

FOR THE RECORD

Seminary reaction
Supporters of Molly Marshall claimed last week that her forced resignation from Southern Baptist Theological Seminary was wrong, while some of her longtime critics applauded the move. See page 2.

Underwood installed
Bud Underwood was installed as president of Oneida Baptist Institute last week, pledging to keep the school on its course of building strong children. See page 3.

Family Forum
Kids say the funniest things. See page 4.

Editorial
Was theology or gender Molly Marshall's undoing? See page 5.

Point-Counterpoint
Should Christians remove their children from public schools? See page 6.

She gave all
A 7-year-old Missouri girl, moved by seeing a news photo, gave all she had to help refugee babies from Rwanda. See page 7.

Back to school
Two Kentucky agencies offer parents tips for the back-to-school season. See page 8.

Summer sampler
The best of summer conferences at Ridgcrest, Glorieta and beyond. See page 9.

Florence launching 5 new churches

By Mark Wingfield
News Director

FLORENCE—Twenty members of Florence Baptist Church will stop going to church in mid-September in order to start new churches.

These 20 lay volunteers will form five church-starting teams, with plans to begin house churches in four apartment complexes and one mobile home park. In church-planting lingo, they will form "indigenous satellite units."

These lay leaders will attempt the opposite of what most Baptist churches do for outreach. Instead of asking people to come to existing churches, they will form new churches in the very buildings where unchurched people live.

The 20 will be pioneers not only for the Northern Kentucky church, but for the Kentucky Baptist Convention. Florence Baptist Church is the first church in Kentucky to buy into the "key church" strategy of the Southern Baptist Home Mission Board. This strategy includes naming a minister of missions with responsibility for leading the church to start a certain number of new congregations every year.

Although new to Kentucky Baptists, this church-starting strategy really isn't new at all, said Tim Alexander, pastor of the Florence church. "It's a biblical plan—the Acts way of doing church. It's tried and true."

But it's also got to be the wave of the future if Kentucky Baptists are serious about winning to Christ the millions of unchurched people in the Bluegrass State, Alexander said.

In Northern Kentucky, that unchurched population accounts for about 40 percent of all people—using conservative estimates.

Add to that the fact that about 50 percent of area residents live in multi-housing units such as apartments, mobile home parks and condominiums. Home Mission Board research shows that about 95 percent of multi-housing residents nationwide are unchurched—a far greater percentage than among residents of single-family housing.

Population growth in Northern Kentucky largely is "young families under 40 with children," Alexander said. "And their first stop often is an apartment community."



KENTUCKY PIONEERS Stuart Perkins (left) and Tim Alexander are spearheading Kentucky Baptists' first model of the "key church" program. Perkins, minister of missions, and Alexander, pastor, are leading Florence Baptist Church in Northern Kentucky in a plan to start at least five new congregations each year.

There's only so much a church can do to draw unchurched people out of those complexes, according to Alexander and Florence Baptist Church's new minister of missions, Stuart Perkins. But Baptist churches in Texas and several other states have discovered tremendous opportunities by sending workers to start Bible studies and conduct helpful ministries in the complexes where unchurched people live.

Perkins led such an effort in his previous job as minister of missions at Gambrell Street Baptist Church in Fort Worth, Texas. Now he'll lead a similar effort in Florence, with support from the church, Northern Kentucky Baptist Association, the KBC and HMB.

The strategy is simple, Perkins explained: "Get out and meet people, meet their needs, evangelize, and as we do that, churches are formed."

In most cases, the church-starting teams will work toward starting adult Bible studies first, Perkins said, because once the adults are involved, the children will follow. But the teams will be divided, with two people responsible for children and two responsible for adults.

As the Bible studies grow, the teachers will move into a discipleship phase and the participants "will begin to see the Bible study as their church," Perkins explained.

Beyond that, each congregation will determine its own future, he said. But experience has shown these congregations generally thrive by remaining in their distinct communities and continually drawing in newcomers, Perkins said.

"These are legitimate New Testament churches," Alexander added. "The plans are not for them to have steeples, walls and stained glass."

Members of the satellite congregations will be welcome, but not expected, to attend the mother church, he said.

And beyond reaching people for Christ, this strategy has an added benefit of empowering lay people as ministers, Alexander noted. "The wisdom of the whole thing is that with these men and women we're sending out, we're stressing the priesthood of the believer. They will preach the gospel; they will baptize; they will administer the Lord's Supper."

In a sense, he said, they will be-
□ See *Florence becomes ...*, page 13

Family fun can teach on missions

GLORIETA, N.M. (BP)—The things families do today will shape the views children have about missions in the future, a preschool expert said.

Every day, memories are made and stored in the minds of preschoolers, said Kay Cassibry, Mission Friends consultant for Mississippi Woman's Missionary Union. And those memories can be based on things which will lead them to live Christ-centered lives, she said.

"Memories are such powerful things. We all have them. They may be good. They may be bad. They link us to our past and they influence our future."

Cassibry acknowledged that missions probably won't be the No. 1 priority of most families. However, some of the activities which family members enjoy together easily could include a missions focus and instill a missions awareness.

Among her suggestions:

- Using a plastic globe, play catch while talking about the different countries where Baptist missionaries work.

- Hide a small object under a hat while the children have their eyes closed. Give several clues to help children guess what it is. Use objects that all relate to an area where Baptists have missionaries.

- Use pictures or maps of the world to help children locate where missionaries work.

- Make Christmas ornaments with missionary names and places of service on them.

- Have a garage sale at home and give the proceeds to a special missions offering.

- Use vacations to visit mission spots, especially those in your own community. Introduce children to various types of ministries.

- Invite international neighbors to participate in activities such as family recreation, picnics and cookouts.

Church growth is 'more than numbers,' seminar stresses

By Marv Knox
Editor

FLORENCE—Church growth means "more than numbers," church and associational leaders are being told at the Kentucky Baptist Convention's Super Saturday leadership conferences this year.

They're participating in "More Than Numbers," a church growth workshop conducted by leaders in the KBC's church growth and administration division.

Healthy churches experience four kinds of growth—numerical, maturational, organic and incarnational, division Director Vernon Cole told a

group of pastors, church staff members, directors of associational missions and key associational leaders at one of the six Super Saturday events currently being held across the state.

"Baptists know how to talk numbers," said Chip Miller, director of the KBC Sunday school department.

And two major assumptions underlie the imperative for numerical church growth, he added.

"First, any human institution that does not develop an effective method

of recruiting new membership and leadership will die. There are no exceptions.

"Second, any local church that does not care about bringing 'outsiders' into a relationship with its faith and its Founder is ignoring a clear imperative of the New Testament. So, on the basis of sheer survival, as well as scriptural imperative, every congregation must develop a strategy to acquire new members."

If churches do nothing, they inevi-

tably will lose members, due to deaths, transfers to other churches and dropouts, he stressed. Consequently, churches must add members by three methods—births and baptism of people whose families are in the congregations, transfers of members from other churches and conversion of non-Christians to the faith.

Although that concept is simple, "I'm not sure all our people understand it," Miller said. "That's why they resist new (Sunday school) units and other innovations that will draw new members."

The key to biological growth is attention to the church's preschool de-
□ See *Growth is ...*, page 11

BUILDING
BETTER
CHURCHES

Moving? See page 4 (0830)

BAPTISTS

Faculty opposes, trustees praise Marshall's leaving

Seminary trustee Jerry Johnson said he was surprised by the faculty association's defense of Molly Marshall. "It shows me they are not aware of her position or do not take the Abstract of Principles very seriously."

LOUISVILLE—While student and faculty groups at Southern Baptist Theological Seminary heaped stinging criticism on the forced resignation of theology professor Molly Marshall last week, two trustees praised seminary President Al Mohler for his role in the dismissal.

Among critics of the Aug. 19 resignation, which is effective Dec. 31, were the seminary's faculty association, an unofficial organization, which expressed "outrage" over Marshall's forced departure.

Also, the full faculty passed two resolutions related to the matter in their first gathering of the academic year Aug. 26. One resolution calls on seminary administrators to rework the policy on disciplinary procedures for faculty members, while the other praises Marshall and declares her teaching to be "in accordance with and not contrary to the Abstract of Principles."

But one current and one former trustee, both of whom have been vocal critics of Marshall's teachings, said they support the initiative taken by Mohler against her.

Louisville layman John Michael, who rotated off the trustee board this year, said he regrets backing off from his own plans to institute heresy charges against Marshall in 1991.

"Her history is one of very questionable doctrinal positions with respect to what Southern Baptists normally hold," Michael said. "In my opinion, she should have left the seminary years ago."

Michael charged Marshall holds "basically a very universalist position regarding salvation" and views on feminist theology that most Southern Baptists would find unacceptable.

In an Aug. 16 letter to Mohler, however, Marshall denied she is a universalist. She affirmed the seminary's doctrinal position on atonement for sins and said she does not believe people can be saved apart from Christ. "Christ is God's sole mediator for our salvation," she declared.

Michael said he was prepared to file heresy charges against Marshall in October 1991, but compromised by supporting instead a February 1992 academic warning issued to Marshall and another professor, Glenn Hinson. Hinson left the seminary a month later to join the faculty of Baptist Theological Seminary at Richmond, an independent Baptist seminary in Virginia.

Michael said that while it is perceived that Marshall was cleared by an investigation by the Southern Baptist Convention Peace Committee in 1986, seminary trustees have held "ongoing discussions" about her position ever since.

Jerry Johnson, a current trustee who serves on the board's academic personnel committee, said he is "in complete agreement" with Mohler's handling of the negotiations with Marshall. "I am certain the entire committee would support him in it," he added.

Johnson, of Aurora, Colo., said he

was surprised by a vote by the seminary's faculty association protesting Marshall's forced resignation. "It puzzles me because all those faculty members have signed the Abstract of Principles," he said. "It shows me they are not aware of her position or do not take the Abstract of Principles very seriously."

Johnson said he believes Marshall has advocated views that violate the Abstract in three areas: using "feminist pronouns for God," teaching that Christians may "fall from grace," and claiming the use of male pronouns for God in the Bible is the distortion of a patriarchal culture.

In her response to Mohler, Marshall said she affirms the Abstract's statement on Scripture. She also wrote: "That God is revealed as Father, Son and Holy Spirit makes no claim of sexual identification or gender-specific activity. God is not a male, but is portrayed in the Bible with masculine characteristics."

On falling from grace, Marshall wrote that Dale Moody, her former professor, is to be commended for calling attention to "neglected" New Testament texts that warn against falling away. But she noted, "I do not accentuate the possibility of apostasy for the believer as Dale Moody did."

Beyond the comments of Johnson and Michael, no public information has been provided about the seminary administration's specific concerns with Marshall. However, Marshall did release to the press a copy of a letter she had written to Mohler, taking

the Abstract point by point and affirming her concurrence with it. The seminary has offered no rebuttal of that document.

Meanwhile, five student organizations issued a joint statement Aug. 24 calling "for a full and public investigation of the circumstances" of Marshall's dismissal.

The groups—the Whitsitt Society for Baptist Freedom, Women in Ministry, Christian Ethics Luncheon, Seminary Partners and Graduate Club—said Marshall's "coerced resignation has shocked and grieved us. Consequently we have grave concerns for the future and integrity of our institution."

One of the faculty's resolutions calls on Mohler to "take the initiative on our behalf to reshape the dismissal procedure."

Among other points, they declared that the overriding purpose of the president should be to guide faculty members to reconcile their teaching to the Abstract of Principles.

The resolution passed by a margin of 44 to 2, with 11 abstentions.

Mohler responded that he is open to learn from the experience but declared, "The purpose of the disciplinary process stands, and it is a necessary and unavoidable responsibility of the institution."

The second resolution expressing "affirmation and support" for Marshall was adopted by a vote of 44 to eight, with six abstentions.

Based on reporting from Associated Baptist Press and Baptist Press

Florida editor quits, citing 'harassment'

ORLANDO, Fla. (ABP)—Jack Brymer, editor of the Florida Baptist Witness for the past 10 years, resigned abruptly Aug. 26, citing "continued harassment" from the newspaper's governing board.

Brymer's resignation came at the end of a two-day meeting of the Witness commission in Orlando, Fla. The nine-member governing body is elected by the Florida Baptist Convention, which owns the 110-year-old publication.

For more than a year, the commission, while affirming Brymer's performance, repeatedly has debated the editorial practice of the Witness, particularly its role in reporting the ongoing controversy within the Southern Baptist Convention.

For more than an hour Aug. 26, commissioners discussed Brymer's use of stories from Associated Baptist Press, an autonomous news service that conservative critics say is slanted in favor of moderate Baptists. Among other primary news sources, the paper also uses stories from Baptist Press, which moderate critics say is slanted in favor of the conservatives who control the SBC.

A motion asking Brymer to avoid using ABP deadlocked, 3-3. But Brymer resigned anyway.

The issue is not ABP, Brymer said, but his professional integrity and editorial freedom. "The issue is whether or not people are going to be adult enough and open enough to

the truth," he told commissioners.

"I'm in it for the integrity of the paper and my own conscience, which says if you are going to be a news journal you've got to keep the people informed, even when it's not popular and when some power people don't like it."

Brymer, 58, said his efforts to please the board have become "hopeless."

Last August commissioners voted to affirm Brymer despite an effort by some commissioners to restrict his coverage of controversial issues and to align the newspaper with the conservative element in the state convention.

At last week's meeting, commissioner Bob Parker, a longtime critic of Brymer and ABP, made a motion that the Witness not print any stories from ABP. Parker said ABP is linked to the Cooperative Baptist Fellowship, a group of moderate Baptists who hold "radical" theological views. Noting that the Southern Baptist Convention took action in June to distance itself from the Fellowship, Parker said the Witness should follow suit by abandoning use of ABP.

Brymer reminded commissioners that 85 percent of Florida Baptists favor the use of ABP, while only 4 percent are opposed, according to a study conducted last year by an independent research firm.

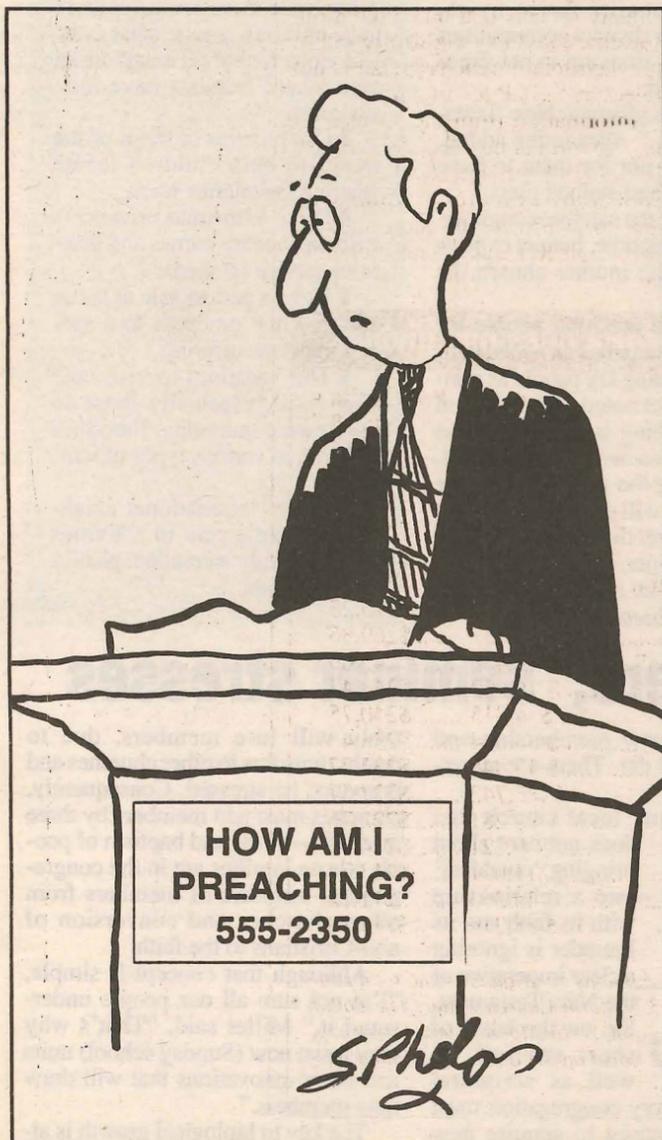
Most of the larger state Baptist

newspapers now use material from both ABP and Baptist Press. The Witness ranked 11th last year in use of ABP stories among Baptist newspapers. At least three-fourths of the national news in the Witness comes from Baptist Press, the rest from ABP, Brymer estimated.

