention's special study committee still will recommend that support for the state Cooperative Program be expanded to include gifts to the Cooperative Baptist Fellowship and other options.

But instead of a two-tiered approach approved earlier, the committee adopted a simpler proposal, which would allow Cooperative Program

contributions to be directed in these ways:

■ Gifts to the budget of the Baptist General Convention of Texas and the budget of the SBC according to the annually adopted percentage allocation between the two.

■ Gifts to the budget of the BGCT only.

■ Gifts to the budget of the BGCT and to other worldwide Baptist missions and ministries, including the SBC, any agency of the SBC, Woman's Missionary Union, the Cooperative Baptist Fellowship, the Baptist World Alliance "and other missions

and ministries within the Baptist family."

The proposal would continue a Texas practice of allowing churches to delete up to five line items in the BGCT budget and SBC budget.

The vice chairman of the study committee has said he plans to bring a minority report to the convention opposing the final recommendation. John Hatch, pastor of First Baptist Church in Lake Jackson, Texas, said he and "four to six" others believe the recommendation is wrong to include gifts to the Fellowship as Cooperative Program.

Hatch said he would concede allowing gifts to the Fellowship to be handled by the Texas convention, but he doesn't think they should be counted as Cooperative Program giving.

Supporters of the plan, however, have said creating two different categories of state convention giving would give the impression that Fellowship-supporting churches are "second class" supporters of the Texas convention.

Further, they point to the 1993 decision of the SBC Executive Committee to allow churches to contribute to the national Cooperative Program without contributing through a state convention. If cutting out state conventions is fair, then bypassing the national convention should be fair as well, they argued.

HMB trustees reject plea to keep funds

ATLANTA (ABP)—Ignoring an impassioned plea by one board member, trustees of the Southern Baptist Home Mission Board voted overwhelmingly to obey a Southern Baptist Convention instruction not to accept funds from the Cooperative Baptist Fellowship.

Rose Bear, a volunteer student director from Terre Haute, Ind., asked the trustees to refuse the SBC directive against the Fellowship, a moderate organization promoting alternative missions programs that bypass the SBC.

"This is the wrong thing to do because of missions," she declared.

"If we adopt the motion we are saying by our actions that it would be better for an immigrant family to have no Bible at all than to have one purchased with CBF dollars; it would be better for a child to go hungry than to have a bowl of soup bought with CBF funds; it would be better for an inner-city gang member to never hear the gospel than to hear it from someone whose salary was tainted by CBF contributions."

Bear told her fellow trustees she realized they might be afraid of following her suggestion because of being "misunderstood, criticized or branded as liberal."

"I know those are fears I've faced," she admitted. "Teenagers aren't the only ones who have to deal with peer pressure. If that describes your situation, let me urge you to be strong and just say 'no'."

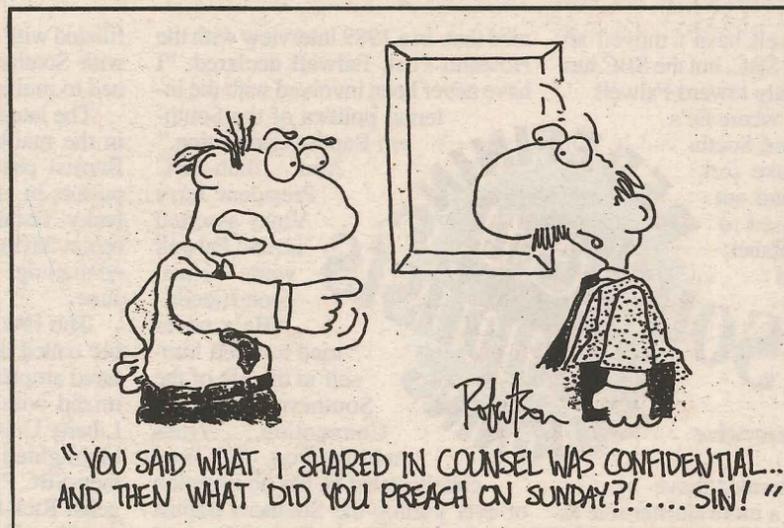
On the opposite side of the issue, Walter Carpenter of Houston said the HMB should reject Fellowship funds to avoid being "more interested in money than in principle."

In a show-of-hands vote, only six trustees opposed the motion.

In another Fellowship-related matter, trustee Chairman Bob Curtis of Missouri announced he has appointed a committee to study how the board should relate to state conventions which permit churches to pass funds to the Fellowship through their offices.

Curtis will chair the committee. Also serving on the committee will be Greg Martin, Gene Bowman, Marvin Capehart, Tom Madden, Ann Cushing, Shirley Russell and Ed Hayes. Staff members Forrest Kelly and Gary Jones will be ex-officio members.

Curtis said the group will consult with HMB staff and state convention executive directors before reporting to the board's executive committee in October. Any recommendations would come to the full board in December, he said.



KENTUCKY

Attorney general issues opinion on graduation prayers

By Mark Wingfield
News Director

FRANKFORT—High school commencements in Kentucky may include public prayers that are student-initiated, student-led and non-sectarian in content, according to an opinion issued last week by the state attorney general's office.

Assistant Attorney General Lynne Schroering wrote the opinion, based on inquiries to the attorney general in light of recent Supreme Court rulings on commencement prayers.

"We cannot clearly state that a Kentucky school district's decision to allow student-directed prayer at a high school graduation is constitutional," the opinion states. "A Kentucky school district could refuse to

allow any form of prayer at a graduation ceremony since the law is unclear in this area."

But based on court rulings to date, schools apparently have some latitude for including prayers at high school commencement ceremonies only, Shroering reasons.

First, prayers should be allowed only at high school graduation ceremonies and not at middle school or elementary graduations, she writes. "The students graduating from high school are generally 18 years old, are eligible to vote, drive a motor vehicle and serve in the military. These 18-year-old young adults are not as susceptible as the younger students to the coercion that is the main concern in the Lee vs. Weisman decision."

Lee vs. Weisman is the 1992 U.S.

Supreme Court case in which the court ruled that a school district violated the establishment clause of the First Amendment by inviting clergy to pray at middle school and high school commencements.

Second, the idea for the commencement prayer must be initiated by students. "The issue should only arise if the students approach the administration with a desire to have prayer at graduation," Shroering says.

Third, the prayer must be written and delivered by students, she continues.

Finally, the prayer must be non-sectarian and must not proselytize.

To make her case, Shroering cites a number of cases heard by both the U.S. Supreme Court, the U.S. Fifth Circuit Court of Appeals and the U.S.

Sixth Circuit Court of Appeals.

She advises that any Kentucky public school administrator planning to allow prayer at a high school commencement should be familiar with three key cases: the Supreme Court's Lee vs. Weisman, the Fifth Circuit's Jones vs. Clear Creek Independent School District and the Sixth Circuit's Stein vs. Plainwell Community School.

Various groups concerned about First Amendment issues have issued differing interpretations of recent court rulings on the matter. Further resources are available from the Baptist Joint Committee, 200 Maryland Ave. NE, Washington, D.C. 20002, and the SBC Christian Life Commission, 901 Commerce St., Suite 550, Nashville, Tenn. 37203.

Monticello youth see God in missions

ST. LOUIS—Members of First Baptist Church in Monticello saw God's power and the challenge of home missions in a new light July 17-23 during a missions project in St. Louis.

On assignment from the Southern Baptist Home Mission Board, 34 members of the southern Kentucky church traveled to Fourth Baptist Church, located in the inner city of St. Louis.

Once a thriving congregation of 1,000 members, Fourth Baptist Church today struggles to stay alive in a troubled community. Twenty-five people attend on a good Sunday.

The Kentuckians led worship on Sunday, then immediately began enlisting children for afternoon Bible clubs. On Monday, the volunteers also began cleaning, painting and repairing the decaying church building.

Monticello Pastor Coy Webb said the children attending the Bible clubs "tested our compassion with violent behavior, disruptive displays and by pushing our attempts of concern away the first two days.

"But on Wednesday, God worked a miracle," he said. "The love of Christ melted hearts."

By the end of the week, seven young people had professed faith in Jesus Christ as Savior and will be baptized at Fourth Baptist Church.

"Children and youth ran to meet us with smiling faces, eager eyes and outstretched arms," Webb said. "Some had experienced love for the first time in their young lives. They proudly carried away gift Bibles with personal notes on the last day."

Also while in St. Louis, the Kentuckians helped distribute emergency food to 250 families.

"Our group walked away with greater compassion for the hungry, homeless and hopeless," Webb said. "We know some personally now. We learned to see people through the eyes of Jesus.

"To go and witness God's power was a blessing that words cannot describe," he concluded.



FEATURED SPEAKER Tanya Rathore of Yellow Creek Baptist Church in Owensboro speaks at Glorieta Baptist Conference Center during discipleship and family development week this summer. Rathore, winner of the Kentucky Speakers Tournament, was among several state contest winners presenting their speeches at the New Mexico conference center.

Dixon writes on child abuse

LOUISVILLE—Mike Dixon, director of Spring Meadows Children's Home, has written a booklet to help teenagers know how to respond to friends who are victims of abuse.

"Family Abuse: A Sad Reality" describes what abuse is and how teenagers can be helpful friends to others who are being abused.

"The main message is for the young person to tell someone responsible and get the abuse stopped," Dixon explained.

Dixon, who has been director at Spring Meadows since 1990, tells in the booklet about how he was abused as a teen by his mother.

"It was not my fault. I truly know that," he wrote, "but I wish I had gone

to someone to get help. I did not know where to go to get the help we both needed."

Dixon said he hopes the booklet will help other young people know how to get help either for themselves or for their friends.

In the booklet, Dixon addresses issues related to sexual abuse, physical abuse, neglect, verbal abuse and spouse abuse.

The booklet is published by Woman's Missionary Union and is a resource for World Changers, the Southern Baptist Brotherhood Commission's co-ed missions education program.

It may be purchased through Baptist Book Stores.

BLUEGRASS BURGEO

■ **Hospital housing available.** Hospitality House of Louisville has announced the availability of affordable lodging in Louisville for family members of hospital patients. Hospitality House is a non-profit ministry supported by individuals from a number of faith groups. The group offers one-room efficiencies and two-room apartments at a location near Louisville's downtown medical complex. For details, call Nancy Aubel at (502) 625-1360.

■ **Youth ministers' conference.** Martin Strommen, founder of Search Institute and Augsburg Youth and Family Institute, will be keynote speaker for an Oct. 7-8 conference for church leaders who work with youth and their families. The event at Southern Baptist Theological Seminary in Louisville will include 10 workshops. For information, call (502) 897-4315.

■ **President's home planned.** Trustees of Campbellsville College have pledged personally to raise the funds for a new president's home to be built on campus. Pending site approval and fund-raising, construction could begin next spring, trustee officials said.

■ **Campbellsville names Rowland.** Jimmy Rowland, pastor of Gethsemane Baptist Church in Louisville, has been named coordinator of academic outreach for the Louisville area by Campbellsville College. Rowland will assist with the college's new partnership with Boyce Bible School and recruit students in the Jefferson County area.

■ **Professors named.** Southern Baptist Theological Seminary has named three new professors. Gregory Lewis and Janet Spessart have been named assistant professors of social work. Esther Rothenbusch has been named assistant professor of music. Lewis has been director of Lifeline Sunshine Coast Community Psychiatric Centre in Australia. Spessart has been a children's mental health advocate with the Mental Health Association in New Jersey. Rothenbusch has held part-time teaching positions at three colleges in Michigan and Ohio.

■ **Georgetown graduates 71.** Georgetown College awarded 71 master of arts in education degrees during summer commencement ceremonies Aug. 13. "What I most want you to remember from today is that from this point on, the quality of your life will be determined by you, and that quality will not be measured by your success alone, but also by what you do after your failures—and a life worth living will know its share of both," said keynote speaker Thomas Guskey, professor of education at the University of Kentucky.

WESTERN RECORDER

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MARV KNOX
Editor

MARK WINGFIELD
News Director

MAURI SMITH
Marketing & Business
Manager

C. R. DALEY
Editor Emeritus

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

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Woes of unbalanced preaching

Is some of the nation's moral corruption due to unbalanced preaching?

Preachers are declaring God's love and the priceless redemption in Christ. But it is not enough to declare God's love and not his judgment.

Chuck Colson said, "We are witnessing the death of conscience in our youth. ... We have no more than five years to reverse the downward trends."

Early-day preaching in America focused on topics such as "Sinners In the Hands of an Angry God" and "Beware of Fire and Brimstone."

