



WESTERN RECORDER

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FOR THE RECORD

Rogers warns
Former Southern Baptist Convention President Adrian Rogers warned pastors about dangers in Calvinism and some popular church-growth methods. See page 2.

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Here's Hope
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Abortion study
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Equal time?
A prominent evangelical figure has asked Jerry Falwell for equal air time to rebut Falwell's promotion of videos critical of President Clinton. See page 11.

'God forgives divorce more than the church'

By Melanie Childers
Staff Writer

LOUISVILLE—Churches should re-examine their judgmental attitudes toward divorced people, a Kentucky Baptist pastor said during a divorce recovery workshop Jan. 27-28.

Mike Thomason, pastor of Temple Hill Baptist Church near Glasgow since 1980, knows what divorce is like. His own 14-year marriage ended in divorce in 1991.

Thomason spoke during a divorce recovery workshop held at Melbourne Heights Baptist Church in Louisville and sponsored by the Kentucky Baptist Convention's family ministry department.

Often, the first thing a divorced person hears from the church is that "God hates divorce," Thomason said.

"God hates cancer too, by the way," he noted. "And furthermore, no one likes divorce—least of all those who experience it. As a church we often say to divorced people that they're second class citizens."

The impression the church gives is that "God will forgive anything, blot out all our sins as far as the east is from the west, ... unless you get divorced," he declared.

But the first message divorced

people hear from the church should not be one of judgment, Thomason insisted. "What happened to the grace of God?"

"There are a thousand night-clubs that will be glad to offer (divorced people) what most Baptist churches won't: companionship, a

river after the Resurrection, he didn't say to Peter, "God hates bearing of false witnesses" or "What kind of leader do you think you can be after this?" Thomason said.

Instead, Jesus offered restoration by asking for love and assigning Peter a task to complete—"Feed my sheep."

Thomason compared the process of divorce recovery to the process his father used in restoring an antique pie safe. Five coats of paint had to be stripped off the pie safe, and every piece of the hardware had to be examined.

Recovering from a divorce also requires the willingness to be taken apart and confronted about certain aspects of one's life and relationships, he added.

Thomason's father used modern fasteners, new hardware and stronger glue to replace the broken parts of the pie safe. Then he completed the restoration with a beautiful wood stain.

"That piece of furniture became stronger than it had ever been in its existence," Thomason said. The scars, and stains from an old oil lamp, became reminders of precious memories.

Similarly, "when God restores you from divorce, you become stronger than you were," he said.



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listening ear and someplace to go for a little while away from the children. We need to look at divorce in a new way."

Thomason referred to the biblical account of Peter's denial of Jesus Christ before the crucifixion.

"As bad as divorce is, to deny the Lord three times has got to be one of the worst things that can happen," he said.

Yet when Jesus met Peter at the

Kentucky girls get national Acteen honors

By Joyce Sweeney Martin
Staff Writer

Three Kentuckians are among 26 Acteens from 10 states who have been tapped by Southern Baptist Woman's Missionary Union to serve on the 1995 National Acteens Panel and as 1995 Top Teens.

Carrie Bell of Murray will serve on the National Acteens Advisory Panel. Melissa Bryant of Beaver Dam and Christella Carpenter of Owensboro have been selected as Top Teens.

The 26 teenagers were chosen from nearly 100 Acteen applicants. Acteens is the missions organization sponsored by WMU for girls in grades seven through 12.

National WMU staff in Birmingham, Ala., made the selections based on scholastic achievement, school and church activities and accomplishments in StudiAct, the individual achievement plan for Acteens.

Bell, a member of First Baptist Church in Murray, has been active in Acteens for six years. She sings in the youth choir, serves on the youth council and has participated in two Acteen mission trips to inner-city Indianapolis. She has reached the Service Aide level in StudiAct.

"I grew up in church and took it for granted that everyone knew the things I knew," she said. But Acteens



Carrie Bell



Christella Carpenter



Melissa Bryant

broadened her view of the world.

Through StudiAct and the Indianapolis mission trips, Bell learned that even in the United States not everyone has heard about Jesus. "It is my responsibility to tell everyone, no matter where they live, about God and his love."

A senior at Calloway County High School, Bell is involved in Beta Club, Co-ed Y Club and Foreign Language Club. She plays on the varsity soccer and tennis teams.

As a member of the National Acteens Advisory Panel, Bell will serve as a page at both the national WMU annual meeting and the Southern Baptist Convention annual meeting in Atlanta in June. She and the other five panelists each will give a one-minute speech at the national WMU meeting and will be honored at a luncheon hosted by WMU.

Bryant, a member of Calvary Baptist Church in Central City, has been active in Acteens for seven years. She is a member of Calvary's youth group and youth choir. She has completed the Queen Regent in Service level of StudiAct.

As a 1994 Kentucky Acteens Advisory Panel member, Bryant served in a position she felt gave her opportunity to make decisions which affected Acteens across the state.

Bryant named hosting a senior citizen banquet at her church as her most meaningful StudiAct project. "I grew closer to the elderly in my community," she said. "I learned about their experiences and they learned of mine. We bridged the generation gap and came together as one for the work of the Lord."

The Ohio County High School se-

Village had one believer, now has 81

By Mark Wingfield
News Director

YELETS, Russia—The generous gift of a Kentucky church not only purchased a building for a small Russian Baptist congregation but opened the door for 80 people in a nearby village to become Christians.

Missionaries Larry Lindsey and Norman Lytle traveled to Yelets Baptist Church Jan. 28 to deliver the bulk of a \$14,000 gift from members of Binghamtown Baptist Church in Middlesboro. The money purchased a building for the 25-member congregation.

Lindsey said a woman from a village about 18 miles away heard the missionaries were coming and asked if they could come to her village and tell the people about Jesus. This elderly woman apparently was the only Christian in her entire village, he said.

No churches of any kind exist in the village. And the tiny Baptist church in Yelets is the only evangelical church in that city of 140,000.

At the woman's request, Lindsey and Lytle went to the village the afternoon of Jan. 28, after a morning celebration service at Yelets Baptist Church. They took with them several members of the Yelets church and Russian missionary Vladimir Boyev, who served as translator.

Eighty people gathered in a cultural hall to hear the missionaries. Some of the Baptists from Yelets sang, and both Lindsey and Lytle preached. The service lasted more than two hours in the unheated hall.

At the conclusion, the translator asked all who wished to profess faith in Jesus Christ as Savior to come forward.

"Everyone in the cultural hall came forward, including the director of the cultural hall," Lindsey explained. All 80 people present said they wanted to become Christians.

Lindsey said the event demonstrated to him "how great God is and how powerful the Holy Spirit is."

"I could only sit back and thank the Lord for letting me in on this event," he said.

At the conclusion of the service, the one woman in the village who had been a believer invited all the new believers to begin a weekly Bible study in her apartment, Lindsey said.

As incredible as that Saturday afternoon's events proved to be, the day also brought other cause for rejoicing, Lindsey said.

At the Yelets celebration service, the couple who was selling the building to the church professed their faith in Jesus Christ.

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BAPTISTS

Rogers warns of Calvinism & 'too easy' growth tools

"I cannot go all the way with these boys who have gone so far with Calvinism. They have the idea that some can be saved and some cannot be saved."
Adrian Rogers

HUNTSVILLE, Ala.—Adrian Rogers, a patriarch of Southern Baptist Convention conservatives, warned pastors of making it too easy or too hard for people to come to Christ.

Speaking at the Alabama Baptist Evangelism Conference Jan. 23-24, Rogers specifically cited the theological system known as Calvinism as a danger to evangelism. He also warned that some modern church-growth philosophies make God the servant of sinners rather than God the Savior of sinners.

God's salvation is available to all people, said Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn., and former SBC president.

"That's the reason I cannot go all the way with these boys who have gone so far with Calvinism," he explained. "They have the idea that some can be saved and some cannot be saved."

Calvinism is a theological system named for the 17th century theologian John Calvin, who taught that God pre-

destined specific people to heaven and to hell before creation.

"Pardon me if I offend you, dear friend, but I want you to know that I believe Christ is the propitiation for our sins—and not for our sins only, but for the sins of the whole world," Rogers said. "And the Lord is not willing that any should perish but that all should come to repentance. And whosoever will may come."

"You say, 'Well, I believe they're elected.' Well, they may be, but I like to nominate them. And I'll tell you something else: You'd be surprised how many more get elected in a red hot, evangelistic service."

Rogers said he understands the concern some Calvinists have about "easy believism."

"Be careful," he warned. "What do you want? A hard believism? I don't believe in cheap grace, and I don't believe in playing games, but, friend, the gospel of Jesus Christ is gloriously simple, and therefore it is simply glorious... The common people heard Jesus gladly; it was easy."

In another sermon, Rogers warned pastors about dangers in two particular philosophies of church growth—one modeled by the California-based Vineyard Fellowship and the other by Willow Creek Community Church near Chicago.

The Vineyard movement stresses "power evangelism" through miracles, Rogers said. "They're saying, if you will show miracles and have an open demonstration of God's power, then you'll reach multitudes."

But this appeal is no different than the New Testament-era Jews who would not believe in Jesus unless he gave them a miraculous sign, Rogers declared.

Jesus refused, and so should modern churches, he continued.

"I'm not opposed to miracles. I thank God for miracles. I believe in a God of miracles. I would never deny miracles. But I will never demand a miracle," Rogers said. "Don't ever demand a miracle."

The Willow Creek model of "seeker services" carries the danger of

focusing too much on human needs to the exclusion of the human need for repentance, Rogers continued.

According to this model, he said, "What you need to do is to take the average guy, the average Joe, the average Jane off the street, bring them in and say something to them relevant—something they can understand, something that meets their need. Jettison the church jargon, and you will reach people."

Too many preachers fall victim to this user-friendly mentality, Rogers charged. "We're standing ... behind the pulpit and saying something like this: 'Are you unhappy? Are you confused? Are you dissatisfied? Then come to Jesus.'"

"That makes God your servant," Rogers said. "The great human dilemma is not what sin does to me but (that) sin is an affront to a holy God and deserves God's wrath."

A proper focus should be on "Christ, the power of God and the wisdom of God," Rogers said.

Based on a Baptist Press report

June action sent more funds to Fellowship, cut off SBC

ATLANTA (ABP)—The Southern Baptist Convention succeeded in slowing the financial growth of the Cooperative Baptist Fellowship last year but hurt funding for the SBC more than funding for the Fellowship, according to financial reports.

The Fellowship received about \$11 million in contributions last year, less than a 1 percent increase over the previous year, according to figures released Jan. 31. The 1994 year-end totals stand in stark contrast to the rapid growth of Fellowship funds in recent years—up 53 percent in 1993 and 62 percent in 1992.

But Fellowship officials say the turnaround was expected after the SBC's June instructing its agencies not to accept contributions channeled through the Fellowship.

The result has been a cut in funding for SBC agencies and an increase in funding for Fellowship entities, reported Cecil Sherman, Fellowship coordinator.

"Real dollars" received for Fellowship use grew almost 20 percent last year, Sherman said.

In recent years, more than a fourth of Fellowship funds had been forwarded to SBC agencies. By cutting

off all SBC support from the Fellowship last June, SBC leaders hoped to isolate the Fellowship from the SBC mainstream or even force the Fellowship out of the SBC altogether.

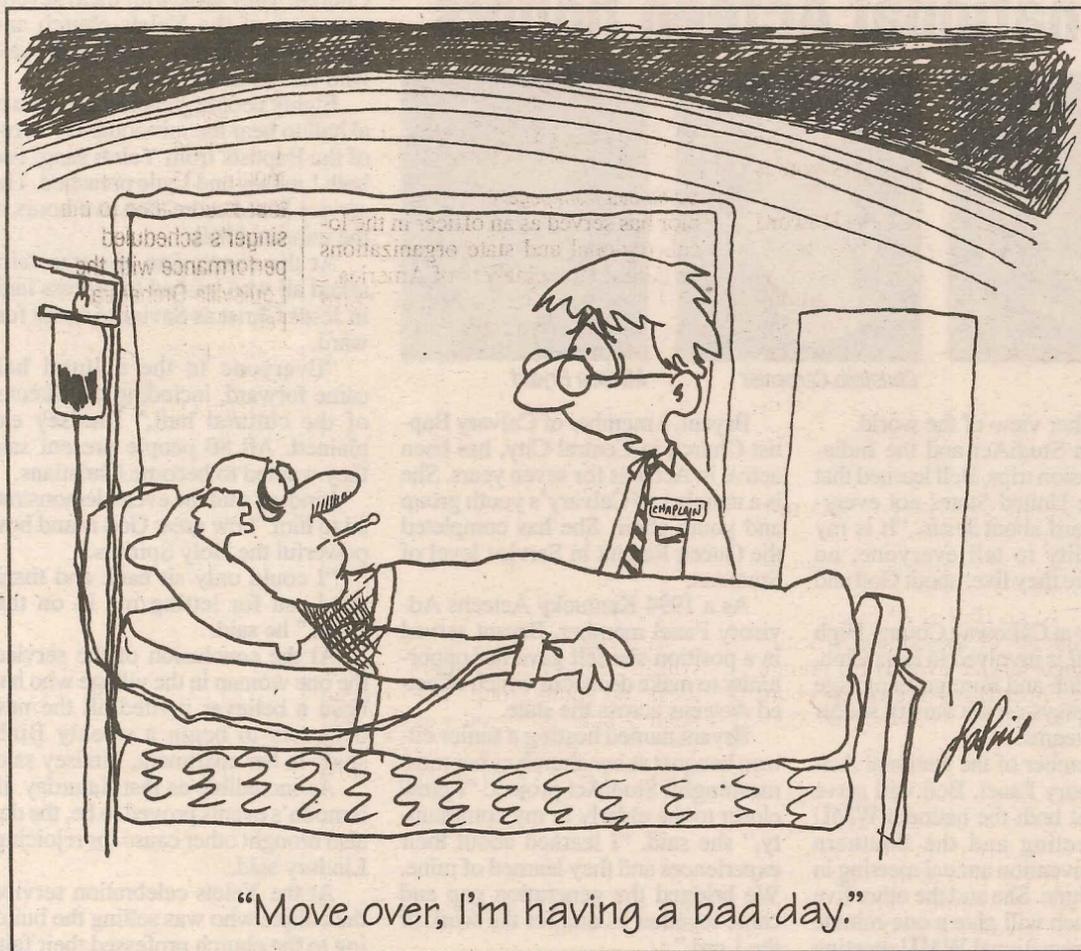
Of the \$11 million received by the Fellowship in 1994, 83.2 percent was earmarked for the Fellowship and the ministries it supports. That's up from 66.2 percent in 1993.

Meanwhile, SBC agencies received \$983,760, or 9.0 percent of the total, most of it dispersed before the June action. That's down from 27 percent in 1993. Another \$367,387 in SBC-bound funds received after the

June vote was applied to the Fellowship's global missions program, which now supports 52 missionaries.

A total of 1,337 churches contributed to the Fellowship last year, compared to 1,210 in 1993. About half of those churches include the Fellowship in their budget, Sherman said, while the others simply pass along funds designated by individual members.

The Fellowship's year-end total of \$11 million fell short of the \$12.5 million budget goal for 1994, again because of the SBC action. But funds for Fellowship programs surpassed the budget by about \$500,000.



BAPTIST BITS

■ **Marshall hired at Central Seminary.** Molly Marshall, the professor who left Southern Baptist Theological Seminary after being accused by the school's president of aberrant theology, has accepted a position with Central Baptist Theological Seminary in Kansas City, Kan. She will be visiting professor of theology, worship and spiritual formation for the 1995-96 school year with an intention to become a tenured professor there.

The seminary is affiliated with the 1.5 million-member American Baptist Churches in the U.S.A. and is aggressively positioning itself to appeal to Southern Baptist moderates disaffected by the SBC's rightward turn.

■ **Richmond seminary acknowledged.** Baptist Theological Seminary at Richmond has been granted "candidate" status by the Association of Theological Schools in the United States and Canada, the last step before full accreditation. The decision was announced by the ATS Commission on Accrediting, which met in January.

Now in its fourth academic year,

the seminary was established by Southern Baptist moderates after conservatives made changes at Southern Baptist seminaries. The Richmond seminary now has 139 students.

■ **Nobles arrested and hospitalized.** Former Mississippi College President Lewis Nobles was admitted to a San Francisco hospital after he collapsed while being arrested Jan. 26. Federal officials tracked Nobles to San Francisco after he failed to appear at a pre-trial hearing in Jackson, Miss., where he is charged with a 20-count indictment of criminal activity.

■ **Florida-HMB talks progress.** Discussions prompted by a proposal to alter the relationship between the Florida Baptist Convention and the Southern Baptist Home Mission Board likely will result in concessions that will cut down on paperwork and give the state more clout in obtaining funds for missions work. Florida Baptist Executive Director John Sullivan said Jan. 20 that meetings with HMB officials had been "profitable."

Baptist Healthcare adopts moral/ethical guidelines

By Marv Knox
Editor

LOUISVILLE—Swirling changes in the health-care industry challenge moral and ethical standards as well as medical technology, according to two leaders of Kentucky's Baptist Healthcare System.

That's why BHS has implemented moral/ethical guidelines for steering the system and its five hospitals, said President Ed Vaughn and Harold Mauney, chair of the BHS board of directors' ethics committee.

"Even though health-care reform died in Congress, we are witnessing a transformation of the entire health-care industry," Vaughn said.

Market reforms, such as managed care and health maintenance organizations, are reducing the time patients stay in hospitals, he illustrated. In addition, people are looking for "integrated systems of care—one source that can provide all of the health-care services."