John Sullivan, executive director of the Florida Baptist Convention, told commissioners he is against restricting Brymer's editorial freedom. But he asked that Brymer establish a practice of choosing Baptist Press articles over ABP when stories are available from both news services. Sullivan participates in commission meetings as an invited guest.

That is a change from last August, when Sullivan spoke against the motion to restrict Brymer, saying he would consider withholding the state convention's \$207,500-a-year support of the Witness if directors "circumvented" the editor.

Restricting the editor is not a bad idea if the restriction is "healthy and good and wise," argued commissioner Parker, who also has served on the SBC Executive Committee and voted to fire the editors of Baptist Press in 1990. Parker has been the subject of several news stories carried by ABP, BP and the Witness in the last year pertaining to a lawsuit brought against him by a former church member who claimed Parker had misused church funds.



KENTUCKY

Brothertons returning to South Korea

RICHMOND, Va.—Dennis and Janet Brotherton have been reappointed as missionaries by the Southern Baptist Foreign Mission Board.

They will live in South Korea, where they will start and develop churches.

Most recently, the Brothertons have worked at Clear Creek Baptist Bible College in Pineville, where he has taught and she has been an office manager.

For the past year, Brotherton also has been pastor of East Jellico Baptist Church in Ingram. However, the couple have been members of First Baptist Church in Pineville.

The Brothertons previously were missionaries to South Korea from 1980 to 1991.



Underwood vows to keep Oneida strong

By Marv Knox
Editor

ONEIDA—Oneida Baptist Institute will continue its long tradition of providing Christian care and solid education to needful boys and girls, new President Bud Underwood pledged during his installation Aug. 25.

"Their problems are our problems," Underwood said of the 600 students who attend the Kentucky Baptist school.

Although the school dates back to the early years of this century, today's students need Oneida's brand of Christian love and education more than ever, the new president declared.

"While my generation stood watch," pornography has run rampant, prayer and Bible study have been thrown out of school, abortion has proliferated, gangs and violence have multiplied and homes have deteriorated, he noted.

"Because of that, the Oneida faculty and staff are here every day, slugging it out with Satan."

The perseverance of the mountain school is miraculous, as is his presence on its campus, Underwood stressed.

He first arrived on campus as a high school junior in the early 1960s, a product of a home filled with drinking, fighting and profanity.

"I found real, genuine love here," he recalled. "I knew there were people here who loved me, cared for me and encouraged me."

Underwood graduated and left intending to be "a preacher or missionary" but wanting to return to the school he had come to call home.

He soon learned God had not intended him to become a pastor or missionary. Instead, he and his wife, Kay, ran a business in Ohio for about 20 years, until 1984, when the timing seemed right for them to return and join the Oneida staff.

"I had no idea when I came here 10 years ago that I would be standing here in the capacity I am," Underwood confessed, joking, "If I had known, I might not have come."

But both he and Oneida's board chairman, Dennis Rush, admitted they had seen God's handiwork in bringing Underwood to the school for such a time as this.

Rush recalled the "dark days" early this year, when longtime President Barkley Moore died suddenly of an

apparent heart attack.

"I believed Barkley Moore was God's man for God's hour," said Rush, pastor of Providence Baptist Church in London. "But I believe about 10 years ago God knew what was going to happen and laid his hand on Bud Underwood and laid on his heart to come to Oneida."

"God had a purpose in bringing him here to carry on the work. ... Today, we have a man in God's time, in God's hour to carry on the work."

That work will continue as Kentucky Baptists support the school and ask God's blessings upon it, Rush said.

"Bud Underwood needs our prayer, he needs our help, he needs our concern."

Underwood received words of greeting from colleagues at the other Kentucky Baptist Convention agencies and institutions, as well as from Oneida's middle and high schools.

He reserved his final words for the students: "You can be what you want to be; you can go where you want to go. There are people here who want to help you. But the most critical thing is that you must know Jesus Christ as your personal Lord and Savior."

BLUEGRASS BURGEOO

■ **Kentucky Campers** on Mission will hold their fall rally and work project at Oneida Baptist Institute Oct. 3-8. The campers are slated to renovate the bathroom area of a girls' dormitory and paint a guest house. For more information about Campers on Mission, contact Guy and Betty King at (606) 341-7622.

■ **Campbellsville College** invites high school juniors and seniors to fall visitation days Sept. 24 and Oct. 29. For details, call the admissions office at (800) 264-6014.

■ **Senior adults** age 62 and above may take classes at Campbellsville College with no tuition charge, as part of a new Senior Scholars program. Ralph Tesseneer, former acting president of Northern Kentucky University, will direct the new program. Both daytime and evening classes are available. For details, call (502) 789-5279.

'Total missions giving' report shows some differences

By Mark Wingfield
News Director

Every year when the Kentucky Baptist Convention publishes its annual listing of top-contributing churches, some church leaders comment that the listing doesn't accurately reflect how missions-minded their congregations really are.

The reason for the discrepancy usually is due to a misunderstanding of how the report is compiled, explains Vernon Cole, director of the KBC church growth and administration division.

The KBC's annual "top 100" listing is based on churches' total undesignated giving to the KBC and does not account for designated giving that doesn't pass through the KBC.

For example, two churches may spend \$10,000 annually on "missions," but they would rank differently in the KBC report if one gave the total amount undesignated through the KBC and the other gave \$6,000 to the KBC and spent \$4,000 in support of local missions.

Likewise, the annual KBC listing does not account for designated missions giving outside the KBC, such as contributions to Mid-Continent Baptist Bible College or the Cooperative Baptist Fellowship.

To study the issue of whether or

not missions-giving reports would be different if based on different criteria, Cole recently requested a computer-generated listing of KBC churches' giving to all missions causes. This report has its own limitations, he noted, because it relies on figures reported by the churches on the SBC's annual statistical reporting system.

Cole said a comparison of this special report to the annual report of KBC contributions reveals several things.

First, "churches which are strongly CP-minded are strongly missions-minded overall," he said. In other words, churches that appear on the annual list of top contributors to the

KBC also show up among the top Kentucky givers to missions causes in general.

Second, "there is validity to concerns about the CP listing only," he said. The annual CP report represents a narrowly defined parameter and accurately reflects that one dimension. But churches may rightfully claim that their total missions giving is not reflected by the CP report only.

Information from the special report should not be used "to diminish the value of meaning we find in the Cooperative Program," Cole said, "but to affirm the mission-mindedness of all Kentucky Baptist churches."

Top KBC churches in total missions giving

Rank	Church	Total	CP ranking
1	Owensboro First	\$528,558	8
2	Severns Valley, Elizabethtown	\$517,002	1
3	Paducah First	\$398,759	2
4	Immanuel, Lexington	\$372,478	3
5	Somerset First	\$286,743	4
6	Campbellsville	\$265,089	7
7	Briensburg, Benton	\$246,340	13
8	Murray First	\$237,845	6
9	Porter Memorial, Lexington	\$233,090	5
10	Highview, Louisville	\$212,823	35
11	Calvary, Lexington	\$211,601	21
12	Madisonville First	\$210,529	11
13	Unity, Ashland	\$205,094	37
14	Richmond First	\$203,198	17
15	Central, Winchester	\$194,132	12
16	Hopkinsville Second	\$190,844	9
17	Erlanger	\$190,717	38
18	Central, Corbin	\$186,751	10
19	Owensboro Third	\$168,897	18
20	London First	\$159,932	25

Note: These figures are based on total missions contributions as reported on the 1992-93 Uniform Church Letter. The total includes gifts to the Cooperative Program, Lottie Moon, Annie Armstrong, Eliza Broadus, Baptist Healthcare and gifts noted on the UCL as "all other missions." The comparative CP rankings are from the 1992-93 KBC report, as published Oct. 5, 1993.

Top KBC churches in per-capita missions giving

Rank	Church	Total	Per Capita
1	Portland Avenue, Louisville	\$ 4,775	\$596.88
2	Briensburg, Benton	\$246,340	\$494.66
3	Annville, Irvine	\$ 62,417	\$405.31
4	Moscow	\$ 16,608	\$369.07
5	Sano	\$ 2,685	\$298.33
6	Owensboro First	\$528,558	\$284.78
7	Woodland Avenue, Lexington	\$ 11,479	\$279.98
8	Salem	\$ 63,307	\$275.25
9	Manchester	\$ 83,657	\$269.86
10	Old Panther Creek, Whitesville	\$ 12,450	\$249.00
11	Old Salem, Salem	\$ 16,069	\$243.47
12	West Providence, McHenry	\$ 4,815	\$240.75
13	Good Hope, Finley	\$ 38,634	\$238.48
14	Corinth, Buffalo	\$ 17,846	\$231.77
15	Somerset First	\$286,743	\$227.57
16	Lakewood, Louisville	\$ 24,281	\$222.76
17	Kirbyton, Bardwell	\$ 9,221	\$214.44
18	Calvary, Lexington	\$211,601	\$213.74
19	Mount Zion, Kuttawa	\$ 14,363	\$211.22
20	Woodland, Greenville	\$ 38,210	\$211.10

Note: These figures are based on total missions contributions and total resident members as reported on the 1992-93 Uniform Church Letter. The dollar total includes gifts to the Cooperative Program, Lottie Moon, Annie Armstrong, Eliza Broadus, Baptist Healthcare and gifts noted on the UCL as "all other missions."

WESTERN RECORDER

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

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Thanks, Senator

Rebekah Naylor, our only missionary doctor in India, has been granted a two-year medical license by the Medical Council of India to continue her practice at Bangalore Baptist Hospital. Dr. Naylor has been in India 21 years, and for three years has had difficulty obtaining a yearly medical license.

Sen. Wendell Ford has been instrumental in working to obtain this license. We are most grateful.

*Terrell Mays, board member
SBC Foreign Mission Board
Elizabethtown*

Gutter remarks

I have no problem with the Western Recorder reporting on whatever the management deems appropriate.

However, in your quotes of the unnamed "former Lynchberg area pastor," in the stories on Jerry Falwell (WR, Aug. 16), I take great exception.

Liberty University's financial and management problems have been no different than any Southern Baptist institution's you have often reported.

I am an ordained Southern Baptist minister who also is a student at Liberty University. My only reason for continuing my education at Liberty is so I will be better equipped to serve my Savior in spreading the gospel of Jesus Christ.

I was surprised the Western Recorder would even print such disparaging statements from those who don't want to bear the responsibility for such hurtful remarks. For some unnamed individual to say that I or any of the thousands of men and women studying at Liberty University are just one of Falwell's "boys" and are just looking for a place to preach is insulting at best. I'm studying Jesus, not Jerry! Remarks like that don't come from a "middle-of-the-

When I was hungry ...

While I am as eager as the next tax-paying citizen to see integrity as the rule, not the exception, in our welfare programs, I am not one who is ready to "throw out the baby with the bath." I happen to be an American who, for the most part, still believes that my tax dollars are used for a lot of good in this nation of ours.

The current debate on a national health care plan has, regrettably I think, stimulated even further an underlying mistrust in what is referred to as "entitlement" programs.

It is easy to generalize our complaints and discontent with government programs and bureaucratic mismanagement. Generalizations are impersonal.

However, most of those who are assisted by welfare programs not only need help but even under stressful conditions try to "do right" with the help they receive. To say that one or a few "bad apples" ruin the whole barrel doesn't apply any more here than it does anywhere else in human life—whether it be cadet-cheating at West

road stance"; they come from the gutter, and you can print my name!

*Robert W. Ragle
Russell Springs*

Incompleteness

To believe that a one-time decision to trust Christ with one's eternal destiny somehow erases the unlovely

parts of who we are is almost an invitation not to trust him at all. Sure, that one-time decision settles forever who we are in Christ and where we will spend eternity, but it does not delete the tendencies of our old nature.

Paul said it was Jesus who began a good work in us (Philippians 1:6). He did not say Jesus had completed that good work yet. Jesus is carrying it on in a sure course toward completion that will only fully come at the revelation of himself. It is in this that we who are so prone to shortcomings and failures can take comfort. He's still working. Why? So that in this process of re-shaping he can mold us into the image of himself.

It is in this that leaders should take notice. Every person who fills a pew is not at the same level of that completion process. We need more sermons that seek to advance that healing process toward completion, rather than sermons that leave the listener more battered and bruised.

*Johnny Collett
Louisville*

No peers

The announcement of Dr. Molly Marshall's "resignation" from the faculty of Southern Baptist Theological Seminary comes as no surprise to anyone who has observed the tactics of the conservative leadership of the Southern Baptist Convention.

Those who know Dr. Marshall have observed in her a deep spiritual faith and direction, keen commitment

Point or a church treasurer caught stealing from the church. There are still lots of honest cadets and church treasurers.

Regretfully, the poor of our society have little power. It is difficult for them to defend themselves against the accusations of those who oppose public assistance. In the article which follows, taken from the syndicated column of Ann Landers, she shares with her readers a letter from one of those "powerless" ones who receive assistance.

"Dear Ann: I got 'that look' at the grocery store again today. It's the food-stamp look that says, 'My taxes are paying for your vodka and caviar.'

"So many people have been taken in by the 'food stamp queen' myth that I feel compelled to set the record straight.

"First: You cannot buy booze with food stamps. Period. Neither can you buy soap or toilet paper with food stamps, but that's another letter to Ann Landers.

"Second: People who are stupid enough to buy steak and lobster with food stamps at the beginning of the

to her responsibility as a professor and teacher, and an unequaled pursuit of excellence in scholarship, research and teaching as an expression of her calling.

We can breathe a sigh of relief for Dr. Marshall—and those fine professors and administrators who were pressured to leave her—that their trials with the "trustees" of SBTS are over, and find consolation in knowing that they have not been judged by a jury of their peers.

*David C. Harmon-Vaught
Louisville*

Controlling issue

I have been reading and hearing so much about the conservative movement lately that I started wondering what would attract people to this type of doctrine. It occurred to me that this type of doctrine would appeal to two types of people—those who like to control others, and those who are willing to be controlled.

Those who want to control people are perfectly willing to interpret for others and make the rules. This creates a very easy doctrine for those who are willing to be controlled. If someone else makes the rules, then all you have to do is follow them—easy.

However, if you elect to decide for yourself what God wants you to do, then you must spend time studying, praying and thinking—not so easy. Most important, you have to be willing to take responsibility for what you believe, or don't believe, and what you do, or don't do. I think this is a part of the appeal of conservatism—no responsibility, just follow the rules.

