



WESTERN RECORDER

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FOR THE RECORD

State themes
State Baptist conventions took a variety of actions this fall, but several themes emerged nationally. See page 2.

Thomas speaks
Syndicated columnist Cal Thomas told students at Cumberland College last week that America suffers from an incorrect diagnosis of its problems. See page 3.

Association acts
Laurel River Baptist Association has amended its Articles of Faith to include prohibitions on abortion, homosexuality and the ordination of women. See page 3.

Editorial
The decision about Cedarmore Assembly's future is a difficult one that must take into account the pull of both head and heart. See page 5.

Unorthodox views
A new poll finds 42 percent of American adults believe Jesus sinned while walking on earth. See page 6.

Chaplain sought
The U.S. Senate is seeking a new chaplain, and applications are pouring in. See page 7.

Missionaries needed
The Southern Baptist Foreign Mission Board has identified more than 700 priority requests for new missionaries in 1995. See page 13.

Cedarmore's future to be considered next week

By Mark Wingfield
News Director

Will Kentucky Baptists continue to pitch their tent at Cedarmore and Jonathan Creek assemblies, or will a new model emerge for Christian camping programs in the state?

That's a question members of the Kentucky Baptist Convention Executive Board will face next week as they hear the report of a work group that has studied the KBC's two assemblies in depth.

The work group will recommend to the Executive Board that the KBC retain ownership of Jonathan Creek Assembly in West Kentucky but seek to relinquish ownership of Cedarmore Assembly in North Central Kentucky.

The recommendation would not eliminate the camping programs that currently are done at Cedarmore but potentially would move them to different locations. For example, summer youth camps might be held on the KBC's three college campuses, and children's missions camps might be

held at associational campground across the state.

The recommendation apparently would not remove any programming from Jonathan Creek.

The driving forces behind this proposal are declining attendance at Cedarmore, changing demographic trends and an increasing financial drain on the KBC budget.

Kentucky Baptists who favor the recommendation assert this is the only prudent thing to do in light of the cold, hard facts of dollars and common sense. Those who oppose the recommendation assert Cedarmore shouldn't be viewed as a dollars-and-cents project but as an invaluable ministry.

Which side will prevail is unclear. Longtime observers predict this could be one of the most controversial and far-reaching actions tackled by the Executive Board in decades.

Already, several churches and associations and the executive board of Kentucky Woman's Missionary Union have passed resolutions opposing the recommendation.

But details of the 3-year-long study upon which the work group bases its recommendation have not been widely seen until this week.

That report shows that making the minimum repairs and renovations necessary to keep Cedarmore operating would cost nearly \$4 million.

The report also reveals that:

■ Annual attendance at Cedarmore has declined 32 percent in the past 12 years, from a high of 14,604 people in 1982 to 9,881 people in 1994.

■ Annual attendance at Jonathan Creek has increased 65 percent since the KBC assumed ownership in 1985, from 3,427 people then to an all-time high of 5,638 people in 1994.



BEHIND THE SCENES At the Baptist convention annex in Port-au-Prince, Haiti's capital, Kentucky volunteer Steve Haywood of Martin marks a board while Allen Grant (left) of Richmond and Paul Sharp of Louisville wait to saw the wood. The Kentuckians were part of the first volunteer team in Haiti preparing for a massive food distribution project. This team did construction work to prepare facilities for future volunteer teams, which will do the actual food distribution. (BP photo by Warren Johnson)

Kentuckians set stage for Haiti relief work

By Mary Speidel
SBC Foreign Mission Board

PORT-AU-PRINCE, Haiti (BP)—They worked dawn to dusk inside a walled-in compound, but that didn't insulate a group of Kentucky Baptist volunteers from Haiti's human suffering.

"If you're sensitive at all, you can see the desperation," said David Lyons, a volunteer from Barbourville. "I don't think Webster has a word that

can really describe it. The poverty here is just astounding."

Lyons, dressed in blue coveralls, had just finished a sweaty day installing electrical wiring at the Baptist Convention of Haiti annex in Port-au-Prince, Haiti's capital.

He and other volunteers spent 10 days in November helping remodel the building, the base of operations for a Southern Baptist feeding project. The project is part of a Haiti relief effort sponsored by the Southern Bap-

tist Foreign Mission Board and Brotherhood Commission. About 200 volunteers are expected to be involved before it's over.

Kentuckians formed the largest part of the first volunteer group, which also included Baptists from North Carolina and Texas. They built bunks and tables for future volunteers who will live at the convention annex during the project, screened windows, roofed a patio, put in floors, made a

■ Cedarmore draws 90 percent of its guests from within a 100-mile radius of the assembly grounds.

■ The KBC's annual cost per guest of subsidizing Cedarmore has increased 60 percent in the past decade, from \$5 to \$8 per guest day. The KBC's annual cost of subsidizing Jonathan Creek per guest-day has declined 23 percent, from \$13 to \$10.

■ The annual deficit between Cedarmore's revenues and expenses has increased 113 percent in the past decade, from \$100,000 to \$213,000. Jonathan Creek's deficit has increased 9 percent, from \$85,000 to \$93,000. Together, the two camps rely on the KBC for \$306,000 annually just to maintain basic operating budgets.

■ Over the past five years, the KBC has invested \$389,000 in major repairs and replacements at the two camps, \$265,000 at Cedarmore and \$124,000 at Jonathan Creek.

In short, the work group concludes, if the KBC continues to own

□ See *Cedarmore's future ...*, page 8

'Marriage Savers' gets big boost in Kentuckiana

By Marv Knox
Editor

LOUISVILLE—Churches from across the denominational spectrum have banded together to save marriages in the Louisville/Southern Indiana area.

Ministers representing at least 14 Christian faith groups met at Walnut Street Baptist Church last week to sign new "Recommended Guidelines for Marriages in Kentuckiana." The guidelines will shape participating churches' policies regarding weddings as well as their programs for strengthening existing marriages.

Adoption of the guidelines makes Louisville/Southern Indiana the largest metropolitan region in the nation to implement a community marriage policy, said Mike McManus, a syndicated columnist whose book "Marriage Savers" promotes such a policy.

"You can create a new day for marriage and divorce in Louisville," McManus urged about 80 ministers and denominational leaders who attended the ceremony. "If you want to get married in a church in Louisville, it ought to be more difficult than standing before a justice of the peace."

"You can be a beacon on a hill to others. ... You can push the divorce rate in half in five years."

"Our churches possess a distinct opportunity to nurture and educate those contemplating marriage," added Jude Weisenbeck, director of the Archdiocese of Louisville's office of ecumenism.

□ See *'Marriage Savers' ...*, page 3

Moving? See page 4 (1206)

BAPTISTS

States continue to redefine relationships this year

State Baptist conventions continued to wrestle with changing denominational relationships this fall. Here's a summary of the major issues addressed by state Baptist conventions in their annual meetings:

■ **Redefining "cooperative."** Three state conventions took major steps toward redefining the term "cooperative," especially as it relates to the Cooperative Program unified budgets of the states and the national Southern Baptist Convention.

Texas Baptists voted to count as Cooperative Program not only undesignated gifts to the unified budget which automatically funds the SBC, but also certain designated funds—including gifts to the Cooperative Baptist Fellowship, a missions program supported by Baptist moderates.

Virginia Baptists, meanwhile, which have offered churches giving options bypassing SBC causes for several years, took an additional step this year of basing membership in the state convention solely on contributions to the state convention. Now, only money that remains in Virginia will count toward qualifying churches for state representation.

North Carolina Baptists changed their budget structure to allow churches to channel funds through their state convention to the Cooperative Baptist Fellowship.

On a related theme, Georgia Baptists determined a church is in harmony with the state convention if it is a member of a "cooperating association" or if it "makes current contributions to the causes of this convention."

Likewise, Missouri Baptists defeated a proposal to permit only members of churches that support the Cooperative Program to be nominated to

serve on state convention boards and commissions. And Maryland/Delaware Baptists rejected a motion to remove a constitutional reference tying Cooperative Program support to state representation, after a convention leader reported that churches will not be penalized for re-directing missions funds spent outside the two-state convention.

■ **Cooperative Program support.** Eight conventions reaffirmed support for the traditional Cooperative Program model. And 10 conventions raised their percentages of Cooperative Program gifts channeled to the SBC.

Arkansas Baptists adopted a resolution affirming the Cooperative Program as the "exclusive means to fund our missions endeavors," a reference apparently criticizing the Texas action. Indiana Baptists also criticized the new Texas plan.

■ **Relationships to institutions.** Some state conventions struggled with internal relationships with institutions seeking to break free of state convention control, while one convention sought to strengthen financial support of its colleges.

Alabama Baptists declined to withhold funding from or seek legal action against Samford University, which voted in September to elect its own trustees. In the past the state convention has picked Samford trustees. Alabama Baptists did, however, ask Samford trustees to reconsider their action and gave a special committee authority to continue discussions aimed at resolving the dispute.

Mississippi Baptists declined to alter the way they fund Mississippi College, which took efforts recently to distance the school from convention control. But they commissioned a study to ensure that other state insti-

tutions be prevented from taking similar action.

North Carolina Baptists directed the state's general board to adopt a plan that would fund Baptist students attending North Carolina Baptist colleges at the same level the state convention supports SBC theological education.

The action was taken primarily in reaction to Southeastern Baptist Theological Seminary, located in Wake Forest, N.C., which has begun a new undergraduate program. Due to the SBC's large subsidy of seminary students' fees, a North Carolina student could enroll in Southeastern's undergraduate program for considerably less than the cost of attending a state Baptist college.

The extra money to be sent to North Carolina's six Baptist colleges would come from that portion of the state budget which is forwarded to the SBC.

■ **Presidential elections.** Divisions between Baptist moderates and conservatives continued to energize presidential elections across the nation this year. And while conservatives made more gains than moderates, races in many states were run with less fanfare than in recent years.

State conventions in Georgia, Alabama, South Carolina, Maryland/Delaware and Illinois elected conservatives, while moderates prevailed in contested races in Virginia, Tennessee, New York and an unusual challenge to an incumbent in North Carolina.

Georgia Baptists continued a tradition of tight presidential races, electing a conservative candidate by 34 votes.

Most conventions elected pastors as presidents, although Arizona, the District of Columbia, Indiana, Neva-

da and New England elected laypeople.

■ **Repenting of racism.** Several states signed on to an effort to put the SBC on record as repenting of racism during the convention's 150-year history.

Conventions including Georgia, California, Illinois, Maryland/Delaware, New York, New England, Pennsylvania/South Jersey and the District of Columbia adopted resolutions acknowledging the SBC's 1845 founding was in part to protect the institution of slavery.

A similar resolution is expected to be introduced at next summer's SBC annual meeting in Atlanta.

■ **Ordination of women.** The controversial issue of women's ordination surfaced in California for the second year in a row. After denying representation to San Francisco's 19th Avenue Baptist Church last year, this year's convention narrowly voted to seat the church's messengers. The church has a woman pastor. California's Executive Board will study the question of women's ordination next year and consider a constitutional change requiring member churches to adhere to "biblical tenets."

■ **Other.** The Minnesota-Wisconsin Southern Baptist Convention voted to drop the word "Southern" from the convention's name. Iowa Baptists began the process of becoming a state convention in 1995. Indiana Baptists delved into national politics, exhorting Congress and President Bill Clinton to "heed the Contract with America," a Republican plan to change the course of Congress. Ten states voiced criticism of gambling efforts. Eight conventions voiced opposition to abortion.

Compiled from Associated Baptist Press and Baptist Press reports

BAPTIST BITS

■ **Henry hears young pastors.** Southern Baptist Convention President Jim Henry held a "listening session" for 60 of the SBC's leading young pastors Nov. 18. Henry, pastor of First Baptist Church in Orlando, Fla., said the meeting focused on five issues: the SBC's "rallying points" and ways to "be God's people in a spiritually anemic culture"; ethnic inclusiveness; strengthening seminaries; the role of state conventions and local associations; and building support for the SBC and its budget.

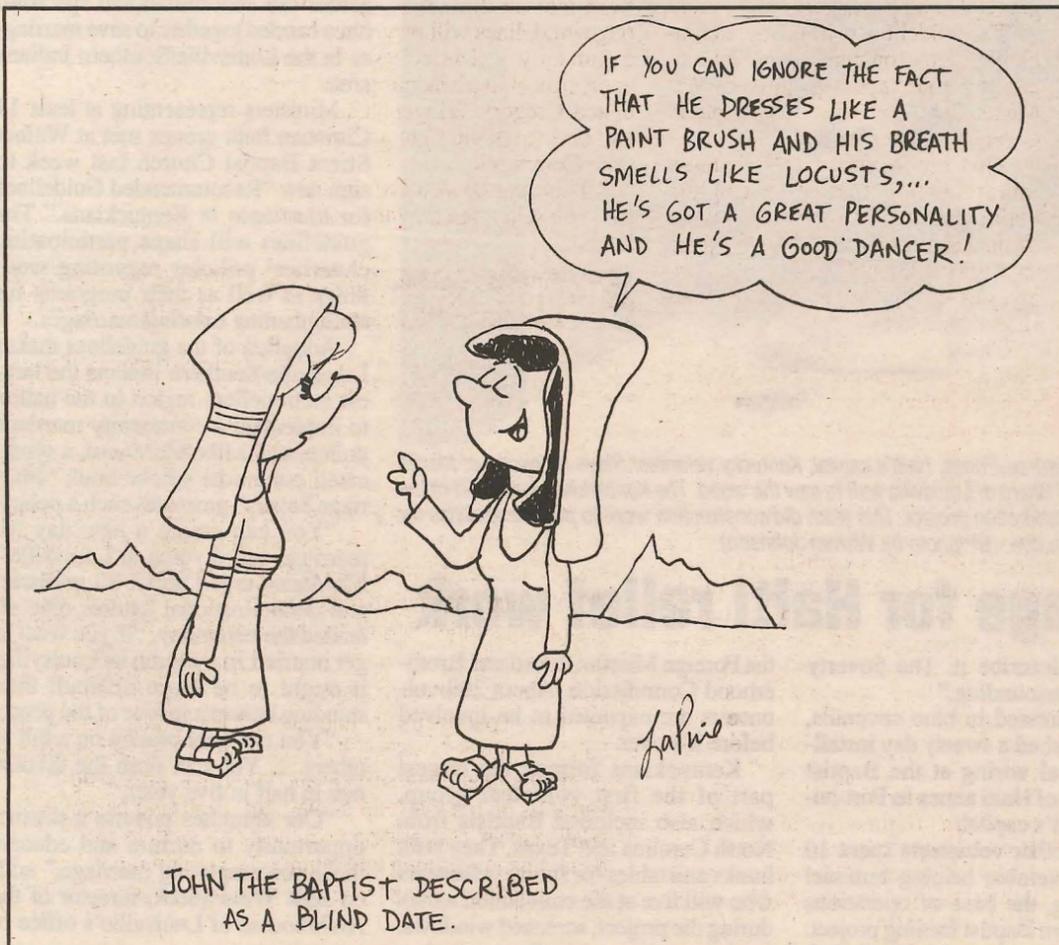
■ **Distrust, fear hinder moderates.** Distrust and fear cramp the creativity of moderate Baptists, claimed Tom Graves, president of the moderate Baptist Theological Seminary at Richmond, Va. "We are so fearful of creating old structures that we are refusing to create any structures," he said, calling on Baptists to rebuild trust, rethink denominations and focus on the centrality of Christ.

■ **It's Mohler's Time.** Southern Baptist Theological Seminary President Al Mohler has been named to

Time magazine's list of 50 of "America's most promising leaders" age 40 and under. Mohler, 35, was cited for his "clarity of purpose" in the ouster of Molly Marshall, the seminary's first female theology professor. "In doing so, Mohler forcefully asserted his traditional values on the school and by inference on the entire 15-million-member Southern Baptist Convention," his profile states.