Those forces are leading health-care providers to create partnerships, he said. For example, a hospital that excels in cardiac rehabilitation might team with another that has a strong neo-natal unit, saving each the expense of building another specialty wing.

Following such logic, BHS has formed a partnership with three other Kentucky health-care providers—Alliant Health System, Sisters of Charity of Nazareth Health System and St. Elizabeth Medical Center—to create an "integrated health-care delivery system."

"Once this system is in place, we envision it will provide the full spectrum of health-care services," Vaughn said. That will include physician and hospital care, outpatient services, insurance plans, home health services,

long-term care and other services.

Because a partnership doesn't take place in a moral vacuum, BHS has adopted its moral/ethical guidelines, added Mauney, pastor of First Baptist Church in Williamsburg.

"In this climate of change, we want to be sure that we stay true to our original purpose—the use of health care as a fulfillment of the gospel," Mauney said. "And bio-ethical decision-making is even more important now than when our hospitals were founded."

The BHS board of directors created an ethics task force to draw up the guidelines for the system to follow each time it considers a partnership.

The guidelines cite five "basic values" that are considered central to the system's vision and mission:

- The sovereignty and grace of God. "God is the source and power of all of life and is the One to whom reverence is properly and ultimately due," the guidelines state. "... God's will for human wholeness in body, mind and spirit is integral to the divine will for the salvation and redemption of the individual."

- The dignity and worth of people. "People are created in the image of God as free moral agents and objects of divine love and grace," the guidelines say. "Each person is ... to be treated with respect and dignity, recognizing our mutual responsibility to live under the lordship of Christ."

- The moral demands of agape love. "The divine will is for persons to live in a community of love, support and sympathy that provides for human health and growth toward personal wholeness," the guidelines note. The qualities of such love include empathy, sympathy, truth, confidentiality, covenant, servanthood and mercy.

- The embodiment of hospitality to

the neighbor. Characteristics of hospitality are defined as "personal warmth and acceptance; courtesy and receptiveness; anticipation of fears and needs; personal interest in the other; and taking time to know and be known."

- Justice as basic to the moral community. "Justice is seeking the good of the other through policies and structures that promote human well-being and community wholeness," the guidelines add.

That will require BHS partners to view health-care as a human right, with the same level of care available to all people, regardless of ability to pay, Mauney said. He noted the 1995 BHS financial plan sets aside more than \$11 million to provide charity care.

Justice also will require partners to be good stewards of their resources, he added. That concept would entail cooperating to share resources and providing complementary services, rather than direct competition for patients.

"These values originate from our Christian heritage and our Baptist roots," Vaughn stressed. He confirmed BHS looks at a broad range of indicators of adherence to the values—"humanity and compassion, mercy, fairness, reverence for the sanctity of life and the desire to enhance the physical, emotional and spiritual health and well-being of all persons."

The guidelines provide a "point of reference" for charting the system's course, Mauney insisted.

"They are important because they ensure that BHS will be true to its heritage and also continue the healing ministry into the next millennium, even in the midst of the changing climate of the health-care industry," he said.

BHS philosophy statement

- God's concern for the salvation of the person includes the care of the soul as well as caring for and curing the body and mind.

- The ministry of healing is an integral part of the church's mission in and to the world.

- Every person is to be respected and treated with dignity as a bearer of the image of God and the object of divine love.

- Health care is a service ministry modeled on the servanthood of Christ and his concern for wholeness—body, spirit and mind.

- Every person has a right to quality health care.

- We are responsible to serve as advocates for the poor.

- We are called to provide quality, competent care in the context of a caring community.

- Responsible stewardship of both material and human resources belongs to a faithful witness to Christ.

- Collaboration instead of unbridled competition is the morally superior approach to providing health care.

- Cooperation with others who support Judeo-Christian values in developing creative approaches to meeting human health-care needs is consistent with our Baptist heritage and the Christian calling.

- The non-profit approach is an essential and indispensable feature of providing health care in America.

- The values outlined in the vision/mission statement of Baptist Healthcare System provide principled guidance for health-care service in a Christian perspective.

"These guidelines are in active use with every decision we make about entering joint ventures and taking on new partners," Vaughn added. "They make the point that we take partnering seriously; that we think about it up-front and within the context of the Christian perspective and Baptist Healthcare System's mission, vision and values, which we are totally dedicated to preserving."

Concert still on

Last week's Recorder reported Sandi Patty has cancelled plans to begin a nationwide tour this month. That cancelled tour is unrelated to the singer's scheduled performance with the Louisville Orchestra Feb. 11. The Louisville "Super Pops" series still will feature Patty, an orchestra spokesperson said.

BLUEGRASS BURGEO

- **Coach selected.** Tom Dowling, football coach at Cumberland College, is serving this year as president of the NAIA Football Coaches' Association.

- **Campbellsville enrollment up again.** Spring enrollment at Campbellsville College is 1,106, up nearly 7 percent over last spring semester. This continues a seven-year growth trend at the Baptist college, where enrollment has grown more than 90 percent.

- **Cumberland gets grant.** Cumberland College and the Williamsburg Independent School District have received a \$17,000 grant from the Kentucky Education Department to enhance the training of future teachers.

- **Race relations series to air.** The Kentuckiana Interfaith Community has developed a five-part television series on race relations called "Making a Difference: Race Relations and Religion." The series began airing Feb. 5 on the Faith Channel of Louisville's cable system and

will appear each Sunday through April 9.

- **Whitt promoted.** Marc Whitt has been named assistant to the president for public relations and marketing at Campbellsville College. Whitt has been the school's public relations director since 1992.

- **Mid-Continent officers elected.** Trustees of Mid-Continent Baptist Bible College re-elected Charles Gresham, pastor of Temple Baptist Church in Central City, as chairman. Other trustee officers include Vice Chairman Fred Lowrance, pastor of Friendship Baptist Church in Smithland and Secretary Ray Provow, pastor of Sedalia Baptist Church in Sedalia.

- **Walker receives degree.** John Walker Jr., with ties to Oak Grove and Frankfort, received the master of arts in Christian education degree from Southern Baptist Theological Seminary Dec. 16.

- **Georgetown inducts four.** Four people were inducted into the

Georgetown College Hall of Fame during Founders' Day ceremonies Jan. 17.

The honorees include Howard Malcolm, the college's fifth president who stood against slavery; Louise Dudley, a pioneer among women educators; Blanton Long Collier, a former University of Kentucky and Cleveland Browns football coach; and John Gordon Mein, former U.S. ambassador to Guatemala.

- **Georgetown alumni honored.** Georgetown College presented alumni achievement awards Jan. 17 to Kenneth Davis of Paint Lick and Mary Keith Hall of Elizabethtown. Recipients of the college's distinguished service awards for alumni were James Boyd of Lawrenceburg and W.R. "Shorty" Long of Shelbyville.

- **Correction:** A Bluegrass Burgoon item in last week's Recorder incorrectly reported that Cumberland College had played its 100th men's basketball game. The number should have been 1,000.

WMU picks Kentuckians

Continued from page 1

nior has served as an officer in the local, regional and state organizations of Future Homemakers of America.

Carpenter, a member of Third Baptist Church in Owensboro, has been an Acteen for three years. She has achieved the Queen Regent level in StudiAct.

"As a teenage girl, I feel I need a program that will help me stay in touch with God and remember my commitments," she said. "Many pressures and influences are entering my life now, and being involved with Acteens helps me to choose the best decisions in every situation I face."

Carpenter is active in her church youth choir, puppet team, drama team and youth group. The McLean High School 10th grader enjoys 4-H Club, Future Business Leaders of America and Champions Against Drugs.

Bell and the other five panelists will be featured in the May 1995 issue of Accent, the missions magazine for Acteens. Bryant, Carpenter and the 18 other Top Teens will appear in the June/July issue.

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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Master life

What would you give for a tool that could change lives and grow disciples? Would three days be too much to learn how to lead Christians in a closer walk with the Lord?

Thanks to the discipleship training department of the Kentucky Baptist Convention and the Southern Baptist Sunday School Board, I had the privilege of participating in a three-day MasterLife workshop conducted at Florence Baptist Church. Without a doubt, this was one of the greatest spiritual experiences I have ever enjoyed.

MasterLife is a sequential, developmental group discipling process that teaches how to make Christ master of one's life and, consequently, to master life. It includes all of the basic elements necessary for living as a disciple: Abiding with Christ, living in the word, praying with faith, fellowshiping with believers, witnessing to the world and ministering to others.

MasterLife is all of this and more—the course materials are great and the process of learning with a small group of committed Christians is even better. I have absolutely no doubt that if more churches would start using MasterLife as the core of their Christian education program, our churches would begin to grow even as Christians grow in their walk with the Lord.

Thanks again, to the KBC and the board, for this terrific workshop.

Jeff Wise
Louisville

Great hurts

After reading a letter (WR, Jan. 24), I feel led to write, which is my first letter, and I've been reading the Recorder for nearly 50 years.

I know that many things can happen to hurt our witness for the Lord.

I know a person that helped to build a missionary Baptist church in a

region where there were none. After it was finished, they had a great revival. The pastor and a deacon (this was not in Kentucky) were so overcome with joy at so many being saved.

Later, they were told they were like charismatics, and both were asked to leave. The deacon's church letter was burned before his eyes. His wife had not been a Christian, and she accepted Christ at the revival. After this happened, she refused to be baptized and would never go to church again except for social events or

something. That couple's children and grandchildren never have been to Sunday school and church since. She won't send them.

So I say great damage can be done, and people hindered from knowing or receiving Christ. Many hurts are caused by the tongue that ought not to be (James 3).

Virginia Sago
Owensboro

Not her job

Is the Southern Baptist Convention so bored that they have to produce situations that don't exist? I'm talking about the resolution on racism headed for the SBC (WR, Jan. 24).

I am sorry, but have you ever heard the old saying, "That's not my job description"? Well, that is my answer. My job description is to raise my children in a Christian atmosphere and to follow the teachings of Christ myself.

Didn't Christ die on the cross to save us from our sins? Well, put your faith in him, not mankind. It is also a Christian's duty to reflect on the past, learn from it and move forward. If God can forgive us, then why can't we forgive ourselves?

Don't get stuck in the past. I am not to blame nor are my children for what happened before we were born.

Eddie Mitchell
Louisville

A wise decision

Although I had considered writing a similar article following the recent report of a Home Mission Board special committee, I found that the following editorial by Mississippi Baptist Record Editor Guy Henderson speaks my mind on the matter.

"A special committee had been authorized to study how the HMB 'should cooperate in the future with state conventions that channel funds to the Cooperative Baptist Fellowship and other non-SBC entities.'

"Like the study of the Masons, this was forced on the HMB and had all the makings of a fiasco. Some unwise words such as 'investigate' and the possibility of 'usurping the authority of state conventions' caused confusion. Someone had to 'discomfort all Israel' while striking a paranoiac blow at the CBF.

"Immediately it was an unpopular subject. Autonomy of Baptist bodies is well substantiated. Florida flared up in a strong message that they were not to investigate the HMB nor was the HMB to investigate Florida. Virginia,

North Carolina and Texas let their money do the talking, and suddenly all of us were taking a second look.

"The committee reported: 'Mutual trust is one of the major factors that has made Southern Baptists what we are today. Our relationship is based on our trust in God and each other. Southern Baptists strongly believe in the autonomy of the local church, association, state convention and the SBC and its entities.'

"In the purpose statement, the committee reported: 'The joint roles of state conventions and the HMB in developing strategy are clearly established. The HMB and state conventions jointly develop local, regional and national strategies to reach our

nation for Jesus Christ.'
"None of these statements is new. The statements should have been studied by the HMB executive committee prior to making the original motion.

"Fourteen recommendations were made, mostly in a general sense, but the wording was conciliatory. Thanks were expressed, partnerships invited, trust expressed to be needed, along

with a pledge to build relationships.

"Finally we get to the heart of it: 'We acknowledge and support the autonomy of the state conventions/fellowships and the HMB, and we acknowledge the inappropriateness of either to attempt to usurp the autonomy of the other.'

"There was the affirming of the Cooperative Program and 'we encourage giving primary support to those entities compatible with the SBC.'

"Note the word was 'encourage' rather than 'investigate' churches or states handling CBF funds. Those who use alternate channels for HMB support are 'encouraged' to renew their support through the Cooperative Program and the Annie Armstrong Easter Offering for Home Missions.

"The HMB will continue to cooperate with churches, associations and state conventions in evangelism and affirmed their desire to cooperate fully in these ministries. The report actually majored on trying to get us back together rather than notching a victory in the controversy. This is a wise decision, and we commend the HMB for this insight."

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



FAMILY FORUM: TEENAGERS

Bad news

By Wade Rowatt

Q How much should parents tell their teenage children about their father's illness? He has cancer, but may survive and doesn't want them to begin to question his authority.

A The effects of chronic illness reach far beyond the patient. Spouses, parents, children, siblings and others feel the hurt.

Patients understandably erupt into different persons. They may attempt to deny change, but others can tell something is wrong. Fear, anger, loneliness, anxiety, depression, and a variety of other emotions intermingle with the task of accepting the illness as real.

However, if no real reason is given, these teens could be confused or even blame themselves. They deserve to know something in order to adjust and respond appropriately.

If handled properly, this could be a time of growth. He needs to find the right time and place. Leave time for questions and private discussion. Give them the facts and be honest. Perhaps a minister could be present.

Do not expect a miracle of understanding. Other discussions may be necessary. Regular talks keep the relationships alive.

Doing something can help. If the father can be specific and ask something from each teenager, they might adjust better. For example, he could consider asking someone to care for additional chores, run errands or even change plans. Expect more and they will more likely grow into the new roles of responsibility.

It may be productive for the family to build a network of support for itself and for the teens. Others who are facing similar circumstances can help and support. Most medical centers sponsor such groups through the chaplain's office or with social workers. The teens may want to talk with a personal counselor about their adjustments. Family counseling that involves parents and children can be powerful.

Whatever the follow-up plans, I feel the benefits of telling teenagers about these types of crises far outweigh the dangers. Secret-keeping leads to mistrust and family distance.

Wade Rowatt is professor of psychology of religion at Southern Baptist Theological Seminary.

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

Kentucky Baptists can lead in racial reconciliation

Recent episodes within the borders of Kentucky belie the myth that America has solved its racial problems.

Lexington erupted in racial tension last fall, when a police officer killed an African American. That tempest stormed again last week, when a grand jury decided not to indict the officer. And in Todd County, four young black men have been arrested for the murder of a 19-year-old white man who was flying a Confederate flag from the bed of his pick-up truck.

Occasional violence breaks through the veneer of civility our society passes off as racial reconciliation. It exposes fractious misunderstandings and fractured relationships. For people of faith, it also defies the New Testament's clear teaching that skin color does not make people inherently different. The Apostle Paul observed: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28).

Baptists in Kentucky took a step toward reconciling the races last fall,

when five predominantly African-American churches affiliated with the Kentucky Baptist Convention. The addition of Saint Stephen, Bethel Missionary, Saint Paul, Deliverance and Energized Baptist churches marked the largest infusion of black congregations in KBC history. The KBC can provide leadership for the rest of the state as these and other black Baptist churches, along with the majority Anglo congregations, demonstrate how Christ truly makes us one in spirit and in love.

We can participate in pulpit exchanges and choir exchanges, creating opportunities for joint worship. But we must do more. We need to provide Kentucky Baptists of color with visible opportunities for leadership among us. We need to create opportunities to hear each other's voices and to sense our passion for Christ and compassion for our state and communities.

As we observe Race Relations Sunday Feb. 12, let us pray for the wisdom, commitment and courage to be one in Christ.

Marv Knox

As we observe Race Relations Sunday Feb. 12, let us pray for the wisdom, commitment and courage to be one in Christ.

How your church can strengthen its members & save money too

If your church publishes its own newsletter, you may have noticed that Uncle Sam began taking a bigger bite out of your budget last month. The U.S. Postal Service instituted rate increases of more than 20 percent for both second- and third-class mailers. That hurts!

The postal rate hike may cause your church to reconsider whether it can afford to send members a newsletter every week. If that's the case, please consider publishing your newsletter on the Western Recorder. You can send each member of your church your newsletter (plus a world of Baptist news) for less than the cost of a tiny postcard. In a time when churches are tightening their financial belts, that's good stewardship.

What's more, the Recorder's newest development makes the news-

letter option even more attractive. We have convinced the Postal Service to let us "reverse fold" the Recorder, so your newsletter will be on the outside of the paper when it arrives in members' mailboxes.

And those are only the tangible advantages. The Recorder also strives to live up to our motto: "Practical resources for Christian living." As you can see, we'll provide all your fellow church members with inspiring stories, articles about effective ministries and information about issues and trends that affect all of us. We want to be your church's partner in informing and encouraging your members, even while we save you money. For more information, call us at (502) 244-6470.

Marv Knox

Why should Americans pay for congressional chaplains?

WASHINGTON (RNS)—The appointment of Lloyd John Ogilvie, a Presbyterian minister, as the U.S. Senate's new chaplain raises disturbing questions:

■ Why should a nation whose Constitution mandates the separation of church and state have clergy on the congressional payroll?

■ Why should Congress spend \$239,000 for chaplains whose principal duty is to recite an opening prayer on the 150 days a year Congress is in session?

■ Why can't lawmakers say their own prayers?

Although the tradition of congressional chaplaincy has been chal-

lenged as unconstitutional, the U.S. Supreme Court settled the matter in 1983, when it upheld a law authorizing a chaplain in the Nebraska legislature.

But still, the idea of a chaplain on the payroll is difficult to justify.

