



WESTERN RECORDER

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FOR THE RECORD

Evangelism Conference

This year's Kentucky Baptist Evangelism Conference highlighted hope in Jesus Christ. See page 1, 8 & 9.

Professor resigns

An African-American professor has resigned his post at Southern Baptist Theological Seminary amid charges of broken promises and racism. See page 2.

Family Forum

How can I convince my two teenage daughters that I love them? See page 4.

Editorial

They say "salons" for small-group discussion are fashionable today. It sounds like what Baptists have been offering in Sunday school for years. See page 5.

Common ground?

It's time to find common ground on religion issues in public schools, a prominent church-state attorney says. See page 10.

Devil makes surprise visit to Evangelism Conference

LOUISVILLE—Kentucky Baptists had a devil of a time last week.

Satan himself—as interpreted by Southern Baptist Theological Seminary professor James Blevins—appeared on the program of the 1995 Kentucky Baptist Evangelism Conference.

And although surrounded by a crowd of Christians, he appeared optimistic, almost cocky.

"I'm very hopeful," the devil declared. "You Baptists don't tell too many people about Jesus. You don't take your faith very seriously."

"I predict a lot of your churches will close in the next few years. I see them becoming movie theaters."

As an example, he recounted a recent experience. "I was in a church ... where no one had witnessed in 10 years. I thought that was a very good record."

He also patted Southern Baptists on the back for stepping beyond mere passivity and actively driving people into his waiting arms.

"I love to get Baptists fussing," he explained, referring to the past 16 years of denominational controversy, for which he claimed credit. "I already have a reservation for the Southern Baptist Convention (annual meeting) in Atlanta" this summer. "I laugh up my sleeve when you

emphasized. "I come to you where you are."

■ What's his favorite holiday?

"I've advocated a Satan Day for years," he acknowledged. "But actually, every holiday including Christmas has become my day."

■ Is he losing ground in Russia?

The devil dodged that question, providing an answer that hit closer to his audience's home. "You'd be surprised at all the ground we're gaining in America," he smirked.

Even in the Evangelism Conference, Satan urged his hearers to enjoy the present.

"Don't worry; there is no afterlife," he said.

"And besides, if there should be an afterlife, I will give you a warm welcome."

Blevins, a professor of New Testament interpretation at the seminary, also appeared on the conference program as the Apostle Paul and as John, the author of Revelation, the last book of the Bible.



Here's Hope. Share Jesus Now.

Southern Baptists say you are going to win the world to Christ," he added. "Maybe you would have if you hadn't started fussing."

In a break with Evangelism Conference protocol, the devil took questions from the audience:

■ Is he a moderate, a liberal or a conservative?

"I am all things to all people," he

Who will tell the apartment dwellers of Jesus' love?

By Pat Cole
Southern Seminary

LOUISVILLE—People who live in multi-housing units pose "the greatest evangelistic challenge in church history," claimed a Kentucky Baptist missions strategist.

Tony Hough, associate director of the Kentucky Baptist Convention's direct missions department, said churches are reaching only 5 percent of the 80 million Americans who live in apartments, condominiums and mobile home communities. "At least 76 million multi-housed Americans are likely unsaved by Christ and unrelated to his church."

Hough addressed a recent conference on multi-housing ministry sponsored by the KBC and Southern Baptist Theological Seminary.

Hough said churches lack the appropriate methodologies and congregational readiness to reach the multi-housed.

The key to evangelizing people in multi-housing units lies with starting congregations in their communities, he stressed.