I don't want to be a sheep and allow someone else to tell me God's plan for my life. God will reveal his will for my life to me, and I don't need someone else to set rules for me. Jesus set the guidelines 2,000 years ago. I'd rather follow his example.

*Bernadine Mullins
Dry Ridge*

month will not be eating at the end of the month.

"I am a divorced man living alone with zero income. I get \$128 a month in food stamps, which is barely \$4 a day. I also must feed my kids two weekends a month when they stay with me. If you're going to eat for a month on \$4 a day, it means a lot of pasta, rice and beans. If I want to treat my kids to ice cream, I have to decide which day I am going to skip eating.

"And then there's the depressing mood of the food-stamp office itself, which makes those of us who need help feel as if we are losers, if not scum. A recent mix-up in my stamps sent me to four different windows and resulted in a three-hour wait, which ended when a woman yelled across the room so all could hear, 'Go pick up your stamps!'

"Please, Ann, don't print my initials or city. My family has had enough embarrassment."

The next time we stand in the check-out line behind someone using food stamps, we can try to be grateful that we live in a country where some of our taxes help alleviate a little human suffering.

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



**FAMILY FORUM:
CHILDREN**

Kid talk

By Jewell Nelson

Following are comments I have collected from preschoolers' mouths:

■ A Sunday school teacher was approaching a couple of hitting 3-year-olds. One child volunteered, "He was badded unto me, and I was badded unto him back!"

■ A teacher wearing a hair net was serving lunch to young children. An astute 5-year-old explained to a friend, "She wears a hair net to keep food out of her hair."

■ A 5-year-old's first day at a Louisville state MODEL preschool gave this account to his parents: "I love my new school. We didn't even have to learn anything." (Does that tell you that learning can be fun?)

■ A 4-year-old hopping on one foot was asked if she could hop on the other foot. "No," she replied, "the other one is too heavy."

■ A visiting 2-year-old whispered to a Sunday school teacher: "I gotta go home. I just messed my pants!"

■ "Mommy, what did I dream about last night?" Mom, "I don't know dear." Child, "But you were in it!"

■ A 5-year-old not wanting to learn to speak French declared, "I've already been taught to talk Kentucky."

■ "Hey, Mom, I learned my A, B, D's, today!"

■ A reply to Mom, who admonished her young daughter for sucking her thumb, "I'm only licking out the wrinkles."

■ Two-year-old coming to a teacher to get away from an aggressive child: "Keep him away. He'll break me!"

■ "Teacher! He hit me one many two times!"

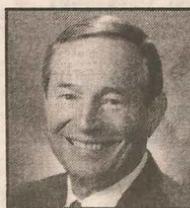
■ A 4-year-old playing in the sun, asked in amazement, "How does one sun bright the whole world?" (Or you may ask, how does one Son "bright" the whole world?)

■ A teacher from Sunday school was helping five-year-olds with kindergarten physical education activities. One child, who was in her Sunday school class, observed, "She knows more about God than she does about PE."

Jewell Nelson is associate director of the KBC's Sunday school department.

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

ON MISSION TOGETHER



William W. Marshall

Was theology or gender Molly Marshall's undoing?

Small wonder Molly Marshall found herself on the "wrong" side of many Southern Baptist Theological Seminary trustees during her tenure as a theology professor.

A theologian's job is to try to explain God, a next-to-impossible task. Finite human minds can't begin to understand the entire nature of infinite God. Still, theologians are supposed to try, and that tends to make people uncomfortable. Not because they deny truths we accept as gospel, but because they insist God is more than we know and prod us to see God in new light.

That's why Molly Marshall's critics are right when they say their differences with her are theological. After all, she's a theology professor, and they quarrel with her work. For a decade, she's been doing the job of a theology professor—helping ministers-in-training understand more about God. Most of them have been startled by the expansiveness of the divine plain on which their journey has taken them. Together, they've examined the breadth of God's grace and grappled with the extent to which God spreads that grace across humanity. She's prompted ministerial students to describe God in images that are both true to God's nature and meaningful to people whose life experiences have conditioned them to embrace some of those images and fear others. And so some people have quarreled with her theology—the way she's talked about God.

But Molly Marshall's supporters also are correct when they claim her controversy is based on gender. After all, she's an ordained woman who has taught theology at a Southern Baptist school. Some Southern Baptists believe the Bible says a woman ought not do such a thing, and they have opposed her ministry from the start. She was born female, and they think she shouldn't have gotten herself into a place where she could have "authority over men." Gender has been a big deal with them, and only those who say black is white would disagree.

So, Molly Marshall's critics and defenders both have part of the story right. Theology is a factor in her rift with trustees, but so is gender. Molly Marshall can't help that; she's a woman theologian teaching in a realm dominated by men. Her gender and the events in her life that happened to her because she is female inevitably shaped her theology. (Nevertheless, their cumulative impact has not pushed her beyond traditional orthodoxy. Numerous inquiries have cleared her of heresy charges, and only two weeks ago she refuted other claims that her teachings have been outside the bounds of the seminary's Abstract of Principles.)

As a woman theologian, Molly Marshall naturally pursued a unique search for the mysteries of God. As a woman Southern Baptist theologian, she looked for answers most men in her denomination weren't even asking. She sought to understand the nature of God in ways that would give meaning to women and other minorities who never experience the power and status taken for granted by most white, middle-class Baptist males. Of course, her search made many white, middle-class Baptist males uncomfortable. Not because her questions were unseemly. Not because her attempts at finding answers were untrue. Certainly not because they were an insult to God. But because they were outside the scope of her adversaries' ability to think about God.

You're probably asking questions: Isn't the traditional Baptist under-

standing of God good enough? Why does she have to be such a troublemaker? Couldn't she just leave well-enough alone?

If Molly Marshall had succumbed to the temptation of those questions, she would have forsaken what God called her to be. As a woman Southern Baptist theologian and faculty member at the denomination's mother school, she was in a grand position to do some good. And she did her best.

She challenged her students to think expansively about God—not to become "liberal," but to understand all they could about God and have a chance to be more like God.

She helped many Christians do a better job of envisioning and accepting the dynamic, infinite nature of God. God is not a man, nor a woman, but Spirit. God cannot be captured by our limited images. But all those images—if they pass inspection in the bright light of Scripture, human experience and historical context—help us understand various facets of God. For example, some women unfortunately have been abused by males in authority and cannot conceive a positive notion about an ancient patriarchal king-kind of God, but they have learned to love God anew as they contemplate the biblical image of God as a mother hen gathering her chicks. Determined that her students would be ministers who help people experience God's love, Molly Marshall bravely and tenaciously pushed them to explore the crucible of life as they sought the meaning of God's nature.

In a happier world—a world where seminaries honor the search for truth, even when the search is uncomfortable; and a world where denominations honor the quest for God, even when God's variegated nature is found—a professor like Molly Marshall would be championed.

But unfortunately, we live in a world of finite people who hold rigid definitions of the way things ought to be and see a limited vision of what might become.

In this finite, all-too-human world, stymied spiritual understanding puts God in a tiny cage. Powerful authorities silence voices we need to hear. And valuable professors like Molly Marshall leave the classroom two decades too early.

Marv Knox

1,995 new churches in 1995

Southern Baptists have set a worthy church-starting goal that should be easy to remember: Launch 1,995 new congregations in 1995.

To reach that goal, Southern Baptists must start almost 500 more churches than they began last year. In 1993, Southern Baptists averaged 4.1 new churches per day as they founded 1,500 congregations. But the '95 goal will require a 5.4-new-churches-per-day pace.

Achieving the goal will require creativity and flexibility. But the challenge will be worth the effort. Statistics show that new churches are most effective at reaching people for Christ. Just think what a difference 1,995 new churches will make in hundreds of thousands of lives all across America.

Marv Knox

Draft results indicate a terrific 1994-95 school year is just beginning

If the rest of school goes as well as the draft, we'll have a great year.

"Draft" probably isn't what school honchos call the process of deciding which teachers get what kids, but that's what I'd call it if I were in charge.

Can't you just hear the play-by-play announcer if local-access cable were to start broadcasting the meetings where principals and teachers decide on class rosters: "In the fifth round, Mrs. Jones picks Kaitlin, a good little reader with decent aptitude for social studies and a real nose for numbers. Mrs. Jones is off to her best start in years, snapping up several blue-chip third graders. Our sources tell us she made some great deals in the off-season, trading her prime parking spot to Mrs. Winston for

Taylor, the best subtractor in school, and giving up next year's first pick overall for Chuck, a well-behaved little lad and a whiz at science."

Maybe that's not how they decide that stuff. Who knows? But I figure bartering must be part of the deal. Each teacher gets so many polite children and X-number of smart alecks, a collection of good readers and several who still won't color inside the lines. When it's all over, each has a roomful of youngsters and a year's worth of challenges.

However they shuffle the classes at Dunn Elementary, our girls were thrilled with this year's results.

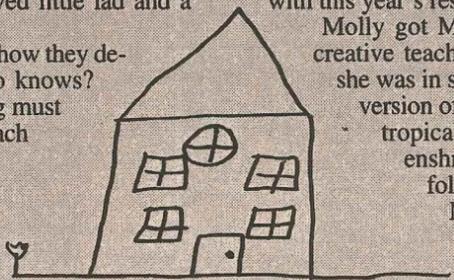
Molly got Mrs. Harvey, the same creative teacher Lindsay had when she was in second grade. The conversion of their classroom into a tropical rain forest has been enshrined in Knox Family folklore. And Lindsay got Mrs. Kleine-Kracht, one of the school's most energetic teachers, who had Molly for homeroom last year and helped lead an overnight expedition to the museum, before she moved up to teach fifth grade.

The girls wanted these teachers so badly they practically wore a rut in the driveway, walking down to check the mailbox. And Mrs. Harvey and Mrs. K-K have given every indication they'll live up to their billing. They're committed, resourceful and loving.

In the past few years, I've observed they possess another attribute that's vital to teaching. They make kids want to learn and convince them they can learn. They help their students realize the world's an exciting place, just waiting to be understood.

Christians still debate the prayer-in-school issue. But as this school year gets underway, I hope we'll all commit ourselves to pray for our schools.

Marv Knox



Should Christians remove their children from public schools?

"Christians are commanded to educate their children according to Christian principles. Unless there are drastic changes in the structure of our school systems, I believe Christians will better serve their children by seeking to educate them outside the public domain."
Paul Schuster

YES

By Paul Schuster
Former teacher, Ninth & O Baptist School
Louisville

In recent years, Christians have debated the merits of Christian education over against the witness Christians provide in the public school system. It is a tough issue. The same Bible says, "Come out from among them and be separate" and, "Go into all the world." Some have argued that we should "train up a child in the way he should go," while others feel that children educated in Christian schools are sheltered and unable to face the real world.

I would like to offer several reasons why Christians should educate their children in Christian schools or even home-school them as long as they are able. I speak from my experience as a teacher who began in public education, went to a Christian school and returned to public school.

When his opponents questioned Jesus regarding the greatest commandment, he answered without hesitation, "Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12:29-30).

For Christian education, this command of our Lord forms the basis of educational efforts. Let us examine each of the four areas mentioned by

Jesus.

As always in Scripture, God starts with the heart or spirit. It is the spiritual dimension that is the starting point of Christian education. First, each student is encouraged to make a personal profession of faith in Christ. The public school cannot do this, nor should it. From there, the students are encouraged to seek first his kingdom through chapel programs, Bible classes and the example of Christian teachers. The thrust of education is God and therefore other-centered, not ego-centric.

The second area is the soul. This area deals with questions of the nature of humanity. We are created in the image of God, have sinned and fallen, and now need a savior, Jesus Christ. Humanity's ultimate problem is sin, which we cannot solve. Humanism, which is the foundation philosophy for public education, states that humanity can solve all of its own problems and that there is no need for God. These views of the very nature of humanity are diametrically opposed.

The third area, the mind, deals with the what and how of instruction. Certain areas of history, for example, are conveniently ignored. No one in the public school classroom will hear of the impact of the Great Awakenings on colonial America, nor will they

know of the frontier revivals that impacted the settling of places like Kentucky, nor of the prayer revivals that many feel delayed the start of the Civil War. Even though the vast majority of our founders were Christians and many preachers, we are told that they were Deists, not committed Christians.

As Christians, we are commanded to train our children in the way they should go, to diligently teach them the principles of God's word. This will never happen in the public school and regrettably happens very little in the average Sunday school class. Even in a good Sunday school class, the child is only there one hour a week as compared to five hours of Bible a week in Christian school, not to mention the advantage of Christian teachers being able to teach from a Christian perspective throughout the day.

The final area is that of strength, or the body. The first thing that comes to my mind is moral training. This is an area that impacts the lives of students daily.

In the public school classroom, there will be little, if any, instruction in moral purity. Instead of teaching abstinence, condoms are distributed. Virgins are humiliated by their peers. Drugs are openly discussed as a form

of entertainment. One of my students said that he was a "tri-sexual—try

anything sexual."

Behavior of this type is routine. Although there are some fine Christians teaching in the public schools, there are also many who are morally debased.

At a recent retreat of public school teachers, police were called several times to settle down a party that was getting out of hand. Is that what you would want your children to be taught by example?

Paul says that we will reap what we sow. Are we sowing a generation that is morally bankrupt? Paul also says, "Bad company ruins good morals" (1 Corinthians 15:33). I have only seen the morals of Christian young people corrupted. I have not seen Christian young people exercise influence in their public schools. I am not saying it cannot happen, but the vast majority of time the influence is in the reverse direction. It takes a truly unique individual to live in the moral cesspool of many of the public school classrooms and not be affected.

There are many reasons why children should not be educated outside the public domain. However, I believe that Christians are commanded to educate their children according to Christian principles. Unless there are drastic changes in the structure of our school systems, I believe Christians will better serve their children by seeking to educate them outside the public domain.

"Now, more than ever before, Christians need to accept the challenge to engage the world with the gospel. Rather than withdraw, we need to redouble our efforts to become involved with our child's school. Too much is at stake for our children, as well as the children from non-Christian homes, for us to withdraw our presence and voice."
Jim Holladay

NO

By Jim Holladay
Pastor, Clifton Baptist Church, Louisville

Parents may have many reasons for deciding to educate their children at home or private school. The choice of educational options should not be eliminated, nor should parents who choose non-public school alternatives be condemned for their choices.

We should not remove our children from public schools solely on the basis of our Christian commitment or our concern about our child's exposure to secular values. Our commitment to Christ and his reconciling mission in this world ought to compel us toward public schools.

If Christians, as a matter of principle, begin to withdraw from public schools, we surrender the field to the enemy (Ephesians 6:12), leaving many Christian teachers and administrators to deal with a totally secular environment. Additionally, many of the students and parents would be left without any regular, significant contact with a professing Christian. In our concern that our children may be corrupted by the values and behaviors of the world, we forget Jesus compared the kingdom of God to leaven, which may appear to be lost in the dough. Nevertheless, it does its work of transformation silently, steadily, certainly.

On a practical level, if Christian parents withdraw our children from public schools, we lose a voice. We lose our parental influence on the affairs of a particular school or the system as a whole. Our withdrawal from public schools diminishes the credibility or power of our voice in speaking with teachers, school board mem-

bers or system administrators. Influence comes with involvement.