James Madison felt payment for prayers was unconstitutional. Those who support congressional chaplains point to military chaplains. But the differences are clear. Chaplains in the armed forces are paid modest salaries, have full-time duties and must often endure hardship—or even combat overseas. Duty in the Capitol may be arduous, but it doesn't come close to the hazards of war.

Granted, for 535 members of Congress to ask God's guidance of their day's work is a laudable practice. But hardly any member is present when the legislative day opens with a prayer.

The prayers offered in Congress are hard to identify. The God of these prayers is not Jesus Christ but some vague entity not even clearly identifiable with the God of the Old Testament. Thus the symbolic value of such prayers is open to doubt.

Why not use volunteer chaplains from the Washington area, who could save \$239,000 each year, bring greater diversity and do away with the inevitable tediousness of the same person each day intoning predictable pieties?

Or members of Congress themselves could offer prayers on a volunteer basis. This practice could be edifying and might infuse vitality and meaning that now seems lacking.

A serious challenge to chaplains on Capitol Hill seems unlikely, and prayer in Congress will continue. It seems to reassure people the United States is a nation under God and the law.

But those who are skeptical of this practice would do well to offer their own prayers for God to enlighten the minds and consciences of the members of Congress, whose responsibilities are awesome.

Robert Drinan, legal ethicist
Georgetown University
Washington

If Congress wants to open its sessions with prayer, why don't the members themselves offer the prayers?

GUEST EDITORIAL

Do you think they'd let me on the safety patrol if I were in 5th grade again?

What do you do for an encore when you reach the pinnacle of prestige at age 11?

Lindsay doesn't think she's scaled the Mount Everest of elementary school savoir faire. But I sure would have if I had been in her place when I was in fifth grade.

As she began her final semester at Dunn Elementary, Lindsay achieved the ultimate in preadolescent power. She made the safety patrol.

We didn't have a safety patrol where I was raised. A part-time police officer directed traffic at the highway on the far edge of our playground. Pretty good work for a mom who wanted a job that allowed to her stay home when her kids were out

of school.

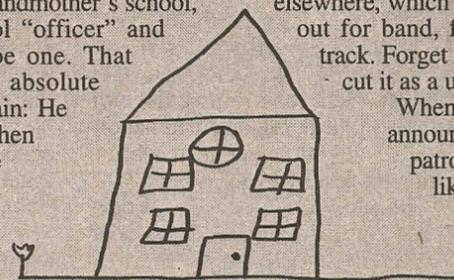
But I read about safety patrols. And once, when I visited my grandmother's school, I saw a safety patrol "officer" and knew I wanted to be one. That lucky dude enjoyed absolute authority in his domain: He told younger kids when they could cross the street.

Best of all, he wore the uniform—an orange strap over his shoulder and around his waist, with a badge. He was the coolest guy on the planet. Except for Batman, who wore a cooler uniform.

Since our school didn't have a safety patrol, I channeled my unction for uniforms elsewhere, which may explain why I went out for band, football, basketball and track. Forget choir; a robe just doesn't cut it as a uniform.

When Lindsay came home and announced she made the safety patrol, I asked what the job is like. "Well, I just stand in the hall and tell bus riders not to run," she explained with a sigh intended to tell me I was making way too big a deal out of this.

"But do you get to wear one of those groovy shoulder-strap uniforms?" I asked.



down home

Here's Hope TODAY



WITNESSING TIPS

ATLANTA (BP)—As Southern Baptists witness during "Here's Hope. Share Jesus Now," Darrell Robinson says they will encounter five levels of spiritual development among non-Christians.

Robinson, Home Mission Board vice president for evangelism, said people can move from any level to the point of accepting Christ in one visit. But for some people, reaching the point of making a profession of faith may take several contacts.

The five levels and the response Robinson recommends are:

1 Ignorant. They know nothing about the gospel and must be taught.

2 Indifferent. They've heard the gospel story but are apathetic toward it. They must be stirred to make a response.

3 Hostile. They've heard and rejected the gospel and are antagonistic. Christians witnessing to hostile people should respond in love, Robinson said. Rather than reacting to their anger, be a good listener, he advised.

4 Interested. They've heard about the gospel and want to know more. They must be cultivated to reach a point of accepting Christ.

5 Ready. They've heard the gospel, and they want to accept Christ immediately. Christians need to lead them in a prayer to repent of their sins, ask forgiveness and invite Christ to be their Savior and Lord, Robinson said.

Inmate makes life & death commitment

LOUISVILLE—When one prison inmate professed faith in Jesus Christ during the "Here's Hope" campaign, his decision was a matter of life and death.

Last March, doctors told the 22-year-old inmate at the Kentucky State Reformatory that he would die of cancer within a year. But the inmate rejected the witness of Larry Rhodes until last month, when he wound up in Tri-County Baptist Hospital.

Rhodes, a retired Jefferson County teacher, said the inmate had told him he was a Christian yet never was willing to talk about it. Two months ago, he admitted his claim of salvation was false.

A volunteer chaplain at the reformatory on Tuesdays, Rhodes returns Thursday evenings for a Prison Fellowship chapel service. During one of his post-Christmas visits, the young man wanted to see him. Wracked by emotional pain, he said he wanted to see a psychiatrist.

"The inner peace you're seeking you're not going to find from a psychiatrist," Rhodes told him. "You're only going to find it from God."

"I'm just not ready," the man replied.

In mid-January Rhodes learned the inmate had gone to the hospital. He visited him twice before the man indicated he was ready to make a decision. But when Rhodes tried to read Scriptures, the prisoner said, "I know that."

"You want to get saved?" Larry asked.

"Yes, but I don't know. I don't know how to pray," the inmate replied.

Using a Billy Graham tract from a 1993 mission trip to Russia, Rhodes read a prayer of repentance and asked the man to repeat it. When he finished and looked up, Rhodes said, he could see a difference in the man's face.

"That's the biggest burden off my shoulders," the inmate said. Two days later he confirmed his decision, telling Rhodes, "I'm going home. And I don't mean home here."

Several days later, Rhodes returned to talk with the man and found he "looked like a different man" and his attitude clearly had changed.

The inmate was the second the

volunteer chaplain led to faith in Jesus Christ within a week. The first was a prisoner in his 30s.

"If I find someone the Lord leads me to talk to, I'll witness to him," said Rhodes, who teaches a high school boy's Sunday school class at Ninth & O Baptist Church in Louisville. "I've been witnessing for quite a number of years."

The prisoners weren't the only ones who came to Christ as a result of the 60 Ninth & O members who made "Here's Hope" commitments to witness.

During the first two weeks of the campaign, Ninth & O members had 247 opportunities to witness and led 18 people to faith in Jesus Christ.

Pastor Rodney Burnette said the church's "accountability cards," which participants fill out with information about weekly contacts, have played a key role.

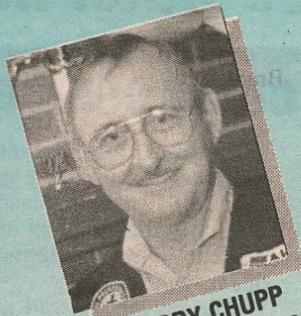
"It's kind of a tool that keeps people understanding that we can lose our focus sometimes," he said. "It keeps it fresh on our mind, challenging us about what we're supposed to be doing."



ROY FISH
Evangelism professor



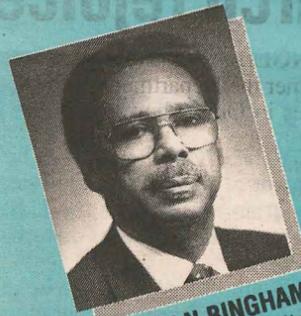
JOHN SULLIVAN
Florida executive secretary



TERRY CHUPP
Pro Bassmasters



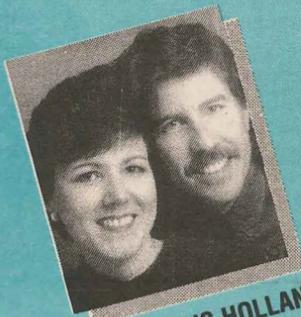
ED VAUGHN
Healthcare executive



LINCOLN BINGHAM
Evangelism consultant



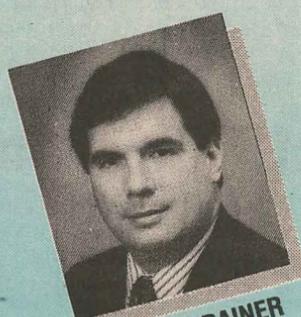
CELORIA FAMILY
Music evangelists



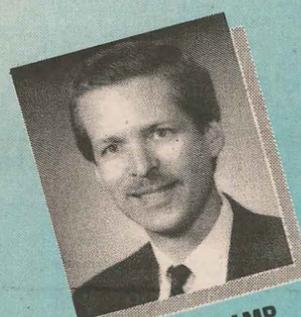
KEN & LOIS HOLLAND
Music evangelists



SQUIRE PARSONS
Gospel singer



THOM RAINER
Evangelism professor



JOHN KRAMP
Sunday School Board



KEN CARTER
Home Mission Board

EVANGELISM CONFERENCE A Celebration of "Here's Hope. Share Jesus Now."

February 27-28, 1995
Walnut Street Baptist Church, Louisville

Here's Hope TODAY



WHERE'S HOPE?

In 1935, a visiting evangelist spoke to Methodist layman Basil Raymond's fifth and sixth grade classes at Corydon Elementary School in Henderson County, where I was a student. The preacher gave each of us a red booklet-tract, "The Gospel of John."

The following summer I read the New Testament portion three times, as the "helps" in the front of the book suggested, then signed my name in the space provided, indicating that I realized I was a sinner, and that I trusted Jesus to save me.

My parents were Christian, but not church-goers, as we, in mid-Depression poverty, had no transportation to Sunday school and church. I did not share with anyone my decision to follow Christ; nobody told me the next step.

Four years later I "went forward" during a revival meeting at Bethel Church in Butler County, which was in walking distance of the farm to which we had moved.

As a student at Western Kentucky University six years later, disciplined by friends in the Baptist Student Union, I was baptized into the fellowship of First Baptist Church in Bowling Green.

Since my baptism, when I told God that if he would give me a talent I would use it for him, I never have been without a job to do. I have been given opportunity after interesting opportunity to serve him, starting with a position on the BSU council the week after my baptism.

Since I married and moved to Johnson County in Eastern Kentucky, I have been a Sunday school teacher in a small country church, Liberty Baptist. At various times I have been a training union leader, YWA and later Acteen leader, WMU director, church clerk, church treasurer, vacation Bible school teacher.

God has opened doors of service at associational and state levels of WMU work. This year I was privileged to go, along with another WMU volunteer, to the Caribbean island of St. Lucia to catalog the Hewanorra Baptist Center's library as a volunteer in missions for the Foreign Mission Board.

I could catalog the library because I had 32 years of experience, but the instant bond of love I felt when I met missionaries Lee and Deb Miller and the Christian na-

tionals there came because I became a child of God when I signed my name in the small red Gospel of John tract.

I told the Christians I met on the trip that I looked forward to visiting them in heaven though I never would see them again on earth.

I can make that promise, not because I have taught Sunday school for 40 years, not because I am good, but because Jesus is good and because almost 60 years ago in a tenant farmhouse one hot summer day I gave my 11-year-old heart to him.

I still give out Gospel of John tracts and feed BSU students, praying that God will use both to save and disciple others as he saved and disciplined me.

— June Rice, retired school librarian from Paintsville, member of Kentucky WMU executive board and a Western Recorder trustee

■ For more information about how to become a Christian, or for spiritual assistance, please contact a Baptist church in your community or call the Western Recorder collect at (502) 244-6470.

Here's a bright idea for outreach

CLARKSON—Special "Here's Hope" Christmas projects have helped Clarkson Baptist Church's light shine brightly around this south central Kentucky town.

During the two weeks leading up to Christmas, members canvassed their community door-to-door and distributed free light bulbs. The bulbs were accompanied by cards explaining that Jesus came as a light to the world and brightens lives.

The church also distributed surveys asking for residents' views on such topics as community needs, church membership and if they wanted more information on how to become a Christian.

Besides identifying 97 unchurched prospects for "Here's Hope," the church came up with a dozen names of shut-ins. A Sunday school class is surveying those people and plans to soon begin a homebound ministry.

In addition, Clarkson Baptist Church has begun a Wednesday evening support group for people dealing with grief, primarily the loss of a parent or spouse. Two members recently attended a conference to learn how to conduct a divorce-recovery workshop, which will begin in the near future.

That's not all the church did in December. One Sunday members conducted a drive to collect blankets for the needy. Later members went to the local Wal-Mart and wrapped Christmas presents for free.

"A lot of people tried to pay for the service or give an offering because it was a church group," Pastor Art Hatfield said. "They were shocked when their best efforts to give were refused."

The church didn't pack up its outreach ministries with the Christmas decorations, however. A free car wash for single parents and a community health fair are being planned.

"Part of our motivation is to do things in the community so that when the church's name comes up, it has a good reputation instead of the other way around," explained Allen Baugh, co-director of missions for Grayson County Baptist Association.

"It's a real exciting situation. Too many Baptist churches are in a rut. But they're one that wants to get out of the rut."

Fowler hadn't attended for some time. They came to Concord Baptist Church the next Sunday and joined the congregation on the same Sunday their son publicly announced his commitment to Christ.

"It caused excitement in the church," Walsh said. When the church sees the youth are out making contacts and they see results, they're excited."

"HERE'S HOPE TODAY"

is a joint effort of the Western Recorder and the Kentucky Baptist Convention evangelism office. This supplement will appear in the next Western Recorder through the end of March to support the "Here's Hope. Share Jesus Now" campaign. The supplement is produced by the Recorder staff and State Correspondent Ken Walker. If you have a "Here's Hope" success story to share, please tell us about it by calling (502) 244-6470.

Church rejoices over increased water bill

ORANGEBURG, S.C. (BP)—Last summer the Department of Public Utilities in Orangeburg, S.C., assumed New Hope Baptist Church had a water leak.

What else would explain the significant increase in water usage and the lush green area near the church building?

The church received a routine notice to check for a possible leak.

When Pastor Todd Brady showed the notice to the church, members applauded. They knew the building didn't have a leak; they were baptizing more people.

While the church lawn was brown from an unusually dry summer, Brady said the spot where the 500-gallon baptistry drained looked like the Gar-

den of Eden.

The 6-year-old church with 200 members does not let surroundings determine its evangelistic zeal. Although Orangeburg County is one of South Carolina's least-populated counties, this church baptized 34 people last year.

Revival began with a study of the Old Testament book of Hosea, in which God repeatedly calls people to a right relationship with him, the pastor said.

As church members took the lessons personally, "we ended up praying an hour or so and had special called meetings for prayer and worship on Saturday nights.

"On Wednesday nights we started at 7 and prayed until 8:30 or so. We

never finished the book of Hosea," Brady said.

"People here are literally experiencing God."

Church members began to pray for non-Christians by name, Brady said. And to undergird their participation in "Here's Hope. Share Jesus Now," the church created an intercessory prayer team of 31 people. Each team member was assigned a specific day of each month to pray for Christians who are witnessing and for people who need to hear the gospel to hear it.

Another strategy is home prayer meetings, Brady said. He hosted the first one at his house for the deacons. The deacons, in turn, invited church members to their homes for prayer meetings.

Study shows successes of small churches

ATLANTA (BP)—Leadership, training and vision influence a church's baptism rates more than its size or location, Southern Baptist Home Mission Board officials say.

Churches with high baptism rates are found in all locations, said Steve Whitten, director of the HMB's program research department. A church's size and location are factors, but they "need not determine a

church's evangelistic effectiveness," he said.

A 1991 study of 1,000 churches found those with a large number of baptisms have several common characteristics:

■ A pastor committed to frequent personal witnessing.

■ Witness training for lay people of all ages.

■ A variety of evangelistic meth-

ods.

■ A vision for growth.

■ A method to identify and visit evangelistic prospects.

In the study, 18 percent of the "high baptism churches" were classified as open country or village. Churches in the high baptism category were those which baptized five or more people per 100 resident members for two consecutive years.

Youth pastor and teen connect with Nintendo illustration

HOPKINSVILLE—Youth pastor John Walsh recently used Nintendo to score some eternal points and expand the size of Concord Baptist Church.

Walsh had gone to visit Mike Fowler with Concord youth group member Lucas Stagner. The boys talked about basketball and looked through baseball cards, but Walsh saw an opening after Fowler mentioned his love of video games.

In answering the minister's question about how a person could get to heaven, Fowler said he thought a person's good deeds would qualify him.

"I said that would be like trying to get a perfect score in Nintendo, and none of us can do that," Walsh said. "So we have to find another way."

That way, he explained, is through believing in Jesus Christ's sacrifice on the cross.

Walsh used a New Testament with key passages about salvation highlighted to explain this concept further.

"Yeah, that's something I want to do," Fowler finally said.

As they left the home that afternoon, Stagner grinned. "This trip was really worthwhile," he said.

Fowler's parents also were affected by the visit. Though members of another church, Maxie and Margaret

Abortion creates strain between doctrine & ministry

She could continue her pregnancy and, by doing so, admit she had been sexually active. Or she could have a secret abortion.

By Terry Mattingly
Freelance Writer

WASHINGTON (BP)—There was only one sure way to keep the pregnancy a secret.

She considered herself a conservative. So did he. Neither believed in premarital sex, so they never really admitted what they were doing. Neither believed in abortion.

Then she got pregnant. Bette—*not her real name*—was caught. She could continue her pregnancy and, by doing so, admit she had been sexually active. Or she could have a secret abortion.