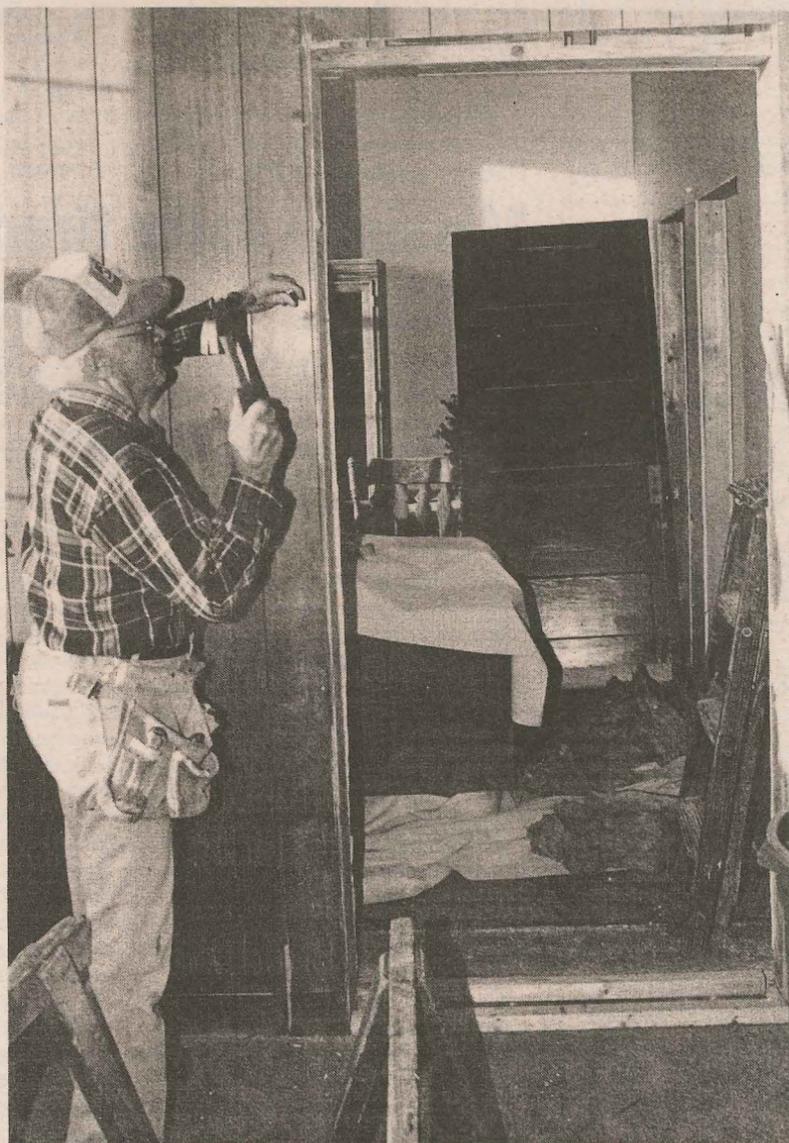
"Multi-housing dwellers, as a whole, have not attended, do not at-

□ See Hough: Mission ..., page 7

Multi-housing MINISTRY

■ More on page 7

Moving? See page 4 (307)



OPEN DOOR POLICY The president's office at Campbellsville College has been undergoing renovation with help from volunteers from two local churches, Campbellsville Baptist Church and Green River Memorial Baptist Church. Here volunteer Willard Wise works on a new door in the office. (Photo by Joan McKinney)

Families advised to set media standards

By Mark Wingfield
News Director

KNOXVILLE, Tenn.—Families ought to set standards for how they use media, but that means more than an edict from parents that children may watch only certain television programs.

That's the message media expert Quentin Schultze delivered at the Feb. 27-28 "Family Works" conference sponsored by the Baptist Center for Ethics at First Baptist Church of Knoxville, Tenn.

Schultze is a professor at Calvin College in Grand Rapids, Mich., and author of several books on Christians and the media, including "Winning Your Kids Back from the Media."

The lack of parental involvement in the lives of children is the primary reason for a lack of family media standards, Schultze said. But even the most well-intentioned Christian parents may not establish coherent media standards, he added.

Effective standards are more than a list of approved and disapproved programs, he said. Rather, family media standards should be a set of guiding principles that will help children develop a sense of what to do in different situations.

Establishing media standards is a process more than a proclamation, Schultze said.

While Christians generally gripe about the negative aspects of media, the goal ought to be to "help each other seek out things worthwhile," he said. "We need to find the good stuff, nurture it and pass it along to other people."

A proper evaluation of media will not get bogged down in the relatively unimportant while missing the big picture, Schultze suggested.

For example, while boycotting glimpses of nudity on some television shows, Christians have been blind to broadcast media's overall treatment of women, he said.

Another big-picture issue that ought to concern Christians is the fact that most media messages promote the value of excessive materialism, Schultze said.

This can be countered by involving children and teenagers in projects which allow them to produce something or give service to others, he suggested. "We need to provide opportunities for young people to be produc-

□ See Families urged ..., page 13



BAPTISTS

BAPTIST BITS

■ **Volunteers** are urgently needed for the next phase of Southern Baptist relief ministries in Haiti. Handyman-oriented people are sought to help repair hand pumps on water wells. No well-drilling experience is required. For information, call the Brotherhood Commission at (800) 280-1891 or the Kentucky Brotherhood office at (502) 245-4101.

■ **Recommendations** to Southern Baptist Convention President Jim Henry for people to serve on the SBC's resolutions, tellers and credentials committees as well as the committee on committees are due by mid-March. To obtain a recommendation form, write to First Baptist Church, 3701 L.B. McLeod Rd., Orlando, Fla. 32805.

Professor resigns with charge of broken promises

By Marv Knox
Editor

LOUISVILLE—An African-American professor has resigned from the faculty of Southern Baptist Theological Seminary amid charges of broken promises and racism.

Timothy Johnson, an associate professor in the seminary's Carver School of Church Social Work, submitted his resignation Jan. 31, effective July 31. He will teach at Roberts Wesleyan College in Rochester, N.Y.