Are we declaring the whole counsel of God if we do not emphasize his judgment as well as his love?

Jesus did not hesitate to denounce the Pharisees as hypocrites for not practicing what they preached. On

another occasion, Jesus warned, "Unless you repent, you, too, will all perish" (Luke 13:3).

Can it be that the Ten Commandments have been misunderstood as merely legislation for the nation of Israel, when God shared with Moses the moral principles on which he had founded the earth and mankind—these moral principles that are as valid as the physical laws he made, such as the law of gravity?

To borrow a metaphor from E. Stanley Jones, the design of a railroad calls for the train to run on the rails. If something goes awry, and the train is derailed, destruction follows. So it is with the disobedience of God's laws—destruction!

Moses warned Israel in Deuteronomy 30:17-18, "But if your heart

turns away and you are not obedient, ... you will certainly be destroyed."

Can it be that we need strong preaching on each of the commandments, God's moral laws, so that one can be warned that if one disobeys Almighty God, one will be destroyed?

Ninevah, that great city of wickedness, after hearing Jonah's preaching, did repent and turned from its evil ways, and God had compassion and did not bring the destruction he had threatened.

Again, Jesus' words need to be heard: "Unless you repent, you, too, will all perish." But also his love is declared in John 5:24: "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life."

Catherine Kuhnle
Lexington

Knee-jerk reaction

I did not want to write this letter and tried to talk myself out of it, but it is my knee-jerk reaction to the article (WR, July 26) by the executive secretary-treasurer of the Kentucky Baptist Convention.

His article was about the vote at the Southern Baptist Convention in Orlando not to receive funds from the Cooperative Baptist Fellowship. This decision as well as several other actions by the convention were referred to as "knee-jerk reactions" by the convention and messengers. If a vote on this issue were taken in Kentucky, we would find that Kentucky Baptists would be pretty evenly divided on it.

As a pastor, I have seen a number of times when the church voted to do things I did not agree with. Sometimes these were issues that the

church was pretty evenly divided on. What kind of a pastor would I be if I turned around and chastised the church publicly for its decision and accused them of having a "knee-jerk reaction?"

I believe our executive secretary-treasurer could use a little more diplomacy and be a lot more sensitive to the many Kentucky Baptists who differ with him on issues.

Norman F. Workman
Falmouth

BAPTIST FORUM

Don't let them slip

One of the pupils I taught as an elementary classroom teacher was a small third-grader who shared with me in our class time that he wanted to kill himself. Immediately I sought for help, from the Lord and from my supervisor. It was too much for me to

handle alone. Through God's guidance, this lad was able to turn the corner away from his desperate impulse. Of course, his parents were enlisted; however, they were more of the problem than their son.

By the grace of God, prayer, intervention and understanding, I watched the pupil gain confidence, practice faith, assume leadership and grow happier in the course of the school year. I claim no praise for his progress. I believe if I had not been a Christian teacher, I could not have taken part in this transformation. To God goes the glory.

When the school bells ring, please check on more than may be apparent in your children. They need Christian attitudes, examples, encouragement and intercession. Let's not wait until they slip through our fingers. Bring them to Jesus.

Edith G. Oldham
Louisville

Paradox

Scandinavia in summer presents the unusual opportunity of daylight for almost 24 hours each day.

Nature's provision of a long summer evening and Sweden's law which makes illegal the ownership of a handgun, combine to give delight to any traveler to Sweden in summer.

Thus our delight, at 10:30 one evening after a Baptist World Alliance session, in discovering the historic Uppsala park of perennials which grows today just as it did over 150 years ago; gate open, no charge, visitors welcome. It was a quiet place, sturdy benches placed at convenient intervals, bidding travelers to rest awhile, not only in the beauty of the garden but in the safety of a leading world advocate of non-violence.

We were surprised by frequent apologies from Swedish guides about their historic reputation as aggressive and violent Vikings. Non-violence and pacifism now produce a common thread within the fabric of contemporary Swedish culture. Like Switzerland, they remained neutral in World War II.

Swedes seem also to have made peace with their environment, which

is cold and damp most of the year. Bicycles abound and are left, for the most part, unlocked. Homes and business properties are designed for energy conservation.

With an average tax on wage earners above 50 percent, their social system provides medical coverage for all citizens as well as other "universal" benefits. With their economy in recession and relatively high unemployment, the system is being tested. With gasoline above \$4 per gallon, bicycles make good sense in this level terrain.

Bike traffic runs parallel with the pedestrian sidewalks, creating a hazard for the unwary tourist. By the time we departed, I had concluded that Sweden would be an ideal country to tour by bike.

And I wondered if our own local and national planners would ever, in my lifetime, give serious consideration to making self-powered vehicular travel safe and convenient in the high-population centers where it would make the most difference. Would I bike to work with such an infrastructure? You bet! Not every day, but as often as weather and schedule permitted.

But such changes require the willingness of an American culture grown

accustomed to indulgent forms of travel.

This will likely never happen until we are forced by necessity to do so. In the meantime, unlike the Swedes, we will continue to use more than our fair share of the earth's provisions.

I was further impressed that in a so-called "secular" society, shops were closed on Sunday. Though the percentage of citizens attending church is abysmally small, I find it paradoxical they observe Sunday as a day of rest while "religious" America is mostly "open" on Sunday.

The same with guns and violence. In our nation which provides the largest number of missionaries, there is more violence than in any other nation in the world not at war. Sweden may be the least-violent, even though religion holds relatively little commitment there.

Perhaps the answer to the paradox lies in logistics—Sweden has but 8 million citizens for whom to care, opting for a society which is heavily taxed but adequately provided for in return.

They do seem to have learned better how to care for the earth and each other. Perhaps they can teach us, if we should ever decide to listen.

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



Separated = married

By Harry Rowland

Q There's a separated and soon-to-be divorced man who keeps wanting me to go out with him; what should I do?

A You are not alone in your situation. With the pressures that exist for couples and the large number of single women spending eight or more hours a day working alongside male colleagues, more and more single women are becoming romantically or sexually involved with married men.

You need to recognize that sharing a man is not only wrong but also not a smart choice. Separated still means married. And if he is making advances toward you, he may be doing the same to others as well.

A single woman once told me that she always divides what a married man tells her by four. He may tell you that he has a lousy marriage, a nagging wife and that they are getting a divorce. Even if that is somewhat accurate, there is no guarantee that he is telling you the whole truth.

Men too often use a separation as trial singleness, a way to test their coping skills as a possible single. We live in an age of disposable sexual partners. If you help this man make that transition, there is no guarantee you'll be a permanent part of his life, despite his promises. He'll probably move on even if he gets a divorce, which in most cases isn't a given.

Any date with a separated man should be considered wrong and a step toward heartache—most likely yours, probably his wife's and family's, and maybe his too. The Bible advises us that sexual adultery involves the eyes and ears long before it reaches a sexual relationship. Just talking as a friend has a way of evolving into romantic what-ifs and if-onlys, sexual attraction and then sexual involvement.

In relationships like these, women are most likely to be the losers when the situations get sticky or turn sour. Think twice and then again before you date a married man. And don't rationalize your behavior through strict definitions of what constitutes a "date."

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.

Conspiracy theories hurt conservatives' cause

Conservative Christians' credibility has taken a bruising lately, and a couple of their heroes have provided the cause.

Jerry Falwell and Pat Robertson both subtly—and not-so-subtly in one case—alleged the president of the United States is responsible for murder.

Take Falwell first: His Liberty Alliance has distributed a video called "Clinton's Circle of Power" that claims Bill Clinton has had his political enemies killed. E.J. Dionne, a syndicated Washington Post columnist, quotes the video quoting longtime Clinton adversary Larry Nichols of Arkansas: "You may also wonder what it's been like fighting Bill Clinton. People are dead in Arkansas. There are people that are dead. Yeah. When I started this, I knew that I might be one of the unsolved mysteries in Arkansas. There were boys on the railroad track. There were countless and countless people that mysteriously died that, as it turned out, had some connection to Bill Clinton. I believe this is going on today."

Robertson has focused on a very public 1993 death, that of Vincent Foster, an assistant counsel at the White House and former law partner of Hillary Rodham Clinton. Law-enforcement and medical investigators ruled Foster's death a suicide, but Robertson spins a much more sinister scenario. New York Times writer Erik Eckholm quotes Robertson from his "700 Club" television show: "Was there a murder of a White House counsel? It looks more and more like that."

Modern society may have devalued human life, but murder still is a serious charge, especially when it implicates the president of the United States. If Falwell and Robertson have evidence Clinton is an accomplice to murder, they should take that information to state and federal prosecutors. No sane American of any party affiliation wants any president to walk free if he's guilty of murder. But if Falwell and Robertson don't have solid evidence to take to the prosecutors, they should apologize for their rumor-mongering and keep their mouths shut about it.

This, of course, is a sensitive topic. Millions of conservative Christians find Clinton and his policies detestable. Based on their understanding of the Bible, they believe he's wrong on practically everything—from abortion, to gays in the military, health care reform, handgun con-

trol and the National Endowment for the Arts. They see themselves engaged in a culture war for the very soul of the nation, and they look to preachers such as Falwell and Robertson as their generals.

Try, if you will, to separate issue from tactic.

The larger issue is a philosophical debate over the direction of the nation. Christians can and should be involved in this discussion; "separation of church and state" never meant religious people have no place at the table when national policy is being deliberated. Values and perspectives long held dear seem to be eroding in our culture. Christians and other religious people have a right to their passionate concerns and a right to urge the populace to adopt their standards as public norms. In a democracy, everyone should have a voice, and that includes people of religious faith.

But this tactic is unworthy of people who label themselves with the name of our Lord and Savior. The Ninth Commandment forbids bearing false witness, and the Bible elsewhere condemns slander and gossip. Matthew 18 outlines the formula for resolving personal conflicts. Nowhere does the Bible advocate engaging in dirty political tricks, even if the purpose is believed to be noble.

America does indeed seem to be waging a culture war. Unfortunately, one of the strongest impediments to the cause of people of faith, especially conservative evangelical Christians, is the common caricature that they are hard-hearted and deceitful, willing to do practically anything to achieve their purposes. When Falwell and Robertson go out peddling murder conspiracies—especially with shallow documentation based on the say-so of partisan people whose motives are suspect at best—they reinforce that caricature and hurt their case. They erode the credibility of conservative Christians everywhere, especially before a public ready to judge and label people according to the sound bytes of their leaders.

For the reputations of Christians everywhere and the sake of their own cause, Southern Baptist leaders close to Falwell and Robertson should send them a clear message: "Either put up or shut up. The ends don't justify this meanness."

Marv Knox

Jerry Falwell and Pat Robertson may be hurting, not helping, conservative Christians' cause by fueling rumors that President Bill Clinton is an accomplice to murder. If they have hard evidence to back up the assertions, they should hand it over to prosecutors. If not, they should apologize.

Baptists' West End Mission Project merits commendation

Two Kentucky Baptist institutions—Baptist Fellowship Center and Baptist Hospital East in Louisville—deserve commendation for bridging barriers and launching a project that will make a major difference in poor people's lives.

Working with staff from the Kentucky Baptist Executive Board and a host of community agencies, Baptist Fellowship Center and Baptist Hospital East have founded the West End Mission Project. A story about the latest development in the project is on page 12 of this week's Western Recorder.

The concept began last year, when the center's director, Johnnie Clark, and other Baptist ministers from the West End approached the Kentucky Baptist Convention about meeting health care needs. Baptist Healthcare

System took up the challenge and assigned Baptist East the lead role. Now, the project has the potential to alleviate longstanding medical and social problems in the community, one of the state's poorest. It also provides a vital bridge for racial reconciliation between the West End, which is predominantly African American, and eastern Jefferson County, which is overwhelmingly white.

Baptist Fellowship Center has been a community leader since its start in 1914.

This new project illustrates how, under the leadership of President Ed Vaughn, Baptist Healthcare System is emphasizing "Baptist" in its name and claiming ministry as a vital part of its mission.

Marv Knox

Baseball strike's good for American families, Deep Mama claims

Deep Mama smiled broadly as she pulled up beside me at a red light and rolled down her window. "Follow me," she directed.

Deep Mama's my super-secret source on family life. So I always listen when she says she wants to talk.

"You sure look happy today," I observed as we got out of our cars at a local fast-food joint.

"Yes, indeedy!" she chirped as she waited for me to open the door.

"Kin I hep you?" a teenager behind the counter asked.