"I was so devastated and so ashamed," she said during a recent meeting for women who have had abortions. "I felt a conflict because my behavior was totally different from my beliefs. ... By choosing abortion I could make sure I was the only one who knew that I wasn't noble and

good and strong."

Bette was one of many who shared their stories in a research project called "Real Choices," sponsored by the National Women's Coalition for Life. The coalition, consisting of 14 groups with a total of 1.3 million members, was formed in 1992 and includes at least 250,000 women who have had abortions.

The goal of the "Real Choices" project was to learn what churches and groups can do to discourage abortions. The results are as complex and, at times confusing, as the agonizing stories shared during confidential talk-back sessions recorded in Los Angeles, Cleveland, Chicago, Phoenix, Tampa, Boston and Washington.

The bottom line of the research: Efforts to prevent abortions should center on befriending women, not threatening them.

However, a renewed focus on the needs of women also will cause ten-

sions, said the project's director. Traditional church leaders are walking on a tightrope as they strive to defend conservative views on sex, while extending open arms to those facing crisis pregnancies, she said.

"How do you say that your church will be supportive and understanding without crossing the line and appearing to encourage sex outside of marriage?" asked Frederica Mathewes-Green, author of "Real Choices," a book that sums up the project's work. "For some people, any attempt to talk honestly and compassionately about these kinds of issues is almost as bad as handing out condoms in church."

However, Mathewes-Green said she has heard many stories—including Bette's—that offer strong evidence why churches, Christian colleges and other traditional religious groups cannot afford to remain silent or cast stones.

The National Pro-Life Religious

Council reports 79 percent of women who have abortions say they are Christians and 29 percent attend church each week.

Consider the plight of a single woman who becomes pregnant while teaching in a Christian school or serving on a church staff. If she continues the pregnancy, perhaps acting on her anti-abortion convictions, she almost certainly will create a scandal and lose her job. But what if she manages to have a secret abortion?

Many women know what conservative churches preach about sex and sin, Mathewes-Green said. However, they haven't heard many sermons on the forgiveness and mercy that can follow repentance, she asserted.

"They don't see churches as places where they can turn for friendship, help and support," she said. "Often, they don't really believe that we want to help them up when they fall. That's the message we have to get across."

Abortion researcher: 'Stop shouting and start listening'

By Terry Mattingly
Freelance Writer

WASHINGTON (BP)—Everyone was proud when the minister and his wife announced they were expecting a third child, long after the births of their teenage son and daughter. After all, the father preached "family values" and opposed abortion.

But then the pastor's 16-year-old daughter became pregnant. When with her mother she tearfully broke the news to her middle-aged father, his response demonstrated another kind of values.

This true story provides one of the most gripping passages in "Real Choices" by journalist Frederica Mathewes-Green. The book is based on national research sponsored by the National Women's Coalition For Life.

"The most humiliating thing that can happen to a man is for people to know that his wife is cheating on him," the pastor told his wife and daughter. "The second most embar-

rassing thing is for his daughter to get knocked up. I can't allow this. You have to have an abortion."

The daughter resisted. But her father insisted. So she had an abortion.

She summed up her story in two agonizing sentences: "I never knew he would act that way when I was in trouble and needed him. If I can't turn to my dad, who can I turn to?"

After studying years of work on both sides of the abortion debate, Mathewes-Green believes it's time for many anti-abortion activists in conservative churches to stop shouting and begin listening. She thinks many outspoken defenders of abortion rights, including those in church pews, need to stop and listen too.

"We can't help protect the lives of unborn children unless we realize their mothers need our help first," said Mathewes-Green.

Many women, she stressed, believe abortion is their only choice. Even women in the most conservative environments know carrying their pregnancies to term might cause them

to be rejected by the fathers of their unborn children, one or more members of their families and, in most cases, their churches.

Mathewes-Green recorded many painful stories during confidential group sessions in Los Angeles, Cleveland, Chicago, Phoenix, Tampa, Boston and Washington. Organizers of the "Real Choices" project also sent 1,860 surveys to full-time activists who work in pregnancy care centers. The core of this survey was based on 1988 research by a group linked to Planned Parenthood.

Asked what kind of issues trouble the women they see in counseling, the item mentioned most often by pregnancy center leaders was: "Adoption appears too difficult."

The second most common problem was that the unborn child's father was absent, undependable or unsupportive. Next came a list of concerns linked to finances, careers, school, parents and child-rearing.

However, one subject dominated the small-group sessions—relation-

ships. Time after time, women said they had abortions to please or placate men or at the insistence of one or both parents.

Often, Mathewes-Green noted, those who oppose abortion focus only on the unborn and seem to go out of their way to describe women as heartless murderers who worship their own freedom. Ironically, this viewpoint is in many ways the mirror image of statements made by those who promote abortion rights by using the language of autonomy and power.

The women who chose to share their stories during the "Real Choices" project didn't fit either of these stereotypes. They sadly described feeling abandoned, endangered and isolated, not empowered, unfettered and liberated.

"Women's stories ... reveal that abortion was often not a free choice but a forced choice, coerced by the threats or coldness of her lover or her parents. That admission would logically require that abortion be revealed as, not a victory, but a capitulation."

"I never knew he would act that way when I was in trouble and needed him. If I can't turn to my dad, who can I turn to?"

FIRST PERSON

EDITORS' NOTE: This is the first-person account of a young woman who underwent an abortion as told to Carla Donoho, director of family ministries for Salem South Baptist Association in Mount Vernon, Ill.

MT. VERNON, Ill. (BP)—No flutters across my stomach. No more morning sickness. No movement. No sonograms. No doctor visits. No labor or joyful day of meeting my baby. It's all gone.

What's left? A dead child, the memory of a beating heart and nightmares of the worst day in my life.

For my family, abortion was a quick fix. For me and my baby ... a bad, bad mistake.

I was 16 years old when I became pregnant. I was so sick my mother knew I was pregnant even before I took a pregnancy test. I was three months pregnant when she finally insisted I take the test. I kept denying being pregnant, but she knew.

When I finally took the pregnancy test and it came back positive, the first thing my

mom said to me was, "I'll call and make an appointment for an abortion." She did just that! However, they would not let her make it because I had just turned 17.

She told me I would have to make the appointment. When I told her I wanted to keep my baby, she became hysterical. She made threats to tell the rest of my family, to kick me out and never have anything to do with me. Afraid of losing my family, I made the appointment.

Friday night I stayed up all night and cried. My eyes were so swollen I could hardly open them. Saturday came and I had to be at the clinic at 8 a.m. I didn't even change my clothes; I just got up and went.

When we got there, there were protesters in front of the gate. They called me obscene names, "baby killer," etc. I remember one lady stepped up to my window and pressed a picture of an aborted baby right in my face.

When we finally made our way through the gate, with police escort, we went inside.

That's when the worst part of the nightmare began. The clinic was a small one in downtown Atlanta. It was the coldest place I think I've ever been.

When they called me back to start prepping me for the surgery, I began crying again. By the time the nurse was done taking my blood, they had a social worker in the room talking to me. She wanted to make sure I wasn't being forced or blackmailed. I made the social worker promise she would stay with me.

They then put me on a stretcher and wheeled me into the operating room. The only thing that separated me from the other operating rooms was a curtain. Just when I turned my head to see my baby on the sonogram, she pushed her arm across my chest, forcing my head down. The anesthesiologist put me to sleep.

The next thing I remember is waking up crying and hearing the social worker talking to the nurse. She told her I cried through the whole procedure.

Since that experience I have tried to commit suicide several times. I tried using drugs and alcohol to ease the pain. I even tried to just block out that day from my memory. Nothing helped get rid of that experience and all the emotions that followed—until I accepted the Lord as my Savior and asked for his forgiveness.

Knowing what I know now, I believe if those women had been outside the clinic praying for me instead of tormenting me, my baby would have had a better chance of living. I believe in "pro-life," but I believe in the power of prayer, not hostility and violence.

There is not a day goes by I don't think of my baby girl. Sometimes I talk to her as if she were still inside me. Then reality quickly reminds me that she's not. I miss her so much. The only thing that helps me deal with the loss is knowing she is with the Lord.

Is abortion a quick fix? No, it's not a "fix" at all.

PRAY

All Kentucky Baptists are called to prayer for the massive partnership missions projects underway between Kentucky and Russia. For a list of current prayer requests, see page 4 of this insert.

GIVE

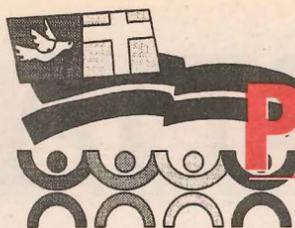
Kentucky Baptists may contribute TO the Russia partnership in several ways. General contributions are accepted to support the partnership. Churches and individuals also may contribute to specific programs, such as support for Russian home missionaries or the "Build a Church in Russia" campaign.

GO

Many opportunities remain for going to Russia as a volunteer in the Kentucky/Russia partnership. People with all kinds of skills are needed, and anyone with a willing spirit can be used.

HOW?

For more information on any aspect of the Kentucky/Russia partnership, call the partnership missions office at (502) 245-4101 or write to partnership missions at Box 43433, Louisville, Ky. 40253



UPDATE

A supplement to the Western Recorder / Feb. 7, 1995 / Kentucky Baptist Convention Partnership Missions



WISH YOU WERE HERE!

Kentucky Baptist volunteers pose on Red Square in Moscow.

This group traveled to Russia in January to deliver Christmas gift bags for children. The bags were prepared by churches across Kentucky. More than 400 Kentucky Baptists have been to Russia through the partnership already, and hundreds more are needed for future projects.

From the partnership director

By **Benton Williams**
Partnership Missions Director



This first year of the Kentucky/Russia partnership has been one of challenge and tremendous response.

Your staff in the partnership missions office has been very busy as we have worked to get more than 400 volunteers to Russia.

Plans for 1995 are set, and most projects have been requested. This means churches, associations and individuals have reserved space on projects.

Don't let that stop you. If God leads you to apply, call us or send in an application. If you can't go in 1995, reserve a time for 1996. We have more than 500 requests in 59 projects in 1995.

Pray for us as we make detailed plans on the field in Russia and work with our coordinators—Larry and Joy Lindsey in Moscow and Lee and Sarah Bivins in St. Petersburg—to get volunteers ready to go.

Pray for the partnership missions office: Benton Williams, Calvin Wilkins, Mary Livingston and Debbie Ervin.

From the partnership coordinator

By **Calvin Wilkins**
Partnership Missions Coordinator



What a wonderful response we have seen from Kentucky Baptists. Since the very beginning of our planning of the Kentucky/Russia partnership, people have been so excited about the opportunities to reach the Russian people with the gospel of Jesus Christ.

The volunteers who have participated in projects to Russia have had such life-changing experiences. All those who have gone also know what it means to trust the Lord to work things to his purpose. God is truly at work in Russia. Satan also is very busy doing all he can to hinder the work, but we need to be reminded again that "greater is he who is in me than he who is in the world."

There have been so many victories for our Lord Jesus Christ through the efforts of all those who have had a part in the partnership. Many who have given and prayed, as well as those who actually have gone, tell of our commitment to missions and our response to the Great Commission to go.

Thank you all for what each one has done to make our first year of the partnership so wonderful.

Volunteer participants in Kentucky/Russia partnership through 1994

10	Advisory team
11	Survey team
22	Pilot medical project
22	Gift evangelism teams
4	Construction planning
132	Construction, evangelism, VBS
30	Georgetown College choir
25	Southern Seminary music training
9	BSU team
6	WMU team
5	Deaf team
30	Medical teams
65	Preaching, new work, discipleship
8	Interpreter's school
10	Evangelism/witnessing
410	TOTAL



Partnership missions changes lives! Take our word on it.

By Larry & Joy Lindsey
Partnership coordinators in Moscow

Greetings to you, our Baptist brothers and sisters in Kentucky, from the cold, snow-covered, busy and crowded city of Moscow. Thank you for all you have done to help make the first year of our Kentucky/Russia Baptist partnership effort a wonderful one.

You have given your support through prayer, financial contributions and coming here to work hand-in-hand with our Russian Baptist brothers and sisters. With your continued support, we look forward to an even more wonderful year in 1995.

As we have visited with Baptist churches in the city of Moscow, we have found that one of the most urgent concerns of these congregations is the construction of church buildings. Russian Baptists have not been allowed to have church buildings as such and for many years have been meeting in homes, apartments, schools and public meeting halls.

But now they are being given property on which to construct church buildings—if only they had the financial means to do so. We encourage you to help them by becoming a contributor to the "Build A Church" in Russia campaign.

The financial need is great, and this program offers every church in Kentucky an opportunity to become involved. A Baptist church in Russia is more than a meeting place, it is a 24-hour witness for our Savior, Jesus Christ, among a nation which has been held in spiritual darkness for many, many years. Please join us in praying that the doors of op-

portunity for openly sharing the gospel will remain open. Also, join us in praying for the Baptist congregations here as they trust the Lord to provide what is needed for them to build their houses of worship.

Some of our most touching and inspiring work has been connected with the Russian home missionary support program. The Russian Baptist Union now has about 200 men and women serving as missionaries throughout this vast country which covers up to one-fifth of the earth's surface.

From time to time, we have the opportunity to interview these missionaries and hear of the work they are doing. It is amazing and inspiring to hear from them how the Lord is working in their places of service.

We are particularly impressed with the level of commitment we find among these men and women as they serve with very little or no financial support. Through our partnership, Kentucky Baptist churches, individuals and associations have the opportunity to share in this most important and meaningful work of the Lord. Please join us in praying for these Russian home missionaries.

We look forward to seeing many of you this year as you arrive in Moscow, coming to serve as volunteers with one of the 12 evangelism/discipleship teams, six construction teams and six medical projects planned for this year in the Moscow area. Please pray for us as we prepare for these projects and Kentucky volunteer teams.

Prayer makes a difference

By Dolores Spears
Prayer Coordinator, Kentucky/Russia Partnership

Occasionally someone will say they are praying for me. It is hard to convey the feeling I have, knowing someone cares enough about me and what is happening in my life, to call my name in prayer.

Love for others will compel us to pray for them. I John 4:7 tells us we must love each other. Love comes from God, and when we love each other it shows that we have been

given new life. Verse 8 goes on to say that anyone who doesn't love others never has known God. It is certainly no trouble to love and pray for those close to us, but if we love as God would have us, we will love and intercede for all people.

J.G. McClure, in his book "Intercessory Prayer," describes intercessory prayer as a mighty means of usefulness. Dwight L. Moody loved to tell the story of an invalid woman in London who prayed fervently for him, spending hours in prayer. Moody attributed her prayers to the beginning of his work as an international evangelist. Out of that work came the religious revivals of Great Britain and Ireland and the salvation of thousands upon thousands of souls throughout the world.

Will you let God use you in a mighty way by interceding daily for the Kentucky/Russia partnership? Will you pray that God will give you a love for the people of Russia? Pray that the Russian home missionaries and their families will be safe from

harm. Pray that the Russian pastors and home missionaries will understand the truth of the Scriptures, and pray for spiritual wisdom for the volunteers who are teaching in the Pastor's School. Intercede for the young people and children of Russia.

The last words I said to a group of Russian young people from the Central Baptist Church in St. Petersburg was that I would pray for them. Will you join me in praying these young people will find strength to face the many difficulties of living a Christian life in an atmosphere of need, unbelief and fear?

As you pray for the missionaries in Russia, remember they have problems just like ours. Marina Menzies, missionary of Honduras has said, "Some days the sun seems hotter than usual, the market smellier, the beggars more pitiful, the meat more fly-covered and bargaining in a foreign tongue more difficult. When people are praying, such days are few."

Pray for Larry and Joy Lindsey and Lee and Sarah Bivins, our coordinators in Russia.

May we Kentucky Baptists realize what an opportunity

for usefulness we each have as we exercise one of the mightiest instruments for the world's advance, intercessory prayer—prayer for others.

May we who have gone as volunteers be committed to say with Samuel, "God forbid that I should sin against the Lord by failing to pray for you."

Pray for Russia!

Jesus brings hope to hopeless

By Lee and Sarah Bivins
Partnership Coordinators in St. Petersburg

"When I use to drink, I had a little hope, but now I have no hope," complained a Russian man in a hospital for alcoholics.

Two Kentucky volunteers told him how to have hope in Jesus. Another whole family was united in Christ as they all heard the evangelist and came to know Jesus as Savior.

As coordinators for the Kentucky/Russia partnership in St. Petersburg, we had the privilege of hearing 79 volunteers during de-briefing. In addition to four evangelism teams, we were with four construction teams who worked to help build or remodel church buildings and hold vacation Bible schools for children in Sosnovi Bor, Kingisepp and St. Petersburg. We also had the privilege of meeting and seeing off the Kentucky professors who taught in the Pastor's School, hearing the Georgetown choir and meeting BSUsers. What a blessing it has been to see God at work in Russia.

Uplifting experience

"It was such an uplifting experience to be there with 14 others from all walks of life, laying brick, carrying mortar and brick and mixing with the Russian people all working together on a church. I think it went a long way to show the Russian people we care."

— L.J. Putty volunteer to Sosnovi Bor, Russia



Difficult but rewarding

"So many wonderful things happened. We saw the Russian people come to befriend us and accept us and why we were there. I was able to share in the Lord's Supper in Tikhvin and felt as though the Lord was sitting right there beside us during this holy event. The construction was very difficult without the proper tools. But it was very rewarding to see what progress we had made by doing without and being ingenious and crafty."

— Sherry Hignite, volunteer to St. Petersburg, Russia



Vision opens windows from heaven

E.V. and Gladys Carrier of Somerset have opened a new window to ministry in Russia through sacrificial giving.