■ **Board flings Genesis Records.** The Southern Baptist Sunday School Board will discontinue its Genesis Records recording label due to budget constraints. The board created the label in 1993 but has realized it lacks the cash to get new ventures off the ground, said Mark Blankenship, the board's music department director.

■ **Naylor lauded in India.** Rebekah Naylor, a missionary surgeon who has spent two decades healing and ministering to the people of India, received a community service award from the downtown Rotary Club of Bangalore, India, last week.



'Great Society' has failed, columnist tells students

By Mark Wingfield
News Director

WILLIAMSBURG—Speaking in the heart of Appalachia last week, syndicated columnist Cal Thomas said Lyndon Johnson's Great Society program has failed due to a false diagnosis of America's problems.

Thomas spoke at Cumberland College in Williamsburg, a Baptist school founded primarily to educate people in one of America's poorest regions.

President Johnson launched the Great Society program to declare war on poverty, Thomas noted. But 30 years later, America's poverty has only gotten worse, he said.

"More spending to end poverty has not ended poverty at all because it does not get to the heart of poverty, which in many cases is about human decision-making, human relationships, the willingness and ability to work," Thomas said.

He illustrated the point by telling about a rash he recently had on his

forehead. The first doctor he visited prescribed a topical ointment to treat what he said was an external rash. When that didn't work, a second doctor rightly determined the problem was an internal infection and prescribed an antibiotic.

He could have applied tons of the first ointment and never gotten any better, he said. But once he got the correct medicine, the rash cleared up quickly.

"The quantity of medicine doesn't matter when the diagnosis is wrong," Thomas said, drawing together America's ills and his recent rash.

A correct diagnosis of America's problems will show they are moral and spiritual, not economic and political, he declared.

"A proper diagnosis is that we are all sinners. All have sinned and fall short of the glory of God," Thomas said. "That's not so much an indictment as a diagnosis."

The columnist said Americans need to be reborn and changed from within.

"What we are about today in America is a false diagnosis of who we are and of the purpose of government," he asserted.

Though not all were Christians, America's founders understood the biblical notion that all people are flawed on the inside, Thomas said. The founders knew that if people "will not be constrained from within, then they must be restrained from without by the power of the state."

Modern American government has been influenced too much by an Enlightenment philosophy, Thomas said. This philosophy asserts that all people are basically good but some people do bad things "because they were brought up in the wrong neighborhood," he said.

As a current example, he cited the "midnight basketball" programs conservatives fought to have deleted from the massive crime bill passed on Congress this year. Midnight basketball provides late-night organized athletic activities in high-crime and underprivileged communities.

"We are told if we just give enough people who are committing crimes something to do, let them play basketball in well-lit, paved basketball courts at night, then they can be persuaded not to hold up the 7-Eleven and shoot the proprietor," Thomas said. "That is a philosophy born of the Enlightenment, that people do bad things because of their circumstances." But now, "after 30 years of failed philosophy," America is a nation finally prepared to listen to the truth, he added.

In other comments, Thomas urged Cumberland students to seek the approval of God in their lives rather than the approval of other people. He also urged them to be engaged in a personal relationship with Jesus Christ rather than in religion.

And finally, he encouraged all students to realize they are called to serve God full time whether they are in what churches call "full-time Christian service" or any other career. He labeled his own work as that of a missionary to America's news business.

Articles amended on abortion, homosexuality, ordination

LONDON—Opposition to abortion, homosexuality and women's ordination was written into the governing documents of Laurel River Baptist Association during the association's annual meeting Oct. 15.

The first of three amendments to the association's Articles of Faith declares abortion is "an act of murder against a living being who has been recognized by God the Father" and is "condemned as a violation of God's law and statutes."

The second says, "Only a heterosexual relationship is recognized and accepted by God, and all other relationships are strictly sinful and contrary to the teachings of God's holy word."

The third asserts that qualifications of candidates for ordination are clearly stated in the Bible and clearly disqualify women.

"Whereas, the candidate is required to be the 'husband of one wife,' and whereas a woman cannot

be a husband, we believe the correct candidate for ordination is a man," the association said.

J.C. Bradley, director of associational administration with the Southern Baptist Home Mission Board, said Laurel River Association's amendments could be the first of their kind nationwide, although he has not read every association's articles of faith. Bradley said he does not know of another association including restrictions on abortion, homosexuality and

women's ordination in their articles of faith.

However, both he and Charles DeWeese of the Southern Baptist Historical Commission affirmed the association's right to establish its own doctrinal standards, including positions on social issues.

Bradley said most Baptists have forgotten that before the 1925 Baptist Faith and Message statement, associations dealt with doctrinal issues far more than the national convention.

'Marriage Savers' movement gains ground in Kentuckiana

Continued from page 1

"Because nearly 75 percent of all weddings are conducted by clergy, we believe our churches and ministers are singularly positioned to equip couples to deal with the emotional, social, interpersonal and economic stress that can harm marriage and family life."

The drive for community guidelines in Louisville began when Gary and Sherry Hendricks, members of Shively Baptist Church and regional directors of Baptist Marriage Encounter, read "Marriage Savers."

They were inspired by McManus' reports of how marriage policies had helped reduce the divorce rates in several communities across the country. So they enlisted the Kentuckiana Interfaith Community, the area's ecumenical agency, to help form the Kentuckiana Marriage Task Force.

The task force, now called Marriage Covenant Partners, spent a year developing guidelines suitable for congregations spanning doctrinal and racial spectrums.

The task force's ability to span those spectrums is significant and vital to the success of the guidelines, said John Lepper, director of family ministry for the Kentucky Baptist Convention.

"An important element of this effort is that pastors across denominational lines are joining in their efforts

to help couples prior to their wedding ceremonies and throughout their marriages," Lepper stressed.

The Kentuckiana guidelines commit participating churches to require a waiting period for weddings and provide instruction for engaged couples; provide older "mentoring couples" to help engaged and newly married couples; and promote marriage enrichment and support for marriages in trouble.

The guidelines can cut the divorce rate and improve marriages by touching several critical areas of marital relationships, McManus said.

First, the mandatory premarital counseling and a four-month waiting period will provide help for strengthening new marriages and even prevent doomed marriages from taking place, he noted.

The guideline booklet suggests premarital counseling include a test to help engaged couples compare their ideas about important marital issues. Every engagement broken by the outcome of such a test is a doomed marriage saved, McManus insisted.

The guideline booklet also suggests an engaged/newly married couple be assigned to a "mentor couple," a wife-husband team with a healthy marriage and training to help other couples develop strong marital traits.

And the booklet urges married couples in participating churches to

take advantage of a variety of programs that help marriages.

The guidelines will create a community "environment" conducive to healthy marriages, promised McManus, who met with 250 people in Owensboro the next day.

That environment is extremely important for the entire region, claimed host Pastor Bob Long of Walnut Street Church. "You can measure the health and vitality of a society, in part, by the health of its marriages," he said.

The KBC's Lepper agreed. "If ministers are serious about helping their communities, then it is worth their time and effort to save marriages," he said.

Lepper compared the potential impact of the marriage-guideline movement to the results of True Love Waits. The sexual abstinence program aimed at teens "has swept the nation and the world," he noted. "Likewise, pastors can take these marriage guidelines and lead their communities to save marriages."

Copies of the guidelines are available from Lepper's office, which can provide information about "Marriage Savers" materials produced by the Southern Baptist Sunday School Board. Lepper can be reached at Kentucky Baptist Convention, Box 43433, Louisville, Ky. 40253, phone (502) 245-4101.

The good-natured discussion that went into the formation of the marriage guidelines will serve the church community well as it begins the harder process of implementing them, predicted Gregory Wingenbach, executive director of the Kentuckiana Interfaith Community.

"This has been a wonderful effort," he said, "but now the real work begins."

Kentuckiana marriage guidelines

- "We encourage the practice of sexual abstinence outside of the marriage covenant."
- "We encourage a minimum of four months of marriage preparation. This time begins with the initial premarital appointment and continues until the wedding date."
- "We encourage clergy and/or mentoring couples to develop follow-up contacts with newly married couples approximately six and 12 months after the wedding."
- "We encourage all married couples to attend programs designed to enrich and strengthen marriages."
- "We encourage married couples experiencing serious difficulties in their relationship to seek sources of help."
- "We encourage clergy to exercise a leadership role in helping couples bond for life by participating in and promoting programs to enrich marriage and family life; preaching sermons on the theology of marriage; modeling healthy relationships; cooperating with the clergy of different denominations during interchurch preparation (and) ... to foster continued ministry to interchurch couples."

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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Thanks for support

Several years ago, a Southern Baptist study group was asked to determine the functions of a church. It decided a church is to worship, proclaim, minister and educate.

These are the exact functions of Oneida Baptist Institute. They worship in chapel and in church. The gospel is proclaimed all over the campus and across the state as they participate in competitions and through choirs. They minister to each other and to the community. And most of all, they are educated—academically, vocationally and religiously.

Messengers to the 1994 Kentucky Baptist Convention are to be congratulated and thanked for honoring Barkley Moore with a special Father's Day offering. The Cooperative Program contributes about \$300,000 to a \$4 million budget. The balance must come from churches, foundations, businesses and individuals. We need to exert every effort to support OBI, because nothing else exposes impressionable youngsters to worship, ministering, education and the gospel, along with the value of productive labor. Each graduate is an evangelist and Christian ambassador for Kentucky Baptists.

Finally, the trustees owe a debt of gratitude to A.B. Colvin, whose steady hand led us to select President W.F. "Bud" Underwood. Like Moore, he has that unique combination of spirituality, dedication, devotion to work and intellectual capacity. He has assembled around him the most dedicated faculty and staff of any institution of learning.

Pray for, give to and visit OBI. When you leave, your impression of OBI will be indelibly written on your mind "for time and eternity."

Oscar Davidson
Somerset

Healthy turn

As one who has hoped for a theological reformation in Baptist life, I read your articles on the potential for controversy over a resurgence of Calvinism (WR, Nov. 8) with both inter-

Love in a distant land

Like many Kentucky churches, Central Baptist in Lexington has published a devotional booklet to help the church focus on Advent.

I received from Gerard Howell, Central's pastor, a copy of one of the devotionals written for the booklet by a husband-wife team, Lloyd and Carol Mayer, who participated in a recent partnership project in Russia.

This advent devotional demonstrates the transforming aspect of sharing one's gifts and faith in a different culture. For the Mayers, their unforgettable journey to Russia gave them a new focus for prayer and a renewed hope for "peace on earth":

"Isaiah 40:28-31. In September of this year we traveled to Russia as a part of the Kentucky Baptist medical team. From the very moment of our

est and dismay.

Sadly, opponents of the doctrines of grace continue to recite the same tired arguments. They quote II Peter 3:9, sounding as though Calvinists have never read it, and allege that the doctrines result in moral and missionary passivity, a charge neither theologically nor historically accurate. Certainly, belief in God's sovereignty in salvation precludes motivations arising from delusion of self-importance; however, the realization that grace is truly amazing should result in gratitude, producing great effort for the glory of God.

BAPTIST FORUM

Undoubtedly, put to a vote, Calvinists could not win. Nonetheless, as Baptists seem increasingly to find ways to talk of divine forgiveness as a human decision apart from atonement—limited or otherwise—it would seem that a resurgence of a doctrine of salvation centered upon the power and grace of God, the triumph of Christ and the glory of God as the end of all things would be a healthy turn.

Harry Monroe Jr.
Bowling Green

WMU reconsider

It was with great shock that I read of the Kentucky Baptist Woman's Missionary Union executive board voting to give funds to Cooperative Baptist Fellowship missionaries (WR, Nov. 8). The gifts that will be given to the students who are at Kentucky colleges or Southern Baptist Theological Seminary, the Christmas gift for Kentucky-born missionaries and the money given to new missionary appointees of the CBF will come from the Eliza Broadus Offering for state missions.

I realize the amount of money is small, but for the most part I am sure that those who give to this offering expect their money to go for Kentucky Baptist mission needs or for Southern Baptist mission needs and not to representatives of an organization that is competing with our established and God-blessed way of doing missions through the Cooperative Program of our convention.

I trust that pastors, churches and

local WMU groups will prayerfully consider what the WMU executive board has done to cause further division in our Kentucky Baptist Convention. Contact the executive board member from your region and express your concern. In light of the negative effect this action will have on future Eliza Broadus Offering giving, I would request that the WMU executive board reconsider.

Roy S. Faulkner
London

Jesus Seminar

I read with interest of a movement to combat the work of the Jesus Seminar (WR, Nov. 15). The seminar describes itself as "an advocate for literacy in Bible and religion." It has enlisted well-trained scholars representing a broad spectrum of opinion in Protestant, Catholic, Jewish and independent thought. Anyone is free to present any viewpoint. But it must be supported by evidence from biblical texts and stand the harsh test of peer review. Appeals to creeds, personal beliefs, dogma or trustee pressures will not persuade.

On the "virgin birth" issue, the seminar would say the quality and contribution of the adult Jesus was so great that it caused early believers to speculate on when he was touched by the divine.

For Paul, whose writings are the earliest in the New Testament, Jesus' divinity stems from God's exaltation of Jesus at the end of his life (Romans 1:4). Decades later, Mark writes God touched Jesus at his baptism. Still later, Matthew and Luke said this divine spark was at conception—a virgin birth. And later, John said the divinity of Jesus transcended mere birth—Jesus was divine from the foundation of the world.

The real meaning of the "virgin birth" is the quality and contribution of Jesus is so great we don't believe he could have been produced by humans. The mechanics of how God did this are unknowable and unimportant for the pilgrimage of faith.

Many quarrel over truth who never practice it.

Gary Millsap
Louisville

their chests with their eyes expressing tears, exhilaration and joy.

"One of our interpreters was a psychiatrist who worked for \$50 a month. She said to us one day: 'I am so rich. I have everything I need. I have my beloved city, my work, my family and most of all, my God.'

"What a world we would have if all people could live with this kind of spirit as their guide.

"Our trip will always be one of our mountaintop experiences and will take its rightful place in our hearts and memories. We will remember each person who touched our lives in a very special way.

"We pray this Christmas season for people everywhere to have a full life of freedom, joy, holiness and good health, and that we may all work together for peace on earth and goodwill toward all during every season of our lifetime."

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



FAMILY FORUM: AGING

Retirees' 3 R's

By John Lepper

A few days ago, I attended the annual luncheon held during the Kentucky Baptist Convention meeting in Frankfort. The luncheon is held for ministers and other church or agency employees who have retired through the Southern Baptist Convention's Annuity Board program. As usual, it was an enjoyable meeting. It provided the occasion for long-time friends to share a meal and fellowship.

Don Spencer, director of the KBC annuity department, had some brief but challenging words. He suggested that retirees need to practice the three R's. That is they need to release the past, reinvest the new and now, and reinvest their resources. These are good words for people of all ages.

■ Release the past. Sometimes it's easy to hold grudges or heavy emotional baggage about past experiences. We may also glorify past events beyond reality. Don's suggestion is a reminder that we can live more effectively in the present if we release the past.

■ Receive the new and now. Life changes after retirement, and we can claim its newness by graciously receiving all that comes our way. Live every day to its fullest by accepting the new and now.

■ Reinvest your resources. Even though Don counsels people about financial investments, he was speaking not only of money. Each age of life brings rich resources. Young people have dreams about life. The middle years bring activity. Post-retirement years bring a relaxation concerning career. It is a time of doing some things never possible before.

Consider what resources you have and how you can reinvest those resources to find fulfillment and also to make a difference in the lives of others. The Apostle Paul challenges us in Romans 15:1 to share our resources with others. "We who are strong ought to bear with the failings of the weak, and not to please ourselves." Retirees have many resources that need reinvesting in their churches and for the good of others.

John Lepper is director of the Kentucky Baptist Convention's family ministry department.

