



WESTERN RECORDER

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FOR THE RECORD

Alzheimer's help
Churches and Christians face vast opportunities to minister to patients with Alzheimer's Disease and their families, participants in a recent seminar said.
See pages 1, 7 & 9.

First female elected
Trustees of Southwestern Baptist Theological Seminary elected the first female professor in the theology school, but only after she gave assurances she was under authority of two males—the seminary president and her husband.
See page 2.

Help in the east
Kentucky Baptist Homes for Children has announced plans in conjunction with two associations to provide new services in Eastern Kentucky. *See page 3.*

Family Forum
Many singles do not realize the negative influence resentment has on their self-esteem and spiritual life. But resentment contaminates our lives much as an oil spill contaminates a beautiful beach. *See page 4.*

Editorial
Jimmy Carter's virtues are making a difference worldwide. *See page 5.*

Point-Counterpoint
Is it OK for Christians to celebrate Halloween?
See page 6.

Church gives more than asked to partnership

CAMPBELLSVILLE—Members of Friendship Baptist Church near Campbellsville recently disagreed with their pastor, and he's happy about it.

The small rural church which never has had a full-time pastor determined the pastor's vision for participating in the Kentucky Baptist Convention's partnership with Russian Baptists wasn't big enough.

He had asked the church to give \$1,000 to help build, restore or renovate a church building in Russia. The congregation voted to give \$5,000 instead.

"I thought too small," said Pastor Fred Miller. "It's wonderful when the people think and dream bigger than the pastor."

In addition to the \$5,000 contribution, Friendship Baptist Church will give \$5 per month for two years to help support a Russian missionary who will start new Sunday schools.

Now members are working toward sending some of their own as volunteers to help build the church they're supporting financially, Miller said. "I truly believe this could change our church forever."

Just 18 months ago, the church had only a few hundred dollars in the bank, said Treasurer.

□ *See Church gives more ..., page 3*

Alzheimer's creates new ministry needs

By Ken Walker
State Correspondent

LOUISVILLE—Alzheimer's Disease, often termed "the funeral that never ends," has created a unique mission field for Christians and their churches, speakers said at a four-day symposium on the topic.

The Oct. 9-12 conference, sponsored by Louisville Presbyterian Seminary, drew pastors, chaplains and laypeople from several denominations and six states.

Alzheimer's Disease is a progressive, degenerative brain illness that affects 4 million Americans and touches 19 million family members. Unless a cure is found, Alzheimer's is expected to afflict 14 million people by 2050.

One reason the disease has created a unique mission field: More than 70 percent of Alzheimer's patients still live at home, cared for by family and friends.

Patients' families face the stress of emotional depletion, guilt, loss of hope and feelings of abandonment, speakers said. And because the disease is so debilitating, seminar participants said it challenges simple concepts of the Almighty.

"As Americans, we're taught we have power over everything," said James Phillips, a longtime pastor and former missionary to Japan. "This makes us look at God's power."

"Too many people have a magical concept of God," added David Wentroble, who works in a nursing home in Connecticut. "Faith evangelists say, 'If you have enough faith, heal-

ing will come.' People expect a lightning bolt of healing in a case like this and it doesn't always happen."

The conference was led by Nancy Ramsay, professor of pastoral theology at Louisville Presbyterian Seminary, and Kathryn Barlow Westmoreland, chaplain at Llanfair Retirement Community in Cincinnati. They led participants through discussions on theological and spiritual issues affecting Alzheimer's patients.

Using a case study of a couple named Carl and Ruth, participants explored reactions to the pain that afflicts many families. The example involved a woman whose husband of 53 years no longer remembers her, their children or anything else of the past.

"I never dreamed our lives would end this way," she told a neighbor. "I'm still married, but my husband is gone."

Some of this woman's feelings include:

■ **Abandonment.** Family members stopped coming by and friends quit offering dinner invitations. Although Carl had been Sunday school superintendent 25 years, church officers only visit quarterly to offer Communion and a bulletin.

■ **Embarrassment.** Carl mistook his daughter for his wife several times and said inappropriate things to her.

■ **Fear.** Ruth seemed to be hanging

on to control by a thread and each day came closer to feeling overwhelmed. She questioned her ability to hang on and the reality of her faith.

While meant to stimulate discussion, the case study hit home with those who work in the field.

"A lot of people ask if it's OK to pray that (their loved one) die," said Georgine Buckwalter, director of pastoral care for Presbyterian Homes and

Services of Kentucky. "They say, 'I'm not sure how to pray or what to feel.'"

"I spent a night with a woman who asked questions like this," echoed Robert Schmeiser of North Manchester, Ind. "She said, 'Pastor, is there evil or death in me? Is evil taking me

over and making me say things I wouldn't normally?'"

"You have an image of what hell is all about," added Lawrence Noir, a Presbyterian minister from Fairmont, W.Va. "There's no closure, and it's like a burning fire that never goes out."

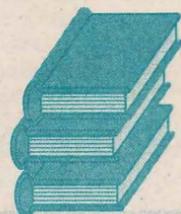
Ramsay pointed out that Alzheimer's, like other developmental disabilities such as Down's Syndrome, casts a new light on the biblical description of humans being "created in God's image."

The disease also "invites us to rethink what it means to be the church—to be with those who are no longer

□ *See Conference explores ..., page 7*

Alzheimer's Disease:

"The funeral that never ends"



Stacks of Bibles but shortage of knowledge

The Barna Research Group recently asked Americans what they knew about the Bible. Here are some of the most off-base answers.

	Agree	Disagree	Don't Know
■ The entire Bible was written several decades after Jesus' death and resurrection	38%	39%	23%
■ The name of Noah's wife was Joan of Arc	10%	71%	19%
■ Jesus Christ never married because he was a priest and priests did not marry	22%	56%	22%
■ The New Testament includes the Book of Thomas, written by the Apostle Thomas	16%	44%	40%
■ Jesus Christ was related to King David	36%	31%	34%
■ The Bible teaches that money is the root of all evil	49%	37%	14%
■ The Apostle Peter was the first pope of the Roman Catholic Church	26%	30%	45%

Correct Answers: The Bible was written over a period of thousands of years, with all of the Old Testament written well before Christ's birth and the youngest New Testament book written within the first century A.D. Noah's wife is not named in the Bible, but Joan of Arc was a Christian martyr who lived hundreds of years after Christ. The Jewish priests of Jesus' day did marry, but Jesus was not a priest. There is no New Testament book of Thomas, although there is a non-canonial book called the Gospel of Thomas. Jesus was a descendant of David's line. The Bible teaches that the *love* of money is the root of all evil. Roman Catholics trace the papacy to Peter, but Protestants claim this view is not biblically correct.

Report calls for values to fight hunger

WASHINGTON (BP)—A restoration of values will help the fight against hunger and violence, the president of Bread for the World said in releasing the organization's annual report on world hunger.

In the report, Bread for the World described hunger as "one piece of a complex of interrelated social ills" and identified five main causes of hunger: violence, powerlessness, poverty, environmental overload and discrimination.

"We need values—at the family level, yes—but also at the community, national and international levels," said President David Beckmann. "Value-driven action to reduce hunger will also reduce violence. Violence and hunger breed each other, both in U.S. cities and in countries such as Haiti and Somalia."

While he expressed a hesitancy to accept a strong statistical correlation between hunger and violence, a Southern Baptist Christian Life Commission consultant welcomed Bread for the World's emphasis on values.

"Hunger is a problem of the heart,"
□ *See Values urged to ..., page 8*

Moving? See page 4 (1025)

BAPTISTS

Southwestern elects 1st female to faculty

FORT WORTH, Texas—Trustees of Southwestern Baptist Theological Seminary hired the first female professor in the theology school last week, but only after she gave assurances she was under the authority of two males—the seminary president as a faculty member and her husband in her home.

The seminary's new president, Ken Hemphill, also answered some trustee concerns about electing a woman to the post by noting she would teach church history, not theology.

Karen O'Dell Bullock, who will be an assistant professor of church history, has been teaching on the seminary's adjunct faculty. Other women also have taught in adjunct positions, but Bullock is the first to be given an elected faculty post.

Bullock, 41, is a graduate of the University of North Texas and earned master of divinity and doctor of philosophy degrees at Southwestern.

She and Stephen Stookey, who also has been an adjunct faculty member and was elected an instructor in church history, had been recommended to the trustees for election last March. That recommendation was deferred, however, as trustees moved to fire President Russell Dilday.

During the Oct. 17-18 trustee meeting, seminary trustees heralded the beginning of the Hemphill era. The new president said his first concern is to "anchor everything in prayer" because "one of our tendencies is to try to do supernatural work in natural power."

In other business, trustees:

■ Elected Hemphill to the faculty as professor of evangelism and church growth.

■ Responded to two motions from the 1994 Southern Baptist Convention, agreeing to reject funds from the Cooperative Baptist Fellowship and doubling the amount of tuition a stu-

dent will pay if his or her church of membership does not support the Cooperative Program.

■ Heard reports that the seminary finished its 1993-94 fiscal year in the black, with a \$401,000 surplus.

■ Established three new professorial chairs named for W.A. Criswell, pastor of First Baptist Church of Dallas; Jimmy Draper, president of the SBC Sunday School Board; and missionary Rebekah Naylor.

■ Voted to give B.H. Carroll Awards to Ralph and Bess Smith of Austin, Texas, and John and Cynthia Thomas of Dallas.

■ Voted to drop a proposed administrative realignment suggested by Dilday.

■ Approved previously deferred tenure for professors Robert Ellis, Michael Cox, David Music and James Spivey.

Compiled from Baptist Press and Associated Baptist Press reports

Amendment proposed to Texas report

FORT WORTH, Texas (ABP)—A Fort Worth pastor is offering a compromise for a controversial proposal that has divided Texas Baptists over whether gifts to the moderate Cooperative Baptist Fellowship should be counted as "Cooperative Program" gifts.

Michael Dean, pastor of Travis Avenue Baptist Church in Fort Worth, has announced he plans to offer the amendment when the proposal is presented Oct. 31 at the Texas annual meeting.

A study committee has been examining Texas Baptists' handling of the Cooperative Program, Southern Baptists' centralized budget for state, national and international causes. The committee's recommendation would recognize as "Texas Cooperative Program" those contributions given in any of three ways:

■ Gifts to the Texas convention's budget and the Southern Baptist Convention budget.

■ Gifts to the Texas convention's budget only.

■ Gifts to the Texas convention's budget and "other worldwide Baptist causes," including the Cooperative Baptist Fellowship, SBC agencies, Baptist World Alliance and others.

Dean's amendment would eliminate the third option. A separate proposal would allow the state convention to process gifts to other Baptist causes but would not label them "Texas Cooperative Program."