The Carriers had agreed to purchase new windows for their home, but had a three-day period to cancel the purchase. On the second day, Mrs. Carrier began to question the purchase.

"That night I realized something was causing me great concern," she said. "But 1 a.m., I was so burdened I turned over in bed and prayed, 'Lord, I know there is something wrong. I pray you will reveal to me what the problem is and show me what to do about it.'"

She fell asleep, only to be awakened at 4 a.m. with thoughts of the Kentucky/Russia Baptist partnership. Having heard a musical group from Russia a few days earlier, she was reminded of all the needs of Russian Baptists they talked about.

"As I was thinking that the building of churches should take priority, I heard as distinctly and clear as can be spoken the word 'windows,'" she explained. "As I was trying to quieten my nerves from the unusual experience, I saw the framework of a church building that had four windows down the side and one on each side of the front door."

"By now, I knew the Lord was telling me what I prayed for. He was saying, 'Gladys, you have windows in your house, but people in Russia have no money to buy widows for a house to worship in.'"

By daybreak, she and her husband, a retired Baptist pastor, had discussed the situation and agreed to cancel their window order. The money they planned to spend on windows for their home was sent to the Kentucky Baptist Convention to purchase windows for Sosnovi Bor Baptist Church in Russia.

You can help build a church in Russia

Kentucky Baptists are off to a great start toward building churches in Russia.

Fifteen construction projects are scheduled for 1995. Each team is helping raise funds for construction materials for their projects. There are 20 Russian churches on the priority list needing funds to help them build or buy buildings. More than 250 Russian congregations are seeking help for immediate building needs.

All Kentucky Baptists and Kentucky Baptist churches are invited to participate in this ministry, either by sponsoring a entire project or part of a project.

Several churches also have indicated a need for an electronic keyboard to use in their worship services. Kentucky Baptists also are invited to help with this need.

One Kentucky church recently collected more than \$14,000 to build a church in Russia. The Binghamtown Baptist Church of Middlesboro, led by Pastor W.B. Bingham, collected \$10,000 in a single day and \$4,000 later.

The \$14,000 purchased a building for the Yelets Baptist Church, located south of Moscow. Another church has given money to purchase an electric keyboard for the Yelets church.

The Yelets church has expressed deep appreciation for the generous support from these two Kentucky churches. They are excited about having a building for their worship services. All their services have been in homes of the 25 plus members.

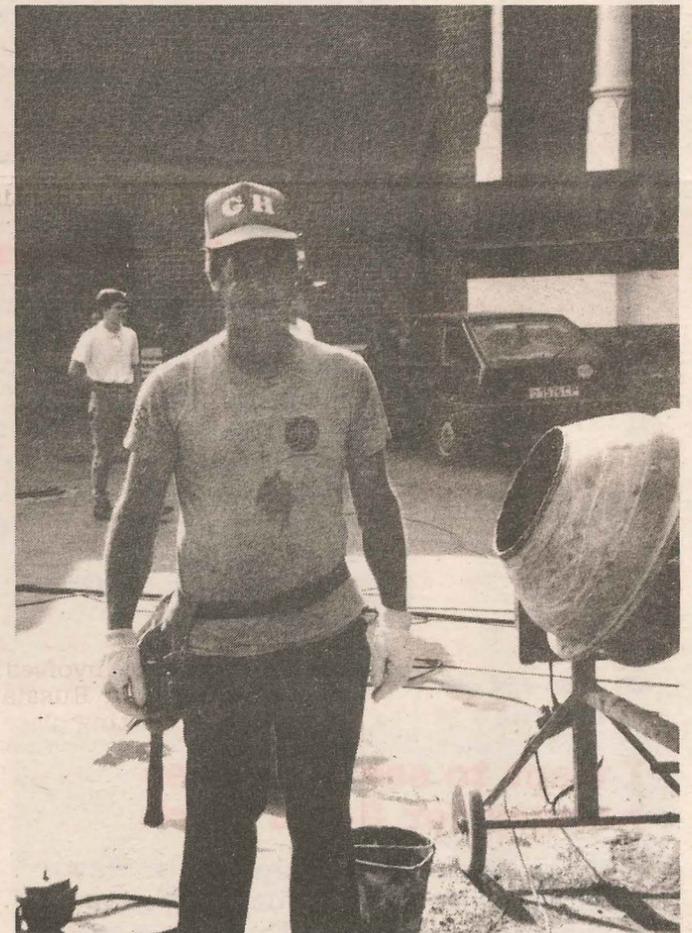
For more information on supporting the "Build A Church in Russia" effort, call the KBC partnership missions office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.



Thank you!

The following churches, associations and individuals have given money to "Build a Church in Russia":

- Duke Memorial Baptist Church of Somerset
- Little Flock Baptist Church of Shepherdsville
- Ruben Johnson, Owensboro
- Mable Summers, Elizabethtown
- Fredonia First Baptist Church
- Friendship Baptist Church of Campbellsville
- Howards Mill Baptist Church of Mount Sterling
- New Hope Baptist Church of Springfield
- Forest Park Baptist Church of Forest Park, Ohio
- Rosemont Baptist Church of Lexington
- Gilbert Sears, Murray
- White Lick Baptist Church of Berea
- Gary Bussell, Sandersville, Ga.
- Beulah Baptist Church of Fancy Farms
- Barren Run Baptist Church of Sonora
- Joe Mobley, Crusades for Christ, London
- Gethsemane Baptist Church of Danville
- New Zion Baptist Church of Benton
- Cerulean Baptist Church of Buffalo
- Campbellsville Baptist Church
- Miss Willie Crenshaw, Louisville
- McCreary Baptist Association
- Harrods Fork Baptist Church of Columbia
- Knoxville Baptist Church of Williamstown
- Breckenridge-Blackford Baptist Associations
- Whitesburg First Baptist Church
- E.V. & Gladys Carrier, Somerset
- Russell Springs First Baptist Church
- Sulphur Fork Baptist Association
- Sue Mattingly, Louisville
- Hopewell Baptist Church of Louisville
- Briensburg Baptist Church of Benton
- Green Hills Baptist Church of Fisherville
- Bethel-Logan Baptist Association
- Little Bethel Baptist Association



Support a home missionary in Russia

Kentucky support for Russian home missionaries continues to increase.

More than 200 Russian home missionaries are appointed and supported by the Russian Baptist Union throughout Russia. Piotr Konovalchik, Russian Baptist Union president, is asking Kentucky Baptists to help support these missionaries.

Kentucky churches and individuals already have responded and are supporting 103 Russian home missionaries.

Each missionary receives \$113 per month to provide salary, insurance and pension. The Russian Baptist Union withholds their taxes which are required of each missionary by the Russian government.

Larry and Joy Lindsey, partnership coordinators in Moscow, interview each missionary when they come to Moscow. The Lindseys take pictures of each missionary so Kentucky churches can visualize who they are supporting.

Often, missionaries send letters to their Kentucky supporters with the help of the office secretary in Moscow. The partnership missions office also helps Kentuckians with Russian translations of letters written to the missionaries.

For more information about supporting a Russian home missionary, contact the KBC partnership missions office at (502) 245-4101, or write to Box 43433, Louisville, Ky. 40253. The cost of supporting a Russian home missionary is \$2,400 per year.



1995 volunteers needed

Project Date	Volunteer Work	Place	Need
March 29-April 12	MasterLife	Tver	5
May 10-24	Construction	Sosnovi Bor	6
June 13-28	Construction/VBS	Sosnovi Bor	6
Aug. 2-17	Medical (need ophthalmologist)	Tambov	2
Sept. 20-Oct. 4	Deaf Evangelism Team	Moscow	5
Oct. 4-18	Medical (need dentist, ophthalmological nurse)	Nizhny Novgorod	6
Oct. 25-Nov. 8	Womens Work	Moscow	8
Nov. 1-15	Assist Team	Ufa	2

For more information, or to volunteer to fill one of these needs, please call the KBC partnership missions office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

Volunteers to be honored

Everyone who has been to Russia as a volunteer in the Kentucky/Russia partnership will be honored Feb. 24 at an appreciation bandquet. The event begins at 6:30 p.m. at Severns Valley Baptist Church in Elizabethtown. The speaker will be Billy Peacock, associate director of the Foreign Mission Board's Volunteers in Missions department. Each volunteer will receive a lapel pin with the partnerships logo and a certificate of appreciation. "We cannot say enough about the great things that have been done in Russia from the very beginning of our partnership by the volunteers who have gone," said Benton Williams, KBC partnership missions director.

The needs were overwhelming

"Working with the patients in the clinic, I was so impressed with their response to our care and the profuse appreciation they expressed to us. The magnitude of the country and the people's needs, both physical and spiritual, was overwhelming. I was moved by the staff of the clinic and their response and openness to our efforts. ... We saw at least 356 patients from Monday afternoon to Saturday afternoon. In addition we saw many follow-ups, which could easily total 400-450."

— **Lawanna Jones, volunteer to Tambov, Russia**

We had a wonderful time

"A highlight of my experience was the deep devotion to God that the people have in spite of the old government restrictions. This was very uplifting. The people I met never complained about their state of living, although they had little of the everyday conveniences we have. Our mission project to Moscow/Alexandrov was A-1. We had such a wonderful time and did such great work to God's glory."

— **Angela Britton, volunteer to Alexandrov, Russia**

Pray for the partnership

- Pray for the 200 Russian home missionaries.
- Pray for the emergin Sunday school leadership.
- Pray for Piotr Konovalchik, president/executive secretary of the Russian Baptist Union.
- Pray for our coorindators in Russia: the Lindseys in Moscow and the Bivinses in St. Petersburg.
- Pray for our 27 Southern Baptist missionaries in the former Soviet Union.
- Pray for the 500-plus Kentucky volunteers going to Russia in 1995.
- Pray for Kentucky Baptists to provide support for "Build a Church in Russia."
- Pray for the mission of Yelets Baptist Church in Veronish, Russia, to help disciple 80 new converts in a nearby village.
- Pray for the KBC partnership missions office staff.
- Pray for 30 volunteers going to St. Petersburg, Russia, Sept. 27-Oct. 11 to lead in 10 evangelism projects.
- Pray for the six medical teams going to Russia in 1995.
- Pray for the following teams and the people who will make up these teams in 1995: 244 construction volunteers; 19 teachers for Pastor's Schools; 68 volunteers for evangelism projects; eight volunteers serving on ASSIST teams; 60 volunteers on music teams; 60 volunteers on medical teams; eight volunteers on a MasterLife team; five volunteers on the camp leadership team; six volunteers on a women's work team; 10 volunteers on the children's gift/evangelism team; two volunteers for an interpreter's workshop. eight volunteers on a BSU team; eight volunteers on a vacation Bible school team; five volunteers on a deaf team.

I wept to see people so hungry for God's word

"The people in the church of Naro-Faminsk were so precious. They gave so much to have so little. They came every day eager for practice and to sing God's praises. I taught the children from 10-12 each morning and they were so attentive, cooperative and well behaved. We had taken several children's Bibles to give to the young ones, but I had elderly ladies asking for them because the print was larger and their eyesight was very bad. Medical care and glasses are very rare, but with a large print Bible, they could read God's word for themselves. I wept to see people so hungry for God's word."

— **Kim Crossno, volunteer in Moscow & St. Petersburg, Russia**



PARTNERSHIP MISSIONS LEADERS Several Russian Baptist leaders and Kentucky missionaries in Russia visited the home of KBC Executive Secretary Bill Marshall last November. Front row: Alice Marshall, Antoniva Konalvalchik, Norma Wilkins, Emiliya Logveninko, Martha Lytle, Lib Williams. Back row: Bill Marshall, George Boltinew, Norm Lytle, Calvin Wilkins, Vasily Logveninko, Piotr Konovalchik and Benton Williams.

Recovering from divorce called lifelong process

By Melanie Childers
Staff Writer

LOUISVILLE—Recovery from divorce is a lifelong process of seeking "to be healed at the broken places," according to a Kentucky Baptist minister with single adults.

Churches face a unique opportunity to help divorcees find such healing, said James Stillwell, associate pastor/minister with single adults at Immanuel Baptist Church in Lexington.

Stillwell has led three divorce recovery workshops through his church during the past two years. He led a statewide conference on beginning a church-based divorce recovery ministry Jan. 27-28 at Melbourne Heights Baptist Church in Louisville.

The seminar was sponsored by the Kentucky Baptist Convention's family ministry department, directed by John Lepper. Lepper said the event drew 102 church and associational leaders from across the state.

In 1993, more than 21,700 Kentucky marriages ended in divorce, with a resulting impact on 16,800 children, Lepper said.

That's one big reason churches should consider offering divorce recovery workshops, conference leaders said.

Divorce recovery workshops are six-week seminars designed to help divorced or separated people begin to heal from and grow through the devastation and pain of divorce. This occurs through formal teaching and discussion sessions as well as informal opportunities for building new relationships.

The workshop also provides a non-threatening bridge from the com-

munity to the church, offering congregations a chance to integrate single adults into their fellowship.

"For once, the church is not a castle on the hill saying 'Come here for sermons,'" Stillwell said. "The church becomes a safe place" for people in the community.

However, divorce recovery never should be used strictly as an evangelism tool, he added. "We're not recruiting for the church. Offering Bible band-aids to hurting people causes you to lose credibility."

Instead, people can see Christ in those who offer their time and shared experiences to walk with them through the experience of divorce recovery.

"We're not trying to 'fix' anybody," Stillwell said. "But within the context of non-judgmental love in small group settings, the miracle of healing begins to occur."

Stillwell introduced participants to two resources for leading divorce recovery workshops: "Growing through Divorce," by Jim Smoke, is written for the person recovering from divorce; "Developing a Divorce Recovery Ministry," by Bill Flanagan, offers a step-by-step leader's guide for developing a workshop for divorced people.

Other resources include a video series by Flanagan, which can be used as a teaching aid. One of six major topics is addressed during each two-hour session, which includes lecture and small-group discussion.

Flanagan outlines these topics in his book:

■ "Is this really happening to me?" This session explores some of the myths as well as the facts of going

through the painful process of a broken marriage. It also looks at the three stages of divorce recovery: shock, adjustment and growth.

■ "Coping with your ex-spouse." A divorced person must handle a relationship that in one sense has died and yet in another sense goes on for life. This session offers positive principles for managing the frustration, anger, rejection and hopelessness of such a relationship.

■ "Assuming new responsibilities." People recovering from divorce must plan for themselves and their future even when the outlook seems bleak and unpromising. In this session, participants examine how to put new structures and disciplines into life and take advantage of new opportunities for personal development.

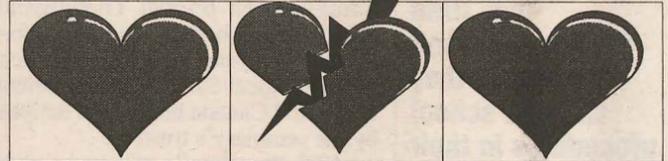
■ "Being a single parent/becoming a whole family." Participants search for principles for being a healthy family in a one-parent home or in a situation where custody is shared. Advantages and disadvantages of single parenting are considered.

■ "Coping skills for worries, dark thoughts and down days." This is an alternate for non-parents during session four. Its focus is on recognizing distortions of reality and damaging thought patterns that contribute to depression and "catastrophized" situations.

■ "Finding and experiencing forgiveness." Participants examine the healing that can come through experiencing forgiveness from God, themselves and their former spouse. "Forgiveness is probably the most crucial issue in the workshop," Stillwell said.

■ "Thinking about new relationships." Although the great majority of

DIVORCE



RECOVERY

divorced people remarry, the failure rate for subsequent marriages increases significantly. This session looks at the principles for building relationships that last.

"The thing that really makes a difference is not the content, not the workshop itself, but the support group that develops around the event," Stillwell said.

Strong bonds are formed among participants in the six-week seminar, Stillwell explained. "By the sixth week, people don't want it to end. A true Christian community has formed—that's rare in our churches."

In addition to surveying the resources and learning the logistics of beginning a divorce recovery ministry, leaders at the seminar heard a testimony from a divorced woman, learned important aspects of leading a children's workshop along with the adult workshop, listened to a message about the need for divorce recovery in churches and enjoyed informal fellowship.

'God is using me,' divorced Baptist woman testifies

LOUISVILLE—Although she knew the marriage had problems, Bonnie Booher never expected her husband of 22 years to ask for a divorce.

Booher, an active member at Immanuel Baptist Church in Lexington, shared the story of her recovery from divorce at a leadership workshop sponsored by the Kentucky Baptist Convention family ministry department Jan. 27-28 in Louisville.

Booher said she married at a young age and traveled with her husband, who served in the military. They eventually settled in Fort Knox.

"Two and-a-half years ago—after

22 years of marriage—my husband told me he no longer wanted to live with me," she said.

Although she knew of problems in their marriage, she still was surprised.

Since her older son was a student at the University of Kentucky in Lexington, she arranged a transfer to Lexington through her company.

"I quickly became assimilated into the single adult group at Immanuel," she said. After about a year, she was approached about attending a divorce recovery workshop.

"I realized there were things I hadn't dealt with (about the divorce)," she said. So she agreed to attend.

"I learned a lot," she continued. Although it's easy to play the role of the victim, "I learned I had to take responsibility for my part in the breakup of our marriage."

After seeking forgiveness, she found peace to move ahead with her life.

The next spring, Booher was asked to participate in the workshop as a small group leader.

"I didn't hesitate," she said. "I wanted to give back some of what I received."

After the first week, Booher called members of her group to offer encouragement and a listening ear. One

of the women she called began asking spiritual questions.

Before the phone call was over, Booher said, she had led the other woman to make a profession of faith in Jesus Christ.