In a letter to Southern President Al Mohler, Johnson blamed his decision to leave on the seminary administration's failure to recommend him for tenure.

Johnson was hired as a contract professor in 1991. In academic institutions, tenured professors are elected by trustees, and their appointments are considered permanent. Contract professors are hired by administrators for specified time periods.

"This resignation brings to an end an extremely painful year in which my future prospects at Southern Seminary began to erode, because of your actions toward me," Johnson wrote to Mohler. "Specifically, I refer to your adversarial stance regarding initiating a process that would move me into tenure.

"By your actions, you failed to honor or even consider promises regarding the same made to me by the (Roy) Honeycutt administration."

Mohler countered: "Persons who come on contract come on the basis of that contract. Issues of tenure are of a completely different nature.

"I do not recognize an implicit pledge to presume upon the action of the trustees" to elect Johnson to ten-

ure, he added. "That was not implied by either administration."

Honeycutt, who was seminary president when Johnson joined the faculty, acknowledged that election to tenure is a trustee prerogative. However, he recalled Johnson began his career at Southern with a clear expectation he would be recommended for tenure.

"We discussed with Timothy that, based on his years of experience and age, we would be ready to offer him tenure upon completion of his (doctor's) degree and satisfactory evaluations of his performance," he said. "He has earned the degree, and I never had any cause to question his performance.

"Of course, the president has no power to grant tenure; only the trustees can. But when the president says, 'We will give you tenure,' it is understood that it will be recommended."

Honeycutt noted the actions of his administration are not binding.

"It was not automatic," he said of a recommendation for tenure. "I could not bind another president any more than (Johnson's) performance could bind me."

Still, Honeycutt regards the seminary's commitment to Johnson as more than an agreement between individuals. "It was an institutional commitment that the president on behalf of the institution made to a faculty member," he said.

Mohler contended Johnson's decision to leave the seminary pre-empted the possibility that he might be elected to a new tenured faculty position.

"This is not an issue that was finalized by Southern Seminary, but by Professor Johnson," Mohler said.

Ironically, Johnson's departure has created a scenario in which a tenured professorship is open.

"I had requested a tenure-track position, and with his leaving that created a vacancy," said Diana Garland, dean of the Carver School. "If Tim had stayed on the faculty, he would have been a candidate for the position (which) ... is open first of all to anyone on the faculty."

Although Johnson declined to be interviewed for this story, his resignation letter indicated his doubts about his chances for tenure.

"The ultimate indignity was that of having been given an 18-month contract at a time when the Carver School ... was short of faculty," Johnson wrote. He contrasted his contract with three-year contracts offered to two other faculty members.

"I and all of my constituents have yet to understand why no place was made for me to continue in ministry at Southern Seminary," his letter stated. "But we have concluded, from your actions regarding me, that it was your intent that I not be a part of the seminary's future."

In his letter, Johnson claimed race is a part of the issue.

"Actions on your part also valorized surreptitious communication processes regarding material on racism and African-American teaching styles used in my classes," he wrote. And he added that the communication about him was allowed to "subvert contract discussions."

Mohler denied race is an issue. "Race was not a factor on the part of the administration. We are committed to racial and ethnic inclusivity."

He cited the seminary's "heritage of fairness and equality in racial is-

sues." Southern was the first Kentucky school to confer a doctoral degree upon an African-American, he said, and noted the seminary has "a strong representation of minority students and faculty" and has "actively sought out African-Americans to serve on our faculty."

Although she said she could not comment on the specifics of personnel matters, Garland said no administrative actions have involved "racism or teachings about racism."

Johnson reportedly angered or offended some white students on campus, who have said his teaching is "too Afrocentric," and who have complained to Mohler, circumventing the normal grievance procedure.

Mohler declined to comment directly on complaints regarding personnel. But he said, "It is imperative that professors maintain a constructive relationship to students" and added he does not believe racism created the situation.

Garland also downplayed racial overtones. "Looking back on 150 years of history, it's important that we as Southern Baptists acknowledge that we have been guilty of racism," she said. "We need to continue to examine our institutions and our actions and our policies, and we need to continue to examine ourselves personally. But if I thought racism were an issue here, I would have raised it myself."

For his part, Johnson concluded his letter, "I have great sorrow that with my departure and that of Dr. Molly Marshall (the seminary's first female theology professor), this faculty moves back toward the kind of homogeneity that stands as a shameful part of its past history."

Mission pastor fired after confronting Lewis

By Bob Allen
Associated Baptist Press

THERIOT, La. (ABP)—A Louisiana mission pastor has been fired after publicly confronting Southern Baptist Home Mission Board President Larry Lewis over Lewis' endorsement of the controversial "Evangelicals and Catholics Together" document.

Jerry Moser, 42, was dismissed as pastor of Bayou DuLarge Baptist Mission Church in Theriot, La., by the missions committee of the sponsoring church, Christ Baptist Church of Houma, for "insubordination."