Cecil Ray, chairman of the study committee which made the recommendation, said the amendment would provide Texas Baptists with the same provisions as the committee report but with alternative titles.

"I think there is greater strength in maintaining cooperative giving under one general heading of 'Texas Cooperative Program,'" Ray said. "I personally prefer keeping it under the title of 'Cooperative Program' and believe in the long run it will better serve Texas Baptists."

David Currie, coordinator of Texas Baptists Committed, which has pushed approval of the committee report, said Dean's proposal "is still an effort to leave a wedge in how we respect the gifts of local churches."

"This proposed amendment does not respect gifts equally. It creates a separate but equal doctrine, which in America we consider unconstitutional. And I would consider un-Baptistic," Currie said.

John Hatch, who drafted a minority report from the study committee, was unavailable for comment on Dean's proposal.

Midwestern names search committee, delays tenure

KANSAS CITY, Mo. (ABP)—Trustees of Midwestern Baptist Theological Seminary kicked off a search for a new president and delayed a tenure vote on two faculty members at their Oct. 17-18 meeting.

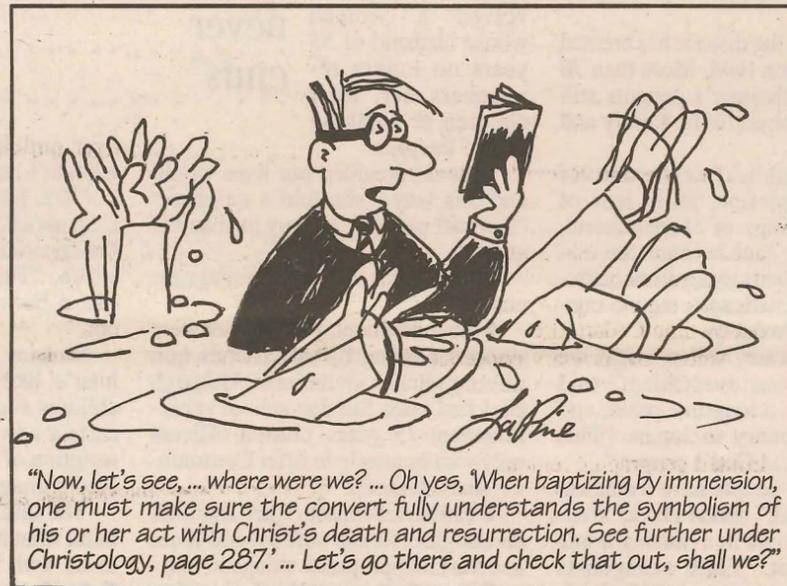
They also voted to proceed with plans for an \$850,000 family life center to be built on the campus in Kansas City, Mo., and endorsed a severance agreement with former theology professor Bill Stancil, whom the board denied tenure in 1993.

The trustees adopted a presidential search process and named a seven-member committee to seek a replacement for Milton Ferguson who plans to retire in July 1996.

The search committee will be chaired by the board's chairman, Lewis Adkinson of Colorado Springs, Colo. Other members are Tim Harvey of Byron, Ga.; Tony Mattia of Wamego, Kan.; Richard Proctor of Wynne, Ark.; Ronnie Rogers of Hot Springs, Ark.; Stoney Shaw of St. Louis, Mo., and Dennis Wood of Tempe, Ariz.

After a two-hour executive session Oct. 18, trustees voted unanimously to extend teaching contracts through the academic year for Larry McKinney, assistant professor of biblical studies, and James Hines, assistant professor of religious education and church administration, and to consider recommending them for tenured positions next April. Both teachers were eligible to be recommended for tenure this year.

Discussion of a severance agreement between the trustee executive committee and Stancil went on for two hours behind closed doors Oct. 17. Afterward, trustees adopted a motion endorsing the severance but stipulating that it is "provided solely on the basis of compassionate needs associated with family medical problems."



"Now, let's see, ... where were we? ... Oh yes, 'When baptizing by immersion, one must make sure the convert fully understands the symbolism of his or her act with Christ's death and resurrection. See further under Christology, page 287.' ... Let's go there and check that out, shall we?"

BAPTIST BITS

■ Brotherhood & Promise Keepers meet.

Leaders of the Southern Baptist Brotherhood Commission and the Promise Keepers para-church movement met recently and declared they intend to work together to strengthen men's ministries in local churches, according to Jim Williams, Brotherhood Commission president.

■ **McDowell curriculum accepted.** The Southern Baptist Sunday School Board will produce undated curriculum to support Josh McDowell's "Right from Wrong" campaign as well as promote related resources produced by other suppliers. The campaign was begun in 1993 and is supported by 42 denominational and para-church groups. Its goal is to launch a nationwide effort to equip youth to know right from wrong.

■ **Baptists give relief in Texas.** Texas Baptists are providing disaster relief ministries at strategic locations in many of the 26 flooded southeast Texas counties declared a federal disaster area.

■ **SBC Annual not inerrant.** The 1994 Southern Baptist Convention Annual recently mailed to churches contains an error in the directory of church personnel, according to officials at the SBC Executive Committee. In the directory, individuals who are minister of music are incorrectly

identified as ministers of youth and vice versa.

■ **Peace Fellowship elects president.** Glenda Fontenot of Fort Worth, Texas, has been elected president of the Baptist Peace Fellowship of North America. She is an ordained Southern Baptist minister who works as a business communications consultant.

■ **Mississippi College compromises.** Trustees of Mississippi College have reached a compromise with officials of the Mississippi Baptist Convention and agreed to reverse their Sept. 22 decision removing the school from state convention control. Instead of changing the charter to allow trustees to elect three-fourths of the board's members, officials agreed to make trustee selection a mutual responsibility within certain guidelines. Under the compromise, a potential trustee must be approved both by the trustee board and by the state convention's nominating committee.

■ **Brymer honored.** Jack Brymer, who resigned as editor of the Florida Baptist Witness in a dispute over editorial freedom, has been named the first recipient of a religious freedom award sponsored by Associated Baptist Press. Brymer will accept the award at an Oct. 27 banquet.

Partnership brings services to Pikeville

PIKEVILLE—A partnership with two associations will allow Kentucky Baptist Homes for Children to open offices for three of its services in Eastern Kentucky by the first of next year, according to Curtis Mooney, president of the childcare agency.

In partnership with Pike and Enterprise Baptist associations, a building is being constructed just off Highway 23 in the Harold community near Pikeville. When completed, it will house offices for Cornerstone Counseling, First Step Pregnancy Counseling and Adoption and family foster care ministries.

"We are so excited to see this building going up," said Carl Boyd, director of missions for Pike Association. "It has long been a dream of ours to be able to provide these kinds of desperately needed services for the children and families of Eastern Kentucky."

The building is being financed primarily through private donations, Boyd said.

A non-profit corporation has been

formed to construct and furnish the building. The corporation then will lease the facility to Pike and Enterprise associations for \$1 per year. The associations in turn will make the space available to Kentucky Baptist Homes for Children, which will operate the programs.

"This is a very special partnership," said Arnold Turner, a Prestonsburg businessman working on the project. "Kentucky Baptist Homes for Children has the know-how and willingness to help, but the leadership for a project like this must come from the local area. This is truly an example of Eastern Kentuckians reaching out to help each other, and I am proud to be a part of it."

Mooney said his agency is equally thrilled.

"Eastern Kentucky has been one of the areas we have wanted to move into with more direct services for a long time," he said. "We have, of course, served children from Eastern Kentucky in our other programs, but this gives us a special opportunity to

minister to needs in the area in a way that we've never had before."

The three programs to be housed in the facility are branches of an emerging statewide network operated by Kentucky Baptist Homes for Children.

Cornerstone Counseling offers professional counseling for individuals and families. Offices already are open in Ashland, Bowling Green, Erlanger, Frankfort, Hopkinsville, London, Madisonville and Pineville.

The family foster care program recruits, trains and provides ongoing support to families willing to provide homes for children in need. Foster care offices already are established in Louisville and Madisonville.

First Step Pregnancy Counseling and Adoption Service helps birth parents who are facing unplanned pregnancies, whether they choose to keep the child or place the child for adoption. The service also helps families who would like to adopt children. First Step's other office is in Louisville.

Henry County passes Cedarmore resolution

By Mark Wingfield
News Director

Messengers to Henry County Baptist Association's Oct. 14 annual meeting passed a resolution opposing the sale of Cedarmore Baptist Assembly, which is located within the association's geographical region.

Cedarmore is one of two camps owned and operated by the Kentucky Baptist Convention Executive Board.

Although no official decision has been made to sell the camp, an Executive Board work group has been studying what to do with Cedarmore and Jonathan Creek Assembly for several years. The work group is to report its findings to the Executive Board Dec. 12.

One part of that report is to call for

appointment of an Executive Board committee "to develop a strategy for making an orderly transition from the ownership and management of both Cedarmore and Jonathan Creek to the ownership and management of Jonathan Creek." This "transition committee" would be asked to report back to the Executive Board within one year.

Barry Allen, KBC business division director, said this is not a recommendation to sell Cedarmore.

"There is no motion coming to sell Cedarmore. There is no motion coming to dispose of Cedarmore," he said. "If the motion is passed, the inevitable result is that the KBC would no longer own and operate Cedarmore, but Cedarmore may continue to exist."

The Western Recorder plans to publish a package of articles in late November outlining the discussion about what the KBC should do with its two assemblies and alternatives for maintaining a camping program without owning Cedarmore.

Among the primary concerns cited by KBC leadership about Cedarmore are its financial drain on the state convention and its draw from a limited geographic region.

But the Henry County resolution urges the Executive Board to "place a higher value on Cedarmore's ministry than on its financial need to break even."

The resolution also declares the fate of Cedarmore is so significant that it should be decided by messengers to the KBC annual meeting.

Six new missionaries have Kentucky ties

RICHMOND—Three couples with Kentucky ties were appointed to mission service by the Southern Baptist Foreign Mission Board Oct. 11 in Richmond, Va.

They are Grant and Rebecca Cherrington, Ronald and Cynthia Gunter and William and Linda Egbert.

The Cherringtons currently live in Louisville, where he attends Southern Baptist Theological Seminary. They are associated with Beechmont Baptist Church in Louisville, which has provided missionary housing for them.

They will live in Ethiopia, where they will coordinate human needs projects. Mrs. Cherrington is a registered nurse currently working at Baptist Hospital East. Her husband's background is in project engineering.

They have two children, Britni Faith, 10, and Katie Elizabeth, 7.

The Gunters will live in Romania, where they will start and develop

churches.