"I'll treat," she told me. Turning to the attendant, she ordered a chocolate shake for her and tea for me. Deep Mama's information network is impeccable; she knew I'm

on a diet and trying to limit my ice cream.

"What makes you so thrilled?" I asked. "Is it the imminent start of school?"

"Good guess, Sherlock," she retorted, "but it's better than that."

"Umm," I said, unable to come up with another speculation.

"Don't you read the papers?" Deep Mama asked. "Big league baseball went on strike."

"But that's horrible news," I intoned. "Three players have—or had—a chance of breaking Roger Maris' home run record. And the

pennant races were better than they've been in years."

"You poor men all think alike," she moaned. "This strike is a gift from God to restore family priorities to the American home!"

"B-b-beg pardon?" I stammered.

"Ever since those players went on strike, my J.R.'s been a brand-new man," she explained. "No more baseball; no more couch potato. He's fixed the toilet and the bathtub, built new bookshelves in the basement, weeded the garden. And right

now, as we speak, he's taken Junior and Bitsy to the park."

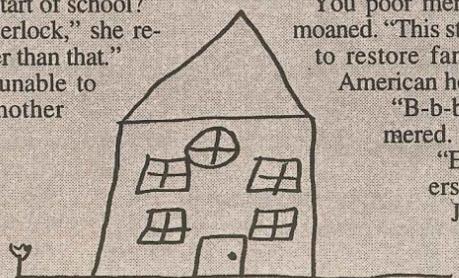
"But this strike is a tragedy," I bleated. "Baseball's the national pastime."

"I'll say. It's past time we put those overpaid mutant ninnies out to pasture. They make hundreds of thousands—even millions—of dollars just to play a game! If America had its head on straight, teachers and nurses and firemen and mothers, not overgrown boys, would make that kind of money."

"Well, you've got a point, Deep Mama," I conceded.

"Absolutely," she agreed. "And if the players and owners ever patch things up, I hope the fans go on strike!"

Marv Knox



down home

Assisted suicide cases raise fears among opponents

By David Anderson
Religious News Service

LOS ANGELES (RNS)—A federal court decision overturning Washington State's assisted suicide ban is "profoundly disturbing," says Cardinal Roger Mahony of Los Angeles, an outspoken cleric on issues of church and society.

"If this ruling stands," the head of the Catholic Church's Los Angeles archdiocese warned, "non-voluntary as well as voluntary euthanasia will provide a 'final exit' for many whose lives are seen by others as not worth living."

Meanwhile, Burke Balch, director of medical ethics for the National Right to Life Committee, called the ruling "a very scary decision because of its sweeping nature."

In an interview, Balch expressed concern—especially in light of a jury decision in a Michigan assisted suicide case—that there is "a general movement from the principle of respect for life to concern for the quality of life."

Mahony and Balch made their comments in the wake of a May 4 ruling by U.S. District Court Judge Bar-

bara Rothstein in Seattle which said the state's law against assisted suicide for the terminally ill violates the 14th amendment provision barring states from infringing on individual liberties.

That ruling came on the heels of the acquittal in Michigan of Dr. Jack Kevorkian, the so-called "suicide doctor" who has helped 20 terminally ill people end their lives.

Together, the two incidents are likely to prompt a heightened and increasingly volatile public debate over end-of-life issues.

In the ruling, Rothstein compared a terminally ill person's "constitutionally guaranteed right" to hasten death with the right to choose abortion or refuse life support.

She called the right to choose death a "choice central to personal dignity and autonomy."

But in his statement, Mahony said, "It is absurd to say that this ruling serves personal dignity and autonomy—for in the most radical way direct killing deprives a human person of dignity and autonomy."

"All that it serves is the attitude that we can solve people's problems by getting rid of people," he said.

Balch added that a shift in public attitudes away from respect for life to concerns about quality of life reflects "a growing, perhaps now dominant" mood. But at the same time he noted that when assisted suicide measures have been on state ballots they have been defeated after right-to-life forces made their case.

The shift in the public's mood seemed to be underscored by the Kevorkian acquittal, which some critics said was based more on emotionalism than law.

The verdict, said the Anti-Euthanasia Task Force, was "just one more instance ... where the jury succumbed to soap opera defense of legal games, word games and emotionalism."

Rita Marker, executive director of the group, said the argument put forward on Kevorkian's behalf—that he was helping to end "suffering"—also could be applied to gassing the homeless to end homelessness and poisoning the unemployed to solve the unemployment problem.

Ben Mitchell, director of biomedical and life issues for the Southern Baptist Christian Life Commission, called the Kevorkian acquittal "another example of the horrendous assault

on the sanctity of human life."

The Michigan jury decided that Kevorkian's role in helping a 30-year-old man end the agony of degenerative nerve disease he was suffering was to alleviate suffering rather than cause death.

The Michigan law was specifically designed to block Kevorkian from aiding in any more suicides.

Mitchell criticized the jury decision for relying on what he termed a loophole in the Michigan law allowing doctors to treat pain and also criticized the jury for "misdirected sentimentality."

"Will we return to a compassionate society of men and women who love their neighbors," he asked, "or will we continue to slide into the abyss of barbarism?"

The Kevorkian case, principally a local matter, has less far-reaching implications than the federal court ruling in Washington.

Mahony warned that, in the wake of the Washington ruling, "authorization for active killing by physicians will surely follow."

"The ruling's use of past court decisions on abortion and the withdrawal of treatment is especially ominous."

NATIONAL NOTES

■ **Smith to appear on video.** Christian recording artist Michael W. Smith will make his acting debut in the fourth episode of Broadman & Holman Publisher's "Secret Adventure" series, to be released in September. "Secret Adventures" is a series of morally based mini-movies targeted for children ages 4 to 14.

■ **Chapman benefits children.** Steven Curtis Chapman's record company, Sparrow, will donate copies of his newest release, "Heaven in the Real World," to the children of prisoners through Prison Fellowship's Angel Tree program. For each copy of the album purchased in Christian retail stores affiliated with the Parable Group, Sparrow will donate one cassette to Angel Tree.

■ **Bishops dissent on sexuality.** Bishops in Province 7 of the Episcopal Church are mounting a campaign to derail a hotly debated pastoral letter on sexuality. The bishops from Texas, New Mexico, Kansas, Oklahoma, Arkansas, western Louisiana and western Missouri say the letter fails to give marriage "its proper place in Christian tradition." They claim the letter does not clearly promote faithfulness in marriage and sexual abstinence outside marriage.

■ **Breyer confirmed.** The U.S. Senate confirmed Judge Stephen Breyer as the 108th justice of the Supreme Court July 29 on an 87-9 vote. Although praised by most senators for his record on First Amendment issues, those who voted against him cited concerns about his views on home schooling, abortion and school prayer.

■ **Home schoolers win case.** City officials in Escondido, Calif., recently reversed their decision and included religious-themed artwork by homeschooled children in a public mural. Artwork submitted by seven homeschooled children had been rejected because they included religious symbolism.

■ **Catholics challenge Vatican.** More than 2,500 Roman Catholics have signed an advertisement challenging the Vatican's stance on the forthcoming United National population stabilization conference. The ad is scheduled to run in the New York Times in early September. "This ad is a response to the voices of adult lay Catholics who yearn for church leaders who affirm the goodness and beauty of sexual relationships whether or not they are open to offspring," said Sister Maureen Fidler of Catholics Speak Out.

■ **Ashton to tour with Brooks.** Gospel music artist Susan Ashton will join country music superstar Garth Brooks on the second leg of his European tour this fall. The tour will begin in September in Spain and move to Germany, Scotland, Denmark and England.

■ **Luthern pension board sued.** A lawsuit against a Luthern pension board gained momentum when a former pensions executive accused the board of making investments to effect political change without the permission of pension plan members. The accusations were leveled by Edwin Wang, who served from 1963 to 1987 as president and chief executive officer of the Lutheran Church in America's pension board. Meanwhile, several business journals have written about the lawsuit, declaring it could be precedent-setting. Critics have charged the pension board with breaching its fiduciary duty by avoiding investment in companies with "unacceptable" records on social justice issues.

■ **Nuclear weapons decried.** More than 60 Protestant, Catholic and Jewish leaders marked the 49th anniversary of the U.S. bombing of Hiroshima by calling for an end to nuclear weapons. Among Baptist signers was Glen Stassen, professor of Christian ethics at Southern Baptist Theological Seminary in Louisville.

Senate committee holds hearing on gay-rights bill

WASHINGTON (BP)—The Senate held its first hearing July 29 on the Employment Non-discrimination Act, a bill which would prohibit employment discrimination against homosexuals and bisexuals.

The bill, which was debated in the Senate Labor and Human Resources Committee, provides an exemption for religious organizations, except in the case of for-profit activities. The legislation does not apply to the military and does not require benefits for domestic partners.

Ted Kennedy, D-Mass., chief sponsor of the bill, has 29 co-sponsors in the Senate. Rep. Gerry Studds, D-Mass., is prime sponsor of a companion bill in the House of Representatives with 124 co-sponsors.

The Labor Committee hearing apparently was the first Congressional hearing on a homosexual rights bill held in Washington. Although a date for a committee vote has not been scheduled, such action is expected before Congress adjourns this fall, a committee spokesperson said.

The bill would produce "special privileges for an elite group that has unjustly played the victim card to advance," George Mason University law professor Joseph Broadus told the committee.

"For the first time legislation seeks to defend not status but particular behavior and declare that behavior to be both irrelevant to the employer's business and superior to the employer's and customer's interest," Broadus said. "It can't be said that discrimination based on sexual behavior violates American values unless we have abandoned our traditional belief that sexual behavior choices profoundly reflect character."

But Sen. Kennedy, in an opening

statement, countered, "This bill is not about granting special rights—it is about righting senseless wrongs."

Of nine witnesses testifying before the committee, only Broadus and Robert Knight of the Family Research Council opposed the legislation.

In his testimony, Knight said the bill will order Americans for the first time to "hire people they believe to be committing immoral acts precisely because they commit those acts."

Although the bill says quotas for homosexuals are prohibited, both Broadus and Knight said the legislation would lead to unofficial quotas.

Kennedy said discrimination against homosexuals in the workplace is "too often a fact of life. Throughout the country, qualified employees live in fear of losing their livelihood for reasons that have nothing to do with their job skills or their job performance."

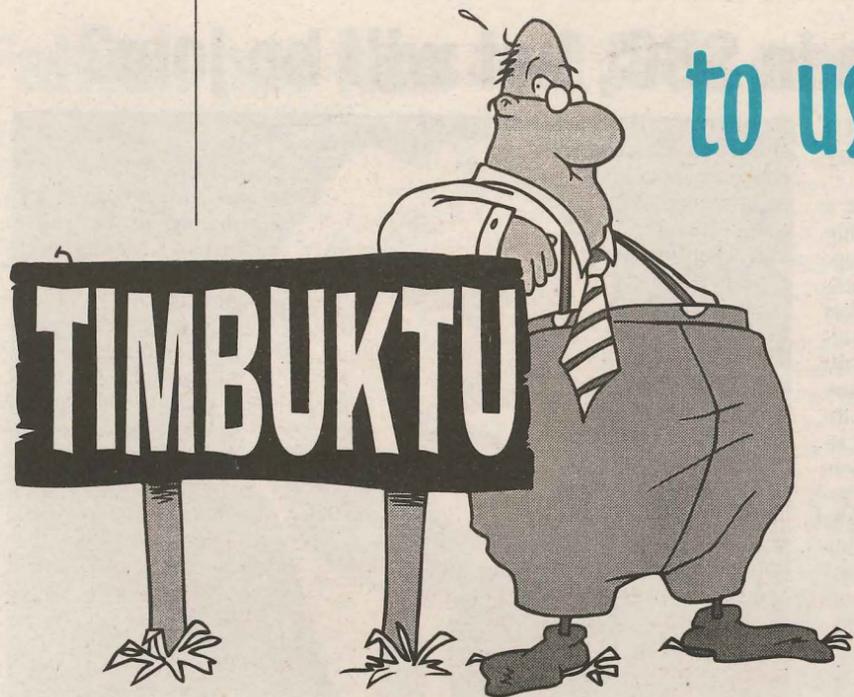
"Job discrimination is not only un-American—it is counterproductive," he said. "It excludes qualified individuals, lowers work-force productivity and hurts us all."

In related action, the Senate Aug. 1 passed an amendment prohibiting funding of any public school district which teaches homosexuality is a positive lifestyle.

The amendment to an education funding reauthorization bill would deny federal funds to any school which implements a "program or activity that has either the purpose of effect of encouraging or supporting homosexuality as a positive lifestyle alternative."