Regardless of one's opinion about specific provisions of the Kentucky Education Reform Act, it has opened new possibilities and avenues of parent and community involvement. Site-based decision making and school-based councils will push decisions about curriculum, staffing patterns and programs to the level of each community school. Many of the decisions about what happens in a school will be made by a governing council composed of the principal, teachers and parents. This provides Christian parents an opportunity to influence the shape of their child's education in a way not possible prior to KERA. If we are not there, who will decide?

Withdrawing our children also deprives them of the opportunity to be exposed to persons from diverse backgrounds, cultures and ways of thinking. Most private schools are overwhelmingly composed of students and teachers of similar class, race, economic and ideological backgrounds. They tend to reflect the neighborhood in which they exist. They are neat and safe. Many people prefer it that way.

Public schools tend to be more heterogeneous. Students and teachers represent a variety of class, race, cultural and ideological backgrounds. They are messy and sometimes scary.

In our segmented society, children need to learn to deal with people who are different. They need to learn how to communicate with people whose



worldview has been shaped by life experiences vastly different from their own.

Because our churches tend to be homogeneous, public schools may be the only arena where the possibility exists for exposure to people of different backgrounds. Placing our children in homogenized residential, church and educational settings robs them of the ability to learn how to relate their Christian faith and values to those who do not share their commitment.

The decision to leave our children in an overwhelmingly secular school setting will necessitate increased parental involvement in the religious and values education of our children. It will demand that we be more engaged in processing our child's life experiences with him or her.

Jesus commissions his disciples to "Go into all the world" Our mission field is not only Russia or Brazil. It is also much closer to home. Our neighborhoods, workplaces and schools are places Jesus has asked us to bear witness to him. Christians are not called to withdraw from the world. Indeed, Jesus seems to expect that we will be in the world but not of it.

Rather than viewing public schools with suspicion and hostility, we need to remember Paul's observation in Ephesians 6:12: "Our struggle is not against enemies of blood and flesh, but ... against the spiritual forces of evil." We need to see involvement in public school as another opportunity to share our faith.

Now more than ever before, Christians need to accept the challenge to

engage the world with the gospel. Rather than withdraw, we need to redouble our efforts to become involved with our child's school. Too much is at stake for our children—as well as for children from non-Christian homes—for us to withdraw our presence and voice.

As Christians, we are called to be on mission. We cannot do that if we stay only in safe places. Jesus calls us to risk losing our lives for the sake of the gospel. He reminds us that the way is not easy. He forewarned us that we would be challenged, ridiculed and attempts would be made to silence us. Yet he also promised to be with us.

As a Christian parent, I see involvement in the public schools not only as an opportunity but a responsibility. As I send my children off to school, and as I involve myself in various aspects of their educational experience, I try to keep three things in mind. First, Jesus prayed for the protection of his people in the world (John 17).

Second, God expects me as a parent to teach my children the ways of God and instill within them the values they need to be faithful to God's will.

Third, as Christians, we are not defenseless in any arena. Jesus says to us, "All power in heaven and on earth has been given to me. Go ..." (Matthew 28:18).

For me, much of the answer to this question rests in my understanding of our mission. Will we withdraw into safe places in order to protect ourselves? Or will we engage the world in order to allow God to speak and work through us?

Photo moves 7-year-old to give all for Rwandan babies



ORPHANS OF RWANDA Newborn babies orphaned by the strife in Rwanda lie on a blanket in a makeshift orphanage in the Kibumva camp near Goma, Zaire. Relief officials estimate as many as 20,000 children were misplaced in the exodus of refugees from Rwanda to Zaire. Many of the babies' parents were killed or died along the way. (AP/Wide World photo)

Hong Kong Christians wary as 1997 nears

HONG KONG (RNS)—The Christian community in Hong Kong is holding its collective breath, anxiously wondering what life will be like in 1997 when British rule there gives way to rule by China's communist leadership.

"Many people have the shudders," says Deng Zhaoming, a Hong Kong Christian who edits "The Bridge," a respected independent Christian journal. "The concept of a loyal opposition is foreign to China's leaders, and they are never slow to get rid of their opposition."

Others are more optimistic, clinging hopefully to reforms that hold some promise as a gateway toward expanded religious freedoms in mainland China.

Still, the freedoms enjoyed by Hong Kong churches stand in stark contrast to what faces churches in China: laws that continue to restrict worship to places registered with the government and frequent persecution of Christians who draw suspicions of government officials.

Reports of the use of electric batons, beatings, detentions and prison sentences against Christians—particularly those in Pentecostal-style unregistered house churches—are excesses that send shivers down the spines of many Hong Kong believers.

But one common view in Hong Kong today is that once the transition takes place, China will be particularly careful to polish its human rights image to protect against repercussions in the international community.

"China won't risk killing the goose that laid the golden egg for its economy by breaking its promises to Christians," predicted one participant in a recent forum on American missionaries and social change held near Portland, Ore.

The forum was sponsored by the Northwest Regional China Council, a non-profit group based in Portland that promotes cultural and business exchanges between the Chinese

world and the West.

Persecution of Christians in Hong Kong after 1997 could have a negative impact on far more than Sunday morning church services if Christians feel forced to pull back from social engagement.

Christian churches now manage about 40 percent of Hong Kong's schools, 20 percent of its hospital beds and 60 percent of its social service programs, according to Deborah Brown, a scholar who has been studying Hong Kong since 1986.

That widespread provision of social services relieves the government of a huge administrative burden in this small, island-based colony crowded with poor immigrants. In return, the Hong Kong government subsidizes church efforts that benefit society.

Church members also are among the colony's most prominent judges, financial executives, educational leaders, doctors, lawyers and businessmen, making them influential far beyond their relatively small numbers. Only about 8 percent of Hong Kong's nearly 6 million people are Christians, according to the Hong Kong Christian Council.

Mainline Methodists, Lutherans, Anglicans, Presbyterians, the Salvation Army, YMCAs and YWCAs and others make up the council. They coexist in Hong Kong with the Catholic church, as well as with conservative evangelical and Pentecostal groups of every conceivable persuasion. Along with Buddhists and followers of Chinese folk religions, the result is a rich mix of religious diversity in the city.

Whether Hong Kong's new masters will tolerate such diversity and lack of unified control is debatable.

The People's Republic of China is already angry with some Hong Kong-based missionaries for proselytizing on the mainland despite recently beefed-up religious laws against foreign missionaries.

In one recent incident, for exam-

ple, Dennis Balcombe, an American Pentecostal missionary who has lived in Hong Kong for nearly two decades, was expelled from China in February, along with his wife and five colleagues.

They were arrested by Chinese police in a nighttime raid on the home of local Christians in rural Henan province and detained for four days, reported Hong Kong's English-language "South China Morning Post."

But Wendell Karsen of the Hong Kong Christian Council said that, regrettable as the crackdowns are, they should be seen in the context of Chinese law and as exceptions to what is otherwise the growing and thriving practice of Christianity in China.

"There are over 12,000 churches and 20,000 meeting points open in China," according to Karsen, a veteran of over a dozen visits to Chinese Christians on the mainland since 1977. "And, on the average, three new church buildings are opened in China every two days."

All this argues well for the future of Hong Kong churches after 1997, he believes.

China has promised it will honor Hong Kong's status quo under a "one country, two systems" philosophy.

And veteran Chinese Protestant church leader Bishop K.H. Ting, who works closely with the PRC government, has promised publicly that the position of Hong Kong Christians is assured after the changeover.

The Basic Law for Hong Kong, enacted by the Beijing government in 1990, further fuels the hopes of optimists because it guarantees freedom of conscience and religious belief.

But Deng Zhaoming, who edits "The Bridge" in Hong Kong, is concerned that the Basic Law might not be strong enough.

"It is subject to interpretation (by the Communist Party) and Chinese socialism is always changing; it is 'slippery,'" Deng told those attending the Oregon gathering.

SPRINGFIELD, Mo. (BP)—If a picture tells a thousand words, these thousand words were more than little Terri Clayton could bear.

The 7-year-old girl hopped out of her chair and ran away from the dinner table. Her mother, father and two brothers sat there waiting.

Shortly, Terri returned with three \$1 bills—all the money she had. "I don't want it anymore," she said. "Here, you take it."

She shoved it at her mother, who still held the latest copy of Missouri Baptists' state newspaper, "Word and Way."

On the front page a large picture showed 18 babies lying on blankets on the floor of a makeshift orphanage in a Rwandan refugee camp near Goma, Zaire.

Beneath the photo was a story about how Southern Baptist missionaries and volunteers are feeding and offering medical care to children whose parents died as they settled into squalid camps.

The parents of the babies pictured most likely were buried by relief authorities in mass graves with other Rwandan corpses that fellow refugees had rolled into mats and left to decay.

"I'd been saying how sad it was that major league baseball players were striking because they wanted more money when they already had millions—while there were people in the world who didn't even have enough to live on," said Terri's mother, Janie Clayton.

"I said, 'In fact, look at this picture.'" For a while, Mrs. Clayton; her husband, Terry, an elementary school principal; their two sons, Michael, 12, and John, 9; and Terri discussed the photo.

"Then my daughter took off from the table running. She came back with all her money," Mrs. Clayton said.

Mrs. Clayton explained she couldn't take her daughter's money. "That's yours," she said. "You keep it."

Terri ran back to her room. This time she didn't come back. Mrs. Clayton heard her crying.

"I want all my money to go help those babies," she told her mother, sobbing. "I want you to mail it tonight."

Terri's \$3 is among many gifts received by the Southern Baptist Foreign Mission Board for Rwandans.

Southern Baptist doctors, nurses and water technicians recruited by the denomination's Brotherhood Commission are working in UNICEF camps now, in projects coordinated by Southern Baptist missionaries. But Baptists are building their own camp with its own clinic, expected to open in early September.

In addition to later teams of medical people, Baptist women from churches in Zaire will help staff this camp. Called "mommies," they will each care for a handful of children. Missionaries are planning for 500 children.

Contributions designated for hunger and relief may be sent to the Foreign Mission Board, Box 6767, Richmond, Va. 23230, or the Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104.

Baptist funds can go to Haiti

HOLLYWOOD, Fla. (BP)—The U.S. Treasury Department has exempted two Southern Baptist aid projects in Haiti from a U.S. government freeze on banking transactions with the island nation.

The ruling affects an agricultural program near Hinche and a water well project in Port-au-Prince, Haiti's capital. Both receive funds from the Southern Baptist Foreign Mission Board in Richmond, Va.

"This means we'll be able to get money into the country for the support of anyone who works directly" with the projects as well as operating expenses, said Southern Baptist missionary Mark Rutledge.

The agricultural program, directed by Rutledge and his wife, Peggy, employs about 25 Haitians. Before the Rutledges reluctantly left Haiti June 20, they paid the workers their wages through July. Haitians have continued to operate the agricultural program in the missionaries' absence.

The water well project was put on hold last year because of operation difficulties caused by an economic embargo against Haiti.

Since leaving Haiti, the Rutledges have been staying temporarily in the Hollywood, Fla., area. They've been working to secure the Treasury Department exemption and to find places of service for other FMB personnel who evacuated Haiti.

The Rutledges still are investigating where they are most needed until they can return to Haiti. They're also assessing possibilities for future short-term volunteer projects in Haiti.

Parenting your parents brings stress

GLORIETA, N.M. (BP)—Caring for aging parents brings understandable stress and a wide range of decisions to people who still may be rearing their own children, advised a pastoral care consultant.

That was the topic of a conference at Glorieta Baptist Conference Center led by Neil Knierim, a consultant with the Southern Baptist Sunday School Board, and his wife, Vickie, a writer and conference leader.

Conference participants said needs vary among family members. For example, both young and old need love, encouragement, attention and time. But children also need security, guidance and protection. Aging parents, on the other hand, seek independence, transportation for food and medical services, contact, the need to be needed and help in planning for future life changes.

Meanwhile, spouses need time alone and together, recreation, support and their physical needs met.

Mrs. Knierim said key words related to those needs include responsibility, prevention, sacrifice, compromise, control, demand, guilt, burnout, balance, stress, priorities, limitations,

understanding and expectations.

Participants suggested, out of their experiences, that responsibility means everyone in the home needs to have a job, including older members who still may be able to perform a task they are known for, such as meal preparation.

Prevention comes into play when family members talk about how life will change as older people need to be parented. Participants suggested talking with children specifically about those changes, pointing to joys as well as challenges.

Sacrifice and compromise are present in any situation involving more than one person, they agreed.

Control and demand issues surfaced all parties involved. Family members and employers expect to have first place in our lives, they agreed.

Guilt—regretting acts or lack of action—can affect health, participants noted, and burnout can happen to people who become “weary in well-doing.”

The words “balance” and “stress” led conferees to say, “you can’t be all things to all people.” They concluded

people must rely on God to help them weigh choices to achieve balance in life.

Understanding and expectations are important among family members who need to be aware and acknowledge gratefully when some people carry a greater load in helping parents.

Knierim said aging parents use techniques to manipulate for attention, but the adult children have a choice about how to respond. “Be cautious of emotional pull,” he advised. “We make decisions based on emotion differently from those we do based on fact.”

For example, if the aging parent lives far away, decide if an immediate trip is wise or if a visit later would be more helpful. And consider who else living nearby might be able to assess the situation and offer help in the interim.

Everyone affected, he urged, and “pray for wisdom and direction. Distance is a barrier that can be overcome through God. He can comfort, encourage and heal our parents and he can guide me to know how to respond.”

Strong families called key to saving kids

WASHINGTON (ABP)—America’s children are in trouble, and strong families are the key to their rescue, a new report suggests.

“Strong, capable, resourceful families are the essential condition of improving outcomes for children,” reports the 1994 “Kids Count Data Book,” published annually by the Annie E. Casey Foundation in Washington.

“The inescapable reality is that we have no alternative, no substitute for families,” the report says. “There is no institution, program or policy available that will successfully rear kids in the absence of strong families.”

Almost 4 million of the nation’s children now live in “severely stressed neighborhoods” beset by poverty, unemployment and family disintegration, the report says.

The study tracks key areas related to children and their well-being. Despite improvement in some areas, overall numbers and trends point to trouble for American youth. The report lists problem areas which worsened between 1985 and 1991:

■ Low birth-weight, which is linked with later developmental problems, increased 5 percent.

■ Births to single teenagers increased 20 percent. “Research indicates that children born to single teen-

age mothers are more likely to drop out of school, to give birth out of wedlock, to divorce or separate and to be dependent on welfare,” the study notes.

■ The number of teenagers who graduated from high school on time dropped 4 percent. In 1991, only 68.8 percent of students who should have completed their senior year did so. Meanwhile, the cost of not having a high school diploma increased.

■ Violent death among teenagers increased 13 percent, even though one category—deaths related to automobiles—declined. The overall rise is due to increased homicides and suicides among teenagers. “Every two hours in America today a child dies of a gunshot wound,” the report says.

■ The number of children living in single-parent homes continues to rise, jumping 11 percent in six years. “Children growing up in single-parent households typically do not have the same economic, housing or human resources available as those growing up in two-parent families,” the report says.

Other areas, however, showed improvement between 1985 and 1991. Infant mortality declined 16 percent. The child death rate improved by 9 percent. The number of teenagers not

in school or the work force dropped 7 percent. And the number of children living in poverty fell by 4 percent, which may reflect a leveling off in child poverty. Still, that trend remains high, with one American child in five living in poverty.