The pastor of the sponsoring church said he agreed with some of Moser's criticisms but disagreed with the way he chose to address them.

"I also have a problem with Larry Lewis signing this document," said Lynn Fontenot, pastor of Christ Baptist Church. But the way Moser confronted Lewis was "demeaning and humiliating," Fontenot said.

In a letter addressed to "associated churches," Moser described confronting Lewis at a world missions conference held at his church Feb. 10.

The missions conference in the heavily Catholic section of Louisiana was scheduled more than a year ago, before Lewis and another Southern

Baptist Convention leader, Richard Land of the SBC Christian Life Commission, signed the document pledging cooperation between evangelicals and Catholics.

Lewis and Land were among 40 original signers of the document, drafted by a coalition to highlight areas of common concern for both conservative Catholics and Protestants.

Baptist critics of the document say it embraces heretical Catholic doctrine and undermines evangelism with a pledge against proselytization. Defenders say the theological differences should not prevent evangelicals and Catholics from working together on common social and moral concerns and that the proselytization ban does not prevent evangelicals from trying to convert non-practicing or nominal Catholics.

Moser's letter said his church met "for over 12 hours" before deciding to "confront Dr. Lewis and not allow him to speak until he had a chance to hear us and consider how he is hurting us with this heretical document."

The mission tried to set up a meeting with Lewis prior to the missions conference, but Lewis' schedule would not permit it. During the associational meeting, when Lewis' turn came on the program, Moser said he "assumed complete control of the

meeting."

"I gave everyone the option to leave or stay, but I insisted that we would address publicly a serious problem," he wrote in his letter.

Moser and four other church members spoke. Most visitors from other churches were sympathetic toward Lewis but were not allowed to join the dialogue, he said.

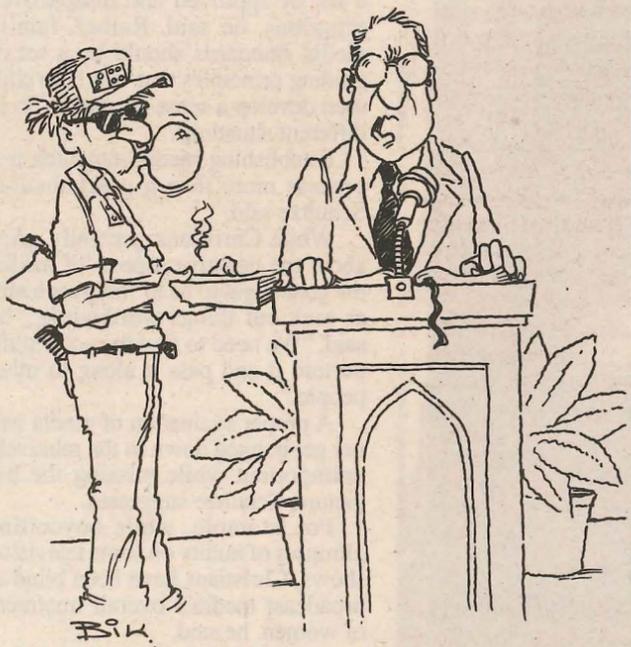
Lewis responded by giving his personal testimony and describing leading people to a personal faith in Christ but "steadfastly refused to repent," Moser said.

The discussion was carried on "in calmness and love," Moser said in his letter.

Fontenot differed with that assessment. While Moser spoke calmly, "even in the calmness there was a mean-spiritedness," he said. One church member "was very loud and abusive," Fontenot said, pointing a finger in Lewis' face and calling him a heretic.

Lewis was told he would not be permitted to speak from the pulpit and one man told him, "You're no brother of mine, I don't even think you're saved," Fontenot said.

Fontenot said Moser was fired by the sponsoring church not just for confronting Lewis but for a history of insubordination.



"I realize we've run into the lunch hour, and I'm sorry. Now who's the wise guy who ordered the pizza?"

WMU effort nets cans & coins

Woman's Missionary Union members across Kentucky issued the call, and Kentucky Baptists responded.

The "call" was to join WMU members across the Southern Baptist Convention in mobilizing fellow church members on Feb. 12 to contribute a can of food plus a quarter to help feed the hungry in their communities.

While the food and money collected by a local church would be distributed at its discretion, a national goal of 1 million cans and \$250,000 was set for the project. By March 1, Kentucky Baptists reported collecting 113,571 cans of food and giving \$38,450.26.

Southern Baptists across the nation contributed 1,023,466 cans of food and \$311,281.

Both the national and Kentucky WMU offices expect the numbers to rise even higher when final reports are received.

Cold snow warmed hearts to gospel

By Ken Walker
State Correspondent

CATLETTSBURG—Many Kentuckians don't like snow, but coupled with a "Here's Hope" tract and the witness of Oakland Avenue Baptist Church in Catlettsburg, the white stuff helped two people come to know Jesus Christ as Savior.