A Senate and House conference committee currently is drafting a compromise version of the bill, so it is uncertain whether this amendment will be retained in the final version.

You don't have to drive to Timbuktu to use the Western Recorder's news page plan



And answers to other myths

Using the Western Recorder's back page for your church newsletter never has been easier than today. Before assuming it's not right for your church, let us tell you all the things we can do to make your newsletter look better and cost less.

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The Recorder receives church news pages in a variety of forms. Some churches type out their copy on a typewriter and paste it down. Some churches use a computer. Some use sophisticated desktop publishing systems. The point is, you don't have to invest in more sophisticated equipment than you already have. But, at the same time, you don't have to make a relic out of whatever "state-of-the-art" equipment you've already invested in.

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Churches get their news pages to the Recorder in a variety of ways. Some mail the page in. Some drop it off in person. An increasing number send it electronically. The bottom line: We need your page by noon on Monday for publication that week. That means you can get in your Sunday statistics if you hand-deliver your page or send it electronically.

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Your church news page may include as many photographs as you like. We offer high-quality reproduction.

4. It's a deal even Ross Perot would like.

Publishing your newsletter with the Western Recorder is an excellent value. We're good at helping churches balance their budgets by reducing newsletter costs. We can mail your church newsletter and all the helpful content of the Recorder to every family in your church for less than the cost of sending them a postcard. And with postage rates scheduled to increase again soon, we will be an even better value for the future.

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For a small fee, you can use a second ink color other than black on your newsletter page.

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We offer six contemporary page designs which we'll gladly adapt for your use. These professional-looking designs will enhance the attractiveness and readability of your newsletter—all at no extra cost. But if you have your own design already, that's fine too. We'll work with you to make sure your page looks the best it possibly can.

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Now, is there any good reason why your church shouldn't be using the Recorder's news page plan? We didn't think so. Just take that simple step of faith and give us a call. We'll counsel with you, provide materials to help you and even come make a presentation to your church if appropriate. You'll never know how good this deal might be unless you ask. Call us now at (502) 244-6470.

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BAPTISTS

Falwell gaining influence in SBC, but will he join?

"He's a lifelong independent, and my prediction is that as long as he can enjoy an unofficial alliance like he has, that's what he would continue to do."
Falwell spokesman Mark DeMoss, on whether the independent Baptist pastor will affiliate with the SBC

Continued from page 1

Liberty University's board of trustees. Of 32 trustees, eight are prominent Southern Baptists: evangelist Freddie Gage; Jack Graham, pastor of Prestonwood Baptist Church in Dallas; Richard Lee, pastor of Rehobeth Baptist Church in Atlanta; James Merritt, pastor of First Baptist Church in the Atlanta suburb of Snellville; evangelist and former SBC President Bailey Smith; Vines, pastor of First Baptist Church of Jacksonville, Fla.; Ike Reighard, pastor of New Hope Baptist Church in Fayetteville, Ga.; and Beverly LaHaye, an author/lecturer and member of Montrose Baptist Church in Rockville, Md.

The newspaper was followed a month later by a direct-mail piece promoting Falwell's "Super Conference" to be held in Lynchburg in October.

Eight of 12 key speakers at that event are prominent Southern Baptists: O.S. Hawkins and his wife, Susan; Bailey Smith and his wife, Sandy; Ed Young and his wife, Jo Beth; and Rick Warren and his wife, Kay. Hawkins is pastor of First Baptist Church of Dallas; Young is pastor of Second Baptist Church in Houston; and Warren is pastor of Saddleback Valley Community Church in Mission Viejo, Calif.

Mark Smith, editor of the Liberty Flame, said the newspaper is a new publication of Falwell's ministries, with the first issue published in April 1994.

But Smith said he is "not sure who all receives it."

The paper is mailed out periodically "to the same audience," which he said he believes is primarily Falwell donors, some pastors, parents of Liberty students, Liberty alumni and subscribers to Falwell's now-defunct Fundamentalist Journal. The total mailing list is about 75,000 people, he said.

Falwell spokesman Mark DeMoss confirmed the trend toward greater Southern Baptist participation in Fal-

well-sponsored programs, but said it is "not terribly new" although it "may seem more apparent" now.

"Jerry Falwell has enjoyed for a number of years a great relationship with not so much the Southern Baptist Convention but with many Southern Baptists," DeMoss said. "He has added Southern Baptists to the university trustee board in significant numbers. He has for a good many years been invited to speak in Southern Baptist pulpits and has reciprocated with having many Southern Baptists either at Thomas Road Baptist Church or at Liberty University."

**REDEFINING
Southern
Baptists
REALIGNING**

For example, W.A. Criswell, former pastor of First Baptist Church in Dallas and the patriarch of SBC conservatives, is the only person to deliver more

than one commencement address at Liberty University, DeMoss said. Criswell has spoken at three university commencements.

DeMoss said a number of Falwell's "closest personal friends would be Southern Baptist pastors."

One of Falwell's closest friends among the SBC's new leaders is Paige Patterson, now president of Southeastern Baptist Theological Seminary in Wake Forest, N.C. When Patterson was in trouble with trustees of his former employer, Criswell College in Dallas, in 1991, Falwell offered for Patterson to become president of Liberty University. Patterson declined.

Another friend is Reighard, who invited Falwell to speak to this summer's Southern Baptist Pastors' Conference in Orlando, Fla. At that gathering, Falwell praised the "spiritual and theological restoration" of the SBC but said he had no plans to join the convention.

"Our friendship is based on what we believe and what we're trying to accomplish," he said in an interview in Orlando. Although a more formal merger has not received his "serious



SBC FRIENDS Jerry Falwell preaches at the Southern Baptist Pastors' Conference in Orlando, Fla., in June. (BP photo)

consideration," that's not to say it couldn't happen, he explained.

Falwell previously attended an SBC annual meeting in Las Vegas in 1989, when he addressed the Conference of Southern Baptist Evangelists.

In addition to these national engagements, Falwell has spoken "at a number of state Baptist conventions or pastors' conferences," DeMoss reported.

Falwell has appeared regularly on special programs—particularly building dedications—at Southern Baptist megachurches in recent years.

He has spoken twice at First Baptist Church of Snellville, Ga., where Liberty trustee James Merritt is pastor.

In October 1992, Falwell shared the Snellville podium with Oliver North, who then was speaking across America in an attempt to raise \$5 million for legal expenses incurred when he was charged with lying to Congress about the Iran-Contra affair.

Falwell also has spoken at Rehobeth Baptist Church in Atlanta, his second appearance at the church, where Richard Lee is pastor. Lee served on the board of the PTL ministry when Falwell took over in the aftermath of Jim Bakker's fall from grace. Lee now serves as a trustee of Liberty University.

Last year, Falwell spoke at Montrose Baptist Church in Rockville, Md., in what was billed as a "bridge-building" conference between Southern Baptists and independent Baptists. "This may be the beginning of a lot of cooperation, and a lot of bridges will be built" Montrose Pastor Bob Crowley said at the time.

Most recently, Falwell preached Aug. 7 at Colonial Heights Baptist Church in Colonial Heights, Va., as part of a dedication for a new 1,200-seat sanctuary.

Pastor Terry Harper, a prominent conservative leader in Virginia, said he would welcome Falwell into the

SBC but doubts Falwell will make such a move.

"I think he's very encouraged by the conservative turn we've seen in the convention," Harper said. "We talked a little about that in our time before the service. He's very encouraged by Southeastern Seminary."

Harper said he believes Falwell "feels a kinship with the theological position of so many of our leaders, and he wants to be a source of encouragement."

DeMoss agreed with that assessment, likening Falwell's relationship to the SBC as being "a cheerleader on the side and nothing more."

"He's a lifelong independent, and my prediction is that as long as he can enjoy an unofficial alliance like he has, that's what he would continue to do," DeMoss said.

Meanwhile, the SBC has continued to smooth the way for churches like Falwell's to enter the convention.

Last February, then-SBC President Ed Young announced the recommendation of an SBC task force that the SBC aggressively open its doors to more independent Baptists.

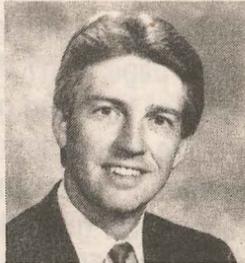
"The day of bitterness is generally over" between Southern Baptists and independent fundamentalists, Young told the SBC Executive Committee. "They like who we are. They like where we're going, and they're ready to come home to a Bible-believing denomination."

Soon after Young's report, Falwell spokesman DeMoss told the Richmond Times-Dispatch that a Falwell-SBC merger shouldn't be ruled out. "There are certainly more reasons today for compatibility between independents and Southern Baptists," he said.

Meanwhile, in light of the SBC task force report, the Executive Committee has prepared a new promotional piece describing how existing independent churches can affiliate with the SBC.



Freddie Gage



Jack Graham



Beverly LaHaye



Richard Lee



James Merritt



Ike Reighard



Bailey Smith



Jerry Vines

BAPTISTS

Falwell has fans and foes among Southern Baptists

By Mark Wingfield
News Director

Whether Jerry Falwell remains a well-liked but distant relative to the Southern Baptist Convention or moves into the family manor could be an indicator of the SBC's future, some Baptists believe.

"I think he would be a wonderful help to us if he ever decided he wanted to affiliate with our convention," said Terry Harper, pastor of Colonial Heights Baptist Church in Colonial Heights, Va. "Dr. Falwell has done as much or more than any man alive today to influence our nation for morality. He has set a standard and pace which has had some influence on us in the Southern Baptist Convention."

But even Falwell's admirers admit the televangelist generates negative reaction as strongly as he does positive reaction. And a number of those detractors are Southern Baptists.

"The day Jerry Falwell comes into the Southern Baptist Convention, you will see the split. A lot of middle-of-the-road people who have hung in will not take that," said a former Lynchburg-area pastor who has taken a middle-of-the-road stance on SBC politics and therefore asked not to be identified.

"My opinion is that the smartest people in the convention who are still in power understand that. He's a cousin you want to kiss but you don't want to bring home."

However, Falwell's stature among Southern Baptist pastors apparently has been on the rise since the early 1980s.

James Guth, professor of political science at Furman University, has surveyed Southern Baptist pastors in

every presidential election year since 1980. In 1980, 1984 and 1988, he asked the pastors specifically about Falwell. Over the course of that time, Southern Baptist clergy became "distinctively more positive toward Falwell," he reported.

Southern Baptist attitudes about Falwell pretty much fall along party lines, Guth said. "Conservatives were often quite positive toward Falwell and thought he ought to be a Southern Baptist ...; moderates, of course, and centrist conservatives were more suspicious toward him."

Both friends and foes of Falwell, when asked about Falwell potentially coming into the SBC, say they can't figure what Falwell could gain by the alliance.

Georgia pastor Ike Reighard, who invited Falwell to speak to the SBC Pastors' Conference this summer, summed up the feelings of many Falwell admirers when he said, "He's so much bigger than the SBC."

But others, particularly Falwell foes and SBC moderates, take a different view and suggest several reasons a Falwell-SBC merger might become beneficial to both parties.

These theories generally revolve around the tough financial times that have afflicted both Falwell and the SBC in recent years.

"Many of us have suspected that

as the SBC looked for new constituencies, they might turn to segments of the independent Baptist tradition," said church historian Bill Leonard, chair of the religion department at Samford University in Birmingham, Ala.

And several leaders among SBC conservatives readily admit they think Falwell's image could be an asset to the SBC in some circles. Such an endorsement could open doors to new constituencies for SBC schools, missions and literature.

On Falwell's side, some observers say, the benefits of an alliance would be a further enhanced stature for Falwell and more support for his various ministries, which for years have skated on the edge of financial disaster.

From 1979 to 1989, Falwell's Moral Majority is believed to have brought in donations of \$69 million from 6 million people. But the televangelist scandals of the late 1980s impacted Falwell, even though he was not among those who fell from grace.

Contributions to Falwell's ministries slipped from \$135 million in 1986 to below \$100 million in 1987, according to a report in the Lexington Herald-Leader.

Groups of investors—including some mom-and-pop bondholders—

threatened to foreclose on Falwell's ministries.

Things worsened in 1993, when "The Old-Time Gospel Hour" agreed to pay \$50,000 in back taxes for what the IRS declared improper political activities in 1986 and 1987.

By that time, Falwell's debts reportedly had reached \$37.6 million at "The Old-Time Gospel Hour" and \$73 million at Liberty University.

As recently as June 1994, Falwell said the finances of his ministries still were not on solid footing.