One devastating trend in recent years has been the decline of key institutions in the nation’s troubled neighborhoods, including churches, the report says. Churches and other institutions are necessary “to shield children and families from the economic and social disadvantage that surrounds them.”

The report says churches and other institutions must make a sustained commitment to make a difference in troubled communities and families.

“There are some 4 million children growing up in communities that cannot assure them the childhood and the hope to which all American kids are entitled. The most obvious way—and perhaps the only way—to change the odds and the outcomes that these kids face is to help change and empower the communities in which they face them.”

“Community institutions ... must become more powerful resources for the neighborhoods and people they serve,” the report declares.

Lesson writer found comfort in her own words

FORT WORTH, Texas (BP)—After a miscarriage in 1992, Sharon Gritz wrote about the comforting presence of God through her own grief for a Sunday school lesson on ministering to those who suffer.

Two years later, Gritz’ own words are helping her work through a second trauma.

“The Lord embraced us with his loving comfort and sustained us with a promise for the future and hope in him,” Gritz wrote for the July 3, 1994,

Sunday school lesson in the Advanced Life and Work Bible Study series published by the Southern Baptist Sunday School Board.

Gritz, of Fort Worth, Texas, shared with readers how she was able to use her own experience of miscarriage with a friend who also lost a child.

Then in late May 1994, after a difficult pregnancy and 14 weeks short of full term, Gritz gave birth to a son, Luke. Four weeks later, on June 27,

six days before Gritz’ lesson would be used nationwide in Southern Baptist churches, Luke died.

People who knew Gritz had written the lesson and who knew about Luke’s death found it providential she had written the lesson on comfort and now needed the comfort herself, she said.

“The Sunday School Board plans things in advance,” she explained. “They know the lessons will touch lives, but they don’t know how a particular lesson will be needed.”

Agencies offer back to school tips

With thousands of Kentucky children headed back to school right now, both the Kentucky Cabinet for Human Resources and Kosair Children’s Hospital in Louisville have issued suggestions to help stay safe and happy. Among them:

■ If your children walk to school, choose the most direct route and walk it with your children until they demonstrate traffic awareness. Require your children to take the same route each day and avoid short-cuts. Teach them the meaning of all traffic signals, and be a good road model. Pedestrian injuries are the most common cause of serious injury and death among children ages 5 to 9 years.

■ If your children ride a bus to school, teach them bus safety rules. For example, always pick up children on the same side of the street as the bus unloads. Teach children to cross the street at least 10 feet in front of the bus to avoid the driver’s blind spot.

■ If your children ride a bicycle to school, require that they wear helmets every time they get on the bike. Choose a safe route, with as little fast-moving traffic as possible. Teach children the rules of the road that apply to all vehicles. Do not allow children to ride bicycles at night. Nearly three times as many collisions between cars and bikes occur after dark.

■ If you drive your children to school, require that every person in the vehicle wear a safety belt. Arrange to pick up your child at a safe spot away from the congestion of other cars, but choose a place as close to the school as possible that does not require the children to cross a street.

■ Recognize that the start of school can be a stressful event for children of all ages. Validate your child’s concerns by listening to the child and saying “I understand” or “I’ve felt that way before.”

■ Give a clear message to your child that going to school is good. “The attitude the parent has about the situation makes a difference in how the child handles the situation. Lots of kids who have problems with transitions have parents who have problems with transitions,” notes Edward Maxwell Jr., mental director of Kentucky’s mental health department.

Grandparents need help, too, author says

ARKADELPHIA, Ark. (BP)—Beyond their fixed incomes, lots of grandparents need help these days to cope with the problems of their children, says Irene Endicott, special consultant on grandparenting issues to the Southern Baptist Sunday School Board and author of “Grandparents with Grace,” a new 12-week church study.

More than 2 million grandparents “are raising their grandchildren as a result of the decades of the ‘60s, ‘70s and ‘80s when substance abuse, immorality and ‘me first, you last and everyone owes me something’ captured the interest of young parents,” said Endicott, who is herself a grandparent. “Grandparents are today sacrificing everything they can for these grandchildren, and marriages of 40 years are being strained because of the problems in their children’s families. It’s the responsibility of churches to minister to these needs.”

ISSUES

Get involved in humanity

GLORIETA, N.M. (BP)—Following Jesus requires “getting involved in the mess of humanity,” a Baptist from London told home missions conference participants at Glorieta Baptist Conference Center.

Steven Chalke, director of Oasis Trust, an organization involved in evangelism, church planting and social ministries, noted the first chapter of John says, “The Word became flesh and made his dwelling among us.”

Christians have forgotten what it meant for God to leave heaven for earth, Chalke said, citing the church’s depiction of the Christmas story to make his point.

Christmas events portray clean cows with no flies or fleas and clean-shaven shepherds, he noted. “How could Hollywood, with a limitless budget, do the story of Christmas and romanticize it more, make it more plastic than the church has already done?”

“We’ve turned the story of Christmas into a fairy tale and wonder why no one wants to believe it.”

Jesus invested his life in people’s hurts, Chalke said, challenging Christians to do the same.

“God didn’t stand on the sidelines calling out instructions. He didn’t do a mass mailing,” Chalke said. “Witnessing for Jesus is being Jesus, which is infinitely harder (than other evangelism approaches because) you can’t fake it. You can’t memorize it.”

Chalke challenged participants to serve among the world’s poor. From observing most Christians, Chalke said, it seems God’s call is always to affluent places and fat salaries. In Scripture, however, God called people to leave their families and their wealth, he noted.

Materialism a threat

GLORIETA, N.M. (BP)—Materialism represents the greatest threat to Christianity in today’s world, Jimmy Maroney said during a missions conference at Glorieta Baptist Conference Center.

He defined materialism as favoring choices over absolutes and assuming all problems can be solved with science and the human mind.

Maroney, director of the Southern Baptist Foreign Mission Board’s global desk, admitted that some results of materialism, such as medications that save lives, are good.

However, “this whole umbrella of materialism—modernity, secularization and plurality—is insidious,” he said. “Your views on materialism dictate your lifestyle and behavior.”

“We cannot pray for lost people all over the world and still maintain the lifestyle we have,” Maroney said.

David Watson, a worker with Southern Baptists’ Cooperative Services International in Singapore, challenged conference participants to evaluate their own lifestyles.

“When things become more important than people, you are a materialist and you worship at that altar,” he said.

For example, Watson said if a person involved in a car accident thinks

first of the damage to the car rather than the condition of the person in the other vehicle, he is a materialist.

Tentmakers returning

GLORIETA, N.M. (BP)—A form of mission service that goes back to the Apostle Paul is making a comeback among Southern Baptists, according to Carl Barrington.

Tentmaking—where a person practices a trade or profession to generate income to enable him or her to carry out ministry—gained its name from the apostle Paul, who sometimes worked as a tentmaker while also preaching, teaching and evangelizing.

Barrington, associate director of the Southern Baptist Home Mission Board’s Mission Service Corps office, said “the tentmaker has been the norm rather than the exception” in Christian history.

Among Southern Baptists, more than 50 percent of pastors were tentmakers from the denomination’s beginning in 1845 to 1948, Barrington said. From 1948 to the 1970s, the trend of churches providing full financial support for their pastors increased to about 70 percent. However, since the 1970s, the percentage of churches providing full support has decreased.

Today, he said, the need for tentmaking pastors, church staff members, campus ministers, catalytic missionaries and other types of ministers is greater than ever before, especially in areas where Southern Baptists are few in number.

Called to discomfort

GLORIETA, N.M. (BP)—God’s call to missions may include discomfort, risk and devastating circumstances, along with the comforting assurance of service in the center of his will, according to speakers and participants in the “Jericho” missions festival at Glorieta Baptist Conference Center.

Foreign Mission Board President Jerry Rankin said he met recently with the 11 Southern Baptist missionaries evacuated from Rwanda, and all 11 are committed to continued ministry and service with the people of that country. Despite such risks, “the safest place your family could be is where you are in the center of God’s will,” Rankin said.

“Nothing on earth could keep our missionaries in places like these (discomfort and danger) but God’s call and an obedient and willing spirit, said Woman’s Missionary Union Executive Director Dellanna O’Brien. “Will you pray that God will send your son or your daughter?”

Home Mission Board President Larry Lewis challenged participants to “crucify your dreams of benefits and creature comforts and say, ‘Yes, Lord, I’ll go.’”

Help latchkey kids

GLORIETA, N.M. (BP)—While some so-called “latchkey kids” go home after school, let themselves into locked homes or apartments and wait alone for their parents to come home from work, others don’t even have keys and instead wander the streets daily for several hours.

Both types of “self-care” children

need the caring ministry many Southern Baptist churches could provide, Elaine Dooley told participants in a conference session during the “Jericho” missions festival at Glorieta Baptist Conference Center. However, a decision to launch a ministry with latchkey kids should be preceded by careful study and planning, she emphasized.

Dooley, a Home Mission Board missionary working in Las Cruces, N.M., said the spark for most church ministries is “one person who sees the need and can identify what should be done.”

After that person talks with the pastor, the next step is forming a study committee of “people who care about kids.” The committee should begin by finding out what already is being done in the community, Dooley said.

If a need appears to exist with a particular age group of children or teens, the committee should find out legal requirements for such a ministry. Dooley emphasized laws differ from state to state.

While most churches at first assume a latchkey ministry should operate five days a week, she urged starting small. “Many successful programs only meet one or two days a week. It’s very difficult to get volunteers for five days a week.”

Latchkey ministries open doors to relationships with parents as well as children, she noted. “When I show love to somebody’s kid, it opens the heart of the parent. Let parents know the reason for the ministry is the love of Christ.”

Backyard clubs reach kids

GLORIETA, N.M. (BP)—Whether conducted in a back or front yard, a carport, garage, park, mall or on the parking lot of a discount store, backyard Bible clubs and mission vacation Bible schools represent opportunities to reach out to children with the love of Christ.

“Boys and girls don’t come in mass to church today, so we have to go to them,” Linda Thompson told participants in a session during the “Jericho” missions festival at Glorieta Baptist Conference Center.

Thompson, marketing/public relations coordinator in the Baptist Sunday School Board’s church growth group, said “one of the very best ways to get into your community is through a VBS program.”

Such a program may include VBS conducted at the church, mission VBS at a possible site for a new church and backyard Bible clubs at homes throughout the community to involve older preschoolers and children as well as positively impact their parents.

Return to worship heritage

GLORIETA, N.M. (BP)—Southern Baptists need to return to their worship heritage and realize preparation for worship is more than getting dressed up for church, according to a national preaching and worship consultant.

The specialness of Sunday has

SUMMER SAMPLER

The best of Ridgecrest, Glorieta and beyond

been lost, Harold Bryson told participants in Bible preaching leadership conference at Glorieta Baptist Conference Center.

Bryson, preaching and worship consultant at the Baptist Sunday School Board, said the secularization of Sunday has made it “no different from any other day in the marketplace and in the sports arena.”

And at some churches, he continued, “Sundays have become routine. We have lost the awe about Sunday. For many people it becomes a dreaded day. For those who lead church activities, it can be the hardest day of the week.”

Bryson attributes part of the change in attitude to a lack of anticipation and personal preparation.

“We have created a spectator mentality,” he declared. “The preacher is a performer, the minister of music is a performer and choir members are performers. We come to worship just like we go to concerts or other events—to be entertained.”

Just as Jesus went to the temple, Southern Baptists need to return to their worship heritage of the Jewish Sabbath by observing the traditions of preparation, participation and application, he declared.

Bryson said the tradition of the Jewish Sabbath includes three days of anticipating the Sabbath, observance of Sabbath as the central day of the week, followed by three days of reflection on the Sabbath message to one’s life.

The worst method

RIDGECREST, N.C. (BP)—Ann Cannon knows about the world’s worst teaching method. And it isn’t lecturing or even reading the lesson from the book.

“The worst method is the one you use every week, and it can be something very creative. But no matter how great it is, your kids are going to get bored with it if you keep using it over and over.”

“You’ve got to have some variety, change things up a little,” said Cannon, a Christian writer, conference leader, and youth worker at Wieuca Road Baptist Church in Atlanta. She led a seminar on “How to Break Out of My Teaching Rut” for youth workers attending the Sunday school leadership conference at Ridgecrest Baptist Conference Center.

“Your prayer life is also very important. You need to be praying for the lesson and for each class member by name,” she added.

Congress forbids EEOC guidelines on religion

WASHINGTON (ABP)—Congress has voted to forbid the Equal Employment Opportunity Commission from enforcing its proposed guidelines on religious harassment in the workplace.

The Senate voted 88-10 and the House of Representatives 322-98 to approve a conference report appropriating funds for the Commerce, Justice, State and Judiciary departments and related agencies. The measure includes an amendment requiring the EEOC to remove religion as a category in the guidelines on harassment.

The Congressional measure mandates that any new EEOC regulations must clearly not restrict the portraying of religious symbols or expressions of religious belief. The measure also requires the EEOC to hold public hearings on any new guidelines related to religious harassment and to receive additional comment before issuing any new regulations.

The EEOC guidelines, drafted to help interpret what constitutes workplace harassment based on race, color, religion, sex or national origin, have been criticized as being vague in their references to religion.

Some religious-liberty groups, among them the Southern Baptist Christian Life Commission, claimed the rules would create "religion-free workplaces" if implemented. A spokesman for the CLC, the Southern Baptist Convention's moral-concerns agency, hailed the order to strike religion from the guidelines as a win for religious liberty.

"Congress has seen the light, because they felt the heat from the outrage of the American people," said Michael Whitehead, CLC general counsel.

But Brent Walker, general counsel of the Baptist Joint Committee, a religious-liberty watchdog group, said attempts to remove religion from the guidelines are misguided. The BJC is one of several religious-liberty and civil-liberties groups that urged the EEOC to keep religion in the guidelines but clarify them to ensure legitimate religious expression is not stifled.

"Properly crafted guidelines will promote religious liberty in the workplace, not impede it," Walker said.

The measure awaits presidential action.

Pickers pull plug on Falwell

JACKSONVILLE, Fla. (ABP)—A Florida television station temporarily pulled the plug on Jerry Falwell's "Old Time Gospel Hour" Aug. 15, bowing to protests about the show's political content.

A small group of protesters picketed WTLV TV-12 in Jacksonville, Fla., a day earlier to protest what they described as sexually explicit language used by Falwell to describe allegations about President Bill Clinton. Falwell claims Clinton made unwanted romantic advances toward a state employee when he was governor of Arkansas in 1991.

The controversy surfaced Aug. 13, when Jacksonville resident Cathy Corby was shocked to be asked a sexually explicit question from her 9-year-old son.

"He asked me what oral sex was," she told the Florida Times-Union. "I asked him where did he hear about that, and he said he heard it on Jerry Falwell's show on television."

She cleared her children out of the room and watched the rest of the program, which she described as "Falwell dealing with scandal-

ous material while making accusations against President Bill Clinton."

The next day she, her husband, their two children and eight friends walked a picket line at the television station to protest what they described as a political program masquerading under the guise of religion.

Station officials said they had received several other complaints. Ken Tinning, the station's general manager, said the station will suspend airing new Falwell shows until the political content is removed.

The Jacksonville action is but the latest controversy related to the political content of Falwell's program.

Viewers in other parts of the country have criticized the show for carrying excerpts of a video that accuses President Clinton of murder. Falwell has sold the tapes for \$43 each.

It is not known if other TV stations have cancelled the program. Marketing officials for "Old Time Gospel Hour" were not available for comment, and Falwell's spokesman did not return phone calls.