After a mid-February storm, deacon Mike Neal summoned snow plow operator Walter McKenzie Jr. to clean parking lots at the two funeral homes he owns.

Because Wednesday evening services were just hours away, Neal called Pastor Paul Badgett to ask if he should send McKenzie to clean the church parking lots.

When McKenzie arrived at the church, Badgett shared a portion of the "Here's Hope" tract and asked if McKenzie had ever considered the claims of Christ.

"Yes, I have," he replied, but indicated he was not a Christian. The pastor handed him the tract and asked him to read it and think about it.

During visitation the next evening, Badgett asked Neal and deacon Chairman Bill Spears to deliver McKenzie's check—and follow up on his invitation.

After they went through the tract in detail, McKenzie prayed to trust Jesus Christ as Savior. When he finished, the two members turned to the man's 15-year-old sister, who also said she wanted to profess faith in Jesus.

On Sunday, Feb. 26, McKenzie came to church for the first time and brought his two grade-school-age sons.

The McKenzies were the latest of nine converts at Oakland Avenue during the 60 days of witnessing related to "Here's Hope. Share Jesus Now."

Ironically, most of those people won't be baptized at Oakland Avenue, because many expressed a desire to affiliate with other congregations. The pastor said he experienced a similar phenomenon during a Home Mission Board pilot witnessing project two years ago.

"You lead some to the Lord and

they already have a church in mind," he said, "so they don't necessarily end up in yours. But our people are doing what God wants them to do.

"The big thing for us is we have people who are developing a lifestyle of sharing their faith. This will pay dividends beyond the 60 days."

There is excitement at the church, too, which last week was preparing for its first baptism resulting from the "Here's Hope" emphasis. Though Carl Clark professed faith in Christ in January, Oakland Avenue needed time to work out the logistics of his baptism because he has a physical disability.

Since the church is just finishing an expansion that includes handicapped ramps, it is now easier to get Clark inside the building. But members still had to take a practice run with someone in a wheelchair up the steps of—and into—the baptistry.

"His baptism has been quite a topic of conversation, figuring out how to do it," the pastor said. "It's like the fellows who lifted the lame man through the roof to get him to Jesus."

Partnership banquet honors 365 volunteers

By Joyce Sweeney Martin
Staff Writer

ELIZABETHTOWN—Kentucky Baptists' office of partnership missions honored volunteers who have gone to Russia as a part of the Kentucky/Russia partnership at a banquet at Severns Valley Baptist Church in Elizabethtown Feb. 24.

More than 300 volunteers and friends gathered to "celebrate what God has allowed us to do in Russia," said Partnership Director Benton Williams.

"I knew God is able but I've never seen him more alive than in the Kentucky/Russia partnership," Williams said.

He read a letter from an 80-year-old member of Central Baptist Church in St. Petersburg, Russia, in

which she thanked Kentucky Baptists for repairing the steps at the front of the church building.

"I want to thank God and thank you from all old members of our church because it was difficult for us to go to church by old steps," she wrote to Pastor Larry Nobles and members of Green Hills Baptist Church in Fisherville.

Foreign Mission Board representative Bill Peacock thanked Kentucky Baptists for a "first class partnership."

Russians have seen that Kentucky is "for real," said Moscow partnership coordinator Larry Lindsey.

"Some come and talk. Kentucky people come and put their lives on the line. They work, build churches and visit in homes. They bring hope," said St. Petersburg partner-

ship coordinator Lee Bivins.

Kentucky Baptists have budgeted \$1.2 million for the five-year project, which officially began in 1994. In addition, Kentuckians already have given more than \$500,000 to specific projects, said KBC Executive Secretary-Treasurer Bill Marshall.

Calvin Wilkins, partnership missions coordinator, awarded certificates and pins to 365 volunteers, many of whom were in attendance at the banquet. The volunteers came from 155 KBC churches. They served on 47 teams whose responsibilities ranged from medical to construction, music to evangelism work.

The first certificate went to Mr. and Mrs. Donald Bradford of Hendersonville, Tenn. in honor of their college-age son Alan, who died a few weeks after returning from Russia.

Youth revival leads 39 to become Christians

By Ken Walker
State Correspondent

LOUISA—Hope is alive at First Baptist Church of Louisa, even though the congregation hasn't formally committed to participate in the "Here's Hope. Share Jesus Now" campaign.

The campaign came at a difficult time for the church, since Pastor Bob Brooks moved to another pastorate just as Southern Baptists nationwide were launching the effort, which calls for 60 days of intensive personal evangelism.

Despite the transition, the Louisa church recorded 39 professions of faith and 45 recommitments to Christ during a mid-February youth rally.