"We're still poor, and our finances are tight," he said in an article published in the Richmond Times-Dispatch. "We're tightening the belt and doing all things that are prudent."

Falwell reported that Liberty University had a \$7 million operating deficit at the end of 1993.

And last month, the Southern Association of Colleges and Schools put Liberty University's academic accreditation on "warning" status because of its financial problems, according to the Times-Dispatch.

Beyond finances, another asset to Falwell of merger could be opening new markets for his school's graduates to be hired.

"The only reason I can imagine for Jerry Falwell to be a part of the SBC is to find a place for his boys to preach," said one former Lynchburg-area pastor.

Despite these assertions, Falwell's spokesman and friends don't expect to see Falwell come into the SBC. "Falwell can't really see any advantage to that," confirmed SBC evangelist Bailey Smith.

Southern Baptists "are flooding" Falwell's school already, Smith said, so there could be no real advantage.

"He's a cousin you want to kiss but you don't want to bring home."

A former Lynchburg-area pastor on the relationship between Jerry Falwell and Southern Baptist leaders

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THE FALWELL FILE

■ **Falwell also mailed in 1985.** This summer's mass mailing of Jerry Falwell's "Liberty Flame" to thousands of Southern Baptist pastors is not the first time Falwell has mailed a message to Southern Baptists.

In May 1985, one month before the Southern Baptist Convention annual meeting in Dallas, Falwell mailed his "Fundamentalist Journal" to thousands of SBC churches.

The Dallas SBC, with a record attendance of 45,519 messengers, was a pivotal contest between moderates and conservatives vying for control of their denomination.

The feature story in that issue of Falwell's journal was titled "The Southern Baptist Face Off in Dallas." It included opposing opinion pieces by Paige Patterson, then president of Criswell College in Dallas, and Duke McCall, then chancellor of Southern Baptist Theological Seminary in Louisville.

In 1983, Falwell also mailed his "Fundamentalist Journal" to Southern Baptist churches—addressed to "Chairman of Deacons."

■ **RTVC says yes, then no to Fal-**

well. In 1991, Jerry Falwell sold his 4-year-old satellite network to the SBC Radio & Television Commission. The purchase of FamilyNet was transacted only partly in cash. A major portion of the SBC's payment to Falwell was in the form of free air time for Falwell on both FamilyNet and the SBC's ACTS cable network.

Falwell's "Old Time Gospel Hour" appeared on ACTS through March of this year and on FamilyNet through April of this year.

After that time, the free time he was given as part of the purchase agreement expired, and Falwell opted not to purchase additional time, said Deborah Key, RTVC vice president for network operations.

Falwell's alliance with Southern Baptist broadcasting apparently hit a brick wall with the recent video in which he alleges President Bill Clinton has had political enemies in Arkansas murdered and performed other nefarious acts.

Falwell's representatives sent the video to the RTVC with a request for it to be aired, but the commission declined, Key said.

"We basically have an unwritten policy that we try to keep the networks out of the political arena," she

explained. "The Falwell piece was not only very politically charged but was making some very strong allegations that we didn't feel were appropriate for the networks."

■ **Liberty lured SBC students.** Although his school has no official relationship to the Southern Baptist Convention, Jerry Falwell's Liberty University is fast becoming a prominent training ground for Southern Baptist students.

"It's safe to say that Liberty University has become the Christian undergraduate school of choice for an awful large number of Southern Baptists," said Falwell spokesman Mark DeMoss.

Former SBC President Bailey Smith, a Liberty University trustee, said 42 percent of Liberty's students are Southern Baptists.

"It's almost a Southern Baptist school," he explained. "There are more Southern Baptist ministerial students at Liberty than at any Southern Baptist school."

Smith and other prominent SBC conservatives—such as Jerry Vines, Freddie Gage and Richard Lee—have sent their own children to Liberty.

Mouw calls for civil evangelicals

PASADENA, Calif. (RNS)—A leading member of the conservative evangelical community has called for the rebirth of civility in evangelical circles.

Richard Mouw, president of Fuller Theological Seminary in Pasadena, Calif., said in an interview that too often the "fundamental posture is chip-on-our-shoulder, we're right and everybody else is wrong, triumphalist and arrogant."

Mouw holds conservative positions on abortion and homosexual issues and in the past has advocated evangelicals getting involved in the political process.

But now, he said, he cringes when aggressive anti-abortion protesters shout "Murderers!" at opponents.

While he disagrees with those who perform abortion and thinks the practice should be stopped, it is wrong to assume all pro-abortion advocates are motivated by murder, Mouw said.

"They are not really excited about murdering babies. There are other motivations out there," he said.

Christians should take uncompromising stands at times, Mouw said. But Christians also should heed Hebrews 12:14, which urges followers of Jesus to "pursue peace with everyone," and Titus 3:2, which recommends that believers "be gentle and show every courtesy to everyone."

Mouw launched some of today's Christian activism with his first book, "Political Evangelism," published 25 years ago. But now he believes "those pleas for evangelicals to get involved have been too successful."

"Evangelicals have entered into the public arena with the same kind of oversimplification, the same cliches and sloganeering kind of mentality that had characterized our dealing with other kinds of issues," he said.

BAPTISTS

Has the SBC already split? Depends who you ask

SBC not alone in internal struggles

By Greg Warner
Associated Baptist Press

"Denominations used to exist to fight each other. Now they exist to fight themselves."

That assessment from historian Martin Marty could aptly summarize the recent history of America's largest Protestant denomination, the Southern Baptist Convention.

But the turmoil that threatens to split the 15 million-member SBC reflects not only well-publicized theological differences but deep divisions in the cultural and religious fabric of America, historians say.

"Once upon a time, denominations were successful in defining the theology of everyone within them," said Marty, professor of modern Christianity at the University of Chicago Divinity School. Now, in denominations like the SBC, "you've got the whole spectrum," he said.

Marty, a prominent analyst of the American religious scene, said he believes denominations are "moving from an authority pattern to a familial pattern." Americans are looking to denominations less and less for theological identity. Instead, denominations are becoming more "relational," Marty said, more like families.

But families fight.

"What Baptists are having is a family fight, and there's nothing as vicious as a family fight," Marty said.

Southern Baptists are not the only ones who have spent recent years in intramural combat. Among Lutherans and Presbyterians, the differences led to formal separation.

The Association of Evangelical Lutheran churches started as a moderate movement committed to reforming the conservative Lutheran Church-Missouri Synod from within. Eventually the group became discouraged and broke away from the 2.6 million-member denomination in 1977.

Thousands of moderate Lutherans remained in the Missouri Synod church, but about 100,000 members announced they were leaving, elected officers and organized a new convention. Ten years later, that group united with two other national Lutheran bodies to form the Evangelical Lutheran Church in America, which now has 5.2 million members.

The Evangelical Lutherans are the closest counterparts to the Cooperative Baptist Fellowship, the SBC's moderate wing, Marty said.

But while the Evangelical Lutherans "wanted as quickly as possible to affiliate with other Lutheran bodies" after the split, Marty said, the Fellowship might not have that option. "They are not really at home with the American Baptists," he said.

The Presbyterian Church in America was organized in 1973 by conservatives in the Presbyterian Church of the United States, the Southern body of Presbyterians. The PCA, which claims 224,000 members, said the mother church was denying the deity of Christ and inerrancy of Scripture and forcing local churches to accept women in leadership roles.

In 1983 the mother church merged with northern Presbyterians to form the Presbyterian Church (USA), which now has 3.8 million members.

"When the Presbyterian Church in America formed out of the old PCUS, they just said 'We don't agree with you any more,'" Marty explained.

Initially, American denominations were built around shared purposes, whether for missions or social ministries. Later, doctrinal differences became more important.

Virtually all historians agree the role of denominations in modern America is changing. Most say denominations play an increasingly minor role in the lives of average Americans. And some say denominations, once the skeleton of American religion, are becoming dry bones.

"There is a lot of fragmentation in denominational life right now," said Russell Richey, associate dean at Duke Divinity School and editor of two books on denominationalism.

"There is a search for new structures and new ways of functioning. Southern Baptists are an acute expression of this

□ See SBC not alone ..., page 11

By Greg Warner
Associated Baptist Press

Are Southern Baptists headed for a split?

It's a question many people have been asking for 15 years but more earnestly since June, when the Southern Baptist Convention distanced itself from the rival Cooperative Baptist Fellowship.

The convention action—which instructed SBC agencies not to accept contributions channeled through the Fellowship—was seen by some in both camps as an attempt to force the Fellowship to declare itself a new denomination and leave the Southern Baptist Convention.

Founded three years ago by moderate Southern Baptists upset with the SBC's conservative leadership, the Atlanta-based Fellowship conducts annual meetings, collects money to support a variety of ministries (\$11 million last year), and accepts churches and individuals into membership.

Equally important, it has become the repository of moderates' hopes for the future—both for those who want to reform the SBC and those ready to break away.

Some conservative SBC leaders—including the editors of Baptist Press—already have declared the Fellowship to be a new denomination. But other observers—including several historians—say it's too early to tell, and it may never happen.

Still others say the Fellowship is gradually but inevitably becoming a denomination, whether or not that is the intent.

For its part, the Fellowship so far has shunned the label "denomination." Fellowship Coordinator Cecil Sherman, in a recent letter to Baptist editors, denied charges the Fellowship is launching a new denomination.

"It is not true," Sherman wrote. "The Fellowship has worked hard to remain within the SBC."

But such disclaimers have left many of the Fellowship's detractors unconvinced.

"In America you don't have to declare yourself a denomination to be one," said Al Mohler, president of Southern Baptist Theological Seminary in Louisville. Mohler believes the Fellowship fits an "organic definition" of a denomination—that is, it behaves like a denomination and bears all the marks of one.

"A denomination is a fellowship of churches united around certain definable programs and working within certain definable structures to accomplish a purpose," he explained. "The Fellowship clearly has those structures and programs in place."

That's not enough, counter some church historians.

"As long as they say they want to stay in, they are not a separate denomination," said Martin Marty, professor of modern Christian history at the University of Chicago Divinity School.

"The simplest way to put it is, we have a new denomination when both parties declare it," Marty said. "If you

have a dissenting group that wants to stay in, it's not a new denomination as long as it stays in."

While much has been written about the growth of denominations in America, historians have no simple method of defining what makes a denomination. Some historians consider all Baptist groups as one "denomination," arranged in a variety of "conventions"—the Southern Baptist Convention, American Baptist Convention, National Baptist Convention, Progressive National Baptist Convention and many others.

Most denominations are easily distinguishable from one another today, the historians note. But when a Bap-

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tist convention or denomination is formed, it is seldom a simple thing, due to Baptist polity.

In hierarchical or connectional denominations, church officials decide which churches are in, which are out, and where the line is drawn. But congregational denominations—like Southern Baptists—have remarkably little say in the matter.

The formation of new congregational denominations doesn't usually take place in a "scheduled, deliberate, rational way," said Samuel Hill, retired professor of religion at the University of Florida and an expert on Southern religion. "Usually it happens that a denomination has formed without that being the intention of the formers, and really without anyone wanting much to admit it."

"The (SBC) moderates don't want to form a new denomination, but that doesn't mean it hasn't happened or won't soon happen," said Hill, a graduate of Southern Seminary and a former Southern Baptist pastor.

Identifying a split is easier to do in retrospect, said historian Russell Richey, associate dean at Duke Divinity School. "As long as they are denying that it has occurred and claiming to be part of the body, it is difficult for the historian or journalist to say."

If the Fellowship does break away from the SBC, what will historians point to as the defining moment?

"The day Keith Parks moved from Richmond to Atlanta gets darn close to being D-Day," said Sam Hill. "Nobody intended that or threw down the gauntlet ... But both sides knew it."

Parks, longtime president of the SBC Foreign Mission Board, resigned in October 1992, claiming conservative trustees were distorting the agency's historic mission. He took the lead of the Fellowship's fledgling missions program three months later.

Mohler points to a slightly earlier

date as key, but one still related to missions.

"When the CBF took on a missionary-sending program, it was as if they went back to 1845 and decided to do something new," he said.

But Sherman—who as a member of the Fellowship's Coordinating Council made the motion in February 1992 that the Fellowship start hiring missionaries—denies that pivotal moment was the point of no return.

"I do think it defined us, but it is not necessary that we become another denomination or convention," he said.

In addition to the missions program, which now employs 41 missionaries at home and abroad, the Fellowship supports—but does not own or control—two new seminaries, ethics and public-policy agencies, a newspaper and a news service, and a new publishing house. And the Fellowship recently started a foundation, which only further enhances its image of permanence.