NATIONAL NOTES

■ **Barbara Bush speaks out.** Although her husband was hailed for his position against abortion rights, former first lady Barbara Bush has declared that she supports legalized abortion. Her first on-the-record declaration of her position will air in an interview on ABC's "20/20" Sept. 9. Mrs. Bush says she and George Bush agree that abortion is acceptable "in the case of rape, incest and the life of the mother" but disagree beyond that.

■ **Schuller goes to the movies.** Robert Schuller has announced plans to take his "Hour of Power" program to movie theaters in early 1995. Schuller's services from the Crystal Cathedral in Orange County, Calif., already are broadcast to 20 million viewers worldwide.

■ **Church cancels worship.** Park Road Baptist Church in Charlotte, N.C., cancelled its Aug. 21 Sunday morning service, encouraging members to use the worship hour to engage in acts of kindness across their community. The idea behind this non-traditional approach is that part of worship is to witness to the community, church leaders said. Church members fanned out to more than a dozen sites to feed the poor, sing for the elderly and clean off concrete blocks destined for Habitat for Humanity homes. Senior adults and children stayed behind at the church to make tote bags and knit blankets for the homeless.

■ **Bread for the World turns 20.** Bread for the World, a Christian citizens' anti-hunger lobby, recently marked its 20th anniversary. The group, which now has 44,000 members, has successfully lobbied Congress on numerous issues on behalf of hungry people.

■ **Bakker nearly free.** After spending a month at the Salvation Army halfway house in Asheville, N.C., former televangelist Jim Bakker has been permitted to move into a private home, where he is living with his son Jamie, 18. He remains under supervision until Dec. 1. Bakker expressed gratitude for reaching this new step and again apologized for his former actions. "Once again, I want to humbly ask for forgiveness to those I have offended or hurt in any way by my sin and arrogant lifestyle."

Attorneys say Georgia law constitutional

ATLANTA (ABP)—A Georgia moment-of-silence law, which is at the center of a dispute that may cost a school teacher his job, appears to be constitutional, according to two church-state attorneys.

The Georgia law that took effect this summer requires all public schools to begin the day with a period of "quiet reflection" of up to 60 seconds. The law specifically disclaims any religious purpose and instead spells out its intention to provide "an opportunity for a moment of silent reflection on the anticipated activities of the day."

Brian Bown, an American government teacher at South Gwinnett High School in Snellville, a suburb of Atlanta, was suspended after refusing to comply with the law on the first day of the new school year. Bown ignored the moment of silence, which was announced over the public-address

system Aug. 23, and proceeded to teach his American government class a lesson on the Protestant Reformation.

Bown told reporters he was fired. But George Thompson, superintendent of Gwinnett County Public Schools, said Bown was not fired but suspended with pay.

A hearing by the school board is set for Sept. 6.

Meanwhile, Bown filed suit in federal court against the school district, asserting his First Amendment right of freedom of speech was violated and seeking his return to the classroom. In the suit, Bown says he was forced to "act as referee between the school and state" in the enforcement of a "constitutionally vague statute."

Georgia is the only state where a mandatory moment of silence is enforced, according to the Associated Press. A similar measure is on the

books in Massachusetts but rarely enforced. Illinois' moment of silence is voluntary, and Louisiana has a voluntary silent prayer.

Some critics of the Georgia measure say it is an attempt to circumvent the U.S. Supreme Court's rulings against school-sponsored prayer.

But two church-state attorneys—Brent Walker of the Baptist Joint Committee and Steve McFarland of the Christian Legal Society's Center for Law—say the law is written in a plainly constitutional way and does not constitute a governmental establishment of religion.

"A moment-of-silence law that does not suggest that students pray is constitutional," Walker said. "The Georgia law appears on its face to pass muster."

Georgia lawmakers "bent over backward to disclaim any intent to promote prayer," McFarland said.

'Christy' producer says Christians made impact

FORT WORTH, Texas (BP)—Tears welled up in Ken Wales' eyes as he talked about his long and difficult journey in bringing the book "Christy" to the nation's television screens on CBS.

Wales, co-producer of the "Christy" series, was the keynote speaker for the American Christian Television Service 10th anniversary luncheon in Fort Worth, Texas, Aug. 6. ACTS is the Southern Baptist Radio & Television Commission "Faith and Values" cable TV service that reaches into more than 20 million homes.

Wales shared credit with a host of others for the series.

He said CBS has received more cards, letters, telegrams and phone calls praising "Christy" than any other program in the network's history. He also said the series has had a profound spiritual effect on members of the cast and production crew.

"Christians ... you ... are causing some phenomenal things to happen," he said. "The opening show was viewed by 44 million people. That kind of response ... all the letters and phone calls to the network ... it makes a difference. It's the first time a network has let a faith-in-action story be told. And it was allowed because the story is true and authentic."

Wales said "Christy" has touched a nerve in society—appreciation for such family values programming has come bubbling to the surface, and some extraordinary things are happening.

Then he gave his listeners good news: The series has been renewed by the network. And a two-hour "Christy" special will air Nov. 24.

"This is God's project," Wales said. "I am the steward."

The "Christy" book also has been reissued in paperback, and the programs are being marketed in video by Broadman & Holman Publishers, a division of the Southern Baptist Sunday School Board.

CHURCHES

Growth is 'more than numbers,' seminar stresses

Continued from page 1

partment, he added. It must have a strong program, but the space for preschoolers must be exemplary—clean, bright, uncluttered, safe, well-staffed, well-equipped and spacious.

Churches that experience transfer growth—new members who move into the community and join from other churches—must pay attention to three issues, Miller stressed. They must want new people, have a plan to assimilate them into the life of the church and implement ways to learn from new people who visit and join the church.

A key to conversion growth lies with people who already are members of the church, he said, asking, "What will it take to bring church members to a level of comfort so they will bring their secular friends to church activities?"

Maturation growth, the second kind of church growth, is "the ability of a congregation to challenge, support and encourage each one of its members to grow in the maturity of their faith, to deepen their spiritual roots and to broaden their religious imagination," said Doug Strader, director of the KBC discipleship training department.

He reported results of a survey conducted by Search Institute in Minneapolis which isolated eight indica-

tors of faith maturity.

According to the survey, a person whose faith is mature trusts and believes in a full understanding of God, experiences the fruits of the faith, integrates faith and life experiences, seeks to grow spiritually, experiences and nurtures faith in community with other people, holds life-affirming values, advocates social change, and acts on spiritual understanding and serves others.

To help members achieve such maturity, churches need to see themselves as a kind of "new seminary" that takes seriously the training, discipleship and development of members, Strader stressed.

"The process continues," he said. "It is never ending, because as Christians we are to grow and become all that God desires for us."

Organic or systems growth "builds off the image of the church as the body of Christ," Cole said. He defined it as "how the body is processing what it takes in to bring energy to the purpose, processes and activities of the church."

A church is organically healthy

when its systems for carrying out its functions provide a launching pad for ministry, he said. Conversely, a church is organically sick when the way the church does its work drains life and energy from the members.

To maintain organic growth, churches need to be strong in four categories, Cole reported.

The first is vision, which includes the church's mission, dream, energy, purpose and leadership.

Second is inclusion, which involves evangelism, outreach, assimilation and discipleship.

Next is programs, ministries, services, activities and training.

And fourth is management, administration, structure and resources.

While churches naturally tend to stress different categories of strength in different phases of their life cycles, a church is in its prime when all four are balanced and implemented well, he said.

A church that emphasizes incarnational growth "wants its faith to make a difference in the world," said Jim Cordell, director of the KBC church

music department. Such a church conducts ministries so that its principles and its faith impact the structures of its community.

Churches tend to exemplify their incarnational growth through one or a combination of four orientations toward the community, Cordell added.

"Civic orientation describes a group of congregations in which there is great sensitivity to the life of the community and a sense of the congregation's responsibility for public life," he said.

"Activist orientation describes congregations that sometimes operate as a counter culture, seeking redress of wrongs, protesting public policies that its members consider unjust.

"A sanctuary orientation describes a very different family of congregations," he added. "The focus of this kind of congregation is on developing a relationship with God in this world that will carry over into a triumphant life after death, where trials and tribulations of this present time will be overcome.

"An evangelistic orientation, like the sanctuary orientation, primarily is concerned about the world beyond this one.

"It differs, however, in that it does understand a very powerful calling to relate to those outside the congregation to win them to faith."

BUILDING BETTER CHURCHES

Top reasons people join or leave a church

Why people join a church:

1. Spiritual experience.
2. A geographic move.
3. Developmental transition in family life.
4. Retreat from conflict in another church.
5. Meets expectations.
6. Friendship factor.
7. Mission/personnel of the church.
8. Life events.
9. Physical and/or emotional trauma.

Why people leave a church:

1. Personal and family crises.
2. Life transitions.
3. Shift of priorities.
4. Interpersonal conflicts.
5. Burnout.
6. Immoral behavior.
7. Problems with church leaders.
8. Church conflict.
9. Move to another community.

Adapted from "After They Join," a new book published by Convention Press

GROWING CHURCHES
Pastor Daniel Lee preaches at Global Mission Church in Silver Spring, Md., a Korean congregation that is the largest church in the Baptist Convention of Maryland/Delaware. (BP photo)

Hybels answers critics of seeker-church movement

Bill Hybels, leader of America's most prominent model for the seeker-church movement, answers critics of his approach in the July 18 issue of "Christianity Today."

Hybels is pastor of Willow Creek Community Church in suburban Chicago, the second-largest Protestant church in America, with 15,000 people attending weekly services. The church's three Sunday services are non-traditional and designed to appeal to unchurched people.

Hybels and the seeker-sensitive movement have come under fire from some in the Christian community as being shallow, unbiblical and too user-friendly.

Among Hybels' comments in "Christianity Today":

■ "There are many people who have observed our methods and taken them to an unhealthy extreme."

■ Some critics apparently "have not spent a lot of time doing evangelism themselves. I wonder if these people have really had a close relationship with a hell-bound man or woman, because they make winning lost souls sound so clearcut. ... The seeker movement has grown out of the experiences of those who are in the trenches of personal evangelism every day."

■ "We do use drama, contemporary Christian music and multi-media presentations. But they are never used for the sake of titillation. I think it's good to ask: Who was the master composer? Who created the arts? Whose idea was it to communicate the truth through a wide variety of artistic genres? I think it was God."

■ "What we try to do at Willow Creek is say, 'Come as you are. Come with your BMW and your Rolex, because even though you have caved in to the values of this sick culture, you still matter to God.' And when they confess their sins and see what Christ did for them at the Cross, we begin a very aggressive value-transformation program that will not stop until they go to their graves."

■ "I would stack the committed core of Willow Creek against that of any church, because they not only have a growing understanding of the facts of the faith, but they also have hearts that are hurting for the lost and the poor and suffering."

■ "We get press about our buildings, about our budgets, about our drama. But what the spotlight ought to be on is the fact that we gave away 85 vehicles to single moms last year; that we feed 350 people a month with our food pantry; that we just gave a quarter of a million dollars to our local benevolence ministries. These are the real signs that Christ is being honored in the church."

■ "I have never contended that every church should be a Willow Creek. I think that would be a travesty. But I think there needs to be some Willow-Creek-style churches around the country and around the world, because God is pleased to reach some of the lost through them."

■ "I would say I'm adenominational. I just don't think it's the wave of the future.

"I see very little loyalty to denominations anymore, especially among unchurched people."

Korean churches growing

TACOMA, Wash. (BP)—Like other large churches, First Baptist of Tacoma, Wash., has multiple services, a variety of ministries and strong pastoral leadership.

But the Pacific Northwest's largest Southern Baptist church has one distinction from many its size: Most members are Korean.

It is one of 835 Korean congregations in the Southern Baptist Convention. That number continues to grow, as 73 Korean starts were made last year, according to the Home Mission Board's language church extension division.

"The Korean Southern Baptist is the fastest-growing ethnic group within the Southern Baptist Convention," said Daniel Moon, HMB assistant director for language church extension.

More than 700 Korean Southern Baptist congregations have been organized in the past 20 years.

"Whether they (immigrants) are Christian or not, the church plays a very dynamic function in helping a new Korean immigrant to resettle and to provide guides for them for jobs and information that is essential for them to adjust," Moon said.

Like their Anglo counterparts, Korean Southern Baptists have a high respect for the Bible and are deeply involved in evangelism and missions, Moon said. Last year, Korean congregations contributed almost \$1 million to the SBC Cooperative Program and more than \$2 million in total missions giving, according to HMB statistics.

Through culture and custom, however, Korean Christians have

some distinctions.

Korean Christians developed intensive prayer lives through such pressures as Japanese occupation, the Korean Conflict and immigration struggles. Like many other Korean churches, First Baptist in Tacoma hosts weekday morning prayer meetings.

About 100 members attend each morning before work. Some visit briefly after the sanctuary doors are unlocked at 4:30 a.m. Others stay through the 6 a.m. service, when pastor Chang Sun Moon leads the congregation in hymns, prayer requests and a five-minute message.

"Among Koreans, we believe God will answer our prayers in the morning," said Moon, a Korean who came to America in 1969 to attend Golden Gate Baptist Theological Seminary.

"Prayer life is very important for every Christian life as well as church life," he said. "When you get excited about God's answer to your prayer life, you want to spend more time with the Lord."



PEOPLE

Missionary warns parents not to avoid talking about drugs

RIDGECREST, N.C. (BP)—Fear, guilt, denial and ignorance often prevent parents from talking frankly with their children about drugs and alcohol, a home missionary said during a home missions conference.

Parents and the church often avoid such sensitive subjects fearing it will encourage teenagers to experiment, said Tobey Pitman, director of the Brantley Missions Center in New Orleans.

"The church, which recognizes the problem and probably has more of an opportunity to do anything about the problem, has done the least," Pitman said during the conference at Ridgecrest (N.C.) Baptist Conference Center.

"Many churches have the attitude that if they talk about drug abuse or teen-age pregnancy it'll tempt young people," he said.

"The thing we don't realize is they are already involved in it," he said. "Studies show there's really very little difference in the use of drugs between church kids and non-church kids," he said.

Pitman cited a 1987 Gallup survey showing more church youth (47 percent) had tried marijuana than unchurched youth (38 percent). The survey also found 11 percent of church youth had tried cocaine, compared to 14 percent of unchurched youth.

"We've always had this idea that being a church member somehow

protects us from the problems of the world, and that's not true at all."

Pitman outlined why parents are often unwilling to "drug-proof" their children or address drug use in the family:

■ **Fear.** "Out of fear of losing our children, we'll tend to negotiate or bargain with them about their drug use, but we end up losing them anyway."

■ **Ignorance.** "People simply do not believe that drugs and alcohol are

a real problem to their children."

■ **Denial.** Parents in denial often delay action or avoid the pain of addressing drug use. "We see the symptoms, but deny the seriousness of it."

■ **Guilt.** "Parents tend to blame themselves when there's a problem with their children."

Likewise, churches often fail to see drug and alcohol use as a serious problem in their congregations and do not address it properly, Pitman added.

Molly Marshall's mother dies at 82

MUSKOGEE, Okla.—Bernice Coe Marshall, mother of seminary professor Molly Marshall, died Aug. 23 after an illness. She was 82.

Molly Marshall had announced her forced resignation from the faculty of Southern Baptist Theological Seminary just four days prior to her mother's death.