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

ON MISSION TOGETHER



William W. Marshall

the future and peace for the present.

"They were most grateful for everything we did. We explained to them that God was the Great Physician and we were there merely to carry out his plan. They were overwhelmed when we presented them with Bibles. Many clutched them to

Cedarmore: Emotional decision vs. hard reality

Do you recall "mountaintop" spiritual experiences at church camp during the summers of your childhood and youth? Thousands of Kentucky Baptists cherish memories of life-changing moments on hot summer nights at camp.

That's why the Kentucky Baptist Convention Executive Board meeting next week will be difficult. After four years of study, the board will consider a proposal to relinquish "ownership and management responsibility" of Cedarmore Baptist Assembly.

Almost without exception, board members' hearts will urge them not to let go of Cedarmore. Memories of camp and fondness for that place will press them to hold on tight. That may or may not be the right decision, but the board's conclusion must be confirmed by their minds. They are KBC trustees, responsible for wise and prudent decisions, and they must temper their hearts' desires with the hard facts of reality. They must decide on the basis of what is best for the entire convention. (A comprehensive overview of the proposal and related camping issues begins on page 1.)

Keep five ideas in mind as the board considers whether to relinquish Cedarmore:

■ **No one is proposing Kentucky Baptists do away with camp.**

The work group's report and recommendations say nothing about discontinuing GA, RA and youth camps. To the contrary, the work group proposes the KBC make "appropriate arrangements for the summer camp programs to continue." If the recommendations are implemented, the KBC would maintain its camping programs, and some of the camps—most possibly the GA and Acteen camps—might continue in the same location. Camps also might use Kentucky Baptist associational assemblies and the campuses of the KBC's three liberal arts colleges.

■ **"This is more than an issue of dollars and cents."**

This is the argument voiced most often by people who vehemently oppose the sale of Cedarmore and who see any proposal to sell as a bottom-line move to plug a money drain. To a degree, they're right; this issue is far more than dollars and cents.

The work group's research reveals money is only one of four key reasons why the KBC must at least consider giving up Cedarmore and conducting camp in another way. Cedarmore's attendance record demands careful attention. The assembly's aging buildings and the lack of indoor recreation facilities also need to be considered. And the state's changing population base, particularly its declining youth population, screams to be examined.

Transcending these material considerations is the spiritual. People who get wrapped up in the specialness of a specific place sound like the Canaanites, Jebusites and other Old Testament people who mistakenly worshiped gods they thought resided in only one location. As long as the KBC intends to maintain its camping program, the focus should be on determining how to produce the best camps and reach the most people. If Cedarmore's the best option, fine; but if not, go with what is.

■ **Still, this is an issue of dollars and cents.**

Cedarmore's share of the Executive Board's budget has increased 33 percent during the past decade. Worse, this gain has come during a period when its buildings have become run-down. If the KBC keeps Cedarmore,

it must spend almost \$4 million to upgrade the facilities, not to mention the increased costs to strengthen promotion and potentially even staffing to make the assembly viable.

Some Cedarmore supporters say we shouldn't begrudge this expenditure, and perhaps they are right. The Executive Board must determine if this is the best use of funds. If it does, however, it must decide what other programs to cut in order to provide this money. The KBC is not looking at money it will either spend on Cedarmore or put into investments. The money is going to support ministry. Is this the best place to spend it?

■ **We must consider new ways of doing old things.**

The work group's research illustrates that many variables have changed since the KBC bought Cedarmore, particularly in the last couple of decades. These demographic, cultural and economic changes have been thrust upon us, whether we like them or not. They are a part of the reality in which our camping program is operated.

So, stewardship demands we consider making changes to meet the demands of the new reality. Could our camping program be operated more effectively (reach more people, spend less money) by using associational camps and college campuses? Should the KBC sell all of Cedarmore except Cedar Crest, the GA/Acteen camp, and let WMU own and operate that smaller facility? Should we follow Missouri's lead and create a board to raise money for Cedarmore?

Or what if the people who don't want to "lose" Cedarmore do something truly bold? Maybe they could form an independent corporation that would receive Cedarmore from the KBC, either for sale or in return for camping privileges. If they believe a permanent camp in Kentucky is the best way to reach children and youth for Christ, they could invest in the camp themselves, accepting the liabilities and enjoying the rewards of camping ministry. If they believe the camp would enhance the ministry of the KBC, they could make the facility available at reasonable rates for GA, RA and youth camps, and they could market the camp to churches and other groups during the remaining weeks of the year. A Cedarmore corporation could preserve the camp, preserve current KBC camping programs and free the convention from the financial burden that the work group believes threatens the KBC's program viability.

■ **Whatever the vote, be prepared to live with the consequences.**

If the KBC relinquishes Cedarmore, many Kentucky Baptists will be sad, and some will be angry. The convention will be forced to come up with new ways of doing camp. And a part of our history will draw to a close.

But if the KBC keeps Cedarmore, the Executive Board will face many difficult questions: How will we finance ongoing camp operations, not to mention much-needed improvements? Will we have the commitment and resolve to bring the camp's marketing and promotion into the 20th century? Can we upgrade procedures to gain the greatest use of the facility? Where will we cut other program budgets to free up all this money? What will we do about these other curtailed programs when portions of their budgets are transferred to Cedarmore?

The Cedarmore question demands painful decisions, but they must be made carefully and prudently.

Marv Knox

Go now, and do likewise

Representatives from 14 Christian denominations made history and strengthened families last week in Louisville, when they signed the new "Recommended Guidelines for Marriages in Kentuckiana." The guidelines commit participating churches to tasks that will save and strengthen marriages. (An article about the guidelines begins on page 1.) The most amazing aspect of the guidelines is that they were approved at all. Participants represent the breadth of the city's Christian churches. Pushed by Jerry and Sherry Hendricks of Shively Baptist Church, and pulled by the Kentuckiana Interfaith Community, participants bridged their differences for the sake of marriages. This should be a major encouragement to pro-marriage people everywhere. If a community marriage policy can be approved in Kentucky's most populous and diverse city, then towns across the state also ought to be able to adopt their own policies. If enough communities take up the cause, we could see marriages saved and strengthened statewide. And that's good news for all Kentuckians.

Marv Knox

If motivation were art, my child would've chiseled Mount Rushmore

Stand back, Zig Zigar, I've found the key to pure motivation.

This motivational technique came to me recently, when Molly, Lindsay and I went rock climbing. Actually, we didn't climb real rocks; we climbed a wall with fake bolted-on rocks sticking out of it.

What you do is show up and pay good money to wear a gizmo that looks like a truss on the outside of your britches. Thick ropes hang over sturdy pipes at various intervals along the wall. You hook one end of a rope on your harness and get a stout friend to hold the other end. Then you try to claw your way up those bolted-in "rocks."

Our friends Cate and Rowan thought fake-rock-wall climbing would be a great

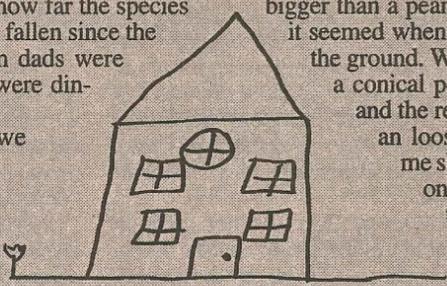
adventure for our Indian Princesses tribe. So, six dads, a gaggle of girls and one son showed up to prove how far the species "Homo daddius" has fallen since the Climbing Age, when dads were dads and dinosaurs were dinner.

Gentlemen that we are, we let the kids go first. Anne and the lone brother, Grant, shimmied right up to the top, like spider-kids.

That's when I looked up and thought, "Hey, this can't be that hard," and decided to take on the wall. Problem was,

the next available rope hung in front of a section of wall almost destitute of rocks bigger than a peanut. At least that's how it seemed when I got about 12 feet off the ground. When I tried to step onto a conical pebble, my foot slipped and the rest of me did too. Rowan loosened my rope and let me slide down to Earth. The only thing bruised worse than my kneecap was my ego.

A half-hour later, Lindsay, my 11-year-old firstborn, proclaimed, "Daddy, you're the only daddy that hasn't climbed the wall."



down home

Not true, but sometimes perception is as important as reality. So, I hooked up my harness, picked a path with larger rocks and mounted the wall. Again.

By this time, my shoulders ached. And that little voice kept saying, "You're going to fall and go splat!" But with Lindsay's rebuke replaying in my mind, I scraped and clawed and scratched my way to the top.

Sliding down, I realized how effective Lindsay's reprimand had been. If we tape children saying stuff like that to their dads, moms will buy the tapes to motivate their guys to greatness. We could make a mint.

And the next time we go rock-wall climbing, I could hire another dad to climb for me.

Marv Knox

RELIGION BESTSELLERS

■ Hardback non-fiction

1. *When God Whispers Your Name*, by Max Lucado.
2. *The Source of My Strength*, by Charles Stanley.
3. *When God Doesn't Make Sense*, by James Dobson.
4. *Angels*, by Billy Graham.
5. *My Utmost for His Highest*, updated edition, by Oswald Chambers.
6. *The Seven Promises of a Promise Keeper*, by Focus on the Family.
7. *Standing Firm*, by Dan Quayle.
8. *Quiet Times for Couples*, by H. Norman Wright.
9. *He Still Moves Stones*, by Max Lucado.
10. *LifeMapping*, by John Trent.

■ Paperback non-fiction

1. *Planet Earth—2000 A.D.*, by Hal Lindsey.
2. *Becoming a Woman of Excellence*, by Cynthia Heald.
3. *God's Little Instruction Book*.
4. *How to Study Your Bible*, by Kay Arthur.
5. *The Bondage Breaker*, by Neil T. Anderson.
6. *A Divine Revelation of Hell*, by Mary Baxter.
7. *Woman, Thou Art Loosed*, by T.D. Jakes.
8. *The Mark of the Beast*, by Peter and Paul Lalonde.
9. *Becoming a Woman of Purpose*, by Cynthia Heald.
10. *Mama, Get the Hammer*, by Barbara Johnson.

■ Children's books

1. *The Beginner's Bible*, by Karyn Henley.
2. *Love You Forever*, by Robert Munsch.
3. *The First Step Bible*, by Mack Thomas.
4. *Read With Me Bible*.
5. *The One-Year Book of Devotions for Kids*.
6. *The Preschooler's Bible*, by V. Gilbert Beers.
7. *Mandle and the Dangerous Imposters*, by Lois Gladys Leppard.
8. *The Children's Illustrated Bible*, by Selina Hastings.
9. *Somewhere Angels*, by Larry Libby.
10. *The Toddler's Bible*, by V. Gilbert Beers.

■ Music

1. *House of Love*, Amy Grant.
2. *Heaven in the Real World*, Steven Curtis Chapman.
3. *Going Public*, Newsboys.
4. *Along the Road*, Ashton, Becker and Dente.
5. *Free at Last*, DC Talk.
6. *The Standard*, Carman.
7. *Don't Censor Me*, Audio Adrenaline.
8. *Beyond a Dream*, Twila Paris.
9. *Point of Grace*, Point of Grace.
10. *The First Decade*, Michael W. Smith.

■ Based on actual sales of books and recorded music in Christian retail stores in the United States and Canada. Copyright 1994 by CBA Corp. and Spring Arbor Distributors. Distributed by the Evangelical Christian Publishers Association. Listing here does not constitute endorsement by the Western Recorder.

42 percent in U.S. believe Jesus sinned

GLENDALE, Calif.—Traditional religious perspectives continue to be replaced in Americans' minds by cultural truisms, personal assumptions and ideas from non-biblical sources, according to the Barna Research Group.

A recent Barna poll of American adults found that while most believe Jesus was the Son of God, many doubt his divinity. Forty percent of those surveyed believe Jesus made mistakes while living on earth, and 42 percent believe Jesus committed sins while on earth.

Surprisingly, 25 percent of all adults who say they have made a personal commitment to Jesus Christ which will lead to eternal life also believe Jesus committed sins during his life on earth.

Among other findings of the latest poll:

■ 30 percent of American adults embrace an unorthodox definition of

God, such as the idea that "God refers to the realization of all human potential," "everyone is God" or "God represents a state of higher consciousness that a person may reach."

■ Increasing numbers of adults believe that a person's good deeds or the benevolence of God will compensate for people's shortcomings or sins on earth.

■ Only 39 percent of American adults believe that Jesus Christ is the only means to eternal salvation.

■ Nearly half of all Americans believe everyone will experience the same outcome after their physical death, regardless of their religious beliefs or commitments.

"Although most Americans call themselves Christian, most of them do not fully embrace the principles and beliefs promoted by Christian churches," explained pollster George Barna. "For more than 70 million adults to believe that Jesus Christ

committed sins—and that includes more than 50 million people who regularly attend Christian churches—there is a theological connection not being made between those who teach the truths of Christianity and those who comprise the body of believers.

Barna said he sees a connection between this demise in orthodox Christian beliefs and the declining belief in moral absolutes in America.

"America's cultural values seem to be influencing America's faith, rather than the reverse," he said. "In the past quarter century, our society has steadily pursued the achievement of comfort, security, convenience and fulfillment without commitment and sacrifice.

"Now, even the sacred arena of spiritual truth and values has been compromised by millions who reject many of the biblical teachings in favor of a doctrine derived largely from cultural mores."

Schools top church-state problems in '94

WASHINGTON (ABP)—Residents in Plainfield, N.J., tried to shut down a Baptist church because they said it should not be in a residential area.

In California, a Muslim inmate sued after being disciplined for praying aloud in a foreign language.

These two incidents are among 228 church-state conflicts reported across the nation during the past year, according to a report released Nov. 14 by Americans United for Separation of Church and State.

The Washington lobby group began tracking such instances six years ago. The report is not comprehensive but indicates the types of problems occurring in the states.

While the total incidents dropped from last year's total of 247, it is the second-highest number of incidents

since Americans United began tabulating the report in 1989. Conflicts were reported in every state and the District of Columbia. Multiple problems were reported in several states, with California topping the report at 18. Florida was second with 14. New York, New Jersey and Illinois each had 12, while Virginia followed with 11.

Religion in public schools posed an unusually high number of problems—100 incidents in 42 states. Fifty-one incidents concerning state endorsement of religion were reported in 29 states, the report said. Another 40 disputes over public funding of religious organizations occurred in 25 states, and 37 free exercise disputes were reported in 19 states.

Some examples include:

■ A student at a Tucson, Ariz.,

public high school won the right to form a Bible club after initially being denied permission by the principal.

■ In the nation's capital, a judge ruled that a Baptist minister could not sue a congregation for firing him, and a Presbyterian church won a legal battle to feed the homeless.

■ Zoning officials in Palm Bay, Fla., tried to close a pagan-oriented church meeting in a house after neighbors complained.

■ The Maine Supreme Court ruled that a fundamentalist Christian could sue his former employer for failing to stop co-workers from harassing him because of his religious beliefs.

■ A federal appeals court in Michigan ruled that a Bloomingdale high school had to remove a picture of Jesus, which had hung in a hallway for 30 years.

Gore interprets Clinton's school prayer stance

WASHINGTON (RNS)—Vice President Al Gore joined the White House effort to mend political fences damaged by the school prayer flap, telling Jewish leaders that President Clinton "adamantly opposed" any constitutional amendment allowing mandated prayers in the nation's public schools.

Meanwhile, the executive director of the Southern Baptist Christian Life Commission has said he does not want to return to the pre-1963 model of school-directed prayers and Bible readings.

Most Jewish groups oppose mandatory school prayer fearing it will put undue pressure on students who belong to minority religions. So Gore's comments Nov. 15 at the Conference of Jewish Federations were well received.

However, Gore did not mention Clinton's clarification that he likely would support "moment of silence" legislation.

Speaking with reporters after his speech, Gore drew a distinction between prayer and a moment of silence. A moment of silence would more likely avoid "government inter-

ference" than would a constitutional amendment on school prayer, he said.