All that lends fodder to the argument of Mohler and others that the Fellowship is a de facto denomination.

The fact that most of those ministries are independent ventures only loosely related to the Fellowship cannot be used as an excuse to say the Fellowship is not a denomination, according to Mohler.

"It is a different model of denominationalism. But I do not think it is legitimate to say it's not a denomination just because it does not mirror all the characteristics of one," Mohler said. "It presents itself as a comprehensive alternative to the Southern Baptist Convention, and they describe themselves less and less as Southern Baptists."

But Marty disagrees.

The fact the Fellowship performs many functions of a denomination, such as supporting schools and publications, doesn't make it one, Marty said. He cited similar functions performed by parachurch groups such as Campus Crusade for Christ as an example.

"Does anybody refer to Campus Crusade as a denomination?" echoed Cecil Sherman. Many Southern Baptist churches send funds to Campus Crusade and other independent ministries without being labeled disloyal, he added.

Richey pointed out that "shadow" organizations like the Fellowship exist within other denominations without producing a split. These "parallel structures" function to conserve valued principles or to reform the group from within, he said.

For example, the Good News movement, a conservative bloc in the United Methodist Church, operates "a fairly complete set of agencies," including a mission board, seminary and publications, Richey said. Similar groups exist among Presbyterians and Episcopalians.

If a formal split does occur in the SBC, it's not likely to be a clean break, most experts said. The likely result in many cases will be dual alignment, they predicted, because of churches' residual loyalty to the SBC.

ISSUES

60 of every 1,000 Haitian refugees resettled by Baptists

By Susan Doyle
SBC Woman's Missionary Union

GLORIETA, N.M. (BP)—Of the approximately 1,000 Haitians who leave their homeland in boats each day, Southern Baptists end up being directly responsible for an average of 60 of them.

According to Bill Fulkerson, director of the Southern Baptist Home Mission Board's refugee office, it is a responsibility that is reaching crisis levels.

Fulkerson recently shared information about Southern Baptists' refugee work with members and leaders of Southern Baptist Woman's Missionary Union.

"It's a chronic state that might become acute," Fulkerson said. "The refugee situation is not getting any

better. In fact, it's getting worse."

The United Nations has identified more than 19 million refugees worldwide—a number which has increased by 5 million in the last five years. From the time a refugee is identified as such by the U.N., it can take anywhere from two months to 10 years to be resettled with a sponsor.

A political refugee, as defined by the U.S. State Department, is "a person from any nation fleeing because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership of a particular social group or political opinion."

The HMB's refugee office, working in cooperation with government-contracted refugee resettlement services in the country, receives refugee cases continually. Those cases can be

anything from an individual to a family of six or seven.

Two days is all the time given to the HMB to resettle Haitian refugees before their case is passed to another resettlement service.

"For every case we can't resettle, we are denied a case in the future," Fulkerson said. "We very seldom have to return a case, because we don't want to lose the future opportunity."

More refugee sponsors are needed to adequately handle the influx of refugees, he said. The HMB could use 50 more churches willing to be refugee sponsors.

The HMB asks the entire church to be the sponsor and to shoulder the responsibility—financial, emotional, physical and spiritual.

"We don't know what will happen

in Haiti, but we do know that hundreds of Haitians are coming into our country," Fulkerson said. "Recently there were five Baptist families who came over on boats."

Providing for the needs of refugees hasn't been a one-way street. Haitian refugees have been directly responsible for increasing the number of Southern Baptist Haitian congregations.

Southern Baptists have 68 Haitian churches. All but two or three can be directly attributed to Haitian refugees, Fulkerson said.

For more information on refugee resettlement, contact the Southern Baptist Refugee Resettlement Office at (404) 898-7395 or Tony Hough in the Kentucky Baptist Convention direct missions department at (502) 245-4101.

The Home Mission Board's refugee office, working in cooperation with government-contracted refugee resettlement services in the country, receives refugee cases continually.

Will research cause us to say, 'The genes made me do it?'

Continued from page 1

permitting us to sidestep guilt by saying, 'The genes—not the devil—made me do it?' Or might it work the other way around? Might we conclude that our genes make us guilty? It could go either way."

In one skirmish already, the scapegoating strategy appears to have won the day, Peters said.

He cited a 1990 case before the California Supreme Court where the defense said a man accused of embezzlement "had a genetic disposition to alcoholism" and had committed the

crime under the influence of alcohol. The court seemed persuaded by this argument and mitigated his sentence, Peters said.

He said there has been a resurgent interest in identifying biological factors in criminal behavior. And this could have disastrous consequences for race relations, he declared.

He noted that a conference scheduled to be held at the University of Maryland in 1992 was cancelled after a black interest magazine reported the conference would be used to endorse the use of drug therapy to counteract

the "genetic disposition" of blacks to commit crime.

Genetic research also will impact opinions about homosexuality, Peters said. One 1993 study claimed to have identified a genetic basis for homosexuality, although scientists on both sides of the issue continue to debate the study's validity.

"If homosexuality is genetically inherited, is homosexual behavior sinful?" Peters asked.

If early investigations into possible genetic links to alcoholism and homosexuality are any indication, Pe-

ters said, "The next decade will find our entire society wrestling with a dramatic array of questions regarding the cultural, philosophical and legal implications of genetic research and proposals for biological determinism."

One obvious connection to theology is the concept of inheritance, Peters said. "I would like to take a look at the idea that the propensity for sin originated with Adam and Eve and has been passed down congenitally from generation to generation since," he said.

"I would like to take a look at the idea that the propensity for sin originated with Adam and Eve and has been passed down congenitally from generation to generation since." Lutheran theologian Ted Peters

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JOBS: Small manufacturing firm needs assembly line workers; must be fast with hands. Good pay and benefits package. Apply in person only. 823 South 15th St. Louisville, KY 40210.

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SEEKING: Full-time minister of music and youth at First Baptist Church, 106 East Walnut Street, Leitchfield, KY 42754. Phone (502) 259-4076.

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SBC not alone in internal fight

Continued from page 10

divisiveness." Whether the Cooperative Baptist Fellowship is becoming a new denomination "may not be the most relevant question," according to Bill Leonard, chairman of the religion department at Samford University in Birmingham, Ala.

Denominations will continue to exist and have some impact on the culture, Leonard said, but they will mean less and less to the average American.

In that climate, he said, the Fellowship could have trouble forging a denominational identity.

Scholars say the same cultural factors will affect the Southern Baptist Convention, which has the additional daunting task of trying to restore enthusiasm for a denomination wracked by controversy.

"It's not clear to me that the generations coming on are going to flock in

droves to the Southern Baptist Convention as it is now led," said historian Sam Hill, a former Southern Baptist and retired religion professor.

"I see a different picture," said Morris Chapman, chief executive of the Southern Baptist Convention. "The lack of loyalty about which some historians and sociologists speak is overstated, in my opinion."

"While I do believe some denominations will experience a post-denominational era, I believe the Southern Baptist Convention has an opportunity to seize the moment," he said. "I believe the spirit of the people, our doctrinal purity, and our love for the Lord are all ingredients that position us to continue to reach the masses."

"There will always be emptiness and hunger in the heart of mankind," Chapman said. "Who is to say that under God's leadership a denomination cannot find its way to continue to reach people?"

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PEOPLE

Boone's Creek Camp celebrates with reunion & revival

By Melanie Childers
Staff Writer

TRAPP—When Louanne Mathis first began attending Boone's Creek Camp as a 5-year-old, she wore a dress twice a day for Bible study and worship.

"In the early days of camp, we would always have a Bible study in the morning. We would put on our dresses and walk over to Corinth Church. ...

"Then for worship services at night, we would put back on our little dresses and walk back over to the

church."

Owned and operated by Boone's Creek Baptist Association, the camp celebrated 40 years of ministry July 7-10.

Much has changed about the camp since it began in 1954.

The youngsters now can leave their Sunday clothes at home, and they worship at the camp's own chapel, Mathis said.

But the 400 children and youth attending Boone's Creek Camp this summer still benefit from the same general routine of Bible study, missions emphases, recreation and fel-

lowship, explained Mack Pressley, director of missions for Boone's Creek Baptist Association.

Pressley serves as manager of the camp, a 69-acre property about 12 miles east of Winchester.

The associational office also is on the grounds.

Currently, five weeks of camp—three for youth, one for girls and one for boys—are held each summer, with the help of about 16 staff people. The facilities are rented out to church groups at other times, Pressley said.

Tony Cecil, a student at Clear Creek Baptist Bible College, is camp

director this summer.

Mathis, who was at various times a camper, counselor and assistant director at the camp, helped prepare for the 40th anniversary event.

She and other members of the planning committee organized a reunion of former staff people and a three-day revival service July 7-10.

During the Friday evening service, Mathis, now a pastor's wife in Danville, shared her testimony.

"The most important thing I could say about Boone's Creek Camp is that during those 15 years I was at camp, I saw God at work," she said.



Flahardy graduates from New Orleans

NEW ORLEANS—Brian Flahardy of Marion received the master of divinity degree from New Orleans Baptist Theological Seminary in May.

The son of David Flahardy of Bowling Green and Vaughnel Bebout of Fredonia, he is married to the former Lisa Brewer of Marion. He recently has been called as pastor of Parrish Avenue Baptist Church in Owensboro.

Baptist Hospital East helps Fellowship Center stay cool

LOUISVILLE—Baptist Fellowship Center, a ministry to low-income residents of Louisville's Parkland neighborhood, received 13 new air conditioning units last month.

The window units and more than \$1,600 for electrical service to operate them, were given by local businesses, an anonymous donor from Central Baptist Church in Paris and Baptist Hospital East.

The center has been without adequate air conditioning since it opened there in 1965. Five of the 13 units were installed in the center's day care facility.

In addition to the day care, Baptist Fellowship Center offers a clothes closet, food pantry, emergency financial assistance, adult Bible study and serves as a satellite of the Louisville

Free Public Library.

The center is a joint effort of Central District Baptist Association and Long Run Baptist Association.

"Although the units are helpful, they will serve only as a relief until the center can obtain funds for a new central heating and cooling system, estimated to cost around \$150,000," said Johnnie Clark, center director.

But in the interim, the center still needs two more window units.

The air conditioning project is one of several recent ways Baptist Hospital East and its employees have given a helping hand to Baptist Fellowship Center.

During August, the hospital is sponsoring a drive to assist the center with its annual school-supply giveaway and helping provide immuniza-

tions for children in the neighborhood's low-income families.

Previously, hospital employees held a canned food drive which gave 74 families Christmas baskets, donated 125 turkeys to the food pantry, gave 15 boxes of clothes to the clothes closet and adopted 41 families related to the center for Christmas support.

The hospital's West End Mission Project task force was created last year, after Clark presented Baptist Healthcare System officials information about unmet health care needs in

the community.

The task force is nearing completion of a one-year survey of community, government and social service organization leaders.

Armed with this information, Baptist Hospital East's employees plan to begin organizing appropriate medical services in the Parkland neighborhood.

For information about participating in the hospital's Baptist Fellowship Center project, call Clark at (502) 774-2734.

School time is almost here!

Across the great Commonwealth of Kentucky, school bells will be ringing shortly.

The teachers are already busy with lesson plans, bulletin boards, committee meetings and the many other required tasks which they must complete before the children arrive.

Kentucky Baptist Homes for Children will have children in more than 10 public school districts this year and staff are busy working to get ready.

At Glen Dale, the timing of the Kentucky State Fair, where the young people enter numerous 4-H projects, and preparation for school overlaps to create a scheduler's nightmare.

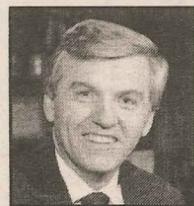
Staff at Spring Meadows in Middletown, the Baptist Youth Shelter at Morehead, the Dixon Temporary Shelter, and our newest residential program, the Southern Region Shelter in Somerset, are also staying busy getting young people enrolled and ready for school.

At the Genesis Home in Mayfield and the Baptist Youth Ranch in Elizabethtown, school is held on the campus. This means there is even more to gear up for.

We also have approximately 25 school-age children in foster homes. The foster parents have the difficult job of preparing children who may still be adjusting to a new home for the added adjustment of a new school.

Kentucky Baptist Homes for Children will also have 17 students in eight different colleges this fall.

HOMES FOR CHILDREN



Curtis C. Mooney

You can imagine the fears and excitement the freshmen are feeling as they begin work in a whole new arena of education.