He is a former pastor of Olive Baptist Church in Benton and was raised in the Fort Campbell area. She is a graduate of Murray State University and previously attended First Baptist Church in Murray.

Egbert of Madisonville. His home church is Grapevine Baptist Church in Madisonville. He previously served Summersville Baptist Church in Summersville, Oak Grove Baptist Church in Summer Shade and Rough Creek Baptist Church in Scottsville.

Both he and his wife are graduates of Campbellsville College. He holds a graduate degree from Southern Seminary, and she from Western Kentucky University.

Mrs. Egbert is the daughter of Lela Mae Spears of Scottsville. Her father, the late Caroline Spears, was director of missions for Allen and Monroe Baptist associations. Rough Creek Baptist Church in Scottsville is her home church. She is a former teacher at Highview Baptist School in Louisville and in several public schools.

The Egberts have two children, Matthew William, 5, and Jessica Marie, 4.

They have three children, Samuel Garrett, 10, Ronald Lee Jr., 9, and Andrew Fagan, 4.

The Egberts will live in Costa Rica, where they will start and develop churches.

He has been pastor of New Harmony Baptist church in Bremen since 1991. Born in Hopkins County, he is the son of Mr. and Mrs. Jack



Cherringtons



Gunters



Egberts

BLUEGRASS BURGEO

■ **Spiritual healing talk slated.** Howard Clinebell, distinguished visiting professor at Vanderbilt University Divinity School, will speak on "Unprecedented Opportunities for Whole-person Spiritual Healing" Nov. 8-11 at Southern Baptist Theological Seminary in Louisville. This series of Norton Lectures is free and open to the public. Each session begins at 10 a.m. in Alumni Chapel.

■ **Campbellsville names seven.** Seven people have been named to the executive committee of Campbellsville College's board of advisors. They are Terry Black, Louisville; Bill Chandler, Campbellsville; Stephen Horner, Louisville; Leo Luken, Elizabethtown; Herman Hardesty, Lexington; Guy Montgomery, Louisville; and Paul Osborne, Campbellsville.

■ **Southern alumni to meet.** Alumni and friends of Southern Baptist Theological Seminary will meet at 12:15 p.m. Nov. 16 at First Christian Church in Frankfort. Speaker will be Thom Rainer, dean of the seminary's new Billy Graham School of Missions, Evangelism and Church Growth. Purchase tickets in advance by sending \$11.50 and a self-address, stamped envelope to James Jones, Box 279, Campbellsville, Ky. 42719.

■ **Himes honored.** B.R. Himes, associate professor of history at Campbellsville College, received the school's Distinguished Alumnus award Oct. 8. He has taught at Campbellsville since 1961 and served under four presidents.

■ **Aging Association to meet.** Kentucky Baptist Association of Ministries with the Aging will hold its annual meeting Nov. 14 at First Baptist Church of Frankfort at 8:30 a.m. The program will include a senior adult drama team from First Baptist Church of Mount Washington and senior adult choir from Harrodsburg Baptist Church. To reserve space at the free continental breakfast, call Pat Cole at (502) 454-4681 or Kelly Beaver at (502) 333-2691.

■ **Mitchell dies.** Bill Mitchell, a Southern Baptist interfaith witness leader with Jewish people for more than 20 years, died Oct. 17 in Louisville. He was 82. A Louisville native, Mitchell served 21 years in the interfaith witness department of the Southern Baptist Home Mission Board. He is survived by his wife, Claudia.

■ **Correction:** The Kentucky Baptist Church Music Conference will hold its annual meeting at Memorial Baptist Church in Frankfort, not Immanuel Baptist Church as reported in the "Events" insert in last week's Recorder.

Church gives more than pastor asks

Continued from page 1
er Milton Jones. So when funds started to accumulate, he knew God must have something planned, he said. "We have never had money like this before."

With an average Sunday school attendance of 55 people, Friendship Baptist Church is by no means the best-suited to support the partnership missions effort, Miller noted. "There are many churches larger than Friendship that can do more and smaller ones that can do less. But each one can do something."

Despite their small financial resources, the church has a long history of missions support, giving 24 percent of undesignated receipts toward missions. And according to church records, Luther Rice spoke at an associational meeting at the church and received Kentucky's first offering for foreign missions.

OPINION

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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He just does it

Months before the mission trip, he gathered eyeglasses, determined and attached the prescriptions, and wrapped each piece separately. Many quiet after-office hours were necessary to prepare thousands of donated glasses for the eye clinic at Nizhny Novgorod, Russia.

Dr. Morris Nache, ophthalmologist, surgeon and member of Parkland Baptist Church in Louisville, like many Baptist laypersons, has found a calling for serving others out of a sense of overflow.

He just does it. No one pushes him. He'll be ready for another mission trip in the near future. I was privileged to be his teammate and roommate for two weeks. Thanks to such laypersons.

*Gerard E. Howell
Lexington*

People sin

"Clinton tells Baptist editors faith impacts his decisions" (WR, Oct. 11) contains the statement, "Two conservative critics said Clinton is misreading the Bible."

An illustration bearing that out is in the last paragraph of that article. President Clinton is quoted as saying, "God created everyone, made everybody a sinner, imperfect."

God did not make "everybody a sinner." When God made man in his image, "God saw everything that he had made, and behold, it was very good" (Genesis 1:31). Genesis 3 tells us that Adam and Eve believed the lie of the serpent and by choice sinned against God in disobeying his command in Genesis 2:17. Since then, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him (Jesus, according to Acts 8:26 and fol-

lowing) the iniquity of us all."

God did not make us sinners. We inherited a sin nature from the first man, and we each make the choice to sin (Romans 3:23).

*Ray Gilliland
Smithland*

Cannon fodder

Why is education without knowledge of God better than education with knowledge of God and how he affects history? This is what we have in the public schools. We send Christians to Latin American countries to build them Christian schools.

Why not for ourselves? Our first 136 colleges were Christian, which gave a Christian undergirding to all schools and remained so until well after public Christian ones. As the colleges became secular, so did the schools to such an extent that many Christians now choose homeschooling or Christian schools.

Our influence on public schools should be as teachers and/or parents, not children, and as concerned citizens electing Christians to public school boards. Also, our influence should be on the general public wherever we're in the majority to openly teach Christianity. All other religions teach their religion when in the majority—Muslims, Jews, Mormons, humanists, etc. Our children are learning humanism!

There's a strong movement to get prayer back in schools. If Muslims are in a majority, let them pray; if we are in a majority, let us pray. Why sacrifice our children on the altar of witness (8-year-olds) when they could get a better education elsewhere? They're spiritual cannon fodder!

How can one hour of Sunday school stand against an average of 21

hours of violent, adulterous, nihilistic television and 31 hours of non-God school with only 22 minutes of undivided parental attention?

*Joseph Armstrong
Bardstown*

Naive assumption

In regards to the Abstract of Principles (WR, Oct. 4) which govern the faculty of Southern Baptist Theological Seminary, permit me to observe:

■ It is an abstract.
■ It is a statement of principles, not rules.

■ It is a compromise statement. In formulating the principle about the Bible, the committee in 1858 substituted "authoritative" for "infallible." It was a document by professors who agreed on general theological principles, not one man's statement to be taken "verbatim et punctatim."

John Broadus, one of the most competent and thoroughly Christian of the seminary's founders, must have voted for the Bible being "authoritative" instead of inerrant. He called his students' attention to "spurious texts" in the Bible that should never be used as a basis for sermons. (See his "Preparation and Delivery of Sermons," pages 28-29; and his "Commentary on Matthew," pages 376-377.)

■ For one person to assume competency to interpret the exact meaning of the Abstract for a whole community of faculty is preposterous and smacks of intellectual naiveté.

■ The Abstract has served the seminary well for 135 years and provided parameters for the productive pursuit of theological truth. This has been a part of the great tradition of the seminary which for generations produced much of the leadership of those who under God built the great Southern Baptist enterprise.

*Henlee Barnette
Louisville*

My Old (West) Kentucky Home

Having pastored near Owensboro and married a girl who was born there, I used to think of Owensboro as part of "West Kentucky." Some folks think of West Kentucky as being everything west of I-65. Folks from the "real" West Kentucky smile at that.

Whatever "West Kentucky" means, and I suppose it's more a matter of perspective than historical markers, Alice and I recently enjoyed several beautiful days "out there." Since our last stop was Hickman, on the Mississippi River at least three hours west of I-65, I believe our visit qualifies for "West Kentucky" status.

Using the cottage of special friends as "home base," we visited and spoke in several churches, had conferences with Kentucky Baptist friends and leaders, and represented the Kentucky Baptist Convention at the West Kentucky Baptist Association meeting at First Baptist Church in Hickman.

I fished from the bank of a friend's lake and caught more fish than I have ever caught in an entire season. But it won't do anyone any good to try to

find out where, because I will never tell.

And, yes, we had fantastic catfish at the Crossroads restaurant in Hardin; sawdust pie at Patty's and a great Sunday lunch at the Olive Garden in Paducah.

The 175 or so present comfortably filled the sanctuary at the annual association meeting. Only two of the pastors present indicated they were pastoring in the association when I last spoke there.

But there were layfolks there, men and women, who have been involved in associational life for a long time. They are the core; the ones who stay while pastors come and go.

One of those "core families" is the Langfords, Tim and Karen. The daughter of Hal Shipley, pastor near Cadiz and seminary classmate of mine, Karen had invited Alice and me to spend the night with them in their home in which I had stayed six years before.

Tim is commonwealth's attorney for four counties—Carlisle, Hickman, Ballard and Fulton and, with his brother, farms over 1,000 acres. He

also is moderator for the association and a deacon in West Hickman Baptist Church.

In nearly 12 years of marriage, they have patiently constructed their roomy home around an 1844 structure that survived the Civil War. Two precious daughters have come to share in their life together, Andrea, 5, and Mary Evelyn, 2.

Southern Living magazine would have envied our breakfast next morning at their table; an elegant simplicity surrounded by the original, timbered walls of seasoned poplar logs, each over 14 inches square, hand hewn. The floor is the original pine put down in 1914. Country ham and eggs gave ample time to enjoy their other guests, Andy and Melanie Martin, their new, young pastor and his wife.

As Alice and I drove down the lane toward the road, with 2-year-old Mary Evelyn, straddling her mother's hip waving goodbye, Alice and I together acknowledged that as long as there are young Baptist laypeople like Tim and Karen, associations need not worry about survival.

And I never did know exactly where we crossed the "West Kentucky line" on our way back home.

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



FAMILY FORUM: SINGLES

Dismantling resentment

By Harry Rowland

Q I tried to make friends at a new church, not break up any group. I resent the anonymous note encouraging me to visit other churches. I'm fed up with "Christian" singles.