"What God has done has been overwhelming," said Youth Minister Scott Midkiff, a graduate student at Marshall University who commutes to Louisa from Huntington, W. Va.

"This is a small town and a Bible Belt area, but there's still a lot of un-

churched, hurting people. There are a lot of teenagers here who really need Christ."

Despite the lack of an official title for its outreach, Midkiff began lay evangelism training with his 35-member youth group in January.

He taught the teens how to witness to their friends, deliver the plan of salvation and distribute flyers. The project was geared toward last month's youth rally, which featured evangelist David Edwards of Oklahoma City.

A former associate of Jay Strack, Edwards also visited middle and high schools in the county and neighboring West Virginia to deliver a message against drugs and alcohol.

That and regional media coverage created interest in First Baptist's "Pizza Blast," which concluded Edwards' two-day visit. Youth group members distributed free tickets in schools, drawing a standing-room-only crowd of 400.

The teens responded to Edwards,

who relies on humor to open the door for a serious gospel message.

"He reads labels on different products, makes jokes about it and then shifts into how some people just don't understand what it is to have a personal relationship with Christ," said Midkiff. "His methods are different, but he delivers."

Those who responded to the altar call came from a mixture of religious backgrounds. One young person came forward at First Baptist the next Sunday to make a public profession of faith in Christ.

Midkiff, a former teacher and football coach who answered the call to ministry six months ago, said the excitement at the church hasn't stopped.

"It was unexpected," he said. "They didn't think that God would give us that many rededications. Now the church is excited. They're ready to go out to do follow-up and show the community First Baptist is a loving church."

BLUEGRASS BURGEO

■ **Dino at Cumberland.** Christian concert pianist Dino Kartsonakis will give a concert at Cumberland College April 7 at 7 p.m. in Rollins Center.

■ **Campbellsville honors alumni.** Two Campbellsville College alumni were inducted into the school's Athletics Hall of Fame Feb. 25. The inductees are James Boulware, a 1981 graduate who serves as pastor of Bread of Life Fellowship in Altoona, Pa., and David Voelker, a 1982 graduate and state corrections officer. Boulware excelled in basketball at Campbellsville, and Voelker excelled in baseball.

■ **Counseling center opens.** A new Cornerstone Counseling center opened in New Castle March 7 under joint sponsorship of Kentucky Baptist Homes for Children and Henry County Baptist Association. Amy Coleman, a master's-level counselor, will offer eight hours of counseling services per week. This is the 12th Cornerstone Counseling center opened by Kentucky Baptist Homes for Children since 1992. The phone number for the New Castle center is (502) 845-4751.

■ **Presidential Mentorship participants named.** Georgetown College has named 12 members of the junior class at Scott County High School to the third class of students in the Presidential Mentorship Program. Each student becomes eligible for a \$2,000-per-year scholarship to Georgetown. This year's participants are Jakob Brannock, Christen Congleton, Sara Cook, Karen Gillispie, Jennifer Holden, Martha Johnston, Corinda Lewis, Alissa Little, Joshua McDonald, Camille Overstreet, Alan Redditt and Michael Tackett.

■ **New athletic logo.** Campbellsville College has introduced its first official athletic logo, which will be used in promoting each of the college's 14 sporting teams. The logo was designed by Minnick Advertising and Design of Louisville.



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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Sound finances

The agencies, institutions, auxiliary, commission and state mission board of the Kentucky Baptist Convention are financially sound and worthy of continued and increased support.

This was the opinion of the KBC audit workgroup, which met Jan. 20. The workgroup expressed commendation and appreciation to the boards and administrations of all KBC-related entities for the positive ways in which they were providing sound leadership.

An audit workgroup from the KBC Executive

Board meets annually to review the audited financial statements of all KBC-related entities. These financial statements reflect their financial conditions and the results of their operations. This annual process is another way the KBC and its affiliated entities provide accountability for the millions of dollars given each year to convention causes.

The workgroup reviewed audits for Campbellsville College, Georgetown College, Cumberland College, Clear Creek Baptist Bible College, Oneida Baptist Institute, Kentucky Baptist Homes for Children, Baptist Healthcare System, the Western Recorder, Kentucky Baptist Foundation and the KBC mission program funds.

Members of the audit workgroup are Joe Bagwell, Bardwell; Arnold Caddell, Burlington; James Hales, Cold Spring; Robert Lowery, Barbourville; Bob Owsley, Cecilia; Everett Priddy, Lancaster; Rick Shannon, Pikeville; and Harlan Williams, Russellville.

*James Hales, chairperson
KBC audit workgroup
Cold Spring*

Forget lies & rumors

In regard to the editorial concerning rumors and petitions (WR, Jan. 31), I have a suggestion that may help

Magnification

Not long ago, wanting to look more closely at a small sore on the side of my face, I resorted to the lighted magnification mirror which sits on a small table in our bathroom area.