Scott Shouse, who directs our college and career program, is working with each student to make sure they get all of their paper work in, have a place to live, have the financial resources to go to

school, and know how and who to ask for help. Once school starts he begins a regular circuit to visit the young people.

For all families, school time brings challenges and changes. Please pray that our young people will have a wonderful year of learning.

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

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PEOPLE

This pastor's tools of the trade are billy sticks & Bibles

By Melanie Childers
Staff Writer

MURRAY—Scott Bivins believes billy sticks and Bibles don't have to be mutually exclusive.

As both a pastor and a police officer, Bivins carefully uses tools of both trades, each in its appropriate context, he said.

Balancing his role as pastor of Northside Baptist Church in Almo Heights with his third-shift responsibility of patrolling Murray streets demands a lot of discretion, but also provides an abundance of opportunities, he said.

"Pastors are often accused of not being aware of community needs" and the problems of society, Bivins said. But through his role as a police officer, he thinks he has overcome that criticism.

Another benefit of serving bivocationally is an expanded circle of influence, Bivins noted. "There's about 25 sworn officers (on the force); they're like another congregation."

Bivins also considers people on the street—many of whom likely never would attend church—as part of his ministry.

"Being bivocational has given me a chance to build relationships with people who wouldn't want to get to know a pastor," he said.

Bivins said he always has enjoyed being around police work. He formerly served as a volunteer chaplain to the police department in Greenville, his hometown.

So it seemed natural for him to volunteer the same services when he moved to Murray with his wife, Dana, and their young son, Joshua, in 1990 to serve at Northside Baptist. Murray's police force had never had a chaplain before, he said.

"I tried to minister to the officers and their families in times of need," he explained. "I wanted to be available for any crisis situation in the community."

However, Bivins admitted, breaking into the tight-knit police circle was difficult at first.

"Police officers are unique people; ... they don't open up to a lot of people. It takes a while to build trust with them."

Eventually, though, as Bivins would ride with officers on duty and lead the Sunday morning devotional services, they began to warm up to him.

Bivins' volunteer work led to more opportunities with the Murray Police Department. In February 1991, he was hired as a communications officer, a position which later was expanded to citation officer.

In January 1994, Bivins was offered a full-time position as patrol officer. At first, he was hesitant to accept the position, out of fear it might take too much time away from his congregation. But with the support of his family and the church, he said, "I realized a key point in ministry is being with people."

"I prayed that if this job ever conflicts with or hinders my ministry, I would have the wisdom to walk away from it," he explained. Instead, the

Lord used the police work to strengthen his ministry, he said.

Bivins credited Northside members with much of his success in balancing the two jobs.

Besides church members' willingness to pitch in and help with extra visitation and other responsibilities, Bivins said, he appreciates their understanding.

"They have confidence in their pastor, that what he's doing is what he considers God's will," he said. "And they're supportive. This wouldn't work with just any church."

Out of a total membership of 110, the church averages about 50 on Sunday mornings, Bivins said.

Since he works third shift, from 10 p.m. to 6 a.m., Bivins said he usually sleeps until 1 or 2 p.m., then makes pastoral visits and prepares his sermons during the afternoons.

"The joy is knowing I'm in God's will," Bivins concluded. "The greatest thrill in all I do is preaching. That means more than anything outside my personal family."

"Being bivocational has given me a chance to build relationships with people who wouldn't want to get to know a pastor."

Bivocational pastor Scott Bivins

Bethel College archives being restored; reunion planned

By Angie Gerald
Campbellsville College

CAMPBELLSVILLE—Archives for the now-defunct Bethel College of Hopkinsville are being reorganized and updated by Campbellsville College professors, Bethel alumni and other volunteers.

Bethel College was a two-year Baptist junior college for women founded in 1854.

"Bethel College was more of a finishing school for women. It was very

elegant," said Bethel alumna Laura Fisher Tesseneer of Campbellsville, who is working on the archives.

The school colors were yellow and white, and the school flower was the daisy. Underclassmen had a tradition of making a daisy chain for seniors at graduation, Tesseneer said. "The underclassmen went out early on graduation day and picked bushels and bushels of daisies."

World War II brought a temporary close to the college in 1941. The school's facilities were used as officers' headquarters by Fort Campbell.

The college reopened in 1946, just

a year after the war ended, but closed permanently in 1964. From 1954 until its close, the school also admitted men.

After the school closed, some of its assets were sold at an auction and now are scattered. But William Turner, a Bethel alumnus, salvaged several other items that weren't auctioned. Some of those items are in a Bethel College museum located in Hopkinsville.

The school's archives were sent to Campbellsville College and to Western Kentucky University in Bowling Green in 1964.

The archives sent to Campbellsville College contain transcripts and other documents from the registrar's

office, Tesseneer said.

The college's main building has been torn down.

Along with the archives restoration, the first Bethel College reunion has been planned for Oct. 7-8 in Campbellsville. Festivities will begin with a reception in the Fireside Room at Campbellsville Baptist Church on Friday, Oct. 7, at 4 p.m. A brunch for Bethel graduates is planned for 10:30 a.m. the next day.

For more information about the reunion or archives restoration project, contact Tesseneer through Campbellsville College, 200 W. College St., Campbellsville, Ky. 42718-2799, (502) 789-5213.

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Campus Baptist Young Women, commonly designated CBYW, is a group of women students who are interested in missions and want to make a difference in the world. As part of Woman's Missionary Union, CBYW is an organization where missions is the focus. A CBYW meeting has a variety of experiences. These include: mission study; praying for missions needs, missionaries, and other needs; mission action and personal witnessing projects; discussion; and sharing with friends.

There are seven Kentucky colleges/universities that have active CBYW organizations. These include: Berea College, Cumberland College, Campbellsville College, Eastern Kentucky University, Morehead State University, Murray State University, and Western Kentucky University. Also in 1994-95, the University of Louisville and the University of Kentucky will begin CBYW on their campuses.

For more information about CBYW organizations contact the Kentucky Woman's Missionary Union office:
P.O. Box 43433, Louisville, KY 40254-0433. (502) 245-4101.



PEOPLE

KENTUCKY KERNELS

56 percent of Americans are "absolutely certain" prayer makes a difference, while 23 percent are "somewhat certain," 19 percent are "hopeful, but not sure" and 1 percent are doubtful.

Source: George Barna in *Absolute Confusion*.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BAGDAD**—Bagdad Church ordained **John Curtsinger** and **Greg Murphy** as deacons July 10.

■ **BOWLING GREEN**—Living Hope Church called **Rick Howerton** as associate pastor. He has resigned as campus minister at Western Kentucky University in Bowling Green.

■ **CAMPBELLSVILLE**—Students of Liberty Church's vacation Bible school donated \$348.61 to Campbellsville College for the school's missionary-in-residence house project. **Mark Jones** is pastor.

■ **CRESTWOOD**—**Paula Peek** resigned as minister of children and youth at Ballardsville Church to accept a chaplain residency position at Baptist Medical Center in Columbia, S.C., beginning Aug. 22.

■ **FRANKFORT**—**Ross and Jennifer Rainwater** have resigned as ministers of music and youth at Calvary Church. **Don Hart** has been called as interim music director.

■ **HAMPTON**—Hampton Church will celebrate its 100th anniversary Aug. 28. A fellowship meal will follow the morning service, and a music program is planned at 2 p.m. For more information call (502) 988-2308.

■ **HAWESVILLE**—Mount Eden Church called **Darrell Eldridge** as pastor.

■ **HEIDELBERG**—Heidelberg Church will celebrate its 96th anniversary Sept. 4. **James Smith** will be the speaker.

■ **INDEPENDENCE**—Grace Church will celebrate its 30th anniversary Aug. 28. Services will be at 11 a.m. and 2 p.m., with a fellowship meal at noon. Friends and former pastors are invited. **Vernon Cole**, director of the Kentucky Baptist Convention's church growth and administration division, will be guest speaker.

■ **LOUISVILLE**—**Norma Morrow**, pastor's secretary/administrative assistant, and **George Cavanah**, minister of music, are celebrating their 25th anniversaries on the staff at Highview Church.

Garfield Avenue Church has called **Chris Schansberg** as interim pastor. He is a student at Southern Seminary.

Shively Church called **Stephen McSwain** as pastor Aug. 8. He previously was pastor at First Church of Avondale Estates in Atlanta. He began his new ministry Aug. 14.

Walnut Street Church called **Ken Bryan** as interim minister of music. Also, **Agnes Yap Tan** was called as interim pianist. She is a student at Southern Seminary.

First Church of Middletown called **John Hackworth** as minister of youth and **Jerry Walker** as minister of music.

■ **MAYFIELD**—First Church called **Jeff Blewett** as minister of children and youth July 20.

■ **OWENSBORO**—**Leisha Morgan** resigned as interim youth director at



POUNDS OF PENNIES Children from Ninth & O Baptist Church in Louisville recently collected pennies to celebrate the 125th anniversary of Kentucky Baptist Homes for Children. The children collected \$418.62, which they recently donated to Curtis Mooney (right), children's home president, with help from Pastor Rodney Burnette.

Seven Hills Church.

■ **PADUCAH**—Grace Church called **Elmer Crouch** as pastor.

Temple Church called **Paul Crews** as interim pastor.

■ **SHEPHERDSVILLE**—**Frank Kuriger** resigned as pastor of Eastside Church. He will continue his ministry through supply preaching, interim pastorates and Bible studies. He can be reached at (502) 499-5333.

■ **UPTON**—Lucas Grove Church called **John Routh** as pastor. He began his ministry there Aug. 1.

■ **WESTPORT**—**Steve Hamilton** resigned as pastor of Covington Church.

Warren Association names Oakley DOM

BOWLING GREEN—Former Kentucky pastor Jerry Oakley has been elected director of missions for Warren Baptist Association in the Bowling Green area.

Oakley, pastor of Springfield Baptist Church in Springfield, Tenn., for the past 17 years, will begin his duties in Warren Association Sept. 1, reported Richard Bridges, chair of the association's search committee and pastor of First Baptist Church of Bowling Green.

Oakley, 53, is a native of Wingo.

Before moving to Tennessee, he was pastor of Yellow Creek Baptist Church in Owensboro and Columbia Baptist Church in Columbia.

He has been president of the Kentucky Baptist Pastors' Conference and a member of the Kentucky Baptist Executive Board.

Oakley also has been president of the Tennessee Baptist Convention and president of the Tennessee Baptist Pastors' Conference.

He and his wife, Brenda, have two grown daughters and four grandchildren.

Oakley replaces Frank Dorris, who retired June 1.

Hi-ho, hi-ho, it's off to school I go

It has been an incredibly short summer. It seems as though graduation was not more than a week or so ago. We have been on the run all summer. We have been touring new and prospective students and showing our campus to the guests who visit almost daily. We have continued our new construction and have worked with many volunteers who have been here all summer. Summer school has come and gone. Some of our staff have moved on to new fields, and new staff have come to help us carry this work forward.

The start of a new school year is an exciting time. We never know who the Lord is going to send our way. Many people walk down a sidewalk and see a coin, but never pick it up. I cannot pass the coin—I must pick it up. I have been doing that for years and as a result have several jars of lost coins. Most of the time it is just a penny. But every so often there is a special coin. A few years ago I found an 1843 half-dime. If my eye had not been trained to watch for coins, I would never have seen it. The location was such that hundreds of people had walked by but had not noticed it.

So it is with every new student who comes to us. Most are regular, normal kids. However, every so often, with a keen eye we spot a rare find. Just as the coin has no sense of its real value, often a young person has never been able to see his potential worth. That is where Oneida comes in. We pick up that young person, brush him off, do a little polishing and try to establish a sense of value. It is an incredibly exciting experience to observe a young person who has never really accomplished anything worthwhile discover the thrill of success.

We know some of these students will find suc-

cess in athletics, others in the fine arts, some in academics. Still others will find success in the work program. We never know where or when it will happen. But when success is found, we will know it has happened. A young person who has been disrespectful begins to show respect. One who has not been motivated will start to study, and will have interest in other areas. One who has often been in trouble will find it is much more fun to avoid conflict. He will take greater care with personal hygiene, and his room takes on a new, cleaner appearance.

But the greatest thrill comes when one responds to Jesus. Nothing is more transforming than the cleansing power that comes from knowing Jesus as a personal friend and Savior.

I have noticed that as Jesus walked from village to village, he also had a "keen eye." He ministered to some because they came to him. Others were brought by friends or family. Still others were about to let him pass them by, but he called out to them. Most were aware of their needs. Some were surprised when Jesus told them "yet one thing you lack." Today, just as in Jesus' day, some turn sadly away because they think the price is too high. Many others invite him into their hearts and rejoice greatly.