Richard Land, executive director of the SBC Christian Life Commission, told Religion News Service he does not want school prayer to go back to the way it was before 1963, "when the school was setting prayers and Scripture readings."

"But we also are not going to accept the dismal situation of the last 30 years, where we have had an attempt to actively or passively censor religious expression on the part of students in our public schools," Land said.

Despite Land's support for religious expression in public schools, he is cautious in supporting any congressional sponsored prayer amendment. Any support, he said, would "depend on what's in it."

Land said he sees no problem with an amendment allowing schools to offer students a short period for silence, prayer or meditation. "Anything beyond that, and I get exceedingly nervous with it," he said.

Other conservative evangelical leaders who recently have expressed opposition to a school prayer amend-

ment include Steve McFarland of the Christian Legal Society's Center for Law and Religious Freedom and Forrest Montgomery of the National Association of Evangelicals.

Montgomery said legislation likely to be proposed in the next Congress suffered from the same shortfall that caused his organization to oppose a school prayer amendment proposed in 1982: It would allow school administrators to decide what prayers would be said.

"There is nothing worse for religion than when the government gets too cozy with a particular faith," added McFarland. "The power to endorse your faith will allow someone else to endorse their faith at your expense."

Some of the strongest support for a school prayer amendment is coming from the American Center for Law and Justice, a legal-action group founded by Pat Robertson.

Jay Sekulow, lead attorney for Robertson's group, on Nov. 22 called the drive for a school prayer amendment "almost unstoppable." But he said the amendment currently in Congress needs to be revised to have more emphasis on student-led prayer.

U.S. senators seeking new chaplain

WASHINGTON (RNS)—WANTED: Person of the cloth to write and deliver a two-minute non-political prayer to open the U.S. Senate each day. Pastoral counseling included for flock of 100 senators and 6,000 staffers on Senate side. Women encouraged to apply. Current salary: \$115,700.

Senate Chaplain Richard Halverson, a Presbyterian minister, has held the job for 14 years and is retiring at the end of the year because of poor health.

Not surprisingly, there's tremendous interest in the well-paid job, with telephones ringing wildly and resumes flying through fax machines each time Halverson's retirement is written about. Sheepishly, clergy from around the country call the chaplain's office inquiring about the job. Some claim God has chosen them; others see it as an intimate opportunity to lobby for the Lord; some simply want to minister to the Senate.

But Halverson puts them all off. "There are lots of people ambitious for the job," says Halverson, 78. "Whenever anyone writes me, I tell them: 'You ought to be sought for the job, not seek it.' I wouldn't trust the motivation of somebody who sought it. You know, it's a very generous salary and a very prestigious position."

But Halverson's own son, Richard "Chris" Halverson Jr., 50, is seriously being considered for the post, according to chaplain assistant Martie Kinsell. The chaplain's son was a pastor in Falls Church, Va., for eight years and for the last three he has worked with the National Prayer Breakfast Movement. He also fills in for his father, who has been ill from time to time. Chris Halverson says he hasn't applied for the position.

"I'm honored that people would think of me," says the younger Halverson, who's been approached by several senators. "I would be very open to it. It's only a natural thing that a senator would ask me if I'm interested. My answer always is: 'I'm not seeking it but if the Lord calls me to it, I'm in the business of going where the Lord calls me.'"

Still, he said, "I would think it a miracle if that would happen."

Nothing is likely to happen to resolve the Senate's chaplain dilemma until this month or later. Traditionally, the Senate majority leader finds a replacement. But that post has been in transition due to the recent shake-up of Congress.

"There's been a lot of interest,"

says Ann Anderson, an administrative assistant to the Secretary of the Senate. "We've gotten more than 100 letters asking about the job, including recommendations and applicants."

The senior Halverson, a registered Republican, was nominated to the chaplaincy post in 1981 by Sen. Mark Hatfield, an Oregon Republican. Hatfield was a parishioner at Fourth Presbyterian Church in Bethesda, Md., where Halverson was pastor for 23 years.

When Halverson became Senate chaplain, the job paid \$80,000—about \$30,000 more than he was making at Fourth Presbyterian, although the church post included a house and car allowance. Some, including Halverson, consider the \$115,700 salary too high. The mean Presbyterian minister's salary is \$32,200.

"It embarrasses me," he says. "First of all, I don't feel worthy of it. When they raised it recently, I asked: 'Is it possible not to have it raised?' There was no possibility because it was included in a big appropriations bill."

The chaplain for the House of Representatives, the Rev. James Ford, a Lutheran, gets \$122,932.

"You could buy a lot of school lunches for a lot of desperate school children with the amount we spend on the (House and Senate) chaplaincy," says Barry Lynn, executive director of Americans United for Separation of Church and State.

Money aside, Halverson believes there is some pressure to hire the first female Senate chaplain, and he says there've been loads of applications from women.

"I've got great confidence in women preachers," said the white-haired, avuncular chaplain. "But I kind of wonder about the problem though. We only have seven women in the Senate and 93 men. I think it would be a little difficult for a senator to come to a woman, especially with all this business about sexual harassment now. Especially if it's a very confidential or personal thing."

Mary Hunt, director of the Women's Alliance for Theology, Ethics and Ritual, a feminist theological think tank, says that after 205 years of white male chaplains, the Senate is long overdue for a female chaplain. But her concern isn't just gender. It's whether the job has become obsolete.

"We no longer are a country that's normatively white male or Protestant," says Hunt. "We need to look at what the job is and is having one per-

son adequate any more to represent the variety of religious traditions in both houses of Congress."

According to Congressional Quarterly, religious affiliations in the 100-member Senate include three Mormons, four Lutherans, seven Congregationalists, eight Presbyterians, 10 Jews, 11 Baptists, 12 Methodists, 15 Episcopalians, 23 Roman Catholics and seven others.

"The Senate Chaplain is a position that should be abolished," says Lynn of Americans United. "There are plenty of non-paid pastoral resources on Capitol Hill. To have a tax-supported chaplain violates the spirit of the Constitution. One of the most blatant forms of a religious subsidy is to pay for a member of the clergy to conduct official religious duties with taxpayer money."

The American Civil Liberties Union and Americans United, among others, oppose the Senate and House chaplain jobs on the basis that they violate the separation of church and state. Nevertheless, no one expects the Senate to get rid of the chaplain.

"We'll write a letter protesting the replacement, but we expect to be ignored," said Robert Peck, legislative counsel for the ACLU.

The Senate chaplain job appears to be inviolable. Older than Congress itself, the custom of opening either house with a prayer dates back to the Continental Congress. The first senate chaplain was elected in 1789.

All went smoothly until 1857, when it appeared some senators were fiercely competing over who should get the job. The practice of electing a Senate chaplain had fallen into the realm of political patronage and was discontinued.

Instead, various District of Columbia clergy members took turns praying before the Senate opened. Two years later, the Senate returned to electing chaplains.

The chaplain job in the Nebraska legislature was challenged up to the U.S. Supreme Court, which, citing historical precedence, decided in 1983 there was no First Amendment religious clause violation. Since then, there've been no other legal challenges, says Steven Freeman, director of legal affairs for the Anti-Defamation League.

"More or less, the (Supreme) court said if they had a chaplain at the time they were writing the Constitution and the Bill of Rights, they couldn't have thought it was unconstitutional," he says.

Supreme Court upholds child pornography law

WASHINGTON (ABP)—A federal child-pornography law struck down earlier by a federal appeals court has been upheld by the nation's highest court.

In a 7-2 ruling announced Nov. 29, the U.S. Supreme Court upheld the constitutionality of a 1977 law that criminalizes the distribution or receipt of sexually explicit materials involving minors.

The high court's decision hinged on an interpretation of the law's wording to determine whether prose-

cutors must show that defendants knew that individuals depicted in sexually explicit videos or publications were minors.

A federal appeals court struck down the law, saying it could be unconstitutionally used to convict defendants who sell sexually explicit videos and publications without knowing they depict minors.

But seven Supreme Court justices, in an opinion written by Chief Justice William Rehnquist, disagreed.

The court majority acknowledged

their interpretation was not "the most natural grammatical reading" of the statute but nonetheless concluded that the law should be interpreted as requiring knowledge of involvement by minors.

The high court's decision reinstated the conviction of a California store owner who sold to undercover police videos featuring sexually explicit scenes involving an underage actress.

Justice Antonin Scalia, joined by Justice Clarence Thomas, dissented.

NATIONAL NOTES

■ **Guide addresses religion in schools.** Public school officials caught in religion-and-school conflicts may find relief in a document exploring "common ground" on which Americans with deep religious differences can "negotiate their differences with civility and respect."

The guide, "Finding Common Ground: A First Amendment Guide to Religion and Public Education," was released Nov. 28 by the Freedom Forum First Amendment Center at Vanderbilt University in Nashville. It is designed to help school officials across the country deal with religious issues in the classroom.

The publication proposes "bold new strategies for resolving conflicts over the role of religion in public education" using "consensus guidelines" drawn from the religious-liberty clauses of the First Amendment, said Charles Haynes, who edited the publication along with attorney Oliver Thomas.

The guide advocates a difference between teaching religion and teaching about religion in public schools.

■ **Hill case makes strange bedfellows.** The case of Paul Hill, who faces a possible death sentence Dec. 6 for the murder of a Pensacola, Fla., abortion doctor and his escort, has reversed the roles of advocates on the front lines of the abortion debate. Among those in favor of executing Hill is one of the most prominent leaders of the national anti-abortion movement, which frequently argues that life is sacred. And some of the most ardent opponents of executing Hill are pro-abortion advocates.

"If a man sheds blood, then his blood is going to be required," said Flip Benham, an elder in the Free Methodist Church and executive director of Operation Rescue. Benham backs the death penalty for Hill.

In contrast, the Religious Coalition for Reproductive Choice, a Washington-based group that lobbies for abortion rights, launched a campaign in November denouncing capital punishment and supporting a life sentence for Hill rather than execution.

■ **Christian evangelicals meet.** The inaugural meeting of the Christian Environmental Council was held Oct. 12-16 and drew 50 influential evangelicals. The meeting's agenda was to develop strategies for promoting responsible environmentalism as a full partner in biblical discipleship. Participants included scientists, authors, denominational leaders, theologians and leaders of both secular and evangelical environmental organizations.

■ **Veil case sparks investigation.** The Minnesota Department of Human Rights has launched an investigation into possible religious discrimination in a case involving a Muslim woman who was ticketed by police for wearing a veil in a shopping mall. Police cited the woman for violating a 1963 law that prohibits wearing a disguise in public places.

■ **Woman's told to stop giving tracts.** On Halloween this year, Elizabeth Standley passed out a religious leaflet along with candy to children who came trick-or-treating at her house. The handout, "A Celebration of Devils," talks about the historical roots of Halloween and Christian opposition to it. Two police officers arrived at Standley's doorstep later in the evening to inform her that her distribution of religious literature was illegal. The Houston Police Department has been asked to investigate.

■ **Lutherans apologize for Luther.** The Evangelical Lutheran Church in America held a special convocation Nov. 13 to publicly repudiate the anti-Semitic writings and teachings of Martin Luther, the 16th century Reformation figure from whom the Lutheran church derives its name. Accepting the apology on behalf of the Jewish community were the president of the Council of Jewish Federations and the president of the Chicago Board of Rabbis. The Lutherans expressed "profound regret" to the Jewish community.

ISSUES

Cedarmore's future to be considered next week

Continued from page 1

and operate both camps, a significantly increasing financial commitment will be required. And since KBC budgets have been relatively flat in recent years, spending more money on the camps means taking scarce funds away from other ministries, the work group reports.

"Providing two assemblies no longer accomplishes a vital purpose that cannot be accomplished in other ways," the report states. "Thus, to continue two has become a luxury the board can no longer afford—a luxury in the sense of something desirable but no longer a priority in accomplishing our mission."

Aside from financial concerns, another major factor influencing the KBC's two assemblies is changing demographics in the state and nation, said John Dunaway, chairman of the Executive Board work group.

This trend has three aspects: the population of children and youth in

Kentucky is declining; people are changing the way they spend their time and money; and people have more choices today for services similar to what Cedarmore and Jonathan Creek traditionally have offered.

Given a choice between Little League and a missions camp, more parents today are choosing Little League for their children, Dunaway noted. And even adults now prefer conference events that are compact and don't require overnight stays, he added.

The work group notes the purpose of the two assemblies is to provide facilities and services for events focused on evangelism, worship, religious education and Christian fellowship.

That objective can be accomplished just as well by using other

facilities, according to Dunaway, pastor of First Baptist Church in Corbin. "No camp has any life of its own—only what churches, associations or the KBC put on," he said.

The work group's research shows that churches, associations and KBC programs are choosing other sites for

their events, he added. For example, church-sponsored events at Cedarmore have decreased 24 percent in the past five years. Church-sponsored events

at Jonathan Creek have increased 137 percent in the past nine years.

Program units of the KBC Executive Board have generated greater participation by holding events at locations other than Cedarmore and Jonathan Creek, Dunaway added, particularly citing the success of Super Saturdays.

Super Saturdays are multi-purpose training events for church leaders held in late summer at regional sites across the state. These conferences, sponsored by the KBC church growth and administration division since 1992, usually are held at centrally located churches.

Super Saturday attendance has grown from 1,635 in 1992 to 2,036 in 1994.

Dunaway insists this is a model other program units will follow in the

future because it takes training closer to where people live and does not require overnight lodging.

Similar new models could be developed for other events currently held at Cedarmore, Dunaway said. He insists a decision to relinquish control of Cedarmore is not a decision to stop providing a camping program.

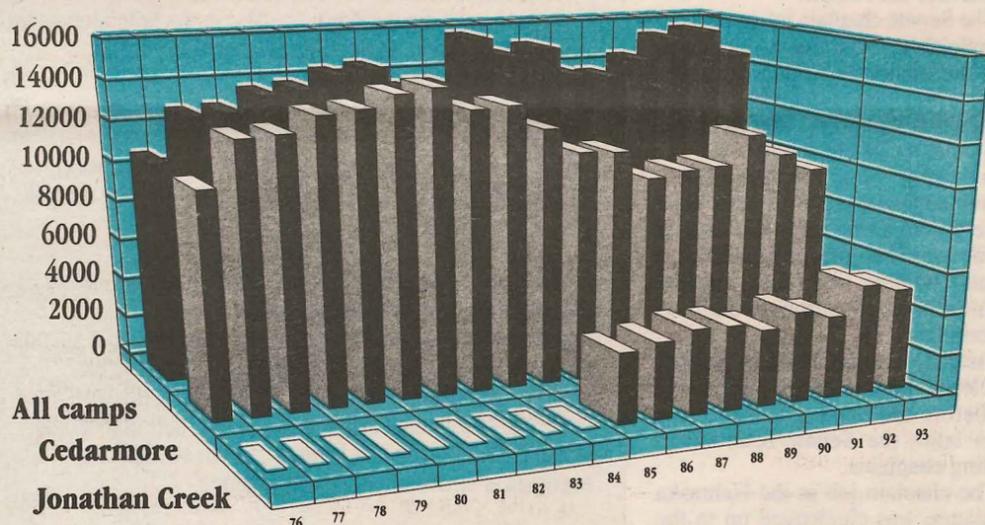
For example, moving the summer youth camps to the campuses of the KBC's three liberal arts colleges would have several benefits, he said: The colleges could better use their dormitory space in the summer; youth would gain early exposure to the colleges, which could result in recruiting them as students; and the colleges already have better recreational facilities than the two state assemblies.

On another front, moving children's missions camps for GAs and RAs to associational campgrounds likely would increase attendance because of the more accessible locations, he said. And in turn, the KBC would strengthen the ministry of the associational camps.