A Many singles do not realize the negative influence resentment has on self-esteem and spiritual life. This is because we view resentment as reasonable. We conclude that "I have a right to feel the way I do about this."

But resentment contaminates our lives much as an oil spill contaminates a beautiful beach. When an oil spill touches a beach, it is changed from a picture-postcard with hundreds of beautiful memories into a messy swamp where nothing appears beautiful. Anonymous notes are seldom enjoyable or deserved. But resentment is far more devastating than that note. If allowed to fester, all of life becomes tainted by this memory and a desire to get even.

You should dismantle your resentment so it won't contaminate your life:

■ Refuse to play the old videotapes. You have a choice of what motivates you in life. You must refuse to watch the reruns of yesterday's hurts.

■ Relinquish innocence. Honestly evaluate your contribution to the problem and try to see the other person's point of view. This doesn't mean they were right, but it does disarm many unhealthy feelings.

■ Resist resentment buildup. Time may heal all wounds, but a healthy dose of effort on your part helps. Don't pick at the "scabs," but welcome healing.

■ Rid yourself of all claims to justice. The temptation is to determine "I'll get even with you if it's the last thing I do." You must remember God's statement, "It is mine to avenge; I will repay" (Hebrews 10:30).

Resentment begins with an incident (what happened), then proceeds to the embellishment (what you think happened). At this point, you face a crossroads. If you allow the event to expand, you create a malignancy for yourself. Or you can choose to dismantle your resentment.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

EDITORIALS

Carter embodies virtues he teaches in Sunday school

Some people make a big fuss over virtues. Some write about them, while others hawk them on talk shows and the lecture circuit. Jimmy Carter simply lives by them.

His behavior contrasts with what we've come to expect from politicians. Too many politicians and former pols have capitalized on their connections, selling their integrity for votes and access to power. Meanwhile, Carter continues his virtuous pursuit of peace, trotting the globe to negotiate political crises, alleviate hunger and verify democratic elections.

Of course, Carter's critics continue to carp: He's only trying to redeem his presidency. He's still sanctimonious. He overestimates the goodness of others. He remains prone to claim a glass is half full when everyone knows it's at least three-quarters empty. He says too many good things about bad people. He has no business trying to negotiate crises when he ought to retire to his wood-working shop down in Plains.

What an irony. A notorious number of politicians wind up behind bars or living luxuriously off the wealth they accumulated while minding the public "trust." Yet Carter's critics continue to knock him for his goody-two-shoes pursuit of virtue. In a recent Newsweek article, columnist Joe Klein called him the "Prince of Peace," a label dripping with sarcastic blasphemy, derisively tweaking him with a name Christians and Jews have reserved for the Messiah.

Although Klein meant his remark for evil, Carter probably would reserve it for good. If he's going to get kicked around, he might as well get kicked around for pursuing a Christian virtue, like peace, than for idling his life away in pursuit of leisure or burning himself up chasing after the almighty dollar. With political corruption at an all-time high and political credibility at an all-time low, Carter's political "weakness"—he's

too nice of a guy—is refreshing.

The successes or failures of Carter's presidency are beside the point of this discussion. (Although a clear debate over whether a "nice guy" can be an effective president would be fascinating.) The point is this: The Christian virtues that have shaped Carter's life have propelled him to become an excellent ex-president. He's compassionate, persistently patient, honest, respectful, willing to listen, courageous and sympathetic.

These are Christlike character traits, which Carter has advocated throughout a lifetime of Sunday school lessons. They're also valuable virtues that have enabled the former president, working through the Carter Center in Atlanta, to move people toward peace. His leadership in negotiating the transfer of power in Haiti is only the most visible and most recent of his diplomatic successes. He also has helped resolve the nuclear stalemate in North Korea, monitored free and open elections in Latin America, helped open up food delivery systems in Africa, promoted the redevelopment of a decayed section of inner-city Atlanta and helped Habitat for Humanity build homes for poor people across America. Not bad for a retired guy hounded from the nation's highest office by a disgruntled American electorate.

The Christian virtues that have been part of Sunday school teacher Jimmy Carter's life for decades are making a huge difference in the global political arena. He may be a more effective peacemaker as a retiree than he could have dreamed of being as president. If justice prevails, Carter should win the Nobel Peace Prize someday.

And if peace is going to prevail, more Christians must embody Carter's Christlike virtues.

Marv Knox

Jimmy Carter's sense of Christian virtue has propelled him to the front rank of former presidents. He is a globe-trotting peacemaker whose courage and integrity have unlocked diplomatic doors in international capitals, from Pyongyang to Port-au-Prince.

God's children have more to do than fight over sandbox toys

I thought the park was the best place to watch two neighbor boys for several hours. Many attractions could have occupied their time, but the strongest attraction was the sandbox. Everything started off smoothly at first, but soon a rift developed over whose turn it was to play with the little bucket and shovel.

They spent the rest of our time arguing over the bucket and shovel. I tried to show them that there was enough for both of them to enjoy, but the bucket and shovel took up all of their time and energy.

This incident reminds me a little of the strife between the Cooperative Baptist Fellowship and the Southern

Baptist Convention. We spend a lot of valuable time arguing when there is more than both groups can do.

I realize both sides have strong feelings, but the purpose of the church is to win people to Christ. The Apostle Paul said he would be all things to all people in order to win a few.

Even Jesus rebuked his disciples when they came to him complaining that some people were casting out demons in his name, and they didn't even know them. He said that if they were for us, then they cannot be against us. Jesus, our supreme example, used all kinds of people to help him in his work.

SBC President Jim Henry spoke at

a retreat at the Billy Graham Training Center. Many denominations were represented, Baptists being in the minority. We had a wonderful time studying Scripture, praying and sharing. Not once did denominational ideology get in the way.

One of the last questions God is going to ask us when we get to heaven is what denomination or sect we belonged to. But rather, he is going to be more interested in what we did to spread his word.

By having malice in our hearts, we all become losers. After all, we are from the same parent. I John 5:21 says, "How can you not love your brother whom you have seen, and love God whom you have not seen?"

Our nation is at an all-time low. Morality is gone, discipline in our schools is only maintained by a police force. Life has lost its value, and we are killing each other at a rate that is hard to imagine. Homes are dissolving faster than they are being established. Our government leaders are being convicted of crimes and fraud like no other time in history. And here Baptists stand, with fists up and ready to fight.

God can, and will, use someone else to do his work besides Baptists. Shame on us for fumbling the ball when the clock is running out and we still need to score.

Joseph P. Richey
Georgetown

VIEWPOINT

Siblings have been rivaling since Cain threw his toy tractor at Abel

If God had told Adam and Eve the full punishment for their sin, they would've run screaming from the Garden of Eden and committed harikari. Then the Lord would've had to start making people all over again.

The First Couple realized the initial consequences of eating the forbidden fruit as soon as God pulled the wool over their birthday suits and tossed them out of the garden.

But they didn't comprehend the ultimate weight of their transgression until their oldest son, Cain, threw his toy tractor at his baby brother, Abel, who was clutching his little stuffed sheep as he slept in the first crib.

By the time the grown-up Cain lured

Abel out to the farm, flew into a jealous rage and knocked his brother in the head, the original mom and dad had endured the ruckus of countless arguments, fights and petty bickerings.

And since then, sibling rivalry has been the price parents pay for every stupid, mean and irresponsible action of their own youth.

As the father of multiple offspring, I know whereof I speak.

Some mornings, as they get ready for school, I'd trade next month's paycheck for another sink in the

bathroom, just so they wouldn't have an excuse over when to spit out their toothpaste. And some evenings, I've considered trading them for a couple of tigers, just so we could enjoy relative calm.

Usually, of course, their arguments are highbrow and important. Like the name of the color of Molly's math textbook. Or who saw Lindsay's hairbrush last. These are weighty issues, and they must be argued non-stop at 5,000 decibels for at least an hour.

In fairness to our darling daughters (and

in protection of my own hide, should they decide to team up against me), I must say they're no worse than other sibling pairs I've seen.

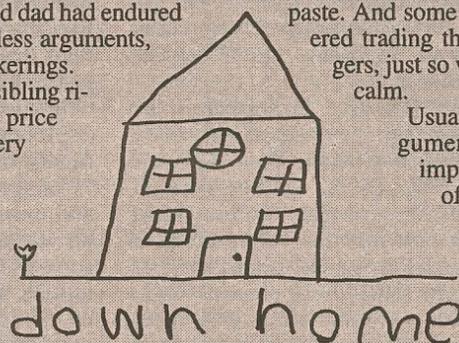
When we go on YMCA campouts, the dads who take along multiple siblings are the ones who look like wild bears dragged through the woods all night.

Psychologists say sibling rivalry is a genetic struggle for dominance—sort of like a battle to decide who gets to control the family gene pool. And they may be right.

But I think it goes back to Adam and Eve. Along with pain in childbirth and toil in tilling the soil, they brought on trauma in raising children.

We call it sibling rivalry.

Marv Knox



Is it OK for Christians to celebrate Halloween?

YES

By Joyce B. Oliver
St. Matthews Baptist
Church, Louisville

Easter, Halloween and Christmas are holidays which have been celebrated through the church.

While Easter and Christmas are based in Christianity, some of the revelry has nothing to do with Christianity. While some people claim that Easter eggs, bunnies and new clothes are indicators of the newness of life that is celebrated through the Risen Savior, they really are attempting to "Christianize" these hedonistic elements. People say, "The Easter Bunny and Santa are harmless and fun ways of celebrating the holidays with children."

Yet harmless and fun ways of celebrating Halloween are seen by some of these same people as evil and suspicious, while to other people Halloween is simply a fun day in which children and adults can play.

Halloween began in what is now Britain and France by a group of Celtic people who believed that on the eve of their new year the spirits of some deceased persons were sent into animals who roamed the area playing mean tricks on people. Disguises were worn by people so the evil spirits and tricks could be avoided. Celtic priests (Druids) built bonfires to frighten the spirits away.

Centuries later, Christians changed the festival from one of fear to one of joy. Believing that God conquered death, the Christians named Oct. 31 All Hallows Eve, meaning "holy evening." Nov. 1, "All Saints Day," was a celebration

of those who had died faithful to Christ. Christians were encouraged to remember deceased Christians ("saints") and the joy they could have in death.

Whereas the Celts believed the dead dealt harm due to their sadness and fear of death, Christians believed people were happy in death because of their relationship with Jesus Christ.

Years later, "trick or treat" became a part of the celebration of Halloween. Disguises were worn, and no tricks were played on people or their property when treats were provided. If no treats were given, harmless pranks were inflicted on people. Unfortunately, in recent years some people have been seriously hurt by the "tricks" administered by people. These sinful actions have prompted people to be cautious at Halloween while leading others to regard Halloween in its entirety as evil.