We never know for sure how many lives have been touched. We do know that just as in Jesus' time some pause to say "thank you," while others who have received much walk away and never express any appreciation for their blessing.

This will be a good year for many reasons, but the greatest is that some "lost coin" will be found. Thank you for helping us find "lost coins."

W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

God's mysterious ways

"I never thought I would be like this. Unable to move anything but my head, but here I am," 1973 graduate Bobby Elkins told alumni gathered for the annual campus reunion. "At the hospital a student asked me, 'What are you going to do now that you can't preach?' I started laughing and said, 'The Lord just gave me a new way to do it.' I don't stand up anymore; I sit down. There's always someone somewhere waiting to hear about the Lord."

On Sept. 5, 1992, while reroofing his Georgia home, Elkins fell five feet, broke two neck vertebrae and injured his spine. He remained hospitalized until Sept. 19, 1993. Now, from an \$18,000 wheel chair, Elkins preaches a powerful message of grace, faith and perseverance.

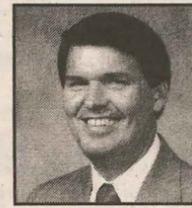
Nancy Elkins said, "I think the hardest thing I've ever heard was when the doctor came out after surgery and told me Bobby was paralyzed from the neck down and would be that way the rest of his life."

Bobby knew nothing for 14 weeks after the accident. His head swelled and pneumonia struck twice. He was in isolation for 30 days with an infection. He experienced blood loss, insulin shock, se-

vere sodium deficiency, heart attack and artery bypass surgery to keep from losing a leg.

Medical bills climbed to half a million dollars. Early one morning in her guest room, Nancy filled out insurance forms. "I got mad at God and told him, 'It's not fair what's happening to us.' In anger I said, 'God, I don't even have a paper clip.' When I left the guest house,

CLEAR CREEK CHRONICLE



Bill Whittaker

guess what was on the porch—a paper clip! God used it to assure me that he would be glorified in Bob's suffering and that he would take care of us. I began to find paper clips everywhere. I have different colors, some old and some new. There are different sizes and some are bent out of shape. But each clip has been a message from God."

Bobby reminded the alumni that "God gave Moses a stick. At Jericho he used the people's shout. In my wife's despair the Lord gave her a paper clip. We may have to go out with a stick, or a shout or in some other way. Whatever God gives us, he will help us get over it. He never said it would be easy. He did promise to be with us."

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

PEOPLE

With 18 kids, every day seems like Father's Day

By Tim Palmer
Missouri Word & Way

WINTER HAVEN, Fla. (BP)—When you have 18 children, every day is Father's Day.

Just ask Pat Williams. He and his wife, Jill, have four biological children and 14 children they adopted from four foreign countries.

Williams is general manager of the Orlando Magic National Basketball Association team.

When their family was much smaller than it is now, the Williamses coauthored a popular book, "Rekindled," which described how they breathed life into a dead marriage.

Having 18 children makes nurturing the marriage a lot harder, Williams acknowledged in an interview. He continues to rely on the four keys listed in "Rekindled"—blessing, edifying, sharing, touching. Neglecting any of those can lead to rocky times, he said.

"I've learned one thing," Williams said. "You're never there. There's never a point when you've arrived as a husband. It takes an awful lot of attention daily."

For Pat and Jill, time alone and time away can be hard to come by. The two do make occasional trips together, nervously.

"It's a rather terrifying experience to leave behind 18 children," he admitted.

The 14 adopted children are natives of Korea, the Philippines, Roma-

nia and Brazil. "I think international adoption is every bit as miraculous as biological birth," Williams noted.

A mental struggle is part of the process, he explained. Parents will ask themselves: Why this child? Why this country? How can I adopt this child on the basis of a little photograph and sketchy information on his/her physical condition?

The answer, Williams said from experience: "God knew all about it. He had them hand-picked. He moved on our hearts."

And the need to move forward in faith continues after each child joins the family, he said, noting his family is facing a potential outlay of \$2 million for college educations.

Teamwork is big around the Williams house. Children are assigned chores and are held accountable for doing them. They learn to carry their share of the load and to do things well.

"No kid in the world likes to sweep," Williams observed. They'll try to cut corners, he added, but his wife won't let them get away with it.

The name of the game—and "a worthy goal as a parent"—is raising children to be self-reliant adults, he believes. "I think it's vital for adoptive or biological parents to find out their children's desires and get them focused on that. A life headed for trouble is a child who doesn't have anything he or she is really interested in."

Despite their father's business, not all the Williams children are athletic.

One daughter "couldn't catch athlete's foot," Williams quipped, but loves being a Brownie. Another is "allergic to sweat," but is a talented artist and a gifted cook—for 20 people.

But sports has an important side benefit, Williams noted. It wears out the children. "I want them at bedtime to be absolutely exhausted—so tired they couldn't even 'think' of a troublesome act."

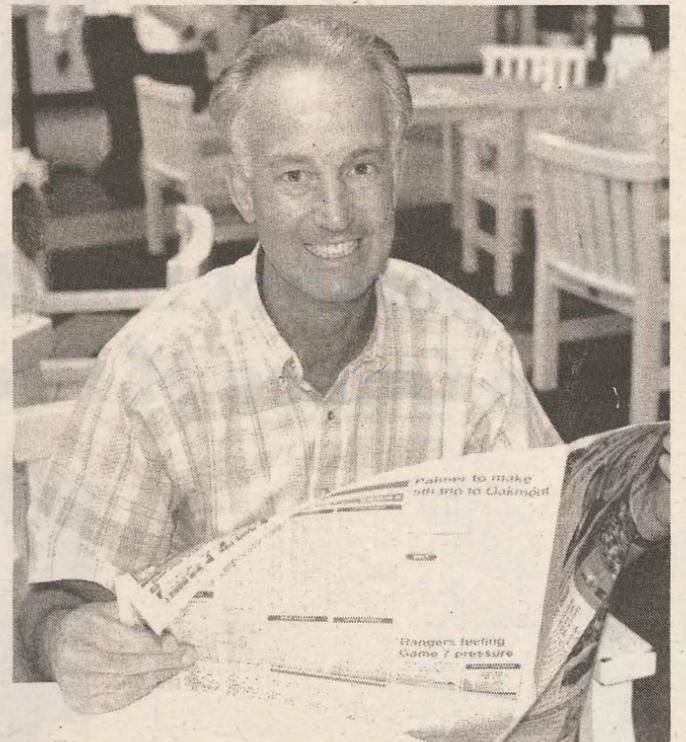
The bottom line, Williams concluded, is that parents must take the initiative and must be willing to drive the children to various activities. "The kid is doomed if the parents don't care."

Bible study and prayer are another daily component of life in the Williams household. The family has a five- or six-minute devotional each day at breakfast, often led by Williams.

On Sundays, the family fills a couple of pews at First Baptist Church in Winter Park, Fla.

Another aspect of their lives is a "never-ending procession" of print and broadcast media reporting on the family—magazines like Sports Illustrated and Good Housekeeping, television networks NBC, CBS, Dutch national TV.

"We even are hitting the tabloids this summer," Williams said, referring to an article in the Globe. He and his wife have allowed their brood to become some of the most visible children in America to spread the mes-



sage of international adoption.

The Williams children also carry a certain amount of celebrity status by virtue of their father's job with the NBA franchise that employs superstar Shaquille O'Neal. But Williams won't let them take advantage of it for their friends.

"I tell them 'just say no' to drugs and alcohol and 'just say no' to Shaquille autograph requests."

FATHER TO 14 Pat Williams says his heart outruns his mind when it comes to a love for children. He and his wife have 18 children, including 14 adopted from foreign countries. (Photo by Tim Palmer)

Nancy Ferrell has a 'just' ministry teaching non-violence

By Ken Camp
Texas Baptist convention

DALLAS (ABP)—Nancy Ferrell believes God gave her a passion for justice.

And for the past nine years, the former Kentuckian has been in the right department to pursue that passion—the United States Department of Justice.

Based in Dallas, Ferrell works with the Justice Department to prevent youth violence. Conflict resolution, mediation and prevention of youth violence are among her responsibilities as senior conciliation specialist for Community Relations Services, an agency within the Justice Department.

"This is the highest calling I've ever had," said Ferrell, a member of Royal Lane Baptist Church in Dallas.

A graduate of two Southern Baptist seminaries, Ferrell has worked with young people in two previous Baptist jobs—as a Baptist Student Union director in Oklahoma and as state Acteens leader in Kentucky.

Ferrell said she always has felt a deep commitment to "God's message of justice."

"Through this job, I can help make that happen," she said. "I can teach people in a community on the verge of riot how to work together and bring about justice and harmony."

Ferrell's mission took her to Brookhaven Retreat Center in East Texas to teach conflict resolution to about 150 adolescents from inner-city

Dallas. The leadership development camp was sponsored by the Dallas Housing Authority and Drug Prevention Resources Inc.

Youth from Glenview Baptist Church in Fort Worth, Texas, worked as peer counselors at the camp. While volunteers from Glenview Church led some of the inner-city middle schoolers in games designed to foster teamwork and enhance self-esteem, Ferrell led others in role-playing activities and conflict-resolution exercises.

"When you start drawing lines in the sand, it had better be worth something really important," she told participants as she helped them explore ways to achieve consensus.

Avoiding involvement in gangs and settling differences through discussion rather than fighting were among the major emphases of her presentations to the youngsters.

"If you get in the company of someone determined to do violence, you're going to get involved in violence—no two ways about it. The best way to deal with that is to stay away from those people," she told one group.

Though she was unsure whether any of the young people attending the camp were active in gangs, their playtime activities and role-playing choices revealed a frightening familiarity with gangs.



EARLY LEARNING Former Kentuckian Nancy Ferrell, who now lives in Dallas, teaches conflict resolution to a group of inner-city youth as part of her job with the U.S. Department of Justice. (Photo by Ken Camp)

However, she said, they also were familiar with the costs of gang involvement, as well as the consequences of substance abuse, promiscuity and other dangerous behaviors.

The camp is part of Drug Prevention Resources' ongoing intervention strategy in cooperation with the Dallas Housing Authority.

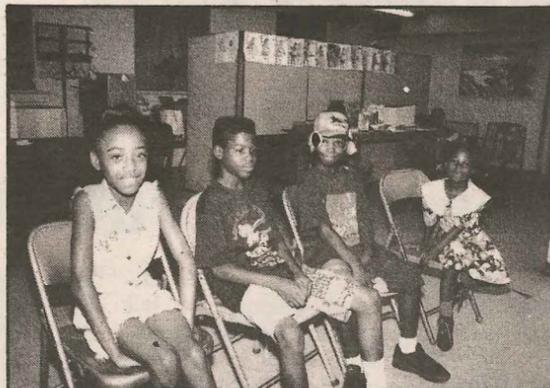
Another aspect of that strategy is the creation of youth councils in public housing projects. The councils are designed to provide young project residents an opportunity to assume responsibility and develop leadership skills, said Jan Daehnert, director of operations for Drug Prevention Resources.

Tehisha Ford, 13, has served about three months on the youth council at the Little Mexico housing project. In just a few days at the leadership camp, she said she saw a marked difference in the behavior of her peers as they applied the conflict resolution techniques Ferrell taught them.

"Instead of fighting, they're communicating," said Tehisha, a ninth grader at Arlington Park First Baptist Church in Dallas.

Communicating, consensus-building and enlisting the help of third-party mediators are essential skills for survival in community, Ferrell tried to teach the youngsters.

"I want them to understand the different ways we all look at things. Another person is going to see the world differently from you, and that's OK," she said. "We just need to learn how to talk about it, not fight about it."



Supershot Sunday: An Ounce of Prevention



Measles. Mumps. Rubella.

These are childhood diseases that are preventable, yet every day threaten the lives of youngsters who have not been properly immunized. In the Louisville-Jefferson County area alone, only 60 percent of children under the age of two years old have received their immunizations.

That's why Baptist Healthcare System was pleased to join other healthcare providers in offering "Supershot Sunday," an immunization program co-sponsored by the Louisville/Jefferson County Primary Care Association and the Healthier Communities Coalition.



Supershot Sunday offered free immunizations to Louisville-area children at eight locations, including churches, community centers and schools.

The goal is to raise the number of immunized children to 90 percent by December 1995. With more than 750 children receiving their immunizations on Supershot Sunday, they're off to a great start.

BAPTIST HEALTHCARE SYSTEM