"We both were crying," Booher said. "She because she had accepted the Lord, and me because God had used me as a divorced person."

"I don't know why all this happened to me; I don't know what God's plan is," she explained. "But I do know God is using me as a divorced person, and through these workshops, and I know he will show me what his plan is."

"We both were crying. She because she had accepted the Lord, and me because God had used me as a divorced person."

TIPS FOR KIDS

LOUISVILLE—Children of divorce need to know that "no matter what happens at home, God will always love you," explained children's minister Tina Cundiff.

Cundiff, director of children's ministries at Immanuel Baptist Church in Lexington, has led numerous workshops for children of divorced couples.

From a variety of sources, Cundiff has compiled important reminders for children who experience the pain of their parents' separation or

divorce:

■ Divorce is never, ever the child's fault.

■ Nothing is wrong with you just because your mom and dad are divorced.

■ Your mom will always be your mom, and your dad will always be your dad, no matter where they live, whether they live with you or not.

■ It's OK to cry.

■ Even if a parent doesn't live with you anymore, he or she still can

love you.

■ It's OK to get angry. Anger can be expressed in a positive way.

■ If you feel angry or sad, tell someone.

■ Never be afraid to ask questions about divorce if something is puzzling you. Many good listeners care about you and will want to help you.

■ Try not to let your parents put you in the middle of their problems or use you as their messenger to each other.

■ Even though your parents may think it was a mistake to marry each other, you still can have a happy marriage of your own someday.

■ Thinking up ways to get your parents back together won't make them do it.

■ Eventually, your "new" life will become as familiar to you as your "old" life was. It's a waste of time to wish you had your "old" life back.

■ It's OK to have a good time with your friends and feel good.

Accrediting agency gives Southwestern probation

By Greg Warner
Associated Baptist Press

FORT WORTH, Texas (ABP)—Southwestern Baptist Theological Seminary has been placed on probation for two years by the Association of Theological Schools in the United States and Canada because of actions by the seminary's trustees.

ATS, the school's primary accrediting agency, said the trustees acted within their authority last March when they fired President Russell Dilday, but they violated school procedures in their treatment of Dilday and other faculty members and allowed interference in the school's academic freedom.

Dilday was fired by conservative trustees who said he was too sympathetic to moderate Southern Baptists and was blocking conservative reforms at the 3,117-student school, the largest of the Southern Baptist Convention's six seminaries.

Dilday's firing ignited a firestorm of protest from students, alumni and donors and prompted a rare rebuke from ATS, which called the action "a clear violation of accepted governance practices (which) places in jeopardy the vitality and basic integrity of the institution."

An ATS team that later visited the seminary recommended probation, which was adopted by the agency's Commission on Accrediting Jan. 6.

Ken Hemphill, the seminary's new president, told faculty, staff and students of the verdict Feb. 2 after receiving written notification from

ATS. He said he is "disappointed" in the decision but noted Southwestern remains fully accredited during the two-year probation.

Probation, according to ATS, is intended to allow an institution time to correct "major inadequacies." While not as serious as withdrawal of accreditation, probation can hinder a school's ability to attract students and financial support.

Hemphill said he is weighing whether or not to appeal the ATS ruling.

However, he said the seminary will "work as fully and cooperatively as possible with ATS" to resolve the accreditation problem.

Despite the probation, Daniel Aleshire, ATS associate director, issued a strong statement in support of the school.

"The commission is of the opinion that students can receive an accreditable theological education at Southwestern during this period of probation," Aleshire said. "Both 1994 visiting committee reports have assured the commission that the seminary has a talented faculty skilled in their disciplines and loyal to the seminary, that students are appropriately qualified and motivated to pursue graduate theological education, and that an able and experienced administrative staff supports the work of the newly elected president."

Most of the criticisms from ATS were directed at trustees, who had been in conflict with Dilday for several years over the direction of the school.

Southwestern was placed on probation, ATS said, because "the seminary's board of trustees has failed to exert consistent and disciplined efforts in four areas:

- To provide for the regular and ongoing evaluation of the president.

- To ensure that faculty appointment, promotion and tenure decisions carefully correspond to published policies and criteria.

- To attend sensitively to the several constituencies and publics of the seminary.

- To discharge its responsibility for the establishment, maintenance and exercise of the institution's integrity and freedom from inappropriate external and internal pressures and destructive interferences or restraints."

ATS said probation will be lifted when three criteria are met:

- "The board of trustees demonstrates that it has consistently made decisions about personnel—both administrative and faculty—according to its formally adopted criteria and procedures."

- "The board demonstrates that it has paid careful attention to its own continuing education and development."

- "Faculty and students are able to attest, through some fair and appropriate means, that their freedom of inquiry, within the seminary's confessional boundaries, is assured; and that the board has made reasonable efforts to assure a stable institutional environment that supports the ministry of teaching, research and service."

Hemphill defended academic freedom at Southwestern, noting "there has not been one documented incident where academic freedom has been violated."

"ATS appears to be responding to fears that academic freedom may be curtailed rather than to any actual cases where academic freedom has been violated," he said.

Likewise, Hemphill denied ATS charges that trustees violated policies in faculty elections and promotions. "Here again, there are no cases where tenure or promotion has been withheld for reasons other than those stated in our own policy manual," he said.

Concerning other charges, Hemphill said: "ATS did not question the right and authority of the trustees to terminate the president, but they have questioned the matters of the evaluation of the president and the board's accountability to all constituencies. In response to ATS concerns, a stronger evaluation process is being implemented with a longer retention of the records of evaluations."

Southwestern is the third of the six SBC seminaries to draw sanctions from accrediting agencies in recent years, as trustees elected by the convention's conservative wing have attempted to move the schools to the right theologically and socially.

Southwestern's turmoil continues to impact student enrollment. Spring enrollment at the seminary is down 6 percent (197 students) from last year. The school suffered a similar drop of 204 students last fall.

ATS said trustees acted within their authority when they fired President Russell Dilday but they violated school procedures in their treatment of Dilday and other faculty members.

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Home-schoolers networking

NASHVILLE (BP)—The Nashville Nets look like any other high school basketball team. But when the players return to their desks, they scatter in a dozen different directions.

That's because the Nets are a collection of home-schooled students.

Now, in addition to playing various Christian opponents around the state, the Nets face stiff opposition off the court. The Tennessee Secondary Schools Athletic Association won't allow them to become a member of the private-school leagues it governs.

Still, the Nets have their sights set on bigger competition—the national home-school basketball tournament the week of April 2 in Estes Park, Colo.

Last year's tournament attracted teams from 22 states, twice the number of states represented in 1993. The success of assembling such squads reflects the nation's rapidly spreading home-schooling networks.

"In 13 years there's been a dramatic change," said Lana Thornton, a Presbyterian who for years has home schooled her children.

"When we started, we found out about a family in Nashville because there was a story in the paper about their arrest. There were fewer than two dozen parents we could find in the area. Because of legislative and legal hassles, these associations were encouraged to protect people."

Mrs. Thornton's husband, Claiborne, has been president of the Tennessee Home Education Association since its formation in 1984. The statewide association consists of parents from seven chapters across Tennessee.

The state and local associations sponsor classes in such areas as music and physical education, curriculum fairs, legislative rallies and other events that provide parents and children social contact and mutual support.

Similar associations exist in all 50 states.

Conservative speaks against school prayer

WASHINGTON (ABP)—Perhaps more than any other group, conservative evangelical Christians should oppose a constitutional amendment to restore state-sponsored prayer in public schools, a representative of a conservative public-policy organization says.

Because evangelical Christians historically have given much attention to doctrinal matters, they ought to be among those most wary of promoting generic prayers in public education, said Joe Loconte, deputy editor of Policy Review, the quarterly journal of the Heritage Foundation, a conservative public-policy organization based in Washington.

"Vacuous prayers can hardly undo prejudices against faith, nor strengthen the already faithful. Instead, such prayers likely would blunt the edges of some of Christianity's harder truth claims," he said.

Loconte presented his ideas from a journal article during a Jan. 25 forum at the Heritage Foundation.

In his article, Loconte debates several arguments commonly used by evangelicals, a group typically supportive of public school prayer.

Some school-prayer proponents argue American society has been religious and public prayer is a reflection of that, Loconte said.

However, while the religious orientation present in public education before the 1960s reflected a non-denominational "generalized Protes-

tantism" from the larger culture, he said, many of the religious practices in schools prompted protests by religious minorities.

Evangelicals also contend for school prayer on theological grounds, citing the biblical book of Romans, which describes moral decay that accompanies the rejection of God, he said. School-prayer advocates conclude that public institutions, including schools, deny God at the peril of certain social consequences.

But state-sponsored prayer does not provide social stability but coerced religion, Loconte said.

Another common argument for school prayer pleads for "civil order," insisting the recovery of school prayer will reverse alarming societal trends such as teen pregnancy. Many religious conservatives disagree with that view, he said, and some argue it promotes a low view of prayer.

"Religious conservatives ought to be the first to raise objections when spiritual disciplines like prayer are reduced to public exercises to help ward off social ills," Loconte said.

Loconte also rejected the "majority-rules" approach to imposing school prayer. "There is much to be said for communities helping to shape the curricula and moral climate of their public schools. However, the majoritarian impulse ignores the lessons of church history," he said.

A majority-prayer rationale ignores diversity of American life and

"strikes at the very nature of religious commitment," he said.

"Faith is the most intimate of matters, concerned not with personal preference but with the moral dictates of conscience. And the consciences of society's most vulnerable members—its children—require protection."

To avoid offending the consciences of various faith communities, school-prayer proponents have only two options, he said—either construct prayers devoid of controversial theology or allow every faith group to offer its own prayer. Both have their flaws, he said.

The one-size-fits-all approach weakens the prayer and allows government to meddle in religious affairs, he said, while the ecumenical strategy of allowing every faith group to recite its own prayers could result in "theological vertigo."

Instead of resorting to an unworkable state-sponsored prayer, religious believers should avail themselves of the "legal tools already open to them," Loconte said.

First, evangelical Christians can try to reintroduce the religious dimension of American life in school curricula. Teaching about religion in the classroom is permissible, he said.

Second, religious conservatives can make full use of the 1984 Equal Access Act which requires that public schools grant to student religious groups the same privileges of other extracurricular groups.

Campolo asks to rebut Falwell charges about Clinton

By David Anderson
Religion News Service

WASHINGTON (RNS)—Evangelist Tony Campolo has demanded time on Jerry Falwell's "Old Time Gospel Hour" to rebut accusations about President Clinton's personal and political behavior made in a video Falwell is selling on his religious broadcast.

"You have challenged the president of the United States to respond to the charges and issues raised in the video," Campolo said in a letter. "As his personal friend I am asking you to allow me time on your TV show to respond to these charges."

Campolo, a Philadelphia-based Baptist minister and professor at Eastern College in St. Davids, Pa., wrote to Falwell Jan. 23.

Mark DeMoss, a Falwell spokesman, said Falwell would reject the re-

quest. "Campolo should take issue with the people who made the video, who appear in the video—not with Falwell, who is only one of dozens of people distributing the video," he said.

Campolo, a well-known preacher in evangelical and mainline Protestant circles, is especially popular among youth groups. He developed a leadership program for poor urban teenagers that Clinton praised in his 1994 State of the Union speech.

Falwell, best known as founder of the Moral Majority and preacher on "The Old Time Gospel Hour" television program, is a harsh critic of the president's personal morality and political policies.

"It is Bill Clinton's attempt to dupe the religious public while performing as the most radical left-wing president ever to sit in the Oval Office that really upsets thinking Christians," Fal-

well told the Washington Times.

Falwell has promoted and offered for sale on his program two anti-Clinton videos—"Clinton's Circle of Power" and "The Clinton Chronicles," produced by Citizens for Honest Government.

The videos, which sell for \$40 a set, make a number of unsubstantiated charges about Clinton's personal and political life.

Among the allegations are that Clinton, before gaining the White House, was involved in a series of mysterious deaths in Arkansas, was hooked on cocaine and was part of an international drug-smuggling operation.

Clinton's wife, Hillary, is accused—without proof—of having sexual relations with the late Vincent Foster, a longtime Clinton friend who committed suicide while serving as a White House legal adviser.

Appearing on CNN's "Crossfire" in early May, when the controversy over the videos first erupted, Falwell acknowledged he had no evidence to back up the charges they contained. But he insisted Clinton has a responsibility to answer the charges.

Campolo said in a news release that he challenged Falwell to provide air time for a rebuttal because Falwell's "effective preaching of the gospel gives him a legitimacy that leads people to accept anything he says as unquestioned truth."

Christians "ought not to be spreading rumors if we can't prove they're true," Campolo said. "It becomes essential that we as evangelicals hold each other accountable for what we say and do."

"It is absolutely vital that we separate evangelism from political ideology," he added. "The gospel is neither Republican nor Democratic."

Christians "ought not to be spreading rumors if we can't prove they're true."

Tony Campolo

Mutual funds with a mission gaining in marketplace

By Alicia Shepard
Religion News Service

WASHINGTON (RNS)—In God we invest.

But not in pornography, weapons or "sin" stocks like alcohol, tobacco and gambling.

That's the guiding principle for a growing number of religious mutual funds that rely on godly guidelines to invest millions.

As more Americans are drawn to religion for spiritual comfort, some investors are turning to God for guidance on where to put their savings.

A growing number of mutual funds are matching religious principles with socially and morally correct investments—or at the very least, targeting members of religious communities who are hungry to invest but overwhelmed by choices.

Muslims have the Amana funds; evangelical Christians, the Timothy Plan; and Mennonites, the MMA Praxis funds. Jews have the Leadership funds; Catholics, the Aquinas funds; Lutherans, the Lutheran Brotherhood and the Aid Association for Lutherans. Methodists have the Pax World Fund Inc., founded by two United Methodist ministers.

Many devout religious disciples want their investments to mirror their beliefs—even if it means forgoing higher returns on their money. While success in the marketplace varies by

fund, balancing politics with profits generally has not been a good financial strategy during the past few years.

The average socially responsible stock fund was down 5 percent in the first 11 months of 1994, compared with a 1 percent decline for the Standard & Poor 500.

For many, matching investment choices with their Christian or Islamic beliefs provides peace of mind. If ministers preach against drinking, some religious people don't want to appear greedy or hypocritical by investing in a company that makes whiskey.

Take the Amana mutual funds. The trust was founded in 1986 by non-Muslims who saw a business opportunity. They opened two funds specially designed for observant Muslims, whose religion prohibits putting money in many standard profit-making investments.

Managers invest according to the Koran, the Islamic scripture. Islamic principles prohibit investing in banking, distilling and gambling. Because Islamic law forbids earning interest, Muslims can't buy Treasury bills, bonds or certificates of deposit.

"Islam believes the intrinsic value of money is nil," says Phelps McIlvaine, vice president for Amana. "There's no reason to charge for the use of a worthless commodity."

If the fund is holding cash between stock purchases, rather than put the

money into an interest-bearing account the money just sits, says McIlvaine.

Amana's managers must choose investments that are 'halal,' or permissible under Islamic law. Companies involved in drinking, gambling or pornography are not halal.

McIlvaine recently bought stock in the Albertson's grocery chain, but then sold it because Albertson's earns 3.7 percent of its gross income from the sale of beer and wine.

Albertson's also is out for the Timothy Plan, a mutual fund started last April for evangelical Christians who want investments that reflect a biblical worldview. Like most religious mutual funds, the Timothy Plan steers clear of "sin" stocks.

The Timothy Plan was started by Arthur Ally in Winter Park, Fla., after some evangelical pastors in Florida challenged him to find investments that wouldn't contradict their Christian beliefs. "I preach one thing and then spend a lot of time worrying about owning hypocritical stocks," one preacher told Ally.

The fund's name is drawn from Christian scripture—specifically, Paul's first letter to Timothy, which contains an admonition to provide for one's family.

Managers won't invest in many insurance companies, saying they indirectly support abortion by paying for the procedure through health in-

surance. Nor will they invest in a company that contributes to Planned Parenthood, because it provides abortion services.

Timothy managers won't buy General Electric stock because it owns NBC, which Ally thinks has too much violence on its programs.

Only about 150 stocks meet Timothy's strict criteria, such as Boeing, Quaker Oats, Hormel and Eli Lilly.

While the Timothy Plan shuns stocks that investors believe violate biblical teachings, the Catholic-based Aquinas Funds go after them. They'd buy General Electric, despite NBC's violence.

"We take a pro-active approach to working with companies," said Bernard DiFiore, president of the Aquinas Funds in Texas. "Rather than blacklist, we want to find out what we can do with the company to convince them what they're doing is morally or socially irresponsible."

For instance, as a shareholder DiFiore has asked NBC's management to institute a TV rating program similar to one that guides the motion-picture industry.

"If you own the stock, you can communicate with management," he said. "Just boycotting the company and products you don't like means there's no way you will change management's mind."

But Aquinas won't invest in stocks directly related to abortion.

"There are funds that screen for pornography, and they don't invest in Playboy magazine. But we're different because we won't invest in companies that advertise in Playboy."

Stephen Ally, marketing director for the Timothy Plan

Abortion foes and advocates unite against welfare plan

WASHINGTON (RNS)—Supporters and opponents of abortion often don't have much in common, but lately they've been speaking with one voice against welfare reform plans they fear will increase abortions and punish poor mothers.

Sometimes working together, supporters and foes of legal abortion are urging their constituencies to challenge the proposed Personal Responsibility Act, the Republicans' welfare reform proposal contained in the "Contract with America."

"We have a voice that comes together on this issue," said Celeste

Lacy Davis, a Planned Parenthood staff attorney in New York who has appeared at briefings with Sharon Daly of Catholic Charities, a group that opposes legal abortion.