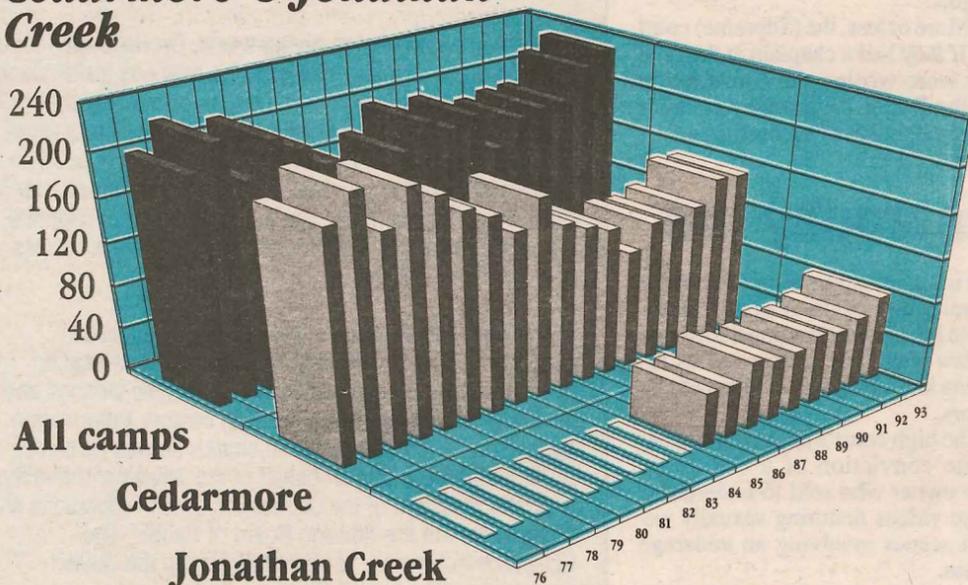
In addition to Dunaway, other members of the Executive Board work group include Jerry Browning, James Hales, Wendell Miller, Moses Orem, Jackie Perkins, Billy Randolph and M.A. Winchester. Their recommendations will be considered by the board's business and finance committee Dec. 12 and, if approved there, by the full board Dec. 13.

Cedarmore ?
Forevermore

Total camp attendance Cedarmore & Jonathan Creek



Total events Cedarmore & Jonathan Creek



CEDARMORE HISTORY

1950 The Kentucky Baptist Convention affirmed a policy on summer assembly programs and empowered the KBC Executive Board to make all decisions about the future of those programs.

1951 The KBC Executive Board purchased Cedarmore Baptist Assembly from Long Run Baptist Association for \$47,000 and moved its summer camping program there from Clear Creek Baptist Bible College in Pineville. The KBC initially invested another \$100,000 to add buildings and improvements.

1951 Additional funding for expanding Cedarmore was sought from Kentucky Woman's Missionary Union, Long Run Association, KBC budget allocations and creation of a special offering for Cedarmore.

1954 The KBC established a board of trustees for Cedarmore. However, that action was rescinded the next year, placing Cedarmore under the direction of a committee of the Executive Board.

1956 The Cedarmore offering was eliminated after consistently falling short of its \$10,000 annual goal.

1961 The Executive Board voted to build a winterized hotel and thereby make Cedarmore a year-round campground.

1962 Long range plans for developing Cedarmore

were drafted, with a vision of registering 50,000 campers annually by 1972.

1963 The Executive Board authorized an \$823,000 consolidation loan for the Cedarmore expansion project. This included \$440,000 for construction of the new lodge, which was projected to be a self-supporting entity with an estimated annual occupancy rate of 60 percent.

1972 The Executive Board approved a financial package to complete facilities for boys', girls' and youth camps at Cedarmore. By this date, more than \$3.5 million had been spent developing Cedarmore.

1976 The Executive Board sought to cap the annual budget subsidy for Cedarmore at \$100,000 and require all increased costs to be recovered from guest fees. This effort failed because operating costs continued to increase faster than operating revenues.

1983 The KBC Executive Board purchased Jonathan Creek Baptist Assembly from a group of 11 associations in West Kentucky for \$50,000, with an additional promise to spend \$1.15 million in capital improvements in the next 10 years.

1994 The KBC Executive Board faces a proposal to close Cedarmore while maintaining Jonathan Creek and developing new models of camping programs across the state.

ISSUES

Camp supporters cite 'invaluable' ministry

By Mark Wingfield
News Director

Opponents of a recommendation to relinquish the Kentucky Baptist Convention's ownership of Cedarmore Assembly base their objections on two common themes.

The objection heard most frequently is that decisions about Cedarmore should not be based on financial concerns because the assembly provides an invaluable ministry. A second theme revolves around concerns that the KBC has not done all it could or should to market the assembly and make it a desirable place to visit.

"My perspective is that we need to view Cedarmore as a ministry in much the same fashion as we view the Baptist student centers as ministry," said Bob DeFoor, pastor of Harrodsburg Baptist Church in Harrodsburg and an Executive Board member.

"If we saw it as a ministry, we would realize this gives thousands of people, especially young people, a personal touch of what the Kentucky Baptist Convention is about. That's far more valuable than dollars and cents."

Henry County Baptist Association passed a resolution this fall strongly objecting to the KBC giving up ownership of Cedarmore. The resolution called on the KBC Executive Board to "place a higher value on Cedarmore's ministry than on its financial need to break even."

"I feel Cedarmore is a unique ministry opportunity," said Pam Cobb, director of missions for Henry County Association and wife of a Cedarmore employee. "If you want to have a real retreat, you need to get away from the world. This is a place to get away."

Cedarmore "touches lives like we can't touch in other ways," Cobb said. "For example, some youth you might

get to church only once or twice a year might be willing to go there, and their lives could be changed."

It is premature to close Cedarmore when the KBC has done so little to promote it, Cobb added. "In today's world, publicity is the name of the game. Cedarmore hasn't been publicized."

Cobb's sentiments are echoed by Cathy Toole, a member of Pleasureville Baptist Church in Henry County Association.

"The impact it has made on people's lives, challenging them to be better Christians—it's invaluable," Toole said. "To me, it's as much a missions project as anything else. More lives can be touched there in one day or in a week's time than just about anywhere else."

Several other churches, associations and groups have joined Henry County Association in opposing the disposal of Cedarmore. The executive board of Kentucky Woman's Missionary Union passed a resolution on Cedarmore in October.

"A higher value should be placed on Cedarmore's ministry," because the number of lives touched there and the commitments made there cannot be measured, the WMU resolution said.

Lowell Avenue Baptist Church in Campbellsville also passed a resolution opposing the recommended action on Cedarmore. Pastor Larry Koch is a member of the KBC Executive Board, which next week will consider the recommendation to dispose of Cedarmore.

"I think we've lost a sense of ministry, and maybe the profit motive has taken over up there," said Koch, who is active in state Brotherhood work. Brotherhood, WMU and the state

student department are the three KBC units that would be most impacted by closing Cedarmore. The student department holds its annual summer youth camps at Cedarmore and Jonathan Creek. Kentucky Brotherhood holds its summer camps for boys at both assemblies, as does Kentucky WMU with its summer camps for girls.

The recommendation to close Cedarmore has drawn varied reactions from leadership in these groups, but none of these leaders has enthusiastically endorsed the proposal. Some Executive Board staff members adamantly oppose the recommendation.

Those who oppose closing Cedarmore offer various alternatives, ranging from maintaining the status quo, to increasing publicity, to finding new sources of funding.

"I think we could take some year-end funds for a number of years and establish some maintenance funds for both Jonathan Creek and Cedarmore," DeFoor suggested. Year-end funds are unspent money allocated at the end of each year by the Executive Board.

Truett Cocanougher, director of missions in Bracken Baptist Association, said he realizes finances must be a concern but thinks there may need to be a refocus. "We need to be more creative in its use and promotion. We have not creatively marketed it to our churches," he said.

"I have a problem with turning it over too quickly," Cocanougher said. "No, if it could be turned over to an organization that would maintain its availability with no direct drain on our coffers, then I could handle that. I don't feel like we absolutely have to own it, if we can use it."

Cedarmore ? Forevermore

QUESTIONS & ANSWERS

Q. What would happen to Cedarmore if the work group's recommendation is approved?

A. The work group makes no recommendation on what to do with Cedarmore but calls for another committee to be appointed. This committee, in turn, would make a recommendation to the Executive Board next December about how to dispose of Cedarmore. Work Group Chairman John Dunaway cited several options, including selling the assembly or transferring ownership of the assembly to another group. Kentucky Woman's Missionary Union also might assume ownership of Camp Cedar Crest.

Q. Does the Executive Board have authority to make such an important decision without convention approval?

A. Yes. The Executive Board has been given direct responsibility for Cedarmore and Jonathan Creek.

Q. How much would it cost to fix up Cedarmore and make its facilities more viable?

A. A probable-cost opinion given in November by an architectural firm projected \$3.96 million in expenses to renovate and upgrade the major buildings at Cedarmore. If any renovation is done on these buildings, they will become subject to current building codes, which would increase costs significantly, Dunaway said.

Q. What are the primary reasons for the work group's recommendation on Cedarmore?

A. Declining attendance, increasing costs and changing desires of Kentucky Baptist individuals and churches who potentially could use Cedarmore.

Q. Aren't the summer youth camps at Cedarmore still successful?

A. Yes. Youth weeks at Cedarmore have grown consistently to a high of 1,891 campers in 1993 and 1,758 campers in 1994.

Q. Would closing Cedarmore mean the KBC would stop having camps?

A. No. The work group's recommendation suggests developing new models of doing camping programs without reducing opportunities available to Kentucky Baptists.

Q. How would this recommendation impact Jonathan Creek?

A. The Executive Board would continue to own and operate Jonathan Creek as it does now. Some funds might become available to upgrade facilities there, and some programs could be expanded there.

Q. What is likely to happen if no action is taken and the KBC assemblies continue to operate as they do now?

A. The work group predicts attendance at Cedarmore will continue to decline while expenses continue to increase. The bottom line is that money to subsidize Cedarmore would have to be taken from other KBC ministries.

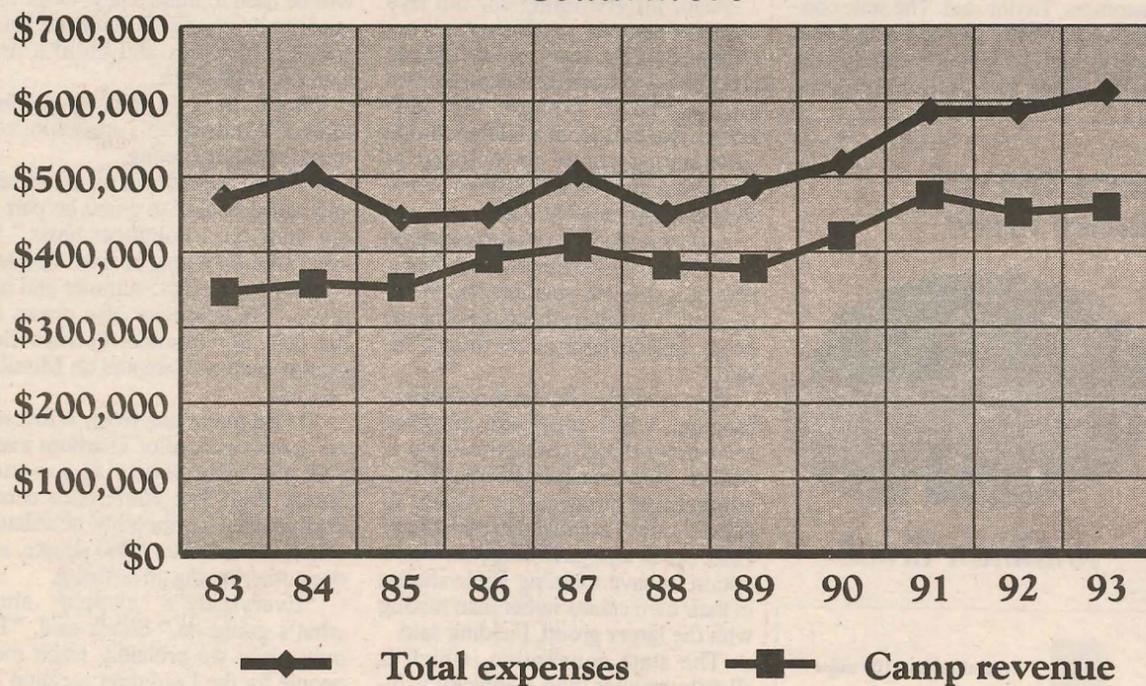
Q. What does the operation of Cedarmore cost the Kentucky Baptist Convention?

A. The KBC provides an annual subsidy of about \$213,000 from Cooperative Program unified budget funds. The subsidy comprises about 32 percent of Cedarmore's \$680,000 annual budget. In addition, the KBC has invested \$265,000 in major replacements and repairs at Cedarmore in the last five years.

Q. What does the KBC do to market the services of Cedarmore?

A. A. The traditional pattern has been not to market the assembly itself but to rely upon the promotion done by program units that plan events at Cedarmore.

Operating expenses Cedarmore



Assemblies take different forms in other states

By Mark Wingfield
News Director

Twenty-five state Baptist conventions own at least one campground or assembly. And 12 of those state conventions own two or more campgrounds.

If Smokey the Bear were a Baptist, he might add a corollary to his famous line about where there's smoke, there's fire: "Where there are Baptists, there's a campground."

Twenty-five of 37 state Baptist conventions own at least one campground or assembly. And 12 of those state conventions own two or more campgrounds.

Camping programs long have been popular among Baptist state conventions, from the smallest to the largest. But how those programs are carried out and how properties are managed varies widely.

Even smaller state conventions that own no colleges or schools have invested in assemblies. On the other hand, the nation's largest state Baptist convention doesn't own a single campground and only loosely administers a systematic statewide camping program. The huge Baptist General Convention of Texas relies on a network of 25 associational and regional campgrounds which offer year-round programs for children, youth and adults.

Here's a sample of what Baptists in four other states are doing:

■ **Texas.** The Texas convention invests only about \$20,000 of Cooperative Program money annually into camping programs, said Red Colquitt, a volunteer who acts as liaison between the state convention and the state's associational and regional campgrounds. That small investment covers Colquitt's travel expenses and annual publication of a brochure about the camps.

The 25 associational and regional campgrounds in Texas receive their support from one or more associations, usually depending on population density, Colquitt explained.

The largest campground in Texas, Mount Lebanon near Dallas, can accommodate 1,500 people and registers about 27,000 people annually—nearly twice the annual number of visitors to Kentucky's Cedarmore Assembly in its peak year. The smallest campground in Texas, Panfork, accommodates 100 people and registers about 2,000 guests annually.

Total attendance at Texas camps

was 225,189 last year. Attendance figures have shown a slight increase in recent years, Colquitt said.

This loose confederation of regional assemblies has worked well in Texas, he said, "because we're so scattered and people in Texas are real independent of each other."

Colquitt said the Texas camping ministry is experiencing significant demographic changes, however. The primary change: Off-season retreats are becoming more popular than summer camping programs.

"Up until about 10 or 15 years ago, about 80 percent of our annual attendance was during the weeks of summer camp," he said. "Now, about 70 percent of our attendance is through retreats, and only 30 percent through summer camps."

And while the assemblies previously drew about 80 percent of their guests from children and youth, adults age 18 and older now account for 65 percent of all guests, he said. Children and youth account for only 35 percent of guests today.

■ **Alabama.** The Alabama Baptist Convention, which is about 50 percent larger than the Kentucky Baptist Convention, has only one state assembly, which is used heavily. Shocco Springs Baptist Conference Center is located in Talladega, near the center of the state.

Total attendance at Shocco Springs in 1994 will reach slightly more than 33,000 people, said Buster Taylor, camp manager. That is more than double the combined annual attendance at Kentucky's Cedarmore and Jonathan Creek assemblies.