With that added vision, I readily saw that the sore was a small, ingrown whisker; a problem easily and quickly remedied with a needle and a pair of tweezers.

For some reason, I decided to look over my entire face in magnification. I was disappointed by what I saw—I honestly had not noticed the wrinkles between my mouth and cheekbones; the sagging skin beneath my chin and jaws had gone long unnoticed; and the pores on my nose looked, to me, like giant holes.

Is this the way I look to people with 20/20 vision? I was relieved somewhat to realize that no one sees another person with that kind of magnification unless it's a dermatologist.

While the magnification served a constructive, medical purpose, it also

with the rumor about school prayer. Daniel 6:4 states Daniel was faithful and without fault, and verse 10 indicates he prayed routinely.

King Darius, like our Supreme Court, out of ignorance supposed he was in charge of prayers. So he decreed there would be no talking to God.

Daniel didn't hide or change his habits—probably didn't sound off like a fog horn either—just went on talking to God. Now can you believe? God took care of Daniel, and then he took care of Daniel's enemies.

In Isaiah 56:6, God commands his children. In Matthew 7:7, God encourages his children. And in Philipians 4:6, God instructs his children to pray. In I Thessalonians 5:17, without ceasing. In I Timothy 2:8, everywhere. In Hebrews 4:16, boldly.

The problem is not, and never was, Madalyn Murray O'Hair, the Supreme Court, or "them." The problem is us. In Matthew 22:29, Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God."

So my suggestion: Tell us again. Tell us we need to be faithful and without fault. Tell us we can then pray. Tell us about the enemy. Tell us he is a liar—and to forget about his lies, rumors and petitions.

Tell us God will take care of us and him. Tell us again.

*Jeannette Lax
Princeton*

Better treatment

Let's have a pity party for seminary presidents Al Mohler and Paige Patterson. These two apologists for fundamentalism decry the Association of Theological Schools for not having a "redemptive and constructive intention" in its dealings with Southwestern Seminary.

Mohler and Patterson, who showed no kindness for a procession of fine Christian servants, now ask for mercy from ATS. Where was "re-

exposed me to what I look like through magnification. From my perspective, at least, I would definitely prefer to be seen without magnification!

The experience led me toward another reality in life; namely, that I would not like for my entire life to be viewed in magnification. I am grateful that all my words, thoughts and actions are not visible to the public.

As much as I am a believer; as much as I want to practice as fully as possible a "life in Christ," I fail more often than I can comfortably admit.

They are not public failures for all to see; no lapses in morality that would, if known, bring embarrassment to my family or to my Christian testimony. But they are blemishes, nevertheless, that I don't like to see in myself.

I have also concluded that I would neither notice nor be bothered by such blemishes unless there were something—a magnification—within me which provides my awareness of my failures and flaws. I have read some-

demption and constructive intention" in the ousting of Keith Parks, Russell Dilday, Molly Marshall, Paul Simmons and many others or in the withholding of "chairs" for three deserving faculty at Southern Seminary?

Abuse of power by trustees, restriction of academic freedom and failure to follow governing documents triggered probation at Southwestern. Mohler argues that "confessional denominations" need wider latitude in administering their seminaries. This is another way of saying that those in power should be free to proffer their own view of orthodoxy and fire any who have a differing view.

So Mohler transforms the seminary into the 1850 "confession" of its founders. These were men trapped in the errors of their own times—condoning slavery, discriminating against women, being paid as preachers with Kentucky whiskey (the Abstract of Principles prescribes "wine," not grape juice, for communion), and lacking the benefit of 20th-century manuscript evidence and emerging scholarship.

There is nothing "redemptive and constructive" in these errors and deficiencies nor in the heavy-handedness of leaders and trustees who ask for better treatment than they mete out.

*Gary Millsap
Louisville*

Speak for yourself

No one—Jim Henry, Richard Land nor anyone else in the Southern Baptist Convention—can speak for me. Especially in the field of politics.

As I see it, this is one of the problems in our convention; it has become too involved in politics.

There was a time when the leaders of our convention focused on religious matters. I wish we could return to that era.

It doesn't matter if it is Dr. Henry Foster, Bill Clinton or Newt Gingrich; please allow me to think for myself.

*Wallace C. Stone
Greenville*

where that we can take some consolation in being able to notice the blemishes that others cannot see; that such is a characteristic of a believer who is trying to live out his or her commitment to Christ.

Even without magnification, I can see the several scars on my body which remind me of events in my life which caused them—the run-in with barbed wire; sliding down a telephone pole; the broken bottle on the creek bottom. None of those events "worry" me now; they are past. The scars, in fact, are healings.

And within the conscience are scars; reminders of past failures, invisible except to memory; lingering there, perhaps, to remind us of our lack of perfection; sometimes arousing tears for important moments wasted; moments of life that can never be reclaimed.