"Clearly, there are differences between us and Catholic Charities, but it is gratifying to see that there are some points where we can speak together," she said.

President Clinton has proposed similar legislation. But because Republicans control Congress and House Speaker Newt Gingrich has promised action on the "Contract" in Congress' first 100 days, it is the GOP

plan that has sparked the debate.

At issue, for both abortion rights advocates and opponents, are proposals that would deny welfare benefits to children if:

- They were born to unmarried mothers under 18 years old.

- They were born to mothers already receiving Aid to Families with Dependent Children.

- The mother cannot prove who the father is.

- The mother has been on welfare for more than two years.

Rep. Chris Smith, R-N.J., leader of the House's anti-abortion bloc and

generally a strong supporter of the "Contract with America," said such "tough love" proposals "have a lot of surface appeal" but probably wouldn't reduce the number of teenage pregnancies. Reducing teenage pregnancy and reducing the birth of babies to teenagers is not the same thing, he implied.

Daly has proposed a plan that would require supervision of teen mothers, either by relatives or in a group home. The program would include intensive family counseling, parenting and job training, tutoring, child care and other assistance.

Unreached village hears about Jesus

Continued from page 1

The fact the two Kentucky missionaries were at the Yelets church on this particular day is a miracle within itself, added Benton Williams, partnership missions director with the Kentucky Baptist Convention.

Last fall, after reading about partnership missions opportunities in the Western Recorder, leaders of Binghamtown Baptist Church invited Williams to speak to them on a Sunday morning.

Williams challenged the congregation to go as volunteers through the partnership. The pastor, W.B. Bingham, challenged members to give money to purchase a building for the Yelets church.

The offering that day alone totaled more than \$10,000, Williams said. Another \$4,000 came in later.

That's a significant boost to the struggling congregation in the Russian city, which was cleansed of all believers during the Stalinist era. Believers were either killed or sent to Siberia.

One Christian woman from Yelets survived the exile in Siberia and returned to Yelets after the fall of communism, Lindsey said. That woman, now 93, began Yelets Baptist Church, which now has 25 members and has started its first mission with 80 potential members.

"I could only sit back and thank the Lord for letting me in on this event."
Missionary Larry Lindsey

CLASSIFIED ADS

SEEKING: Central Baptist Church, Maysville, promoting Sunday school growth and missions, is seeking a pastor. Send resumé to Pastor Search Committee, 437 Central Ave., Maysville, KY 41058. For additional information call (606) 564-5939 evenings.

SEEKING: Part-time minister of music for Sundays only. Please send resumé to First Baptist Church, 2910 Howard Dr., Jasper, IN.

SEEKING: Camp director for 1995 GA/Accepts summer camp at Cedar Crest, Bagdad, Ky. Send resumé to Kentucky Woman's Missionary Union, P.O. Box 43433, Louisville, KY 40253-0433.

SEEKING: The West Virginia Convention of Southern Baptists is seeking an executive director for our state convention. Resumés should be sent to: Rev. Donald R. Yeager, Fairlawn Baptist Church, Rt. 3, Box 389B, Parkersburg, WV 26101

SEEKING: Minister of youth and children. Send resumé to Latonia Baptist Church, Box 15103, Covington, KY 41015.

FOR SALE: 20 white, padded pews, 13-1/2 feet each. Contact First Baptist, Princeton, Ky., (502) 365-5591.

SEEKING: First Baptist Hopkinsville accepting resumés for full-time minister of music. Mail to FBC, 1400 S. Main St., Hopkinsville, KY 42240, Attn. Minister of Music Search Committee.

TOUR: Baptist heritage tour, Britain; July 26-Aug. 8. Cost: \$1,800. Contact Bill Leonard, Samford University, Birmingham, AL 35229. Phone (205) 870-2839.

WANTED: Part-time minister of music, Sunday morning and evening worship and choir leadership. Send resumé to: Personnel Committee, Midlane Park Baptist Church, 6500 Six Mile Lane, Louisville, KY 40218.

TRIP: For single adults, June 15-27. France, Switzerland and Spain. \$1,995 double occupancy. For more information, contact single adult ministry, Calvary Baptist Church, Lexington, (606) 254-3491.

NEEDED: organist. Part-time position available. Wicks pipe organ. Send resumé to: Organist Search Committee, First Baptist Church, 246 N. Main St., Madisonville, KY 42431. Resumés accepted through March 1, 1995.

SEEKING: Full-time minister of music and education; First Baptist Church, Pineville, Ky. Interested? Send resumé to P.O. Box 710, 40977.

WANTED: Full-time minister of music and education. Send resumé to Bullitt Lick Baptist Church, c/o minister of music/education search committee. P.O. Box 924, Shepherdsville, Ky. 40165.

SEEKING: Minister of youth and music, part-time position. Send resumé to Ashby Lane Baptist Church, 6617 Ashby Lane, Louisville, KY 40272.

SCANDINAVIAN TOUR: Visit Denmark, Sweden, Norway, Finland and Helsinki July 1-15. Tour hosts: Dr. Stephen McSwain and Mrs. Bettye McSwain. Cost: \$3,498 per person from New York. Optional 3-day St. Petersburg tour available. For details and brochure, call (502) 423-1342 or 367-9155.

SEEKING: Youth director, part-time position. Send resumé to Caneyville Baptist Church, P.O. Box 446, Caneyville, KY 40271.

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

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

The Power of Prayer

by

Dr. Glenn Mollette

A message for today's Christian

Send \$6.95 to Helpers in Ministries, Box 478, Newburgh, IN 47629

An answered prayer

As Christians we shouldn't be amazed when God answers prayers but I have to admit I find myself quite often in awe of the wonderful ways our Lord blesses us.

One of the latest blessings for Kentucky Baptist Homes for Children has been the provision of a building in Louisville that will aid in the growth and development of our Family Services ministries.

For quite some time now we have been praying about our need for additional office space to accommodate the needed growth of our foster care program in central Kentucky.

The needs for this ministry are great and families have been responding well to our call for people who are willing to open their homes to children who are hurting.

We have moved forward to expand this program but were concerned that we did so knowing that there was literally no room left in our Middletown central office building to accommodate any additional staff. Workers there were already sharing offices and one department had partitioned off a hallway to make an office space. A foster care specialist hired in October had to simply work from his home,

his car and from whatever desk he could find vacant.

It was at this point that some wonderful Baptists stepped in to help. East Baptist Ministries offered the use of a building they own on Chestnut Street in Louisville at no charge. It needed some work so in came the Baptist Builders, led by Rick Lucas, and numerous volunteers from several churches, the KBHC staff, and even from among the children in care.

Using materials donated by a number of generous businesses, the group has brought the building to life in such a wonderful way that we are now in the process of moving in workers from Family Foster Care, First Step Pregnancy Counseling and Adoption, and our Family Services administrative team.

I know this building will serve children and families in a glorious way. We praise the Lord for His goodness and offer our special thanks to all of those who helped answer this prayer!

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

HOMES FOR CHILDREN



Curtis C. Mooney

"For God so loved the world, he gave..."

By Wayne Sibley

As Christmas day approached, my children's excitement grew. My 5-year-old son, James, had just about worn out every catalogue we had that contained toys. Everything he saw brought a response of "I want that." After several weeks of this, I decided it was time to have a talk concerning the true meaning of Christmas.

As simply as I knew how, I explained that God loves us so much he sent his Son, Jesus, to the world. James listened intently, stopping me with questions like "How can Jesus be God's Son if he is God?" I answered his questions as best I could, confessing a number of times I did not have all the answers and some things I accepted by faith.

We concluded our conversation, and I thought I had done an adequate job. As I walked away, James asked one last question: "Daddy, what's Santa Claus' middle name?" After giving it some thought, I once again had to confess my lack of knowledge.

I left our conversation, although somewhat puzzled, reminded that giving is an essential ingredient in our Christ-centered approach to health care, and I began observing the many ways giving is expressed in the hospital. Doctors, nurses,

therapists and others give their all to save the life of a person involved in an accident. Families mourn the death of a loved one and then consent to give tissue and organs for transplants. Volunteers give their time at the hospital. Pastors give comfort and strength to family members as they wait for news concerning a loved one in surgery.

Giving is at the heart of what we do and reflects the ministry of Christ.

The Baptist Healthcare Foundation also is an important part of giving in the Baptist Healthcare System. By securing, investing and managing philanthropic gifts, the Foundation provides much-needed resources for strengthening the ministry of our BHS hospitals.

Baptist Healthcare Foundation is committed to advancing a Christ-centered approach to health care. You can be a part of this ministry by calling today and discovering how you can contribute through the Foundation.

Chaplain Wayne Sibley is director of pastoral care at Baptist Regional Medical Center in Corbin.

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

BAPTIST HEALTHCARE FOUNDATION

WORLD

Swarming bees kill missionary kid

PANAMA CITY, Panama (BP)—Andrew Nicholson, 14-year-old son of Southern Baptist missionaries to Panama, died Jan. 28 from the stings of a swarm of African killer bees that drove him over a cliff in Panama's Chame Mountains.

Nicholson and classmate Andrew Scoble, 16, were climbing in the mountains during an annual camping trip sponsored by their school. Nicholson's parents are missionaries Glenn and Pauline Nicholson.

The boys were near the edge of a ridge when hundreds of killer bees suddenly attacked them, Richard Schweinsberg said in a telephone interview Jan. 30.

The boys began running parallel with the ridge as they tried to get away from the bees, said Schweinsberg, a dorm parent at Escuela Hogar Misionera, the school for missionary children operated by New Tribes Mission.

Nicholson, who was allergic to bee stings, stopped and swatted at the bees, eyewitnesses said. He began swaying on the edge of the ridge and fell more than 100 feet.

An autopsy revealed he died of the bee stings rather than the fall.

"Almost every square inch of his body was covered with bee stings," said Bob Hensley, chairman of the organization of Southern Baptist missionaries in Panama. Hensley and several other Foreign Mission Board missionaries traveled to the mountain as soon as they learned of the accident.

Scoble, son of New Tribes missionaries Dave and Wanda Scoble, kept running to escape the bees. But by the time he reached some adult sponsors, "every exposed area of his flesh was penetrated by these bee stings. He was starting to swell and stagger."

Although Scoble sustained several hundred stings, he is in stable condition and expected to recover fully, Schweinsberg said.

Glenn and Pauline Nicholson, who were called to the mountain after the accident, and son Nathan flew in a U.S. military helicopter to the hospital.

They live in Coronado, about an hour's drive from Panama City.

Ministry continues in Japan

By Mark Kelly
SBC Foreign Mission Board

KOBE, Japan (BP)—Southern Baptist missionaries in Kobe, Japan, are using motorbikes to navigate debris-strewn streets and deliver relief supplies to victims of the Jan. 17 earthquake.

Missionaries Bob Sherer, Tak Oue, Bob Dilks and Mike Brooks are assisting members of Kobe Baptist Church, which opened its doors as a distribution center for relief supplies flowing into the devastated city. The quake left more than 5,000 people dead and more than 300,000 homeless in a city of 1.5 million.

Delivery of supplies has been a problem, Sherer said. Already-narrow streets are cluttered with debris from fallen buildings, preventing the use of trucks to deliver relief supplies to the hardest-hit areas. In addition, heavy equipment is at work pulling down damaged buildings, making a bad traffic situation even worse.

Baptist pastors from the Kansai District, which includes the cities of Kobe, Kyoto and Osaka, have formed a committee to coordinate relief efforts, according to Faye Pearson, director of Southern Baptist For-

eign Mission Board work in east Asia.

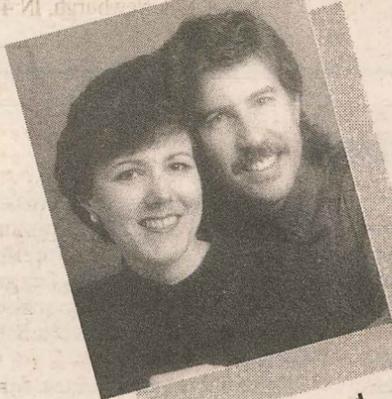
A survey of Baptist properties in Kobe revealed only two of 36 church buildings were seriously damaged in the earthquake, Pearson said. Five other buildings received minor damage. The only missionary residence badly damaged by the quake was rented, she said.

Kobe residents have noticed that most churches escaped the devastation that engulfed the city, while traditional shrines and temples did not, said missionary Janet Brooks.

"One Christian lady said some of her non-Christian friends had commented on the fact that the temples in Kobe have been destroyed but the churches are still standing," Brooks said. "And Buddhist priests and workers are not seen helping with relief, but the Christians are busy helping others."

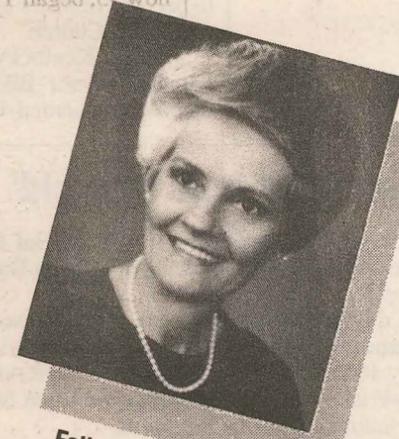
"I might want to be a Christian," one woman said.

"This is the opportunity we've been waiting for for a long time," Sherer said. "Of course, we're not happy with the way it came, but people are open to the gospel. Usually they're very self-sufficient and don't see a need for God."



Ken & Lois Holland

A Special Event for Women



Esther Burroughs

During the Kentucky Evangelism Conference
Tuesday, February 28, 1995
Hurstbourne Conference Center
9700 Bluegrass Parkway, Louisville

Seminars

- | | |
|-------------------------------------|---------------------|
| Faith Shaping the Home | Debbie Lloyd |
| Coping with Grief | Joyce Marcy |
| Dealing with Your Feelings | Jo Vaughn |
| Making the Most of Your Time | Carolyn Crumpler |
| Lifestyle Evangelism | Mary Anne Poe |
| Prayer: The Untapped Resource | Nell Bruce |
| Conflict Management Skills | Dee Gilliland |
| Nurturing Creative Aloneness | Jane Kendrick-Lites |
- in the Midst of Loneliness

11 a.m. - 1 p.m.
Luncheon (\$10) with
Esther Burroughs and
Ken & Lois Holland

1:15 - 2:15 p.m.
Seminars

2:30 - 3:30 p.m.
Seminars

NOTE: No nursery provided

Register

NAME: _____
ADDRESS: _____
CITY: _____
STATE: _____ ZIP: _____

This form may be duplicated. Luncheon cost: \$10, transferrable but not refundable. Make checks payable to Kentucky Baptist Convention. Deadline for reservations is Friday, Feb. 17. Tickets, motel information and map mailed upon request. Questions? Call KBC evangelism office at (502) 245-4101. Mail registration form to KBC Evangelism Office, Box 43433, Louisville, KY 40253-0433.

PEOPLE

KENTUCKY KERNELS

When teenagers want counseling in areas of sexuality, only 39 percent turn to their parents. The majority of teens (two-thirds) said they glean most of their information from classroom instruction and discussions at school.

Source: Gallup Youth Survey

Mountains to the Mississippi

Compiled by Ann Tatum

■ **BRONSTON**—Quinton Church called **Shelby Reynolds** as pastor. He previously was pastor at Mareburg Church in Brodhead. He began his new ministry Jan. 1.

■ **CALIFORNIA**—Flag Spring Church called Interim Pastor **David Simpson** as pastor.

■ **CARROLLTON**—First Church ordained **Jim Lacefield** as a deacon Jan. 29. Also, **Bill Lewis** serves as a yoke fellow.

■ **COVINGTON**—Oak Ridge Church ordained Minister of Music **Christopher Setters** to the gospel ministry.

■ **GEORGETOWN**—Mallard Point Church called **John Strimple** as pastor. He began his new ministry Feb. 1.

■ **HENDERSON**—**John Dunaway** has been called as pastor of Community Church. Dunaway, a former president of the Kentucky Baptist Convention, has been pastor of First Church in Corbin more than 25 years.

■ **LAWRENCEBURG**—Lawrenceburg Community Church called **Jerry Montgomery** as pastor.

■ **LOUISVILLE**—Beechmont Church ordained **James Browning** and **Bethel Killman** as deacons Jan. 29.

Barry Combs resigned as minister of music at Buechel Park Church to become minister of music at Pleasant Grove Church.

Former Kentucky Baptist Brotherhood Director **Bill Kaufman** will receive the annual Clarence Jordan

Award from Long Run Association. The awards banquet will be April 6 at 6 p.m. at Walnut Street Church. Tickets are \$8 and may be ordered from the Temperance League of Kentucky, 2722 Crittenden Dr., Louisville, Ky. 40209; phone (502) 635-0002.

Philip Christopher resigned as pastor of Highland Church to become pastor of First Church in Abilene, Texas.

■ **RADCLIFF**—Associate Pastor/Education **James Walker** of Stitton Church was ordained to the gospel ministry by Bellevue Church in Memphis, Tenn., Jan. 4.

■ **RÖME, Ga.**—Former Kentucky pastor **Floyd Roebuck**, a past president of Southern Baptist Theological Seminary's National Alumni Association, has retired as pastor of First Church.

■ **SOMERSET**—Cumberland Church called **Raymond Ridener** as pastor.

■ **WARSAW**—**Emory Eldridge** resigned as pastor of Bramlette Church Jan. 4.

■ **WEST PADUCAH**—Mount Zion Church held a note-burning service Jan. 15. A note of \$150,000 on the latest addition of an education and activities building was paid off in four years.