Attendance at Shocco Springs has increased nearly 50 percent since 1989, Taylor said. The conference center's budget has doubled in that same period, but the state convention's financial investment has not increased at the same pace.

Shocco Springs operates primarily off the revenues generated from customers, Taylor said. The state convention provides Taylor's salary and benefits and the benefits only for the camps other full-time employees.

Capital needs generally are funded by the state convention, but maintenance is paid out of the camp's operating budget.

Taylor is an employee of the state board of missions and is accountable directly to the state executive director.

Alabama Baptists have incrementally upgraded facilities at Shocco Springs since 1974, Taylor said. Recent structural additions were made in 1974, 1976, 1980, 1989 and 1992.

Growth at Shocco Springs is directly related to the 1989 project, which added a new 65-room motel, Taylor said. "All our growth began at that time."

But the primary reason for the growth is the intentional work of the staff, Taylor asserted. "For the past five years, we have emphasized customer service. ... We changed the way we deal with our guests, then we saw the growth in attendance and income."

Shocco Springs also has marketed its services aggressively, using brochures, advertisements and exhibits, Taylor said.

■ **Oklahoma.** Falls Creek Baptist Assembly, begun in 1917 near Davis, Okla., is one of the oldest and best-known Southern Baptist camping programs. Operated by the state convention's missions division, Falls Creek is primarily a youth camp.

The five weeks of youth camp programming at Falls Creek last summer drew 30,000 people, according to camp manager Gary Fielding. Another 29,000 people attended other events throughout the year, for a total of 59,000 people.

The Falls Creek program differs from most state convention camp programs in several ways.

For starters, the camp offers no major motel or dormitory facility. Guests stay in 145 cabins owned by churches and associations. Churches that do not own cabins arrange to rent cabins from other churches.

Also, programming for the five weeks of summer youth camps is coordinated by the state convention and is designed to have the maximum appeal to church groups. The best-known pastors from Oklahoma and surrounding states are enlisted as camp preachers, and well-known musicians are enlisted as well.

Last summer's program registered a 14 percent increase in attendance, reversing a seven-year decline, Fielding said. "I attribute that to hearing the people and changing some things," he said.

For example, the camp recreation program, which previously revolved around cut-throat competitiveness in softball, was transformed into a non-competitive program in which all campers are encouraged to participate. Falls Creek also gave churches a new option to have morning Bible studies in their own cabins rather than mixing with the larger group, Fielding said.

The state convention, which is slightly smaller than Kentucky's, invests about \$300,000 annually in

Falls Creek, Fielding said. The camp's annual budget is \$1.2 million. The amount of state convention support has remained steady in recent years but likely will decline in the years ahead as Falls Creek becomes more financially self-sufficient, he predicted.

The Oklahoma convention owns and operates two other camps, one adjacent to Falls Creek for Woman's Missionary Union girls' camps and one near McAlester, Okla., for Brotherhood boys' camps.

■ **Missouri.** Baptists in Missouri recently took a major step toward strengthening their one state assembly by forming a high-profile advisory board and embarking on a \$12.5 million fund-raising campaign.

Windermere Baptist Assembly, located on the Lake of the Ozarks in Roach, Mo., has been owned by the Missouri Baptist Convention since 1957. The Missouri convention is slightly smaller than the KBC.

Average annual attendance is about 22,000 people, said Frank Shock, camp manager. That's about a 15 percent increase over the last five years, he said.

The state convention invests about \$120,000 annually in Windermere, Shock said. That money—which amounts to about 7 percent of the camp's budget—provides benefits for the camp's 20 full-time employees and some capital depreciation.

Windermere has facilities to accommodate 750 people and offers programs for all ages, from children to youth to senior adults.

Revenues have plateaued, Shock said, so it became apparent any investment in strengthening Windermere would have to come from outside sources. So the state convention agreed to let Windermere form a new board of advisers.

That group developed a master plan for the camp and fund-raising goals to meet those objectives. They are nearly halfway to their first phase goal of \$4 million, Shock said.

Money raised in the first phase already has built a new high-adventure course and swimming pool and soon will be used to build a new lodge and conference center, to renovate some existing facilities and build a new summer staff dorm.

Shock cites two other unique features of Windermere's operation: volunteers and marketing.

"We've capitalized on volunteers and asked people to come be part of our staff on a volunteer basis," he said. "We set a goal of five volunteer couples for the first summer and had seven." Windermere also draws on the help of volunteer construction groups such as Campers on Mission, he said.

On the marketing front, Windermere produces a color brochure every year that also serves as a poster, Shock said. The conference center also produces a monthly newsletter, which is mailed to 7,000 people, and does other media advertising.

"Everybody's excited about what's going on," Shock said. "The only place we probably reach more people for the Lord than vacation Bible school would be in camping."

Cedarmore
Forevermore

How far campers travel Cedarmore & Jonathan Creek



BAPTISTS

Alabama Baptists ask Samford to reconsider change

MOBILE, Ala. (ABP)—Alabama Baptists asked Samford University to reconsider the recent decision taking away the right of the Alabama Baptist State Convention to elect the Birmingham school's trustees. But they chose—at least for now—to make their case by persuasion and not force.

Meeting Nov. 15-16 in Mobile, a record 3,135 messengers delivered a mild rebuke to Samford trustees, who changed their charter in September to allow them to elect members to the university's governing board. Historically, the state convention has elected trustees to oversee Samford, Alabama Baptists' flagship institution.

Messengers approved four recommendations of a Samford study committee appointed last month by state convention president Dewey Corder, brushing aside efforts to take Samford to court or withhold the \$4 million in state convention funding for the school.

The recommendation included a "request" that Samford trustees re-

consider their Sept. 13 action. It also asked the convention to act on a slate of nominees to Samford's board, "affirming the legal right of the convention to do so."

Citing historical precedent, the committee then asked the convention to continue funding Samford until "final disposition" of the dispute by vote of the convention. Finally, the recommendation stipulated no further action on the matter would be taken for the remainder of the convention and authorized the study committee to seek "a satisfactory resolution" of the issue, subject to convention approval.

The fourth recommendation superseded a motion offered earlier by David Bishop, a messenger from Mablessville, that the convention take legal action against Samford's trustees and that money earmarked for the school in the convention's budget be escrowed to cover the costs of legal action.

Study chairman Ron Madison, introducing the committee's report to

messengers, cited the New Testament's injunction for Christians to settle their own disputes and avoid taking one another to court.

Behind the scenes, however, state convention leaders took action to keep their options open regarding legal action. Just before the convention meeting, the State Board of Missions adopted a legal agreement with Samford's trustees stating that the pledge not to sue immediately does not mean the convention waives its right to do so in the future.

Bishop came back before the convention to offer an amendment to the study committee's recommendation, calling for the convention to withhold funding for Samford should the trustees refuse to accept the slate of new trustees elected by the convention.

"I have a problem with the fact that the largest single item in the budget" is no longer under state convention control, Bishop said. In 1995, Samford is set to receive \$4 million of a total \$16.6 million budgeted for Ala-

bama Baptist causes.

Messengers preferred compromise over confrontation, overwhelmingly rejecting Bishop's amendment and two others in a 90-minute discussion before adopting the committee's report.

In other business, Alabama Baptists elected Fred Lackey, pastor of First Baptist Church of Athens, as their president. Lackey narrowly lost a presidential bid two years ago to Corder, pastor of First Baptist Church of Trussville.

This year's election was much more subdued, with Lackey drawing a 53 percent majority to 47 percent for Earl Potts, former executive director of the state convention and a latecomer to the presidential race.

Though backed by conservatives in the state, Lackey is regarded as a conciliator. "I will remember, I promise you, we are all family," Lackey told messengers. "I will treat the whole family of Alabama Baptists as I do my children."

Chaplaincy endorsements rising

ATLANTA (BP)—Southern Baptist chaplains are being endorsed in-record numbers, despite a decreasing number of military personnel and overall corporate downsizing.

Currently, a record 2,343 Southern Baptists are endorsed chaplains, serving in the military, health care, institutions and businesses, said Huey Perry, chaplaincy director at the Southern Baptist Home Mission Board.

Chaplains are endorsed by the Southern Baptist Chaplains Commission, a group enlisted from HMB trustees. Some chaplains serve as volunteers; others are paid by the organization they serve.

The increased number of chaplains shows Southern Baptists see chaplaincy "as a viable place for Christians to fulfill their call to ministry" and institutions "see the valuable contribution chaplaincy makes to the accomplishment of their mission," Perry said.

One area of growth for chaplains is hospice, organizations which provide home care for terminally ill patients. The number of Southern Baptist hospice chaplains has doubled from 20 at the first of this year to 41 currently.

More chaplains also serve in correctional institutions, Perry said. As voters approve anti-crime measures such as mandatory length of sentences, the prison population, and consequently the need for chaplains, increases, he noted.

Baptists gearing up to provide lodging during Olympics

ATLANTA (BP)—A newly created Christian organization, Atlanta Host, has unveiled its plans to provide hospitality during the 1996 Olympics in Atlanta for the families of participating athletes.

Southern Baptists are among the 28 denominational groups supporting Atlanta Host, and Georgia Baptist families are expected to provide a large percentage of the Christian homes that will be "opened" to these international visitors.

This is the first time in Olympics history such a large-scale effort has

been made to provide complimentary housing for athletes' families.

Speaking at Atlanta Host's Oct. 20 kickoff, Leroy Walker, president of the U.S. Olympic Committee, told the denominational representatives, "You have embarked upon what will become a tradition for the Olympic games."

"I know what it means to have family near," Walker said. "The Olympic games are very great, but a very trying time for the athletes."

Olympic organizers have noted it would be a great source of encourage-

ment and emotional support to have as many of the family members present in Atlanta as possible. Most of those spouses, parents, brothers and sisters could not afford to come without the availability of free housing.

The idea for the Atlanta Host ministry came out of discussion within the Quest organization, the ecumenical Christian group planning various ministries related to the Olympics. Christian leaders said they wanted to take advantage of the "opportunity of a lifetime" to show Southern hospi-

tality in the biblical spirit of entertaining "strangers" who may be angels in disguise.

Co-chairs of Atlanta Host are former Georgia Gov. Joe Frank Harris; former Atlanta Mayor Andrew Young; Atlanta businesswoman Deen Day Smith; and Georgia businessman Truett Cathy.

Atlanta Host plans to enlist thousands of Christian families within the metro Atlanta area to provide bed and breakfast for five-to-seven days for one-to-three family members of an Olympic athlete.

Texas conservative group wants option to redirect gifts

FORT WORTH, Texas (ABP)—A conservative group is asking that contributions to their organization be included in the Texas Baptist convention's new definition of the Cooperative Program unified budget.

In a letter addressed to pastors and laypeople in Texas churches, Miles Seaborn, pastor of Birchman Baptist Church in Fort Worth, urged conservatives to send funds to the Texas Conservative Fellowship to underwrite costs of bulk mailings and speakers for meetings and rallies.

He noted that the Conservative Fellowship is asking to be recognized as an entity able to receive designations through the Texas convention and have them counted as Cooperative Program gifts in Texas. The convention already has approved counting as Cooperative Program gifts the contributions churches channel to the Cooperative Baptist Fellowship, a moderate group.

At their recent state convention meeting in Amarillo, Texas Baptists voted to expand their definition of the

Cooperative Program. For the first time in Texas, gifts designated for use in Texas-only or for selected out-of-state ventures will be counted as Cooperative Program dollars.

Traditionally, the Cooperative Program designation has been reserved for gifts given undesignated for a unified budget funding both the state convention and the Southern Baptist Convention.

Seaborn said he and two other pastors—O.S. Hawkins of First Baptist Church in Dallas and Claude Thomas

of First Baptist Church of Euless—met with Texas Baptist Executive Director William Pinson and Treasurer Roger Hall to discuss guidelines and procedures for responding to the convention action.

Based on that conversation, Seaborn noted that churches may delete up to five line items from either the Texas convention or SBC budgets and qualify for Cooperative Program support. Churches also have the right to maximize support for the SBC over the state convention, he added.

SBC Executive Committee member may face contempt charge

SANFORD, Fla. (ABP)—A hearing is scheduled Dec. 7 to determine if a Florida minister and Southern Baptist Convention leader is in contempt of court for resisting an order to allow inspection of his church's giving records.

If found in contempt of court, Pastor Bob Parker of Lake Mary, Fla., could be jailed and he and the church, First Baptist Church of Markham Woods, could be assessed daily fines until they turn over records ordered opened to a former church clerk who accuses Parker of abusing his ministerial position for personal gain.

Parker, a member of the powerful SBC Executive Committee, has been pastor of the congregation since 1983.

The former clerk and charter member of the church, Ann Haynes, alleges Parker used the congregation's non-profit status to avoid paying taxes on his \$285,000 home and kept jewelry or other personal items—left to the church as part of a \$416,000 bequest—for his own use.

Haynes won the right to inspect church records in a lawsuit filed last year in the Circuit Court in Seminole County. After a Jan. 18 ruling, Haynes was permitted to inspect some, but not all, church records.

Haynes went back to court, asking for specific information including access to all donor records of contributions to the church. Circuit Judge O.H. Eaton Jr. granted her request in

an order dated Nov. 2, giving the defendants until Nov. 18 to turn over giving records, checks and invoices related to the building and purchase of Parker's house and any records of jewelry or other personal items received from estates of deceased donors to the church. Haynes also won access to any correspondence that would determine if Parker improperly usurped control of the 14-year-old congregation.

Eaton's order said giving records must be opened only to Haynes' agent, accountant John King, who must maintain their confidentiality.

The church's attorney, Thomas Ranew of Ocala, says most of the requested information either has al-

ready been turned over or doesn't exist. But he protested the order to open records of individual contributions.

In litigation now spanning 15 months, Parker and the church twice have been threatened with contempt. In May, they dropped an appeal rather than face a contempt hearing.

Haynes originally sued to see church records after she was denied access to them and told she had been voted out of the church by its deacons last August. After a trial last December, Judge Newman Brock ruled the dismissal violated the church's constitution. He ordered Haynes reinstated, giving her the right to view church records, and ordered the defendants to pay court costs.

MISSIONS

Kentucky volunteers set stage for Haiti relief efforts

Volunteers needed

Urgent needs still exist for volunteers in the Haiti relief effort, according to officials at the Brotherhood Commission. Also needed are people to help recruit volunteers to work in Haiti Dec. 16-24 and Jan. 27-Feb. 11.

Recruiters are welcome—but not required—to go to Haiti. They're responsible for filling teams of 10 members each. For more information, call the Kentucky Brotherhood office at (502) 245-4101 or the Brotherhood Commission at (800) 280-1891.

Continued from page 1

gate, rewired rooms and built a concrete wall to keep out looters.

Their labors didn't look much like hunger relief work but will play a big role in feeding hungry Haitians.

"Without our hands, the other hands couldn't work later," said Lyons, retired director of missions for Lynn Camp and North Concord Baptist associations.

As Lyons talked, some of his fellow volunteers played a game at the table where he sat—a welcome break from their 12-hour work day.

"I've done a lot of hard work before, but I've never worked this hard in any 10 days in my life," confessed volunteer Harold Moore, 68, a retired steel worker from Ashland.

But he's not complaining. "I feel like God has given me these talents, and if I don't use them, I'm not doing what the Bible says," he said.

Moore, like most of the men on the team, is a veteran of disaster relief work through the Brotherhood department. Besides that background, some of the team members had volunteered overseas through the FMB.

Milton Schmidt, the team's cook, has done both. He's a regular disaster relief volunteer with Texas Baptist Men, and recently he cooked for medical volunteers who cared for Rwandan refugees in Goma, Zaire.

In projects like these, "you really have to be creative to get the job done," said Schmidt, wearing an apron with a jar of hot sauce stuffed in the pocket. "The missionaries say

you have to be 'flexible' but that doesn't really cover it. You have to be more than that. You have to be bendable—pliable."