Mrs. Marshall was a retired schoolteacher and homemaker. She was a longtime member of First Baptist Church of Muskogee, Okla.,

where she taught Sunday school for 25 years.

Funeral services were held Aug. 26 at First Baptist Church of Muskogee.

Mrs. Marshall was preceded in death by her husband, R.T., in 1983. She is survived by a brother, Frank Coe of Muskogee; three children, Molly Marshall of Louisville, Tom Marshall of Tulsa, Okla., and Rob Marshall of Broken Arrow, Okla.; and two grandsons.

Ann Puckett dies in Campbellsville

CAMPBELLSVILLE—Ann Gumm Puckett, 81, died Aug. 23 in Campbellsville.

Her son, R.G. Puckett, is editor of the Biblical Recorder, news journal of the North Carolina Baptist Convention. He is a former associate editor of the Western Recorder.

Funeral services were held Aug.

28 at Summersville Baptist Church in Summersville, with burial in Gumm Cemetery.

In addition to her son, Mrs. Puckett is survived by two grandchildren, Janet Puckett Wade of North Carolina and Jeanne Puckett Fishwick of Virginia; and two great grandchildren.



Two Kentuckians appointed by HMB

ATLANTA—Kentucky natives Lori Rothschild (top) and Tonya Williams (bottom) were appointed US-2 missionaries by the Southern Baptist Home Mission Board in August.

A US-2 missionary is a college graduate who works in home missions for a two-year term.

A native of Clinton, Rothschild will serve in Panama City, Fla., as a resort missionary. She is a graduate of Murray State University and has spent her last two summers as a summer missionary and lifeguard.

Williams, a native of Woodburn, is a graduate of Western Kentucky University in Bowling Green. She has worked as a substitute teacher and as a summer intern for Woodburn Baptist Church. She will serve through the HMB as a student worker in Seminole, Okla.

CLASSIFIED ADS

AVAILABLE: Ordained Southern Baptist minister George M. Bryant is available for revivals, evangelistic meetings and youth ministries. For information call the following number and leave a message: (606) 272-7156, or write to: 390 Nottingham Rd., Lexington, KY 40517.

WANTED: Minister of youth and music, full-time Christian leadership opportunity in a growing local Southern Baptist church. Competitive salary and benefits. Requirements: Experience in the fields of youth and music, music degree. Mail resumé to: Highland Park First Baptist Church, c/o Personnel Committee, 7321 Billtown Rd., Louisville, KY 40299.

TOUR: Come join Pastor Ray Werline on the trip of your life to the Holy Land Nov. 1-10, 1994. \$1,599 from Nashville or Memphis. Space is limited so call today, (800) 995-0143.

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WANTED: Part-time minister of youth. Send resumé to Ashland Avenue Baptist Church, 2735 Ashland Avenue, Covington, KY 41015. (606) 431-1624.

FREE: First Baptist Church, La-Center, would like to donate approximately 40 used pews to any church or mission. Call (502) 665-5408.

SEEKING: Part-time youth minister to work with junior and senior highs. Very active youth group. If interested, send resumé to West Side United Methodist Church, P.O. Box 9983, Bowling Green, KY 42102, or call (502) 843-8430.

SEEKING: Full-time secretary for associate pastor and director of Christian education. General office duties required. WordPerfect experience preferred, and duplicating equipment experience a plus. Send resumé to Cleve Iler, St. Paul United Methodist Church, 2000 Douglass Blvd., Louisville, KY 40205.

AVAILABLE: Energetic ordained Baptist minister seeks church to pastor. 525 Timothy Trl., Campbellsville, KY 42718. Phone (502) 789-3412.

NEEDED: Minister of music/children & youth. Full time position. Send resumé to Personnel Committee, First Baptist Church, P.O. Box 239, LaCenter, KY 42056.

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.

SEEKING: Part-time music minister, Burton Memorial Baptist Church, Bowling Green, Ky. Call (502) 842-1931 or 782-9165.

SEEKING: Full-time pastor/minister of Campton Baptist Church, Campton, Ky. Send resumé to Search Committee, c/o Campton Baptist Church, P.O. Box 190, Campton, KY 41301. Phone: (606) 668-6976.

TOUR: 10-day Holy Land pilgrimage from Louisville, Nashville or Paducah, Nov. 1-10. Visiting Jerusalem, Bethlehem and all the holy sites; boat ride over Sea of Galilee. Meet our missionaries. \$1,599 per person; optional 2-day London extension available only \$286. Call Pastor Jack R. Studie, Sharon Baptist Church, Mayfield, (502) 247-8331 for a color brochure.

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MISSIONS

Florence becomes Kentucky's first 'key church'

Continued from page 1

come bivocational ministers.

And although God has called out some of the best workers from the Florence church, he has called others to assume the places of leadership they are leaving behind, the pastor said. "For fall, we don't have a position unfilled."

The church starting work will become the primary church commitment of the team members. Although they usually will be off-site on Sunday mornings, they will meet together on Wednesday nights to maintain their ties to the mother church and to share ideas and progress.

Training already is underway for the first group of volunteers, but that's not the most important requirement of the job, Perkins said. "It doesn't take a lot of up-front training; it takes a lot of up-front commitment."

Survey work already has been done in the areas targeted for fall, and the Florence church has conducted interviews with 30 community lead-

ers to assess community needs. To the amazement of some community leaders, church members have simply asked, "How can we help the community as a church?"

From that research, church members listed 100 types of needs they found, Perkins said. They then prioritized those needs and developed a purpose statement and goals for the new church-starting effort.

The purpose statement is: "To equip and support Christians to start churches by meeting needs and making disciples."

Based on the population growth, number of unchurched people and ministry needs identified in the area, these first five satellite congregations will be only a beginning, Alexander said.

A second group of church-planting teams should be ready to go out by spring, and the process will keep repeating itself, he said. In the end, the Florence church could start as many as 100 new units, he predicted.

What is a 'key church?'

The "key church" strategy of church planting is a major emphasis of the Southern Baptist Home Mission Board nationwide but has its roots in Texas.

The idea was developed by J.V. Thomas of the Baptist General Convention of Texas in 1977 and first attempted through Gambrell Street Baptist Church in Fort Worth, Texas. Stuart Perkins, the new minister of missions at Florence Baptist Church in Northern Kentucky, got his practical experience in church starting while working with Gambrell Street.

The idea also has more ancient roots in several places, for example the ministry of Charles Spurgeon at Metropolitan Tabernacle in London, England. Spurgeon's church was responsible for founding more than 200 congregations in London and surrounding areas.

Under the HMB plan, key churches commit to:

- Make a long-term commitment to missions outreach as a top priority.
- Prioritize missions to the level of its own re-

ligious education and music programs.

- Elect a director or minister of missions.
- Establish a missions development council.
- Develop plans to ensure that evangelism and ministry are being accomplished through the ministry of the church and her missions.
- Strive to have a baptism-to-Sunday school average attendance ratio of 1-to-8.
- Set a goal for beginning new mission units each year.
- Maintain sponsorship of a minimum number of mission units on a continuing basis.

The "key church" plan may be adapted depending upon the size and financial resources of the church. For example, while Florence Baptist Church has hired a full-time minister of missions and committed to start five new congregations per year, other "key" churches could use a volunteer, bivocational or part-time missions director and agree to start at least one new church per year.

For more information about the "key church" strategy, contact Tony Hough at the Kentucky Baptist Convention, (502) 244-6461.

Mountain Outreach continues

By Linda VanHoose
Lexington Herald-Leader

LEXINGTON—While attending Cumberland College, Daryl Cornett was aware of the college's Mountain Outreach program but never participated.

He got his chance recently when he took on a project for South Elkhorn Baptist Church in Lexington.

Cornett, youth minister at the church, and his wife, Cindy, accompanied a 16-member group to southern Whitley County to help build a home for a family that was living in a dilapidated mobile home.

"I came because it helps to expose the kids to different types of mission work," said Cornett, a 1989 Cumberland College graduate originally from Lexington. "They have never really experienced this type of work, supplying basic physical needs for a family."

Participating from South Elkhorn were youths ages 15 to 19 and some adults. They put in 10-hour-plus days doing finishing work such as putting up drywall, installing door frames and doing plumbing work.

Mountain Outreach was formed in 1981 by two Cumberland College students who saw the need for improving the housing and environmental conditions of the mountain people of southeastern Kentucky and northern Tennessee who were living in shacks, school buses or outdoors.

The students began their work by repairing homes and providing other much-needed assistance. Since the summer of 1983, Mountain Outreach has built homes for 65 Appalachian families and has repaired homes for numerous other families. In 1991, Mountain Outreach was named the White House's 220th Point of Light by

then-President George Bush, who bestowed the honor daily as part of his effort to encourage all Americans to do community service.

The homes are not free or "handouts" to the families. Instead, the families are charged for the costs of the materials in small monthly payments that can be spread over 20 years.

This summer, nearly 500 volunteers from 25 churches in eight states built five houses under the direction of Rick Rieffer, director of Mountain Outreach.

Mountain Outreach continues its work all year by having an annual Christmas giveaway party at which household goods and clothing are distributed to area families.

South Elkhorn was looking for mission work closer to home, Cornett said. For the last two years, the church sent a group to New Mexico to work on Indian reservations.

"There is a lot of need here at home, too," Cornett said. "Kentucky has a lot of special needs as well, and it is less than two hours away from Lexington. This helps you to realize that help is needed near home and not only far away or overseas."

"Unlike last year, when we went to New Mexico, this was in our own backyard," said Sybil Dawahare, 16. "It is a great opportunity for me to help people in my community."

Cornett was particularly proud of the youths for their efforts.

"There was a great deal of satisfaction to help build and supply a need for someone," Cornett said. "It is very special to provide what we take for granted. It made them appreciate what they had."

For information about other opportunities through Mountain Outreach, call Rieffer at (606) 539-4346.

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NEW BEGINNING Five adults and 28 youth from Lone Oak First Baptist Church traveled to Panguitch, Utah, this summer to assist New Beginning Baptist Church. The Kentuckians led vacation Bible schools in the mornings both at the church and in a city park about 30 miles away. At night, the youth led revival services. New Beginning Baptist Church currently consists of nine members who meet in a mobile home for worship. They are the only Southern Baptist church in their county, which attracts 1.5 million visitors annually to a nearby national park.



OUTDOOR CLASS Rebecca Phelps of Bethel Baptist Church in Harrodsburg teaches third and fourth graders in a mission vacation Bible school this summer in Spring Valley, Ohio. Pastor Lester Tirey led a 33-member team from the Kentucky church. They gave concerts, conducted VBS, did door-to-door visitation and led revival services in the evenings. "The days were long, the nights short, but the power of God was witnessed in such a mighty way," Tirey said. "Thirteen professions of faith were made, including a 95-year-old lady."

PEOPLE

KENTUCKY KERNELS

Twenty-nine percent of American adults watch five hours or more of television every day.

Another 15 percent watch at least four hours daily.

Source: George Barna in "Absolute Confusion"

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BOWLING GREEN**—Jackson Grove Church will celebrate its 110th anniversary Sept. 18. **Bill Whittaker**, president of Clear Creek Baptist Bible College, will be the guest speaker. An afternoon music program will follow a potluck lunch.

■ **CAMPBELLSVILLE**—Campbellsville College announced the following faculty promotions: **Gordon Weddle** promoted to professor of biology; **Robert Gaddis** promoted to professor of music; and **Vernon Roddy** promoted to associate professor of economics.

■ **COVINGTON**—Latonia Church recently ordained **Mark Howard**, **William Lunceford**, **Brenda McKenney** and **Greg Wingate** to the deacon ministry.

■ **GRAND RIVERS**—Iuka Church called **Darrell Walker** as pastor. He will begin his new ministry Sept. 4.

Jimmy Winsett resigned as pastor of Calvary Church.

■ **LEXINGTON**—Porter Memorial Church called **Dale Glover** of Tuscaloosa, Ala., as minister of activities and youth.

■ **LEWISBURG**—Rock Springs Missionary Church called **Gary Oberhausen** as pastor.

■ **LONDON**—Hart Church ordained **Doug Slone** as a deacon Aug. 28.

■ **LOUISVILLE**—**Donald Hustad**, senior professor of church music at Southern Seminary, has been chosen as a 1994-95 ASCAP Award winner

by the American Society of Composers, Authors and Publishers. Prior to joining Southern's faculty, Hustad taught at Olivet College in Kankakee, Ill., and Moody Bible Institute in Chicago. He also served several years as an organist for the Billy Graham Evangelistic Association.

Westport Road Church called **Larry Pursiful** as minister of outreach. He will begin his new ministry Sept. 16.

Audubon Church called **Harold Mitchell II** as youth minister. Also, the church will celebrate its 50th anniversary Sept. 18.

■ **MORGANTOWN**—Richland Missionary Church called **Larry Craig** as pastor.

■ **MOUNT VERNON**—**Wendell Romans** will retire as pastor of Mount Vernon Church Sept. 11, and reside in Beaver Dam.

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BEFORE & AFTER Before traveling to Russia on a partnership missions trip, pastor Danny Davis of First Baptist Church of Providence had a large banner made which reads "God is Love" in Russian. The banner also includes the logo of the Kentucky-Russia partnership. Davis asked members of his church to sign the banner and then pose for a photograph with it (above). Then upon his arrival in Ryazan, Russia, Davis presented the banner to Ryazan Baptist Church, and asked them to pose for a photo with it (below). He left the banner with them, along with a framed photo of his Kentucky church holding it. Davis promised to send them a framed copy of the photo taken in Russia to complete the set. "God is Love," taken from 1 John 4:8, appears in many Russian Baptist churches and is printed on the Kentucky-Russia partnership T-shirts.



'Tell me, brother, how do you really do it?'

Barkley Moore had many stories he would tell; he told some more than others. One of his most often-told stories was about a man who visited and asked the question, "How do you really do it?"

If you have ever been on Oneida campus, and if you have ever had a famous Barkley Moore tour, you were no doubt moved as he would tell you all of the things that are done here by faith.

On one such tour, Moore had taken a visitor on a "three-hour" tour. The man was shown everything from the chapel to the hog barn. Moore told his guest about all the things that had been done recently and in the past by faith. He explained that we had no budget, no building program, no long- or short-range planning committees and no public relations department. "We built this building," Moore said, "without one penny set aside for its construction." He had no idea where the money would come from, but simply trusted that the Lord would fulfill his promise to meet our needs.

Now it should be noted that not everyone has the depth of faith of Moore. There are not many who are willing to step out by faith, as Jesus tells us to, and trust that he will do exactly what he says he will.

Moore would often remind his guests that most Christians are too heavy on the "show me first" and too light on trust. Moore would tell his guests that if we insist on seeing everything clearly before beginning, there is no room for the Holy Spirit to do his work. We will never be able to say that the Holy Spirit has performed a miracle if we are so lacking in faith; we must step out by faith.

Time and time again Moore was telling this visitor all of the miracles God had performed.

Needless to say, the guest was really impressed with all of the stories he had heard. He obviously never had experienced miracles like the ones he was hearing about. Over and over in his mind he must have been asking himself, "How was all of this really happening?"

The three-hour tour ended that evening in the gym at one of our basketball games. I am sure the guest was happy to sit for awhile. He not only had never seen such miracles, he also had never been on a tour like that one!

After catching his breath and feeling more comfortable with his tour guide, the guest leaned over to Moore, put his hand up to his mouth and whispered in Moore's ear, "Tell me, Dr. Moore, how do you really do all of this?"