An old Latin maxim translates, "Abuse does not invalidate proper use." The abuse of Halloween by some should not invalidate the proper use of Halloween. Celebrating Halloween is OK for Christians, depending on how it is done!

We must throw out the witchcraft but retain the innocuous fun. We can enjoy the pure exuberance of the festivities. Christians, of all people, have reason to be joyful. The challenge is to celebrate the victory over evil and evil spirits. As Christians, we celebrate Christmas on the date origi-

nally set for a pagan festival, the Unconquered Sun, not by rejecting the date, but by changing what is celebrated on the date. The same has been done with Halloween. In whatever decision made about participation in Halloween, our conscientiousness about Halloween must not become a source of spiritual pride.

Following are some suggestions to help Christians enjoy the Halloween celebration:

■ Have fun! Laughter is medicine for the soul. Have fun, not at the expense of others, but by laughing with those who laugh.

■ Decorate the house with the beauty of autumn—pumpkins, autumn leaves, scarecrows and the like. A good rule is that if something smacks of witchcraft or destruction, avoid it.

■ Halloween is an excellent time to do religious education through the teaching of other faiths and traditions. Festivals easily can be geared toward children's learning because of the demonstrative external elements which help a concrete thinker. Further, because so many people participate in Halloween, it is a "shared popular culture" through which we can do education.

■ Recognize that Halloween can be a child's day. It is a concrete festival through which children can "pretend." They can express their own desires and dreams while playing.

Remember, children play "pretend" quite often and are able to withdraw from the

pretend role as needed. (Remember: Preschool children interpret people through facial features, so be aware that masks may be frightening for young children.)

■ You may purchase Halloween tracts from a Christian bookstore. They use Halloween as a starting point for presenting the gospel. Or your church may make a Halloween leaflet which promotes upcoming church activities. When trick-or-treaters come to your door, give them a piece of candy, a tract or leaflet and a warm Christian greeting.

■ Consider hosting a party, and as part of the entertainment, have someone tell the story of Halloween. A helpful resource is Harold Myra's book, "Halloween: Is It For Real?" published by Thomas Nelson Publishers of Nashville in 1982.

■ Prepare treats as a family and give them to senior adults in your neighborhood, church or local nursing home. In this way, children will participate in giving as well as receiving treats on Halloween. Also, senior adults will appreciate your gifts and enjoy the visit. While you are visiting, ask the adult to tell a memory of a Halloween celebration.

Remember the origin of Halloween, but remember also that we are not conquered by death—God conquers death. God, through Jesus Christ and the Holy Spirit, is greater than any evil and greater than Satan, and God is certainly greater than any superstition.

Although the Celts never would have said "Happy Halloween," Christians can.

Thank you, God!

NO

By Grace Smith Morris
First Baptist Church,
Wickliffe

No, it is not OK for Christians to celebrate Halloween. Most of our Halloween practices can be traced back to pagan rites and superstitions.

The Bible specifically warns against all forms of paganism, such as spiritism, divination, sorcery, enchantment, witchcraft, etc. (Leviticus 19:31; 20:6; Deuteronomy 18:9-12; I Corinthians 10:20-21).

What is Halloween imitating in its customs? It's imitating paganism!

■ Trick-or-treating can be traced back to Druids going door-to-door, demanding food from terrified homeowners.

■ Jack-o'-lanterns derive from hollowed-out turnips that Druids used to represent their own personal spirit guides.

■ The evening hours were the time of heightened satanic activity.

■ The color black is associated with death.

■ Bonfires, dressing in costumes, fear of the black cat, fear of ghosts, witches and goblins, and decorations using leaves, pumpkins and cornstalks came from the Druid satanic practices.

■ Bobbing for apples is a form of divination.

■ Masks were used to ward off evil spirits or change the personality

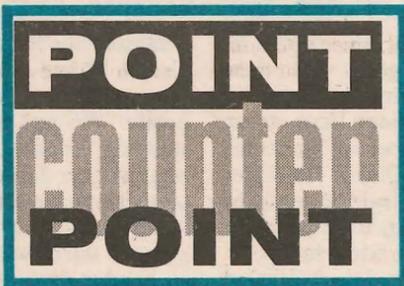
of the wearer to communicate with the spirit world.

I couldn't find anything Christian about Halloween. After all, it is a festival of death.

Have you read Ephesians 5:1-21 recently? This passage basically says, "Be imitators of God." Christians are to walk in love. They are not to have any filthiness, immorality, idolatry, foolishness, etc., in them. Christians are not to be deceived by this world. We are not to be partakers of it. We are not to walk in the darkness; we are to walk in the light which is pleasing to God. Christians are not to participate in "unfruitful deeds of darkness," (verse 11).

I Thessalonians 5:22 says Christians are to abstain from all appearances of evil.

But you say, "Halloween is just for fun, and the children are just being children." In the book "Holidays and Holy Days," author Todd C. McKenney notes: "Doreen Irvin, who was once the ruling witch of western Europe and the British Isles, and mistress of the high priest of Satan over the same area, who is now a spirit-filled woman of God, says, 'If Christian parents had any idea of what Halloween really is, they wouldn't even mention the word around their children.' She knows



whereof she speaks."

On Oct. 29, 1993, I listened to a radio talk-show on

WKYX 570-AM in Paducah, and my husband taped it. The name of the show is "Paducah Viewpoint." The topic was "The real meaning of Halloween." Two guests, who were former satanic worshipers, were speaking with disguised voices, and they were called "Robert" and "Stacy." They both said that Halloween was one of the holy days of satanic worshipers.

They were asked what they would tell parents about Halloween. Stacy said: "It is their holy of holies. I would tell them to stop and study the true meaning behind Halloween. I think that anyone who takes a minute just to find out what Halloween is will have a different point of view."

Robert, who had grown up in a family of satanic worshipers, said: "I've seen people killed (sacrificed) and even babies destroyed. There's no way a sane person can celebrate something like that. It's like celebrating the birth of Hitler. ... It's based on nothing but complete and total evil." He also said that Halloween promotes the idea that evil is just fun and games.

Satanic activity is much more evident in today's society than in pre-

vious ages. This festival of death has become more dangerous, even from the secular viewpoint.

Going door-to-door, in my opinion, is becoming a rarity. Parents cannot trust people and the candy their children get. Hospitals now offer to X-ray the candy, but parents are fearful of things that can't be detected, such as drugs and poisons.

Many people are careful to put up anything that can be damaged or destroyed on Halloween night. Pranks have become more and more dangerous.

For many teenagers, Halloween is their introduction to the occult. (See "Satanism: The Seduction of America's Youth," by Bob Larson, p. 40.) Fires still blaze, and in many cities buildings are set on fire. Extra policemen are hired. And of course, as the midnight hour approaches, the satanic activity increases.

Some will still say that Halloween is only "harmless fun." But Halloween and all it represents can only be called "The Festival of Death," and you only have to go to a few haunted houses to prove that.

Christians need to learn just what Halloween celebrates. I Corinthians 10:31 says, "Whether, then, you eat or drink or whatever you do, do all to the glory of God."

Can you honestly say that celebrating Halloween brings glory to God?

"The abuse of Halloween by some people should not invalidate the proper use of Halloween. Celebrating Halloween is OK for Christians, depending on how it is done! ... The challenge is to celebrate the victory over evil and evil spirits."

Joyce B. Oliver

"I Corinthians 10:31 says, 'Whether, then, you eat or drink or whatever you do, do all to the glory of God.' Can you honestly say that celebrating Halloween brings glory to God?"

Grace Smith Morris

One spouse's story: 'This isn't the cup I chose'

By Ken Walker
State Correspondent

LOUISVILLE—James Phillips of Hamden, Conn., came to a conference on Alzheimer's Disease in Kentucky for several reasons.

As a longtime pastor and former missionary to Japan, he has dealt with many parishioners with the disease. As a Christian, he thinks believers should be more concerned about facing up to the hard health-care choices coming in the 21st century.

But none of these reasons was more personal than his own experience. Two months ago, after years of caring for his steadily deteriorating wife, he placed her in a nursing home.

"It's one thing visiting someone else who has this horrible disease and then seeing how it devastates you," he said.

"Some days my faith is stronger; many days it's weaker. This is when I have to sit down and figure out what baggage do I really have for this trip? What do I keep and what do I throw overboard? It's something I have to work out. It's not easy."

A Presbyterian pastor for nearly 40 years, Phillips is associate director of the Overseas Ministries Study Center in New Haven, Conn. His presbytery assigned him to the independent missions agency 11 years ago.

It's a rewarding position, one that helps him maintain a positive outlook in spite of his personal struggles.

But after 37 years of marriage, one of the emptiest feelings is going to bed alone, he said.

Then there is the emotional loss of a once-vibrant partner. A graduate of Ouachita Baptist University, a Southern Baptist school in Arkadelphia, Ark., Ruth Phillips once worked as an administrative assistant to a large law publisher in Chicago. And she served alongside her husband for 17 years in Japan, where they raised their two daughters.

Now she doesn't know them or her two grandsons, ages 3 and 1. The boys don't understand what's wrong with grandma and why grandpa doesn't bring her along on visits.

"Some days I think she knows who I am, some days she doesn't," said Phillips, who visits her every other day. "It's hard because she was a brilliant woman. But that's all been wiped out. In her mind she's probably living back in her childhood. It hurts, but that's the reality of this disease."

Ruth had suffered from paranoia for 15 years after they returned from Japan, he explained. But even her doctors aren't sure if that was a link to the disease. After she suffered increasing stages of forgetfulness, doctors diagnosed Alzheimer's in 1991.

Phillips kept his wife at home, first taking her to two day care centers and then employing three women to help care for her while he was at work. However, Ruth constantly fell, both during the day and at night.

By that time, their social life had vanished. They had to quit attending concerts because of her shouting in the middle of performances.

Her appearance and eating habits grew messy. Her conversation deteriorated into meaningless ramblings.

Despite his pastoral service, when Phillips first learned of the road ahead he felt an emotion familiar to many affected by the disease—fear.

Striving to learn more, he read a book that outlined every possible hazard. Though "scared stiff" after reading it, many of his fears never came to pass, he said.

While he learned to cope with

many of the personal setbacks, recently he battled the anxiety of how to pay for the nursing home bills, he said. Ironically, if he were penniless, some financial assistance probably would be available.

"As missionaries and pastors we had some savings, but not a lot," he said. "The nursing home bills are eating me out of that. So I'll have to rely on the Lord, friends and family. I finally decided that fear has to be put on the shelf."