Mickey Caison prefers the term "fluid."

"You have to be able to flow from one situation into another," explained Caison, national disaster relief director for the Brotherhood Commission.

Another group of volunteers learned that principle quickly when they reached Port-au-Prince.

They thought they'd be packaging and distributing food to several thousand Haitian families through Haitian Baptist churches. But after arriving, they found they were needed to install a water purification unit, build more tables and patch electrical wiring. The earlier construction team didn't complete all they'd planned because of unexpected delays—such as flooding caused when Tropical Storm Gordon hit Nov. 13.

But the newly arrived volunteers—from Kentucky, California, Colorado, Missouri, Alabama and Georgia—had the right skills to hit the ground running.

"It seems like it's always that way in disaster relief work—when there's something that needs to be done, there's somebody there who can do it," said volunteer Jerry Spencer, a firefighter from Robards.

Spencer, Brotherhood director for Green Valley Baptist Association, has done relief work after several U.S. disasters. But the Haiti assignment was his first overseas relief experience.

"The last place I wanted to come was Haiti," admitted Spencer, who used family savings to fund the trip. "But God said, 'Jerry, I want you to go.' If I ever received a personal call from the Lord, it was for this."

Other volunteers echoed him.

"It's unreal how things have fallen together and worked out," said Benny Rowe, a retired high school principal from Jasper, Ala. "Man has got very little to do with it. God has got

ten all of us into this place at this particular time for his cause."

Rowe spent most of his time cooking meals for fellow volunteers. He and his colleagues didn't see much of Haiti outside the walls of the annex building. But what they glimpsed made a lasting impression.

"I really thought I had prepared myself for what I would see in terms of human misery, but it's much worse than I ever imagined," Rowe said.



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Children and Christmas

During the Christmas season, almost all of us are naturally drawn to children.

We remember our own happy childhood Christmases. We see the excitement in children's eyes as they anticipate the gifts and the magic of the time. We see the Christmas pageants and hear the special musical presentations at church involving children, and we're drawn to the ultimate reason for the celebration—the Christ child.

Working with children during this season brings to all of us on the staff of Kentucky Baptist Homes for Children special joy.

Staff at all our programs around the state work hard to make the season special for children and young people. They are ever-mindful that this may be the first truly Christian celebration of Christmas that many of these young people have ever experienced. The season provides a wonderful opportunity for witness.

All of our programs plan special Christmas nights.

At Spring Meadows, a reception is held and children, family members and special friends from the community come to wish the children a Merry Christmas.

At Glen Dale, a special Christmas dinner is held. This is always followed by a performance by the Homeland Singers. Many visitors from the community come to make it a special night.

While the parties are being planned, home visits are also being arranged. We try to help each child spend Christmas with his or her own family or an approved visiting family. Sometimes children will go home with staff members to celebrate Christmas.

During the holiday season, we also are often blessed by individuals who want to help provide Christmas gifts for children. Some choose to buy gifts. Others send money so that staff can buy the gifts.

Parties also are planned by groups from all over who want to do something special.

As you make your plans for Christmas, remember the children around you and the children in our care. Pray that this Christmas will be a special one during which they'll feel God's presence.

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

HOMES FOR CHILDREN



Curtis C. Mooney

Waiting for rescue

Recently, I heard an account of a modern expedition across Antarctica. An international team of explorers set out to cross the entire continent. On one of the final days, snow and wind created a "white out." The team was blinded in the storm and camped, waiting for the calm.

One experienced explorer left the safety of the tent to feed the sled dogs and was overcome by the squall. He lost his way, disoriented by his inability to see anything but swirling snow. His experience and wisdom told him, "I'm not far from safety. The tent is within mere feet. I need to lie down right here and wait for rescue. Otherwise, I will be found far from camp, dead."

He did lie down and within minutes he was covered by snow. But he continued to lie still until he fell asleep. In the morning, the shouts of his comrades awakened him to a bright, clear day.

For those of us who work in healthcare, times are certainly stormy and disorienting. Questions abound. Who will get care? Who will provide care? How much will it cost? And we know this blinding storm may worsen before it clears.

Just as the explorer relied on planning, strategy and experience, so does Baptist Healthcare System. One part of the planning and strate-

gy is the Baptist Healthcare Foundation. It advances the mission of Christ-centered healthcare by securing and managing gifts which provide benevolence funds for patients needing healthcare at our Kentucky Baptist hospitals. Some funds have provided new specialized equipment for the intensive care nursery. Resources for community healthcare education were bought from foundation monies in order to advance preventative care and healthier lives in our communities.

Contributing to Baptist Healthcare Foundation offers opportunities for Christian service through the stewardship of funds. Your gift may offer a health-related opportunity to persons caught without the protection of adequate care from stable resources. Your gift widens the circle of those who may be reached and touched—those who are waiting and needing safety, delivery or rescue.

Written by Mary E. Harrison, director of pastoral care, Central Baptist Hospital

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

MISSIONS

More than 700 foreign missionaries sought in 1995

RICHMOND, Va. (BP)—More than 700 new Southern Baptist missionaries are needed next year to fill priority requests from missionaries already on the field.

The list of new co-workers sought by missionaries around the world totaled 708 in late November, the Southern Baptist Foreign Mission Board reports.

Requests for church starters and developers once again lead the list, along with other church-related workers such as seminary teachers, musicians and student and youth workers.

But the mission fields also need general educators, physicians, dentists, nurses, media workers, engi-

neers, agriculturists, veterinarians, social workers, business people, secretaries and others.

The Foreign Mission Board is seeking nearly 600 new missionary church starters and developers, evangelists, theological teachers and other church-related workers for 1995. Requests for other types of general educators and medical workers total 129.

Jobs also await 70 missionaries skilled in media ministries, business and other mission support services. Another 50 assignments call for missionaries trained in community development, social ministry, agriculture, veterinary medicine and related fields.

Church planting remains "the key request, because it's the major part of what we do," said Jim Riddell, FMB associate director for mission personnel. "But we have a wider array of job options available," he said, not only because of the wide variety of mission needs and ministries worldwide, but because "in many places we can't get someone in the country strictly as a church planter. So we must have other roles for people to fill."

The board's 10 area directors each have highlighted 15 key assignments from the overall list for a global "top 150" priority list.

While no single region dominates the priority list, the FMB is looking

hard for missionaries to help it meet a major commitment to expand missions in Eastern Europe.

"We are facing great challenges in Eastern Europe," said Europe area director John Floyd earlier this year. "One (of several challenges) is the fact that present openness may not remain long. Indeed, in some areas former communist political leaders have now been re-elected to positions of national leadership."

Riddell also cited continuing "tremendous needs" in the Middle East, North Africa, Central Asia and "World A"—a term for the many places and peoples virtually untouched by the gospel.

Help wanted

Here's a sample of the priority missionary positions waiting to be filled around the world:

■ Missionaries to develop evangelism and Sunday school ministries in Russia and Ukraine.

■ A missionary to start a church in a city of at least 50,000 people in Lithuania.

■ Church planters for Albania, Poland and Romania, and a missionary to strengthen existing congregations in Croatia and Bosnia.

■ A surgeon, an obstetrician-gynecologist, a hospital administrator, a family practice doctor and a community developer for Yemen.

■ A church developer and an outreach specialist for Gaza, and a student minister for Morocco.

■ Strategy coordinators to design ways to evangelize large unreached people groups in China, Africa, the Middle East, Indonesia and southwest Asia.

■ Church planters/developers for Hong Kong, Japan, Taiwan, South Korea, Malaysia, Indonesia, India and Thailand.

■ A combination church planter/physician for Nepal.

■ Evangelists, church planters and developers for Senegal, Togo, Nigeria, Sierra Leone, Mozambique and Malawi.

■ A community developer/agriculturist for the Niger Republic, veterinarians for Guinea and Eritrea, and a community health worker for Uganda.

■ Church planters and developers for Bolivia, Colombia, Uruguay, Ecuador, Chile, Peru and Argentina, and a seminary teacher for Argentina.

■ Religious education consultants and church planters and developers for Brazil, the Dominican Republic, Mexico, Guatemala, Panama, Honduras and Costa Rica.

Missionaries recall different ways of hearing God's call

By David Williard
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Timothy Swihart got "the call" in the blink of an eye.

He attended a mission information conference one day on an impulse. Suddenly everything changed.

"As I listened to the missionaries ... God, in one instant, lined up all the spiritual markers in my life to reveal to me that mission service is what he had been preparing me for all this time," said Swihart, now a Southern Baptist missionary to South Korea. "I was so overwhelmed by the clarity of his call that I literally ran to find my wife and see what God was doing in her life."

For missionary Karen Bullington, now in the Dominican Republic, the

call came much more deliberately.

"My call to missions really began with my salvation experience," she reflected. "My call has grown slowly inside of me as I have tried to follow God's leadership in every area of my life. God led me to pursue a career in medicine and during my training consistently directed me toward foreign missions."

Some missionaries talk of having been "shaken." A few mention dreams. Others have heard a voice—God's voice—although a recent appointee explained God did not use actual words, but "the words, or you could call them symbols, just formed in my head. I knew they were from him."

Most, however, speak of a long maturation process, a period involving educational, career and spiritual

decision-making that eventually "comes together" or "makes sense" within a missions context. The resulting sense of conviction may be overwhelming but generally finds expression in a quiet "sense of rightness."

Restlessness drives some people to consider missions, but God's affirmation may be experienced as a sense of peace. Frequently, doubt sets in. The call is difficult to pin down.

"If only God would write it on the wall," lamented Lloyd Atkinson, the Southern Baptist Foreign Mission Board's personnel selection director, during a recent meeting with missionary candidates. If only God would always use an actual voice when he calls, there would be less uncertainty.

Errors occur. Some old hands at the FMB tell of a couple sent to Africa by steamship after being touted as

certain to spend their lives on the field. By the time the vessel had reloaded for return to America, the couple was back on board. They had seen enough in three weeks.

More recently another couple—this time traveling by jet—stayed a mere three days.

So what does it mean to be called to foreign missions?

Randy Rains, a former missionary candidate consultant recently reappointed a missionary, sees awareness of missions as the first of four steps involved in the "call." Subsequent steps include developing an interest in missions, incurring a desire to experience missions and coming to a sense of conviction about missions, he said.

The entire process "can take just a few months," he suggested. "Or it may take 10 to 12 years."



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REUNION: Planning a reunion of BSU members of western Kentucky 1980-present. If interested in participating, please send your name and address to: BSU Alumni Association, P.O. Box 2, Russellville, KY 42276, or call (502) 542-7716, (502) 339-8792 or (502) 782-9054.

SEEKING: Full-time minister of youth/young adults. Send resumé to Sand Spring Baptist Church, c/o Diane Womack, 1616 Harrodsburg Rd., Lawrenceburg, KY 40342.

SEEKING: First Baptist Barbourville seeks resumé for full-time minister of music and senior adults. Mail to FBC, 201 North Main, Barbourville, KY 40906.

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KENTUCKY KERNELS

Kentucky Baptist leaders had big visions of what Cedarmore Baptist Assembly could become when the convention first acquired the campground in the 1950s. A long-range plan developed in the early 1960s envisioned churches building their own cottages there, space for tents and trailers, and annual attendance of 50,000 people.

Source: KBC Annual, 1962

Mountains to the Mississippi

Compiled by Ann Tatum

■ **ASHLAND**—Central Church called **Joed Rice** of Perry, Fla., as pastor. He previously was pastor of Wilson Creek Church. He will begin his new ministry Jan. 11.

■ **CAMPBELLSVILLE**—**J.W. Farmer**, pastor of Mount Gilboa Church for five years, announced his retirement effective Dec. 31. A celebration is planned at Best Western Campbellsville Lodge Dec. 18, 2-4 p.m. to honor Farmer and his wife, Bernice, on their 50th wedding anniversary and his 45 years in the gospel ministry. Church members from former pastorates are welcomed.

■ **CARROLLTON**—**Joyce Adams** resigned as youth director at Whites Run Association. She also resigned as music and youth director at Cove Hill Church.

Bruce Glission was elected as youth director of Whites Run Association. He also is youth director at First Church Carrollton.

■ **COVINGTON**—**James Jenkins**,

pastor of Madison Avenue Church, was ordained to the gospel ministry at Unity Church in Demossville.

■ **DAYTON**—East Dayton Church called **Charles Barton** as pastor.

■ **ERLANGER**—Anchor Church called **J.C. McKinney** as pastor.

Erlanger Deaf Mission called **Rocky Shifflett** as pastor.

■ **KEVIL**—Spring Bayou Church called **Bob Swift** of Mayfield as interim pastor Nov. 13.

■ **LOUISVILLE**—**Kathryn Chapman** resigned as interim minister of childhood education at Crescent Hill Church.

■ **MONTECELLO**—New Salem Church called **Keith Weldon** as pastor.

■ **MORGANFIELD**—First Church called **Dan Carr** as minister of education and music Nov. 27.

■ **OWENSBORO**—Crabtree Avenue Church called **Gordon Hayworth** of Indiana as pastor Nov. 20. He is a student at Southern Seminary.

Minister C.W. Terrill dies in Lexington

RICHMOND—Longtime Kentucky minister C.W. Terrill Jr. died Oct. 14 in Lexington.

Terrill was a graduate of Georgetown College and Southwestern Baptist Theological Seminary.

He served as minister of education at Third Baptist Church in Owensboro, First Baptist Church in Win-

chester, Firist Baptist Church in Middlesboro, First Baptist Church in Richmond and in North Carolina, Texas and Missouri.

Since 1986, he had been an employee of First Federal Savings Bank of Richmond before retiring this year.

Funeral services were held Oct. 17 at First Baptist Church in Richmond.

Ron Meredith, active layman and federal judge, dies at 48

LOUISVILLE—Ron Meredith, a U.S. district judge and active Baptist layman, died in Louisville Dec. 1 after a long battle with cancer. He was 48.

Meredith, chief federal judge in Kentucky's Western District, was a member of Highview Baptist Church in Louisville.

He also was a trustee of Southern Baptist Theological Seminary in Louisville.

The Louisville Courier-Journal carried a front-page obituary on Meredith Dec. 2 which lauded the Baptist layman for his kindness, Christian commitment and judicial skill.

"Even as his illness worsened, Meredith refused to dwell on it, dedicating himself to fighting it and counseling other cancer patients," the newspaper said.

The Louisville paper cited Meredith's earlier work as a United States attorney, noting he "tackled the job vowing to fight corruption, drug trafficking, gambling and pornography. His Christian beliefs and moral convictions were apparent on the job, and Meredith for a time was considered a top prospect as a GOP candidate for governor."

During his years as a judge, "Meredith continued to exhibit his moral convictions, stressing his dislike for drug trafficking and indicat-

ing his approval of strong family ties and support," the paper said.

Meredith perhaps gained greatest public attention in 1991 by his handling of the lawsuit brought against the City of Louisville by three neighborhoods around Standiford Field. The residents sued the city after their property was condemned for airport expansion and business development around the airport.

Meredith worked both tirelessly and creatively to bring about a settlement in the case which many observers had declared hopeless.

Meredith was born in Grayson County and graduated from Elizabethtown High School. He worked his way through Georgetown College and George Washington University law school.

He practiced law in Elizabethtown for a time, until his appointment as U.S. attorney at age 35.

He became one of the nation's youngest federal judges three years later, at age 38.

Meredith is survived by his wife, Jody; three daughters, Kelly Marie Meredith, Jaime Kristin Meredith and Ronee Virginia Meredith; a son, Mark Edward Meredith; and his parents, Ralph and Mary Anderson Meredith.

Funeral services were held Dec. 5 at Severns Valley Baptist Church in Elizabethtown, with burial in Hardin Memorial Park.

300 pounds of turkey

Many of us consider Thanksgiving to be a very "special" holiday. Most of us will get together with family and friends to share a fine meal and warm memories.