■ **WILLIAMSBURG**—Goldbug Church recently presented a plaque to **Willard Foley** in appreciation for his 30 years in the music ministry. Steve Mayle is pastor.

HELP FOR YOUR CHURCH

Church Communication Tip #1

If your church budget has been hit hard by the recent postage-rate increase, consider letting someone else pay the postage for your weekly or monthly mailing to church members.

By publishing your church newsletter with the Western Recorder, you are guaranteed a competitive rate for an entire year or longer. In most cases, the Recorder can print and mail your newsletter—along with a wealth of other news and features—for less than the cost of a postcard.

The Recorder also provides support services to ensure that your church puts its best foot forward with a newsletter. Call us today at (502) 244-6470 for details on ways to save money and improve communication within your church.

Western Recorder

Practical Resources for Christian Living

'... and bear fruit 100-fold'

This past Wednesday night was special for us. Nine students were baptized at Oneida Baptist Church.

Any day at Oneida there are many reasons to become discouraged. The hours of service are very long. Our ministry is quite different. When we take our eyes off Jesus, we often forget the many lessons he taught us.

While many Christian schools will not accept a young person who is not a Christian, Oneida has always accepted students whether they were Christians or not. We feel if we exclude non-Christians, we have no chance of leading them to the Lord.

I confess I am discouraged when it appears we are not winning some of our young people. As I sit in chapel every day, I look directly into the faces of many lost students. I wonder how they can come to chapel every school day, to Sunday school, morning and evening worship every Sunday, and not accept Jesus as Savior.

Some seem to have no interest at all in the message. Others listen very intently every day, appearing interested in every word.

As I sit in chapel, I am reminded of Luke 8:4-15. Jesus shared a lesson of life he knew we would need. He told the story of a farmer sowing seed. Some fell on the wayside. He later explained the devil waits to take away the word from those who hear. How discouraging it is to see young people who allow the devil to devour the seed.

Still another portion fell on stony ground. Because it had no root, it quickly withered and

died in the heat. We grieve so many times the young people who will not allow the word to take root in their lives.

We plead with them, pray for them, but despite of our best efforts, the seedlings die.

Still more seed fell among thorns. So many times we see young people decide to follow the Lord. We nurture them and encourage them while they are with us.

Then years later, some come back to visit and there is not indication of any commitment to the Lord. The weeds and thorns of life have choked out their growth.

Then Jesus told of the seed that fell on "good ground." How reassuring it is to know that some will produce good fruit, bearing 100-fold.

In this life we are not responsible for where the seed falls. But we are very responsible for sowing the seed.

We know the majority of our students are not Christians when they enroll. We know many will not be Christians when they leave. But how exciting it is to know that some seed has fallen on good soil and will grow.

We are so grateful for the nine young lives that have been touched while at Oneida.

We will continue to water and try to keep the weeds out of their lives. Thank you for helping provide the seed.

THIS IS ONEIDA



W.F. Underwood

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

Welcome, new students

Our campus family enjoyed the two-week Christmas break. January marks the beginning of the second semester. The coming of new students always is an exciting part of these winter months.

As expected, Kentucky sent the most. They also came from Tennessee, Florida, New York, West Virginia, Maryland and Ohio. The average age, 28, is slightly older

than those who entered in August. Four are in their 30s. Jerry Blevins carries the distinction of being the oldest at 57. He and his wife, Mildred, have five children.

This class reflects our continuing emphasis on family ministry as 79 percent are married and have 23 children.

We still maintain open enrollment. We do not discourage an individual who has dropped out of school from securing additional preparation. One student has completed the 9th grade and plans to secure a GED and continue for the degree. Forty-four percent have some previous college experience, the remainder are high school graduates and one holds a GED.

The Lord has called these students from diverse occupations: re-

tail, carpentry, concrete and masonry work, sales and marketing, sawmill, dental assistant, computer, factory work, tool and die, day care and service station. One student transferred from Criswell Bible College.

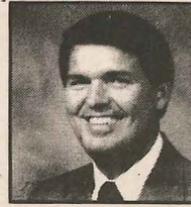
These new students entered during our emphasis, "Here's Hope. Share Jesus Now." They also will share in our Russia partnership. On

Jan. 27, Assistant Academic Dean Charles Rice departed for two weeks at the Ufa and St. Petersburg Pastors' School.

I recently received a letter from a 1985 graduate telling me he was "very proud to be a Clear Creek graduate." I believe these students will feel the same. How fortunate they are to be in a Bible college with continuing influences on personal evangelism, missions and family encouragement. Pray for these families as they do their best to become "approved, workers who have no need to be ashamed, handling accurately the word of truth."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

PEOPLE

Despite her fame, Rosa Parks still shuns spotlight

LOS ANGELES (RNS)—Forty years later, civil rights legend Rosa Parks—the black woman who refused to give her seat to a white man on an Alabama bus—still shuns the spotlight.

She's just written a book, "Quiet Strength," timed for Black History Month and the 40th anniversary of her famous protest. Yet she does not want to eclipse Martin Luther King Jr. So she requested that publicity about her book be withheld under after Jan. 16, the Martin Luther King holiday.

Parks, 81, lives part of the year in Los Angeles to avoid a harsh winter, and the rest in Detroit, her home of 37 years. She does not—and never has—relish the attention that her civil disobedience earned.

But she does wish to correct two notions about her now-famous act.

She did not refuse to stand that day in Montgomery because her feet were tired or achy from corns. Nor, as was reported at the time, did she act without thinking.

Back then the law in Montgomery required black people to enter the front door of the bus, pay, get off and re-enter through the back door. If a bus' seating for whites was filled, "coloreds" were forced to move back to make more room. And blacks weren't allowed to sit in the same row as whites.

Parks is forever famous for refusing to move to the back of the bus,

which became a metaphorical rallying cry for blacks in the civil rights movement.

"I was not thinking in terms of getting arrested that day," Parks said. "I did not feel like I was breaking the law, because I was not sitting in the front of the bus and I was not trying to get arrested. I felt that it was not helping me as a person or us as a people to continue to give in to that type of treatment."

Parks was 42 and a \$25-a-week seamstress at a local department store in Montgomery, Ala., when she performed her quiet act of courage.

She was on her way home from work on a Thursday evening, Dec. 1, 1955. She and three other blacks were sitting in the first row of the bus' colored section. A white man got on, and the bus driver told Parks and the three others to move to the rear. The three did. But Parks stayed in her seat and slid closer to the window.

"Our mistreatment was not right, and I was tired of it," she wrote in "Quiet Strength."

"The more we gave in, the worse they treated us. I kept thinking about my mother and my grandparents, and how strong they were. ... I knew someone had to take the first step. So I made up my mind not to move."

The bus driver called the police, and Parks was hauled off to jail.

"In jail I felt even more alone," she wrote. "For a moment, as I sat in that

little room with bars, before I was moved to a cell with two other women, I felt that I had been deserted. But I did not cry. I said a silent prayer and waited."

That evening she was released. Three days later, Parks was ordered to pay a \$10 fine plus \$4 in court costs. But the case was appealed, and she never paid anything.

Her arrest and jailing sparked a boycott of the Montgomery city bus line that lasted 381 days, until the U.S. Supreme Court declared bus segregation unconstitutional.

Parks was no fiery activist, although she and her husband, Raymond, worked with youth groups for the National Association for the Advancement of Colored People. Rather, Parks said, she was a woman who simply was tired of being pushed around, tired of being oppressed solely because her skin was black.

Before her arrest, Parks had quietly protested in her own way. She'd walk up the stairs rather than take an elevator for "coloreds." She'd sometimes walk a mile to and from work rather than ride segregated buses. Even on hot days when her throat was parched, she'd wait until she was home for water rather than drink from a "colored-only" fountain.

"I never allowed myself to be treated as a second-class citizen," Parks wrote. "You must respect yourself before others can respect you."

In the interview, Parks said she was influenced by her maternal grandparents, Sylvester and Rose Edwards, both slaves. From them she learned the suffering blacks felt from being denied opportunities given to free people. From her upbringing and the Bible, Parks became convinced people must stand up for their rights.

"I learned from them (her maternal grandparents) a great deal of the suffering they had had as young children during the time of slavery," Parks said. "I'm sure it had an effect on me. I felt all people should be free and have the same opportunities as any others. Segregation as we knew it in the South meant we were not really free and that we were being treated as less than human."

Raised in the African Methodist Episcopal church, Parks received much of her strength and conviction from the church. On the day she refused to move, she says God guided her. "I did not have a great deal of physical strength myself, so it had to be a spiritual strength that gave me the courage to defy the orders of the bus driver."

In the book, published by Zondervan, she wrote of God's help: "I am thankful to him everyday that he gave me the strength not to move. Not only did the civil rights movement help our people, but it set a model for people fighting for freedom around the world."

"I did not have a great deal of physical strength myself, so it had to be a spiritual strength that gave me the courage to defy the orders of the bus driver."

Rosa Parks

Texas preacher hooked on missions, recruiting others

By Mark Kelly
SBC Foreign Mission Board

AUSTIN, Texas (BP)—Bob Clements may be from Texas, but his heart belongs to Africa.

Clements became a Christian in his early 20s as a roughneck in the oil fields of West Texas. Forty-five years later, he exudes the rough-hewn charm of a country preacher. But underneath the charm, he's a determined missionary.

Friends have seen his missionary heart through his more than 31 years as pastor of Texas churches. During his 14-year ministry in Brownsville, Clements led First Baptist Church to establish 12 mission churches in Mexico, as well as an orphanage and medical clinic.

Yet while much of his ministry has been in Texas, Clements' heart is overseas—in Africa and 24 other countries where he's led 37 evangelistic projects since 1963. He and his wife, Fay, operate an evangelistic association and still take at least two evangelistic trips a year—one to India, the other to Africa. They will continue that as long as their health permits.

"India is our Samaria," said the 66-year-old evangelist. "It hurts to go there because there's so much hurting and so little you can do."

"Africa, on the other hand, is our choice, and Kenya is where our heart really is. If we were 30 years younger, we'd move to Africa and stay there."

The Clementses' African odyssey includes the 12 trips they have made to nine countries there since 1987—many focused on Kenya's Maasai people.

Jimmy Hooten worked closely with Clements during Hooten's years as a Southern Baptist missionary in Kenya.

"Bob Clements was a big help to us in Kenya," Hooten said. "He meant more to what I did than anyone."

Not only did Clements lead soul-winning and church-planting teams, he also played key roles in training new believers and pastors and in development projects.

"We had a drought in Kenya in 1988, and water for cattle became critical among the Maasai," Hooten said. "Bob raised thousands of dollars that helped us build dams to create water catchments. That was a big thing to the people and gave us a wonderful opening into the country."

Clements has made a significant contribution to bringing the gospel to the Maasai, according to Hooten. The tribe once was considered an "unreached people," virtually unexposed to the gospel. Because of efforts by Clements and many others, "a huge percentage" of the Maasai have heard the good news, Hooten said.

Most of the Clementses' trips have revolved around one-on-one street witnessing and preaching and teaching in local churches. But they also have worked in larger efforts, such as the 1990 Kenya Coastal Crusade. That four-week project involved 538 Southern Baptist volunteers and resulted in more than 56,000 professions of faith in Christ and organization of 84 churches.

Now they're helping organize the Greater Nairobi Crusade, a five-week effort in Nairobi, Kenya, set for June 13-July 17. It's expected to be the largest volunteer project ever coordinated by the Foreign Mission Board. As many as 1,500 volunteers are being recruited, and Clements hopes to see more than 75,000 professions of faith and 150 churches started.

"It could be the greatest movement of God in the last few years," he said. "You certainly can't spend two weeks in Africa and come back the same."

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"Young people are one of God's greatest resources to do his work," said Jimmy Cutrell, minister of music. "They have energy, time, willingness, and they're teachable."

Church members find joy in compassionate ministries

GAINESVILLE, Ga. (BP)—Every Thursday people needing clothes, money or food line up outside Judy Furlow's office. It's her favorite day of the week.

Juanita Adams uses the Bible to teach Vietnamese immigrants English. She's taught internationals since 1976, and she calls it the most rewarding thing she's ever done.

June Dillon, a retired teacher, runs a church clothing closet like a well-organized department store. "If I stayed at home, I'd get depressed," she said.

Their attitude of joyful service permeates First Baptist Church of Gainesville, Ga., where members sponsor a Vietnamese mission, provide a meeting place for Alcoholics Anonymous, contribute to a food pantry, host a Christmas party at the county jail and make stuffed animals for hospitalized children.

"Years ago these people took the Bible seriously when Jesus said, 'Inasmuch as you have done it to the least of these, you have done it unto me,'" said Pastor John Lee Taylor.

Taylor also attributes the mem-

bers' responsiveness to the church's emphasis on spiritual gifts and the priesthood of the believer. Associate Pastor Bruce Fields said church members give themselves and their money out of a sense of blessing.

The bottom line, Taylor said, is that rather than asking why they should participate in a mission project, "most of the members are 'why not?' people."

The coordinators' challenge is finding enough ways for people to volunteer.

"I never heard anyone say, 'I don't

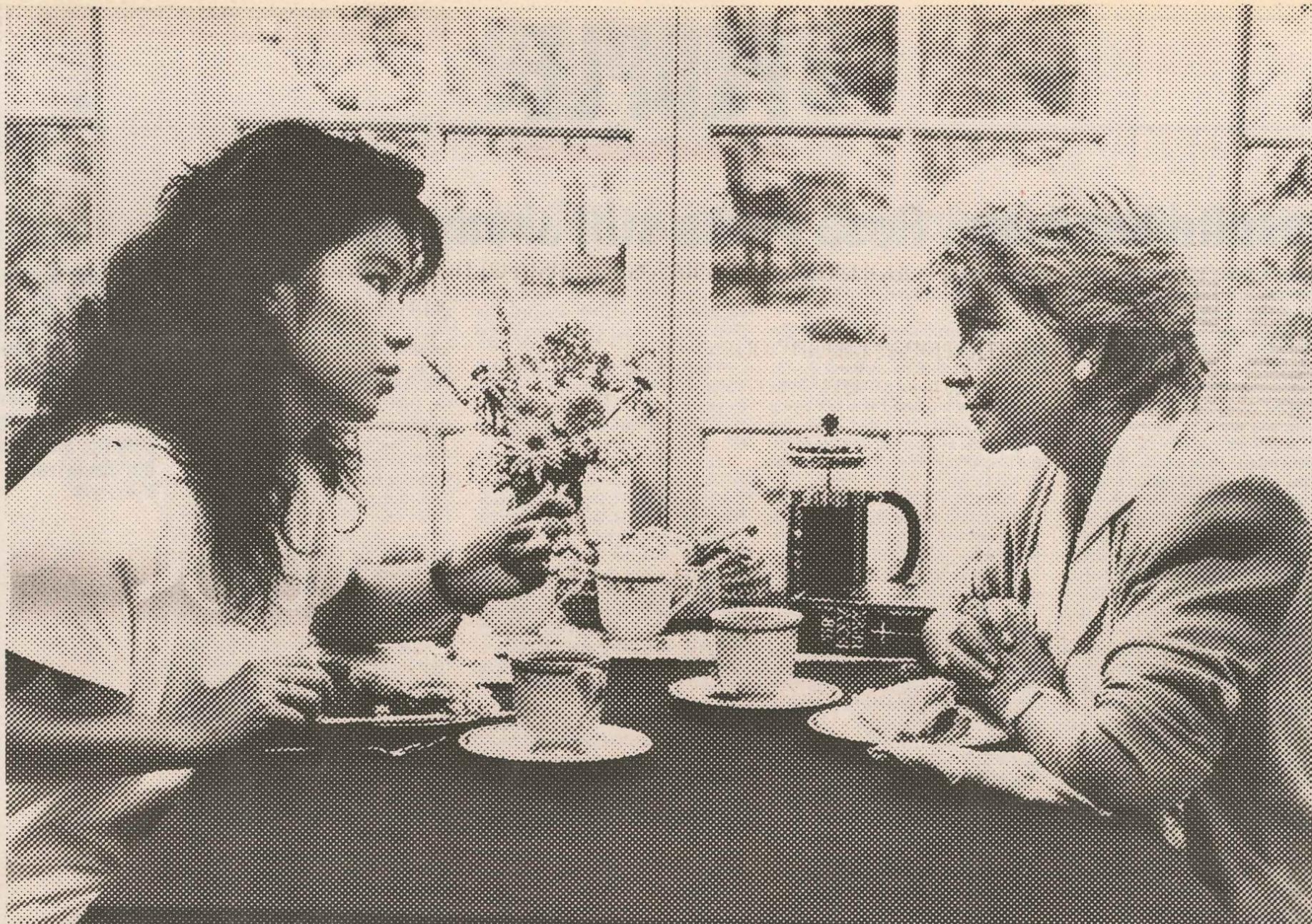
want to,'" said Alice Adams, a church member and social worker.

Perhaps the church's mission spirit can be attributed to starting young. Each summer, junior high youth take a combined choir and mission trip in the state of Georgia. The senior high youth mission/choir trip is outside the state, and once every four years it's outside the United States.

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Bob Clements



Sometimes The Most Difficult Thing In The World Is Finding Someone Who Cares.

There are times when you need a good friend more than anything else in the world. But finding people who make good friends isn't always easy.

Unless you look in the right places. Like our church. It's full of people who care. Compassionate people who know how to love and support each other. People who make faithful friends.

That's why we're inviting you to visit our services. To experience firsthand the love and unity that Christ has given us. And realize that it's not that difficult to find someone who cares. There's always hope because Jesus cares for you.



Here's Hope.[®]

A message of life from Southern Baptists.

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