Phillips said he finds strength in Scripture, particularly Psalms that talk about the Lord giving strength for each day as it comes. He is grateful, too, for the support of his co-workers, family and friends, he added.

No one questioned his decision to place her in the nursing home; his oldest daughter urged him to do it 18 months ago. But he resisted until they could vacation in Wisconsin so Ruth could reminisce one last time with her sister and other relatives.

He's grateful for the memories, he said. But that doesn't ease the sting of living in the present.

Referring to Matthew 20:22, he said, "I keep thinking of our Lord saying to his disciples, 'Can you drink the cup I'm giving you?'"

Phillips paused as a tear trickled from the corner of his eye, then said, "This certainly isn't the cup I chose."

Alzheimer's Disease:

"The funeral that never ends"

Alzheimer's raises theological questions

LOUISVILLE—If average church members cringe at facing the complexities of Alzheimer's Disease, they shouldn't feel alone. Many pastors and those who work with the elderly struggle too.

Pastors may question why they should continue ministering to someone who can't remember their last visit, according to Kathryn Barlow Westmoreland.

A graduate of Louisville Presbyterian Seminary, she is chaplain and program services director at Llanfair Retirement Community in Cincinnati. In addition, she is a member of the Presbyterian Older Adult Ministries Network.

"People with Alzheimer's will not remember facts but they will retain

some feelings," she said during a recent seminar on Alzheimer's and ministry. She encouraged ministers and chaplains to remember that patients live only in the present, since yesterday is a faded memory and tomorrow a vague hope.

"Whether they're (thinking they live) in 1994 or 1948, if we walk with them, nurture them and listen to them, then there is a connection," she said. "I have found that they do begin to build relationships. They may not know we're a chaplain, but ours is a special voice they can trust."

Westmoreland also pointed out the special nature of worship for those with Alzheimer's. Old hymns, childhood songs and simple prayers—such as "Now I lay me down to sleep"—

can trigger memories. Often, patients will join in a chorus after it's repeated a couple times, she said.

Still, other questions arise:

■ Should we serve Communion to people who don't understand its meaning?

■ How much time can we devote to Alzheimer's patients and families in light of our other duties?

■ How do we convince spouses and families to acknowledge that part of a loved one is gone and is never coming back?

"Communication is the biggest challenge I face—communicating my love and the love of God in ways they can understand and feel and letting them know they're not alone," Westmoreland said.

Conference explores Alzheimer's ministry

Continued from page 1

able to understand what that relationship means," she said. "The corporate body comes in when the individual is no longer able to understand.

"We can help people like Ruth know they are remembered," Ramsay said. "We are agents of God's remembrance. We want to be able to help that person remember their identity."

The poignancy of that statement surfaced soon after when Phillips talked about his wife, whom he recently placed in a nursing home. He described an outburst during one of the last times they attended church together.

"The preacher was giving his message and said, 'Who are you?'" Phillips recalled, imitating the cleric's deep voice. "And my wife said, loud-

ly enough for people to hear, 'I'm nobody!'"

Such feelings easily transfer to caregivers, particularly spouses, when friends, church and family slowly fade from contact, said Doug Lowry, marketing director of Wesley Manor Retirement Center and a member of Louisville's Walnut Street Baptist Church. And that experience is common for many dealing with grief and suffering, he observed.

That's where the church can play such an important role, several participants said, by lending its presence when others are "too busy."

"The thing that frightens me about this is the pastor can't take it on alone," said Noir, the minister from West Virginia. "The entire congregation needs to see its relationship in

this. I'm afraid most people would want to run away from the problem."

Yet not all do. The Louisville chapter of the Alzheimer's Association relies heavily on volunteers, with only two professional staff among the dozen people needed to operate the area's only day care program for Alzheimer's patients. The program is housed at St. Matthews Baptist Church.

In addition, four St. Matthews members are volunteers with the association, which provides education, referrals, in-home respite care and other programs, and operates 28 family support groups.

"I think most congregations are full of people who want to help, but don't know how," said Karen Ring, director of the association.

Resources on Alzheimer's Disease

Agencies

- Alzheimer's Disease and Related Disorders Association, 919 N. Michigan Ave., Chicago, Ill. 60611-1676; phone (312) 335-8700.
- Alzheimer's Disease and Related Disorders Association, Louisville Chapter, P.O. Box 6568, Louisville, Ky. 40206-0568; phone (502) 893-3607 or (800) 221-1277.
- Alzheimer's Disease and Related Disorders Association, Lexington/Bluegrass chapter, phone (606) 252-6282.
- Alzheimer's Disease and Related Disorders Association, Greater Cincinnati chapter, phone (800) 441-3322.

Books

- "Alzheimer's Disease: A Call to Courage for Caregivers," by Martha Adams, Abbey Press, 1986.
- "The Care of Alzheimer's Disease and Related Disorders," by Donna Cohen and Carl Eisdorfer, W.W. Norton, 1986.
- "What Should We Do With Mom?" by Richard Conard, TAB Books, 1993.
- "My Journey Into Alzheimer's Disease: Helpful Insights for Family and Friends," by Robert Davis, Tyndale House, 1989.
- "I Want to Remember: A Son's Reflection on His Mother's Alzheimer Journey," by David Dobson Gray, Roundtable Press, 1993.
- "The 36-Hour Day: A Family Guide to Caring for Persons with Alzheimer's Disease," by Nancy Mace and Peter Rabins, Warner Books, 1981.
- "Helping Caregivers Cope with Alzheimer's," by James McEldowney, National Foundation on Gerontology, 1991.
- "Day to Day: Spiritual Help When Someone You Love Has Alzheimer's Disease," by Cecil Murphy, Westminster Press, 1988.
- "When I Grow too Old to Dream," by Gerry Naughtin and Terry Ladler, Dove Publishers, 1991.
- "Growing Up: Pastoral Nurture for the Later Years," by Thomas Robb, Haworth Press, 1991.
- "Caring for those with Alzheimer's," by Joan Roberts, Alba House, 1991.
- "Reminiscing Together," by Howard Thorsheim and Bruce Roberts, CompCare Publishers, 1990.

Values urged to fight hunger

Hunger facts:

■ Approximately 30 million people in the United States cannot afford to buy enough food to maintain good health.

■ An additional 1 million people fell below the poverty level last year. More than 39 million people, including 15.7 million children under age 18, live below the poverty level, which is \$14,763 annually for a family of four.

■ Worldwide, 700 million people are chronically hungry.

Continued from page 1

not the stomach," said Ben Mitchell, the CLC's consultant for biomedical and life issues. "Both the causes of hunger identified by Bread for the World and the responses to hunger have to do with moral values."

Hunger ministry will not be maintained with a stronger motivation than sentimentality, Mitchell said.

"Only humanitarian values informed by biblical revelation will, in my view, sustain an effective ministry to the starving, undernourished and chronically hungry," he said. "Whether or not there is any connection between other social ills and hunger, Christians should be compelled to minister to the needs of hungry persons simply because of the commands and example of Jesus. We should need no other reason."

Bread for the World's report said hunger and poverty result in violence, while violence and militarism "almost invariably lead to hunger." The connections between hunger and violence "are not simple connections, but the connections are real," Beckmann

said.

Reducing hunger requires people to make moral choices individually and through the political arena, the Bread for the World report said.

Hunger in the United States is "just so fixable," Beckmann said, but the country has chosen not to attack the problem.

For example, Americans spend more money on watches and jewelry than federal food programs, he said.

While private agencies feeding the hungry have grown from a handful in 1975 to 150,000 now, Beckmann said he wishes they would become more politically involved. Private agencies feed 26 million people in the United States, he said.

There has been a steady decline in world hunger since 1975, largely because of progress in the Asia-Pacific region, the report said. But hunger has increased in sub-Saharan Africa and the United States.

Bread for the World is a non-profit organization engaging in research and education on hunger and development policies.



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Mr. Cooke led efforts 40 years ago to bring Spring Meadows and Glen Dale into one organization. It is largely due to his pioneering work that our children's ministry has been able to grow into the large and effective ministry that it is today.

This year's award went to a faithful couple although only the husband was able to receive the award.

Mr. T.S. Gilmore of Fordsville received the award for both he and his wife, Cora, who has already gone on to be with the Lord. This couple had no children of their own but both had a great love for boys and girls. They decided long ago that when they no longer needed what God had blessed them with in this life, they would allow it to help children through Kentucky Baptist Homes for Children.

Over the past five years Mr. Gilmore has given to our children through several gift annuities. These provide an income for him for his lifetime, with the balance

going to help children when he goes to be with our Lord.

I have had several occasions to be in Mr. Gilmore's home and to get to know him. He spent his working life in the grocery business and served on the bank board in Fordsville. He is an astute businessman and I have learned much from him about business. He is also a

devoted Christian who lives his faith. Recently, he had the opportunity to share his faith with the son of an acquaintance who was not saved. It was a special time for Mr. Gilmore and he continues to pray for this man.

I never had the privilege of meeting Cora, but I feel like I know her well. T.S. has told me so much about her special

love for children. She worked with children at church and had a special marked Bible which she used as she shared her faith with them.

T.S. and Cora are this year's award recipients. They represent literally thousands of individuals who lovingly give to make this ministry possible.

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

HOMES FOR CHILDREN



Curtis C. Mooney

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ISSUES

What is Alzheimer's Disease and how can you help?

How to help

- Provide counseling for caregivers and allow them the freedom to express their anger.
- Educate your congregation. Help members avoid insensitive comments, such as "Don't you remember who I am?"
- Find "bright spots" while the person is still able to function in public. Use him or her as a helper for a children's Sunday school class.
- Lead Bible studies for caregivers, reviewing select passages and how they relate to their unique feelings.
- Organize a "Time Out" program where caregivers can leave a loved one while they take care of personal business.
- Place resources in the church library, such as booklets, books, articles and lists of social services agencies.
- Provide "respite care" by staying with an Alzheimer's patient to allow the caregiver time away from home or to attend Sunday services.
- Offer transportation.
- Take sermon tapes to the caregiver if she or he is unable to attend church.
- Call and send cards to the caregiver as a sign of remembrance.
- Play music. Old hymns and simple childhood songs often stimulate a patient's memory.
- Remember the importance of rituals. Serving Communion in a caregiver's home if the person is unable to attend church can be very meaningful.
- Visit Alzheimer's patients in nursing homes.

LEXINGTON—Alzheimer's Disease is the most common type of dementia and has no known cause or cure, according to a doctor who has studied the disease extensively.

It is "fundamentally the loss of memory and the loss of the ability to learn new information that causes the impairment of routine abilities," said Wesson Ashford, a researcher with the University of Kentucky's Alzheimer's Research Center.