The man went on to tell him that he could be trusted to keep his secret; he would never tell anyone else, if Moore would just tell him how he really did all of these things.

Moore then leaned over to his guest, put his hand up to his mouth and whispered in the man's ear, "Faith,

brother, faith."

Oneida always has been a work of faith. From her earliest days to the present, there is no other explanation. God has chosen to bless this ministry for nearly a century because of the faith of the leaders, faculty, staff and thousands of friends who have invested much in this work. Because we have offered ourselves up by faith, God has been able to perform many miracles. Because you have supplied the "loaves and fishes," he has been able to feed the 5,000. God has honored your faith.

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

THIS IS ONEIDA



W.F. Underwood

This is no slick-hair preacher

"Preachers are guys with slick hair trying to get your money." That's what Todd Middleton's mother taught him. After God called him to preach, Todd remembered at age 12 he told his Pentecostal grandfather, "I want to be a preacher like you. Grandpa and another preacher laid hands on me, and it seemed like they prayed for 30 minutes." Attending church as a boy, Todd thought he was a Christian, but he did not place his personal faith in Christ until age 19, a few weeks after he and Marva were married. She was saved shortly afterward.

Todd has five years in the Marine Corps with one year on sea duty. "The Marines taught me about commitment, discipline and responsibility. It was great leadership training."

He read about Clear Creek in a catalog of Southern Baptist colleges. He wanted a school that focused on preachers, provided some work opportunities and was affordable. There were two or three possibilities and the Lord confirmed this was the place.

Todd followed Marine Corps transition counseling advice and obtained a job on the Middlesboro Mall security patrol. He is thankful for Christian supervisors who allow

him to be off on Sundays and Wednesdays.

Marva works at the Child Development Center four days a week and assists campus dentist Bill Snowden. She is thankful for the opportunity to learn a new skill. They are parents of Amelia, 5, and Hannah, 1-1/2.

"God almost calls you to Clear Creek to bless you. We have found

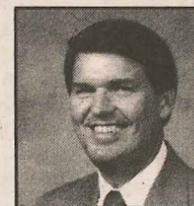
a sack of groceries on the porch. Everyone bends over to be of help. The school is much more personal. It's not just an academic setting. If a person will be quiet and look around, the negatives weigh about two ounces compared to two million pounds of benefits," Todd says.

Throughout the summer Todd has done supply preaching practically every Sunday. However, giving a message and moving on leaves him with some emptiness. "I just want to present Jesus. I would rather not work with a worldly church. None of us has enough time to mess with superficial things."

He won't have to mess with his hair either. It could pass Marine inspection.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

PEOPLE

Teacher's 'random acts of kindness' change kids

KEITHVILLE, La. (BP)—A Baptist woman who teaches in a public elementary school has transformed her sixth-grade class from committing "random acts of rudeness" to "random acts of kindness."

The transformation has startled the students' parents—and the students themselves.

After coming home to a hot meal, clean house or well-behaved child, many shocked parents wanted to know what teacher Karen Rothell had done to their children.

Rothell, the sixth-grade science teacher at Keithville Elementary/Middle School in Keithville, La., had become fed up with the "random acts of rudeness" she noticed among the students.

"Our kids today are not taught to respect others," Rothell said. "They honestly don't know how to be courteous to each other."

So she assigned her 183 science students to commit "random acts of kindness."

She got the idea from a month-long campaign sponsored by the Ro-

tary Club of nearby Shreveport, La., and an inspiration from God.

As the rudeness continued among students, Rothell said, she felt God saying she could make a difference. She knew she was in a position to influence children positively.

She began by asking her classes for specific examples of "random acts of rudeness." Putting others down topped the list, while slamming doors in faces, pushing in the halls and threatening others followed closely.

Students also suggested solutions to the problems. Rothell said she was surprised to find an overwhelming number of the sixth graders wanted the school's discipline policy to be stricter. Another suggestion from students was to offer a week-long class on how middle school children should behave.

"They didn't know what to do," Rothell explained. "They didn't know where to go. They didn't know how to deal with the problems they were faced with at school."

The students were so happy to have someone help them, they

cheered at Rothell's announcement that she was sending their suggestions to the administration. As a result, the administration developed a discipline committee that currently is revising the school's discipline policy.

Meanwhile, Rothell was launching a campaign of her own. Each day for about a month, she wrote a "kind word of the day" or "kind act of the day" on the board. She started off with simple words such as "please" and "thank you."

Carrying each other's books or opening doors were presented as kind acts. The students used the word or performed the act for the next 24 hours. The next morning, they wrote journal entries describing what they did and the responses they received.

Rothell said she could not wait to get home each day to read the journal entries. Sometimes the students would write that their parents asked them, "Why are you being so nice?" Other times, parents themselves would write in the journals, "What have you done to my kid?"

The simple seeds of kindness that

Rothell sowed in her students soon became contagious.

On weekends, the students were on their own to commit kindness. Some students helped clean up a decaying cemetery in which tombstones had fallen over. Others visited with nursing home residents and pushed them in wheelchairs.

These acts of kindness "made the kids feel really good inside," Rothell said. "We can't say that we've changed the world, our city, or our campus. We can say, however, that we are happier with ourselves."

That sentiment goes for the teacher as well as the students.

"When I went into teaching, I said I wanted to make a difference," she explained. And when the kids told her how good they felt inside as a result of her campaign, Rothell said she knew she had made a difference.

Rothell emphasizes making a difference begins with only one person. She urges Christians to "start at the bottom and take one step at a time. If you never take a step toward solving that problem, it will never be solved."

Sometimes the students would write in their journals that their parents asked them, "Why are you being so nice?" Other times, parents themselves would write in the journals, "What have you done to my kid?"

'Sword of the Lord' proud to be called fundamentalist

By Ray Waddle
Nashville Tennessean

MURFREESBORO, Tenn. (RNS)—Go ahead, call Curtis Hutson a fundamentalist. He won't mind.

That goes for the 65 other people who work at "The Sword of the Lord," a Murfreesboro, Tenn., publication and enduring national beacon of old-time religion.

"Fundamentalist" may conjure media images of intolerant militants in business suits or turbans, but these fundamentalists say they just believe the Bible is true.

"Certain fundamentals cannot be compromised—that's what a fundamentalist believes," said Hutson, 60, an independent Baptist minister and editor of "The Sword of the Lord."

That means the deity of Jesus, his virgin birth, his sacrificial death, the word-for-word divine inspiration of the Bible and Jesus' visible return to earth.

To these faithful, it also means conservative values: No drinking, modest appearance—short hair for men, and dresses, not shorts, for women.

Black pastor & white flock begin cautious walk with God

CHARLOTTE, N.C. (RNS)—One of the South's most daring religious experiments in race relations has begun with a black preacher calling on his white congregation to walk with God.

But many members of the Plaza United Methodist Church are struggling to decide whether they want their Christian journey led by a man of a different color.

"Yeah, so what, you got a black preacher," Percy Reeves told the 122 whites and two blacks who had come on a recent Sunday. "That's not the distinction God makes. The distinction is whether you walk with God or walk with the devil."

"There's no reason to draw attention to the thighs," said associate editor John Reynolds.

"We're old-fashioned fundamentalists. If that makes us bad, then you don't understand the word."

"The Sword" is a twice-monthly, 24-page publication with a rich history and 100,000 readers nationally. It's also 60 years old this year.

With its lengthy God-and-country sermons and warnings of the Second Coming, some commentators dismiss "The Sword" as a curiosity of a forgotten time, a relic of theological disputes long since abandoned by the mainstream.

But supporters look to it as a citadel in a swirling, shifting secular world, a haven that keeps alive a vivid sense of the godhood of Jesus and the reality of hell.

"We believe in the everlasting conscious punishment of the wicked," said Reynolds.

"That's anyone who hasn't trusted the Lord Jesus Christ as Savior. We're not laughing about that or egotistical about it. But we either have to be serious about that and say people do go to hell or say the Bible isn't accurate

in that area."

Even the look of "The Sword" shows a stubborn refusal to yield to modern assumptions of style. "The Sword," which costs \$15 a year, hasn't changed its gray look in half a century.

"Like the Wall Street Journal, people read it for its contents, not the way it looks," said Hutson, a well-known evangelist who became editor in 1980.

"If we haven't changed, it's because the Bible hasn't changed," added Reynolds.

In a time of religious debate over gay rights, the truths of the Bible and changing worship habits, "The Sword's" editors give away no signs of identity crisis.

Reynolds said the newspaper's traditionally rural audience is gradually turning urban. He insists "The Sword," with a budget of about \$2.5 million, is drawing new readers to ensure its future.

People look to "The Sword" as a newspaper not of breaking news but of timeless truth, an alternative to the errors of most churches, he said—"errors" like interfaith dialogue or de-

bates about the historical accuracy and meaning of Scripture.

Its lead stories are always sermons—usually on hell, the coming wrath of God, or the evil compromises of most churches—often classic sermons by preachers on the old-time revival circuit.

"We're not trying to live in the past," said Reynolds.

"This isn't about wide lapels and narrow ties, like living in the '50s. It's about giving people, including young people, an education in their religious heritage that they're missing in school."

If "The Sword" does indulge a fondness for another era, it would be in the newspaper's respect for its founder, evangelist John Rice.

Rice was a Texas revivalist in the grand old Billy Sunday mold that America doesn't see anymore—a man whose idea of a church revival wasn't days but several months, drawing thousands each night.

Rice started "The Sword of the Lord" in Dallas in 1934, partly to circulate the sermons of master revivalists like himself.

He died at 85 in 1980.

Some Plaza members reacted with immediate shouts of "Amen," but for others, Reeves' exhortation elicited nervous laughter. Many of these congregants see more trauma than triumph in the appointment of a black preacher to lead a white mainstream church.

Many see the issue in simple terms—they feel uncomfortable with a black man ministering to their needs. Eight families already have left the church of 432 whites and nine blacks.

"It's an experiment to see," said Dan McCall, who has attended Plaza for 15 years and welcomed Reeves' arrival. "It's going to be tough. It's

going to be a struggle."

"We're trying very hard to make cross-racial appointments in this denomination; it's a very high priority for us," said United Methodist spokesman Tom McAnally in Nashville.

Some of the discomfort in Reeves' North Carolina congregation stems not so much from the race of the pastor as from the manner in which he was appointed, according to Charles Lamm, chairman of Plaza United Methodist Church's board of trustees.

Donald Haynes, head of the Charlotte district of The United Methodist Church, recommended that Reeves, 34, be appointed the first black minis-

ter to head a white United Methodist church in Charlotte.

As though the appointment itself wasn't explosive enough, Haynes made it after telling the congregation about a prospective new white pastor—then changed course when Reeves became available to move from Louisville to Charlotte.

Haynes said he recommended Reeves so Plaza United Methodist could better serve its northeast Charlotte neighborhood. The church has remained nearly all-white since its founding in 1961, but the surrounding subdivisions of Shannon Park and Hampshire Hills have become home to a growing number of blacks.

"We're old-fashioned fundamentalists. If that makes us bad, then you don't understand the word."

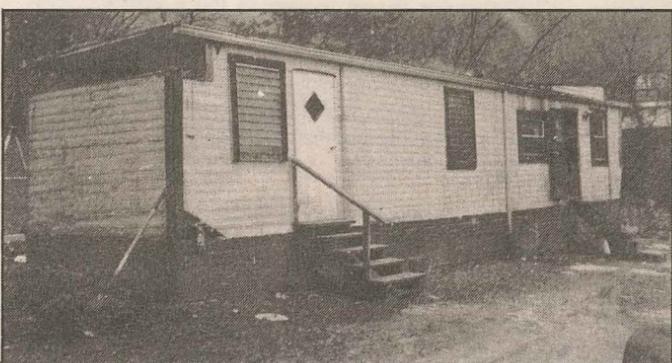
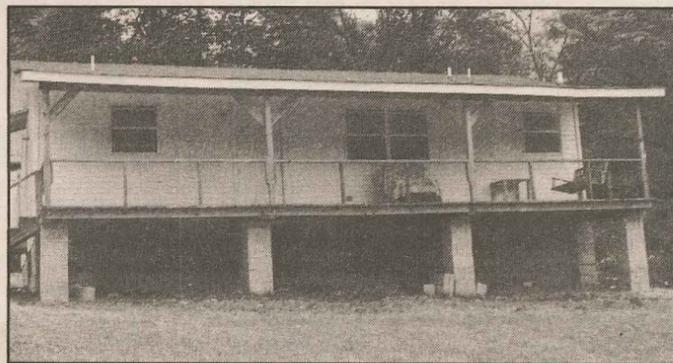
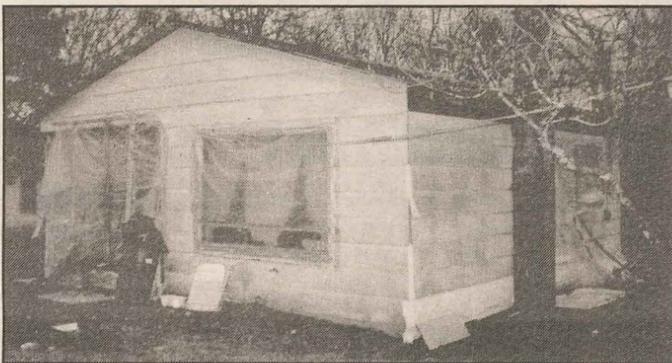
John Reynolds, associate editor of "Sword of the Lord"

CUMBERLAND COLLEGE'S MOUNTAIN OUTREACH PROGRAM MAKING A REAL DIFFERENCE

During the 1993-94 academic year, Cumberland College's Mountain Outreach Program assisted over four hundred families with food, clothing, household items, furniture, repairs, winterization of homes and provided assistance to ten other organizations which distribute clothing to the needy. This summer Mountain Outreach volunteers completed five homes for a total of seventy homes built since the program began in 1982.

In their efforts Cumberland's Mountain Outreach student volunteers and other friends were assisted by twenty-six church groups: Abbott's Creek Baptist, High Point, NC; Bay Leaf Baptist, Raliegh, NC; Bunker Hill Methodist, Kernersville, NC; Carmel Baptist, Charlotte, NC; Centenary United Methodist, Clemmons, NC; Clairmont Hills Baptist, Decatur, GA; College Park Baptist, Winston-Salem, NC; Corinth Baptist, McQuady, KY; Cressit Baptist, Durham, NC; First Baptist, Palatine, IL; Long Hollow Baptist, Hendersonville, TN; Master's Commission, Kansas City, MO; Midland Park Baptist, Louisville, KY; Mineral Springs Baptist, Winston-Salem, NC; Northwest Baptist Church, Winston-Salem, NC; Piedmont Baptist Church, Marietta, GA; Rich Fork Baptist Church, Thomasville, NC; South Elkhorn Baptist Church, Lexington, KY; Sunrise United Methodist Church, Winston-Salem, NC; Valley View Baptist Church, Louisville, KY; Versailles Baptist, Versailles, KY; Wallace Memorial Baptist, Knoxville, TN; Wallburg Baptist, Wallburg, NC; Walnut Street Baptist, Louisville, KY; Weatherly Heights Baptist, Huntsville, AL; and West Rome Baptist, Rome, GA.

All of us at Cumberland College involved with Mountain Outreach would like to express appreciation to each group for the Christian love, care and concern they have shown through their mission efforts.



Above are pictures of three of the five completed homes as well as pictures of the living structures they replaced.