Thanksgiving at Oneida is truly unique. For many years now we have celebrated Thanksgiving in a special way to make it truly a day of "Thanks Giving."

This year we continued our tradition. The main dining room was decorated for the occasion. Special coverings were put on the tables, with many beautiful decorations made by our staff children in grades K-5.

Several cooks were here very early preparing a delightful meal. I always have a special appreciation for those wonderful women who make the sacrifice of not being with their families so we will be able to have a fine meal here. Three hundred pounds of turkey and all of the trimmings had to be prepared. There were about 75 students here this year to share in the spirit of the season. Many of these students spent their first Thanksgiving here in the United States. We have students

THIS IS ONEIDA



W.F. Underwood

from 11 foreign countries this year. They do not really understand the meaning of Thanksgiving, even though we try to explain why we celebrate this day and what it means to us. I am sure the turkey, dressing, salad, cranberry sauce, mashed potatoes and gravy, green beans, homemade dinner rolls etc. do not have the same meaning to them that it does to us.

One thing is for sure, whether they understand this special day or not, they understand how to eat! They enjoyed the meal as well as any of us.

Several students spent this holiday with us because they were not able to go home. Some live too far away, some would rather spend the day

with us, and others have too many difficulties at home. They enjoy the change of pace here on the campus. Students always enjoy getting a break from the daily chores. Because most of the students went home Wednesday at noon, those who stayed did not have to work their usual chores Wednesday evening and all day Thursday. They were busy on Friday and Saturday, but were able to sleep in a little later than normal and got off of work earlier. That left more time to do other things of interest.

I must confess that I enjoy the change of pace also. In addition to our students there were about 100 faculty, staff, guests and parents with us. Students always ask many of the staff where they are going for Thanksgiving. When we tell them this is home and that we will be spending the holiday here, they sometimes listen in disbelief. Many of our staff do travel to visit family members and friends.

We are always blessed to have guests and parents of some of our students. Some parents find it much easier to come here for the day than to take their children home for the holiday. We are always happy to have them here with us.

Thanksgiving would not be complete without being thankful for the many special friends of Oneida. I came to Oneida Thanksgiving weekend, 1961. I was excited about the prospects of going to a Christian school. I had no idea this school would impact my life the way it has.

We never fail to be thankful for the many ways you have blessed our lives and the Oneida ministry. We are so very blessed to have you as our friends.

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

Turkey man

I owe my job to a turkey. The Lord used a turkey as the first step in bringing me to Clear Creek.

The story began in 1966 when Illinois native Don Burnett graduated from Clear Creek and moved to pastor Andrew Baptist Mission in Bowling Green. The family rented a home near my student pastorate at Jackson Grove. We became friends. Don remembered student

family resources and some meals without meat. He decided to gather funds to give each student and staff family a Christmas turkey. Our church helped, and I accompanied Don to Pineville with a pickup load of frozen turkeys.

The family moved to Prestonsburg in 1969, and Don became Enterprise Association director of missions. The turkeys were ordered and the funds available to pay the bill for the 1970 project, but Don didn't make it back to Clear Creek. A heart attack took him on Nov. 23 while he was on a Thanksgiving Day hunting trip with his sons.

The following year no one planned to continue the turkey project, so I asked school officials if I could assume it. Except for the three Decembers we were in the Philippines, I have been present for

Turkey Day. Preaching in chapel and distributing the "gospel birds" have been a highlight of my Christmases since 1971. During those years students, faculty and alumni have drawn me into the Clear Creek family so that I felt much at home the day we moved to campus.

Hardly a week passes without a remembrance of Don Burnett. He was a grand servant of the Lord.

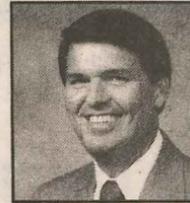
Some called him the "mechanical man" because of the distinctive sound of his metal crutches. His legs were paralyzed from a WWII injury. Husband, father, pastor and missionary were callings he aptly filled. He was my friend, a man I found so honest and so truly himself. His life taught me many lessons and powerfully demonstrated

how God's love can flow through a committed Christian to a lost world. May many more like him come from Clear Creek.

If you appreciate the ministry of Clear Creek, why not send a Christmas greeting to Mrs. Don Burnett at 1055 Brookview Drive, C, Troy, MO 63379-3208. In doing so, you will be affirming the work of all of our graduates.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

MINISTRY

Baptist women develop new form of bus ministry

By Dana Williamson
Oklahoma Baptist Messenger

McALESTER, Okla. (BP)—His jacket was tattered and his face could barely be seen beneath the stocking cap pulled low over his ears. But Daniel had a ticket, a full stomach and a smile on his face as he boarded the bus to Texas.

The young man had hitchhiked to the McAlester, Okla., bus station on an icy Christmas Eve, hungry and without any money. Little did he know that he would be greeted at the crowded facility by women from First Baptist Church. They were there to minister to the weary travelers the day before Christmas.

The Baptist Women's organization from the church saw to it that Daniel had two sandwiches and coffee. They paid for his bus ticket and gave him a Christmas sack containing homemade cookies, a Scripture card, the plan of salvation and a small Christmas gift.

Daniel is just one of hundreds of bus travelers ministered to by the Baptist Women's organization.

About 30 women gather at the

church the second Thursday of every month to prepare sacks of goodies which they take to the bus station every holiday.

It is a ministry which has blossomed since the day mission-in-action director Wanda Magdalena drove by the bus station and saw men, women with children and young people waiting for a bus.

"I thought, there is a place for ministry for our Baptist Women," Magdalena recalled.

A little timid at first, the women began the bus ministry on Valentine's Day in 1990.

"We stepped out in faith and became bold in our witness," Magdalena said. "This ministry has changed each of our lives. There are so many needs that can be met at the bus station."

The gift bags are decorated to commemorate each holiday, as are the gifts inside, usually made by some of the women.

In addition to the sacks that each passenger receives, the women keep clothing at the bus station and on each trip set up a table with New Testaments in English and Spanish which

are free to the travelers. They also have a fund for sandwiches and drinks.

The women often encounter mothers traveling with no extra clothes for their children and men and women who may need articles of clothing.

Bus station manager Jo Shephard is a Christian who is pleased to think women from a church would want to meet weary travelers, Magdalena said.

The smiles, hugs, laughter and tears—as well as the good-bye waves from inside departing buses—are testimony to the effect the ministry has on passengers. As they journey down the road, the Baptist women pray that while the travelers are enjoying their homemade cookies, they will read the Scripture card and plan of salvation.

The women have special memories of passengers they have met.

Debbie Waterbury remembers a young mother, Michelle, who had just turned 16. She and her 18-month-old daughter had been kicked out of the home they shared with the baby's father, who had stolen the young mother's food and money.

"Michelle poured out her heart to

me as she fed her daughter and changed her diaper," Waterbury said. "It was an awesome sight because she did all this with her feet and toes. Michelle was born with a birth defect and had no arms."

"I pray for Michelle and her daughter every day," Waterbury said.

A young Oriental man is etched in Lee Collier's memory.

"He looked so lost," recalled Collier. "He thought he was supposed to get off the bus here, and he took my hand and led me to his luggage. I asked the bus driver where he was going and found his destination was Oklahoma City, so I told him to leave his luggage on the bus."

"He spoke very little English, so we communicated mostly by our own made-up sign language," she said. "I gave him a sack and pointed to First Baptist Church, which was written on the sack. He said, 'You are good woman.' He didn't want to let go of me because I was security to him in this situation."

"When he finally did board the bus, he sat down on the front seat, then all of a sudden bounded down the steps and hugged me."

Missionary found new view at Christmas

NEW ORLEANS (BP)—At the time, Gwen Williams probably had no idea she was creating a special Christmas memory.

Williams had just begun work in her first missionary assignment after graduating from New Orleans Baptist Theological Seminary. She supervised the women's unit at the Brantley Baptist Center in downtown New Orleans.

"My responsibility was to provide a place for transient women and children to receive rest, food, clothing and a listening ear," she explained.

Williams recalled she had decided to do something special for the women in her care that year. But she had not made plans to spend Christmas at the center. She was planning to go home to be with her family.

"I would do my part to make Christmas really special for 'these folks,' but I was not going to spend Christmas there," she reasoned.

As the holiday season got under way, however, Williams was in-

formed she would have to work Christmas. She admitted she immediately forgot her call to missions.

"I got really bitter, fussing about what I was going to miss," she said. "I had worked hard all year and I deserved to spend Christmas with my own family, not 'these folks.'"

"All I could think about was the drunks and bums I would have to encounter during such a joyous time of year," Williams said.

It was not until about a week before Christmas that the gloom began to disappear for Williams.

She bought a tiny tree and let the children at the center string popcorn to decorate it. Then, each resident at the center that week made an ornament for the tree. Every night, all those at the center gathered to sing Christmas carols and tell Christmas stories to the children.

In no time, it was Christmas Eve, Williams recalled.

"I broke the rules that night and allowed the police to bring a battered

woman with 10 children to the mission after the 10 p.m. curfew," she said. "It was nearly midnight before all was quiet at the mission."

Christmas Day began early, at about 5:30 a.m. "There were presents for everyone, including those extra children. They had to leave the building by 6:30 a.m., but when they returned at 4 p.m., I was dressed in my red outfit and Santa hat. I gave each lady a cup of hot cider when they arrived and soft footies for their tired feet."

Williams and residents then gathered for the Christmas meal. After that, they participated in a chapel service.

"I nearly cried at the expression on their faces as I sang 'Sweet Little Jesus Boy,'" she said. "Later, I let the ladies stay up late, telling jokes and stories. 'These folks' had become my new family. I cried myself to sleep with tears of joy, thanking God for the experience of a Christmas I will never forget."

Florida Baptists give migrant families a Christmas camp

By Barbara Denman
Florida Baptist Convention

EUSTIS, Fla. (BP)—The crackling bonfire casts an amber haze on young campers. One group sings "Silent Night" in English, another echoes the song in Spanish; others respond in French.

The moment is magic as God's love transcends languages.

Back in their cabins, youngsters quickly prepare for bed, squirming only a little during devotions, anxious for the gifts to come next. For some, these small packages will be their only Christmas presents.

Now in its fourth year, the Christmas camp Lake Yale Baptist Assembly is an expression of love from Flor-

ida Baptists to migrant children. This year, 137 children from 14 churches will attend.

The children need someone to show them love, says Felix Ramirez, pastor of La Primera Iglesia Bautista de Mascotte. "No one ever tells them they are special. They are all craving that."

They are youngsters forced to grow up too quickly, children who without guidance will become teenage parents, children who every day are exposed to drugs, violence, alcohol and sexual abuse.

The Christmas gifts at Lake Yale are small: stuffed animals, basketballs, baseball caps. Every youngster receives a blanket, a Bible, a sweatshirt and a treasured package of toi-

lety items—toothpaste, toothbrush, dental floss, hairbrush, comb, soap and shampoo.

Pastor's wife Helen Gallegos, who grew up in a migrant family, remembers that she was married when she first washed her hair with "real" shampoo. "A hairbrush of their own is like a million dollars to these children," she says.

The Christmas camp was Gallegos's dream.

"Migrant kids go to school, come home, do chores, baby-sit brothers and sisters," she explains. "Then, when they are 12 or 14, they go out to work on the farms. It's important that they go somewhere and do something they've never done before."

The cost of sending children to



CHRISTMAS WONDER
Andy Jenkins, a 5-year-old who attends First Baptist Church of Fordyce, Ark., ponders the nativity scene in his family's home. (BP photo by Jim Veneman)

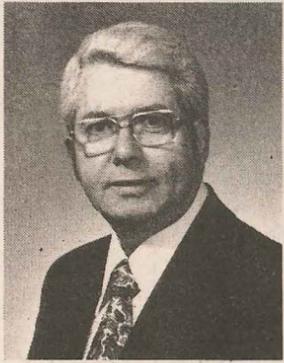
camp is underwritten by and promoted through the Maguire State Mission Offering. All gifts are purchased with contributions from Woman's Missionary Union groups, Sunday school classes and individuals.

The camp is held at Christmas because that's when many of Florida's crops are harvested. From November to March, 88,000 to 150,000 migrants pass through the state. A growing number of migrants are refugees.

"A lot of these children have lived a lifetime before they come to camp," says counselor Carol Vanderventer. "This is an opportunity for God to come alive in them."

During the 1993 camp, 51 spiritual decisions were made, including 21 professions of faith.

GEORGETOWN COLLEGE — DEVELOPING THE BAPTIST LEADERS OF TOMORROW



GEORGETOWN COLLEGE TO OFFER FULL SCHOLARSHIP FOR TOP BAPTIST STUDENT

Georgetown College has created a four-year, full tuition, room and board scholarship for one of the nation's top Baptist students.

The Paul and Phyllis Parks Baptist Scholars Award will be given to a highly qualified Baptist student who will

complete an undergraduate degree in any field of study in preparation for lifelong Christian service.

To be eligible, a student must be affiliated with a Baptist church, participate in Christian service opportunities while receiving the award, and demonstrate high potential for

completing an undergraduate degree at Georgetown based on assessment of high school grades, ACT/SAT scores and an interview with college personnel.

Financial need is not a consideration.

Dr. Paul Parks, a 29-year trustee at Georgetown College, and his wife, Phyllis, who is recently deceased, have been pillars of First Baptist Church of Bowling Green. He and his two daughters, Paula and Phoebe, are Georgetown College graduates.

"This is an expression of our trustees' unapologetic belief that there is within this country's fabric of higher education a place for top academics combined with the Christian faith," said Georgetown College President William H. Crouch Jr.

MARSHALL CENTER FOR CHRISTIAN MINISTRY TO OPEN IN 1997

Georgetown College has announced plans to launch the Bill and Alice Marshall Center for Christian Ministry that will be operational in January 1997.

"The center will be committed to helping Baptists understand who we are and to translate that understanding into tangible ministry and mission," said President Crouch.

Dr. William W. Marshall, a 1957 Georgetown alumnus, currently leads the Kentucky Baptist Convention in his position as



executive secretary/treasurer. Before coming to the KBC, he served as a pastor and Southern Baptist foreign missionary in the Middle East. He is a Kentucky native and graduate of the Southern Baptist Theological Seminary. His wife, Alice, a 1957 alumna, is president of the Southern Baptist Ministers' Wives and a partner in the retail corporation Wallpaper for Less.

"It was as a student at Georgetown that my Christian calling and vocational mission were experienced," said Bill Marshall. "It is a 'holy place' in my pilgrimage. Alice and I are thrilled with the intention of Dr. Crouch's vision for a

Center for Christian Ministry at Georgetown College and are honored to be associated with it in this special way."

“Outstanding academics can coexist with a commitment to Christian ministry.”

—Dr. William H. Crouch Jr.
President of Georgetown College

SCHOLAR OF BAPTIST STUDIES TO PROMOTE THEOLOGICAL UNDERSTANDING

Georgetown College is seeking to fund the Scholar of Baptist Studies that will allow a Baptist theology scholar to be appointed to the college's faculty. This scholar will be charged with the task of reminding faculty and students about Georgetown College's Baptist heritage, and will also be a gift of the college to the Kentucky Baptist Convention to assist local churches and associations in their theological inquiries about Baptist heritage and beliefs.

DAVID NELSON SCHOLARSHIP AVAILABLE FOR MINISTERIAL STUDENTS

The David Nelson Scholarship for Ministerial Students, named after the Georgetown College trustee and longtime pastor of First Baptist Church of Owensboro, is now available to eligible students. Each year \$2,500 will be awarded to a selected student who has accepted God's call into full-time Christian ministry.

For scholarship information, call the Office of Admissions at 800/788-9985.

GEORGETOWN

C O L L E G E
GEORGETOWN, KENTUCKY

... an innovative community of scholars developing scholars committed to our heritage of Christian discernment.