Alzheimer's attacks the brain, causing impairment in thinking, memory and behavior. It is a progressive, degenerative disease that slowly and continuously erodes a person's ability to perform daily tasks. It causes poor judgment, disorientation in time and place, changes in personality, mood and behavior, and problems with language and abstract thinking.

Everyone forgets things from time to time, Ashford said. But Alzheimer's patients can't remember that they can't remember. The person may realize something isn't right, but they don't know what it is, he said.

"Eventually, Alzheimer's patients

forget well-known names, what items are and how they are used and lose content in speech," he explained. The rate of decline varies with each person.

Alzheimer's is a leading cause of death among adults but is rarely listed as the cause on death certificates, Ashford said. He labeled the disease "the most unreported factor associated with death."

On one level, Alzheimer's causes death because it debilitates people and leads to a bedridden state and less resistance to infections. But it also causes death when people with Alzheimer's become a hazard to themselves.

For example, a person with Alzheimer's may wander from home and get in traffic or start fires in the kitchen or forget about lighting a cigarette and leave it unattended.

"Alzheimer's is worse than cancer because the person keeps going and there is never a remission," Ashford said. "You're preparing for a funeral for a long time."

Based on reporting by the Cabinet for Human Resources

Alzheimer's Disease:

"The funeral that never ends"

Embryo research discouraged by Baptist agency

WASHINGTON (BP)—The Southern Baptist Christian Life Commission has asked the director of the National Institutes of Health to reject a report recommending federal funding of experimentation on early human embryos.

In an Oct. 17 letter, Christian Life Commission Executive Director Richard Land and CLC biomedical consultant Ben Mitchell urged Harold Varmus and an advisory committee to halt plans to fund such research. The advisory committee will meet Dec. 1 and 2 to determine its recommendations to present to Varmus.

On Sept. 27, the 19-member Human Embryo Research Panel endorsed funding of research on embryos produced by in vitro fertilization or flushed from a woman prior to implantation in her uterus. It recommended research be limited to the first 14 days of the embryo's life but allowed for some potential exceptions. The panel said such early embryos do not have the "same moral status as infants and children."

In their letter, Land and Mitchell said creating human lives "for the purpose of experimentation and, ultimately, destruction, causes us to recoil in horror."

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■ Approximately 4 million Americans have Alzheimer's Disease, with 19 million family members affected. Another 37 million know someone with the disease.

■ Alzheimer's Disease is the fourth-leading cause of death among American adults.

■ One in 10 people over 65 and nearly half of those over 85 suffer from Alzheimer's. Cases are now showing up among people in their 40s and 50s.

■ A person with Alzheimer's can live from three to 20 years or more after the onset of symptoms.

■ Alzheimer's Disease costs American society approximately \$100 billion a year. Neither Medicare or private health insurance covers the long-term care most patients need.

■ Home care costs an estimated \$47,000 annually. Insurance typically pays \$12,000, and the remainder comes from families and other informal care givers.

■ Half of all nursing home patients suffer from Alzheimer's or a related disorder. The average annual cost of staying in a nursing home is \$36,000, but reaches \$70,000 in some areas.

■ The federal government will spend an estimated \$311 million for research on Alzheimer's Disease in 1995.

Source: Alzheimer's Disease and Related Disorders Association, Chicago

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PEOPLE

KENTUCKY KERNELS

Seven of the 25 U.S. counties with the lowest personal income per capita are in Kentucky, while none of the 25 U.S. counties with highest personal income per capita are in Kentucky. The Kentucky counties among the poorest are McCreary, Elliott, Edmonson, Menifee, Jackson, Owsley and Clay.

Source: U.S. Census Bureau

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BOWLING GREEN**—First Church ordained **Bob Richards, Karl Schultz, Danny Spillman and Bob Steelman** as deacons Oct. 16.

■ **CARROLLTON**—First Church invites everyone to its fall revival, with evangelist **Mike Marriott** of Chilo, Ohio, as guest speaker Oct. 23-27. Music by **Mike Jennings**. Call (502) 732-4396 for information.

■ **HAWESVILLE**—**Guy Deane** retired as pastor of Central Church after 50 years of ministry. Also, **Ray Lindsey**, charter member, chairman of deacons and longtime active member, died Oct. 8.

■ **HENDERSON**—First Church ordained **Mike Burgett, Dennis Daugherty and Bill Rideout** as deacons Oct. 9. Also, **Kenny Noblett** was ordained to the gospel ministry.

■ **LEXINGTON**—Russell Cave Church will celebrate its 25th anniversary Nov. 6 at 2:30 p.m. A nursery will be provided.

■ **LOUISVILLE**—Baptist Healthcare System has named **Kelly Hall** director of user support service for information services and **Don Riggs** as director of internal audit.

■ Beechwood Church will host Oneida Baptist Institute's high school choir in concert Oct. 30 at 10:45 a.m. Call (502) 895-3439 for information.

Parkland Church called **Phillip**

Landgrave as minister of music. He previously was minister of music at Lyndon Church and also teaches at Southern Seminary.

■ **LOYALL**—First Church ordained **Don White** as deacon Oct. 16.

■ **NICHOLASVILLE**—Edgewood Church called **Chad Carter** as minister of education.

■ **PADUCAH**—Reidland Church called **Rockne Ragsdale Jr.**, native of Ullin, Ill., as minister of music and education.

■ **PARK CITY**—Park City Church presented Sunday school perfect attendance pins Oct. 2 to **Nicole Scoggins, Ann Ashley Gray**, three years; **Morgan Button**, four years; **Brandy Button**, eight years, **Stacey and Casey Button**, nine years; **Evelyn Bailey**, 54 years.

■ **PROSPECT**—First Church is hosting a Harvest Fun event Oct. 30 at 11 a.m. Call (502) 228-3286 for information.

■ **RUSSELL SPRINGS**—Liberty Church called **Bill Clement** as pastor.

■ **FALMOUTH**—Richland Church called **Anthony Shouse** as pastor. He began his new ministry Oct. 9.

■ **LOYALL**—Calvary Church will host a 30th anniversary celebration in honor of pastor **John Lambert** Oct. 30 1-3 p.m., in the educational building. Everyone is invited.

CLASSIFIED ADS

SEEKING: Corinth Baptist Church, a modern church in a rural setting, is seeking a full-time pastor. Please send resumé to: Eva G. Harris, secretary of Pulpit Committee, 9 Sylvania Ave., Winchester, KY 40391.

TOUR: Gerald and June McNeely will host a group to the Baptist World Alliance in Buenos Aires, July 27-Aug. 8, including three days in Rio, four in Buenos Aires, three in Santiago. For brochure, call (502) 244-3759.

SEEKING: Youth minister. Send resumé to Calvary Baptist Church, 401 Waveland Ave., Danville, KY 40422. For information, call (606) 236-5350.

NEEDED: Part-time youth minister for a small but growing rural church. Send resumé to: Providence Baptist Church, Attn: Search Committee, RR 3, Box 609, Campbellsburg, KY 40011.

SEEKING: Full-time minister of music. Position includes discipleship training responsibilities. Send resumé to Minister of Music Search Committee, Immanuel Baptist Church, 800 Rhodes Dr., Elizabethtown, KY 42701.

HOMECOMING: First Baptist Church of West Liberty, Ky., invites all former pastors and members to come celebrate 81 years of praising the Lord at the annual homecoming service on Oct. 30, 1994.

NEEDED: Nursery worker, seven hours a week. Chevy Chase Baptist Church, Lexington, (606) 266-2601.

SEEKING: Grand Rivers Baptist in Ohio Valley Association seeks part-time music director. (502) 362-4033.

SEEKING: Accepting resúmes for minister of youth & education. Send to Search Committee, Central Baptist Church, P.O. Box 66, Eureka, MO 63025, by Nov. 18.

NEEDED: Full-time youth minister. Please send resumé to: Youth Committee, First Baptist Church, P.O. Box 756, Prestonsburg, KY 41653.

NEEDED: Part-time minister of music. Please send resumé to: Music Committee, First Baptist Church, P.O. Box 756, Prestonsburg, KY 41653.

MISSIONS: Youth groups needed in Atlanta, Orlando, Philadelphia, Baltimore, Boston, Toronto and Buffalo for 1995 summer mission projects. We provide meals, lodging, assignment. For more information, costs, call Dr. Harry Fowler, Youth on Mission, Box 2095, Rocky Mount, NC 27802. (919) 985-4499.

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Elementary education at Oneida

"Wait a minute!" you may be thinking. "Isn't Oneida a school for students in grades six through twelve?"

Yes, but we also provide on-campus education for our own families.

Our elementary program began in the fall of 1985. This "staff school" was started so our children would be on the same yearly schedule as their parents. Our holidays and breaks do not always coincide with the public schools'. Weather also is a factor. Some winters the public schools may be closed for as many as six weeks because of snow, but Oneida Baptist Institute can continue on with classes each day.

From the very beginning, we have striven for academic excellence in our elementary program.

The first year, we had nine children in kindergarten through fifth grade. For several years after that, our kindergarten and first grade met in one room, while grades two through five were housed together.

Marilyn Vaughan is working with our children for her second year, teaching kindergarten through second grade. Elizabeth Buckner has been teaching our elementary students for the past six years. She is now instructing children in grades three, four and five.

Through the years, our elementary classes have met in various buildings on campus. For the past several years, the older group has been experiencing history by meeting in our Double Creek School building. Double Creek is a one-room schoolhouse that was moved from Double Creek in Clay County to the Oneida campus 14 years ago. More than 80 years old, it had been open as a public school until 1971. After the schoolhouse was moved to Oneida, we used it as a high school classroom for U.S. history before making it our elementary site.

The children now sit at wooden desks almost

as old as the building. Photographs on the wall depict the days when Double Creek was a public school. Though we use modern heat, the building still has an old, potbellied stove—right next to a modern computer. Our children enjoy learning in this unique blend of up-to-date equipment and memories of days gone by.

The children of Double Creek learn the U.S. presidents from Washington to Clinton by memorizing them in song. They "sing the presidents" for visitors who come to Double Creek on their campus tour.

Double Creek pupils also get to act out history on special days. The girls have long dresses, aprons and bonnets like the girls of 100 years ago. The boys have knee pants and suspenders.

Our grade groupings give Vaughan and Buckner the flexibility to use the "one-room-schoolhouse" approach to teaching. While students are known as "first-graders," etc., they may study with a different grade in a particular subject. This gives children who are more advanced a chance to move ahead, and those who are a bit behind the opportunity to master needed skills.

Elementary children also participate in co-curricular activities. All grades have daily physical education and weekly treks to the school library. They also enjoy weekly music and art classes. Double Creek children participate in a weekly drug prevention program. Of course, the K-2 group still loves the age-old Friday "show and tell."

Though best known for our middle and high schools, we are proud of our elementary program. The smiling faces help make OBI a special place.

Written by Elizabeth Buckner and Denise Spencer

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

THIS IS ONEIDA



W.F. Underwood

Experiencing God in chapel

"Thanks for the chapel services we've been having," a student shared recently. The campus family gathers each Tuesday, Wednesday and Thursday at 10 a.m.

The school year began with a focus on Ephesians 6:10-19, "Put on the whole armor of God." Faculty preached messages related to the spiritual equipment needed for victorious living.

The series concluded with a musical theme interpretation featuring the Clear Creek Singers, hymns and Scripture.

Harrogate, Tenn., pastor Gary Miller was the first of several alumni to return. He enthusiastically reminded us, "The battle is the Lord's. It doesn't matter who you are. Faithfulness is everything, and you'll never know all the good you'll do until the work is over."

The annual campus revival in September led by Rob Finley of Memphis, Tenn., emphasized prayer and spiritual awakening. Morning and evening services concluded with significant personal decisions. Finley will return to the campus for special prayer seminars.

Kentucky native James Barry, a 28-year veteran at the Baptist Sunday School Board, and D.L. Lowrie from First Baptist Church in Lubbock, Texas, came for the second annual Barry Lectures on preaching and worship. These three

days emphasized "The unchanging word in a changing world." Tapes of this series are available from our bookstore.

A "view from the pew" came from my good friend G.T. Moody, retired minister of education/associate pastor of First Baptist Church in Murray. After "a life listening to preachers," Moody reminded our students to "give priority to the Scriptures, develop strong relationships and be a person of prayer."

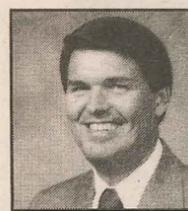
The Lord uniquely blessed the visit of Nashville evangelist Harold Hunter. Amens quietened when he said, "Some of you have sacrificed marriage and family on the altar of ministerial success." His personal pilgrimage of "forsaking even the ministry to be a disciple" had an invitation that continued into the following class period. Many students knelt at the altar in prayer.

The following day Lexington Herald-Leader religion writer Paul Prather reviewed some current trends facing ministry leaders. It was great to hear someone from the secular media acknowledge "something is happening. I believe we're on the verge of a great revival."

There is nothing like the singing and fellowship in these services.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Unreached people groups present gospel challenge

By Craig Bird
SBC Foreign Mission Board

NORTHERN AFRICA (BP)—How do you share the gospel with a tribe of 1 million people spread across three countries who've had no known contact with Christianity in more than 1,000 years?

First, forget everything you know about baseball. Because if you quit after only three strikes, not many people will understand and respond to the claims of Jesus Christ.

Baptist missiologists say that rule applies across large chunks of the enormous expanse of the Middle East and northern Africa.

"There are many reasons the people in these areas are unreached," one strategist said. "Anyone wanting to witness starts out with a lot more than three strikes against him or her."

Barriers include:

- Language, because many tribes and ethnic groups speak dialects that have no written form and no translations of the Bible.

- Culture, because many societies are so saturated with Islam and traditional beliefs they form almost a seamless whole. To reject the religion of the group is to reject the group.

- Remoteness, which means experience in camel riding is valuable and enough mechanical ability to keep a four-wheel-drive moving through the sand almost mandatory.

- Climate, since the region features fierce heat, scarce rainfall and penetrating winds.

In many places, add political instability, an ancient and violent tradition of blood feuds and intertribal warfare and a rising militancy among Muslim militants.

So how does the Christian message get presented? A common answer: by living out a Christian commitment.

"If we follow Jesus' command in Matthew 25 (to feed the hungry, provide water to the thirsty, care for strangers, clothe the naked, heal the sick and visit the prisoners) then often people also become open to hearing the truth of John 3:16," noted another Christian observer. "Many of these people have never actually met a Christian, and what they know about Christianity is the distortions and untruths they've heard repeated by their religious leaders."

Millions of people in this part of the world are hungry, thirsty, sick and naked—physically and spiritually. Especially refugees.

"Refugees are a problem to the host countries, most of whom have large populations of poor citizens of their own to worry about. So if we can offer funds and staff to help ease the strain refugees put on them, governments are happy for aid groups to come in and help as long as they aren't overtly Christian," said "George," a missionary with the Southern Baptist Foreign Mission Board. The missionary's real name could not be used for this article due to security concerns.

As a result, the evangelism that results from meeting human needs is both subtle and cautious.

"We want to make disciples, but

we have no desire to make unnecessary martyrs or get kicked out of an area by making our witness unnecessarily public," George explained.

He and his wife, veterans of traditional mission assignments in a country where missionaries are welcome, felt drawn to a tribe of more than 1 million people, spread across three countries, with no known formal contact with Christianity in more than 1,000 years.

"That doesn't mean there may not have been an occasional Christian from that ethnic group, just that there was no record of it," he explained.

Four years ago they were reassigned to seek ways to tell the tribe about Jesus. For more than a year they and their children lived in one of the countries where the people group can be found. They learned the language and culture, developed contacts with other Christians in the country who might be bridges to their focus tribe—and endured heat, loneliness and frustration.

Christianity isn't legally banned in the country, but it is tightly restricted and oppressed. Yet the missionary preached in public 65 times and 75 people—some Muslims and some from other traditional religion backgrounds—became Christians.

One of the 75 came from the target tribal group. "David" actually had become a Christian years before after encountering the Bible while studying in another country. But he had not been ready to make the public commitment of baptism until George taught him more about Christianity.

The missionary also made contacts in the government, with relief agencies and among the leaders of the tribe. He showed the "Jesus" film to four businessmen brothers at their home one evening after they had begun talking about the unfairness of life and the evil in the world. Relief projects—including digging wells at a refugee camp, establishing farm cooperatives and teaching crafts to help women generate income—produced other opportunities to talk one-on-one about Jesus Christ.

In one refugee camp, with no advertising, George set up a projector and showed the "Jesus" film in Arabic. More than 1,000 people gathered.

"I sat in the car after I started the film and kind of slouched down and hoped no police or religious leaders would happen by," he said. "That's the only time I've done something like that, but it just seemed like God was leading me to do that that night. There's a church in that section of the camp now, though I don't work directly with it."

Another time the missionary dropped into the government office that supervises refugee work in one district.

"The man who said what we could and couldn't do was visibly upset," the missionary remembered. "When I asked why, he told me he was being replaced for political reasons; he thought his career was over. I felt the Lord wanted me to give him a Bible, but I thought long and hard about doing that. If it upset him, he could kick me out of the country. But I gave him the Bible and told him how it had



some answers that could help him."

The next week the firing was canceled and the man was promoted. Now he oversees relief work for the entire country and is close friends with the missionary.

"He knows I'm a Christian who tells other people about Christ, yet anytime I need to see him I can get an appointment," George said. "God knew what he was doing. That man approved us to set up projects in other areas of the country."

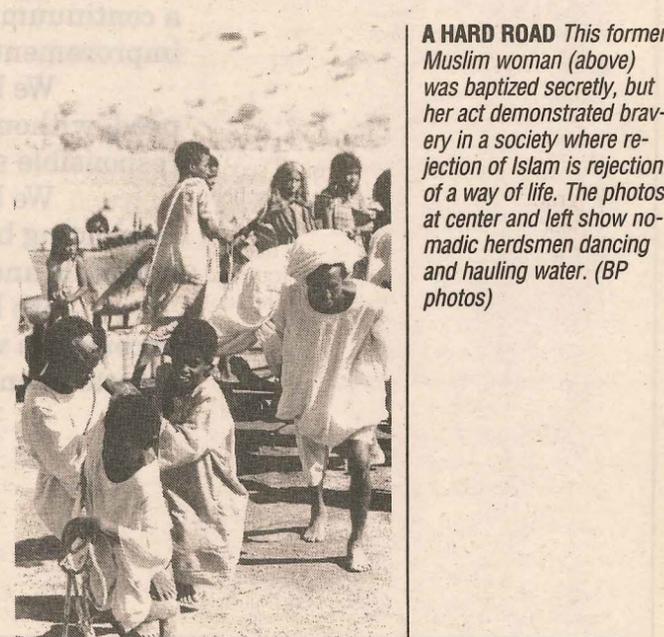
But George's job isn't limited to relief work. One priority is to get the Bible to the people. He is attacking that barrier on two fronts: getting the Scriptures to the people orally and getting the Bible into written form.

"Our best hope for the oral presentation of the Bible is a credit card-sized oral tract," he said. "The 30-minute sermon on it can be played up to 1,000 times before the battery runs down. That's 1,000 times the word of God can be preached around a campfire or during coffee ceremonies or even while the listener is riding on a camel."

Work already has begun on putting the tribal language into written form. David will play a key role in translating the Bible after he completes a college degree in a neighboring country.

"Sometimes when you spend a day in 120-degree heat or when the government bureaucracy is overwhelming, it can seem like we're working at the end of the earth," George admitted while recovering from a bruising nine-hour drive that covered a mere 125 miles of desert.

"But then, Jesus did tell us we were to take the gospel exactly there—to the ends of the earth. If we do that, the Holy Spirit will take care of the rest."



A HARD ROAD This former Muslim woman (above) was baptized secretly, but her act demonstrated bravery in a society where rejection of Islam is rejection of a way of life. The photos at center and left show nomadic herdsman dancing and hauling water. (BP photos)

Baptist Healthcare System

Statement of Values

Baptist Healthcare System's values are derived from the depth of its Christian heritage, particularly its Baptist roots. Originating from that heritage are the values of humanity, compassion, mercy, fairness, justice, and reverence for the sanctity of life. As employees, management and the boards of directors serve our constituencies and one another, we seek to enhance the physical, emotional and spiritual health and well-being of all persons, without discrimination toward any.

The growth of Baptist Healthcare System will be accomplished in accordance with our core values and through basic commitments to our constituencies.



Our Commitment To Our Community

We believe it is our responsibility to provide accessible healthcare.

We believe that it is our duty to be financially responsible in the structure and delivery of healthcare services.

We believe it is our responsibility to contribute to the improvement of the general health and wellness of our community and environment through a continuum of care, effective community education and continuous quality improvement of our services.

We believe that it is our responsibility to provide care to all who are in need, without regard to ability to pay, yet within the reasonable bounds of responsible stewardship.

We believe that it is our responsibility to be a good corporate citizen by conducting business in a manner that is in the mutual best interest of the hospitals and the communities they serve.

We believe it is our responsibility to foster an environment that encourages volunteers from the community to contribute their diversity of talents to enhance our services.

BAPTIST HEALTHCARE SYSTEM

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