A moment before the magnification mirror, to take care of a minor problem, led me to a greater realization; that the God who sees all of me still loves me.

What wondrous love is this!

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



FAMILY FORUM: TEEN-AGERS

Say, 'I love you'

By Wade Rowatt

Q How do I convince my two teenage daughters that I love them? I just cannot say those three words, "I love you." I never heard them in my house as a child, and I feel awkward trying to express my love directly. My wife says I need to let them know how I feel. I do love my family, I just cannot say it.

A Your question could be asked by a host of men who grew up being told to hide their nurturing, soft feelings. Fathers learn their roles as providers and often fail to learn other ways of relating to their children.

However, it does not have to be that way. Males can and do learn to be emotionally open and direct with love. This is not to say these "warm fuzzy" fathers love their children any more than you might. They just learned to say it with ease.

I think your wife is correct in that you and your daughters will benefit from your saying, "I love you." Let me make a few suggestions.

For starters, try writing it in a note for some other purpose: "I'll be late picking you up after work. I love you. Dad." Perhaps you could sign a special-occasion card or send a gift and say, "Love, Dad" on the card.

One father confessed he usually only says "I love you" to his children over the phone. Maybe you would find that an easy way to begin.

Of course, you could just add it to how you say good bye or good night. Throw it into the conversation in a casual way.

A more direct approach would be to find a private time to talk this over with your daughters. Be honest and wait for their response. End with something like, "I hope you do know I love you, even if I have difficulty saying it."

Most likely, they do think you love them because of your actions. Still, they and you need to say it with words. Do not wait until some tragedy may strike. They will feel more secure if they regularly hear what they see: "Dad loves me." Nurture them emotionally just as you provide for them physically and spiritually.

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

EDITORIALS

Celebration should include repentance for racist past

Is America color-blind?

Anyone who answers yes to that question must be blind to more than color. Even casual observation of the American scene reinforces the notion that race is a major point of contention in the nation today. The pop icon of the moment, the O.J. Simpson murder trial, drips with race. Skinheads beat a Nigerian man to death in the Northwest. An Oriental exchange student is shot because he walks up the wrong driveway looking for a party. Blacks and Jews beat each other in New York. A young mother in South Carolina almost gets away with murder by blaming her sons' disappearance on a black man.

If you think racism is only "over there," look within the borders of Kentucky. See racial tension over the police slaying of an African-American youth in Lexington. Observe racial tension over the murder of a white Todd County man who was waving a Confederate flag from the bed of his pickup truck. Sense racial tension over a state lawmaker's comments regarding college scholarship money.

And if you think things will soon get better, look to the horizon. Congressional debates over welfare reform and affirmative action will fan the flames of hot feelings. While politicians get set to ferret out the issues, hatemongers on both sides are preparing for a field day.

Thank God for wise counsel from Gary Frost, pastor of Rising Star Baptist Church in Youngstown, Ohio. He's second vice president of the Southern Baptist Convention and the first African American officer of the convention.

"There is some hurt in black America, and the wound has never properly been cleansed," Frost said during the SBC Christian Life Commission's annual seminar. "We've put Band-Aids on it, tried to cover it up, talked about it, but it has not been cleansed. I don't believe politics will cleanse this wound. I believe the people of God alone can cleanse it."

A good start for Southern Baptists are declarations of repentance from the sin of racism, proposed by several of the convention's inner-city missions directors, Frost said. "Satan has a handle in the black community," he explained. "It is a handle that was placed there by past injustices. If revival is going to come to urban America, this ammunition must be removed from Satan's arsenal."

Messengers to the 1995 SBC annual meeting this summer most likely will have an opportunity to vote on a resolution of repentance and recon-

ciliation. The symbolism of the moment will be powerful. Messengers will be celebrating the 150th anniversary of the convention, which was formed when Baptists in the North would not appoint Southern slaveholders as missionaries.

The declarations and impending resolution already have stirred controversy. A number of Southern Baptists have said they cannot—and should not—repent for the sins of their ancestors. But Frost differs.

"Some are arguing that corporate repentance is unbiblical," he said. "Yet I read in the Old Testament of three great leaders—Daniel, Ezra and Nehemiah—who in their return from Babylonian captivity all offered prayers of repentance for national sins they had not committed."

So, a time of celebration and thanksgiving should be validated and redeemed by a time of repentance, he stressed. And he's right.

Of course, no Southern Baptist alive has sold or owned slaves. Countless numbers of us are ashamed of the dreadful behavior of our denominational forebears. Thousands among us have worked hard to develop relationships that transcend racial boundaries. Many of us have purged personal bigotry. Yet we would do well to repent as a denomination.

The action will have a healing spiritual effect within our convention. Slavery was a personal sin, but the perpetuation of slavery was a corporate, communal sin in which, and because of which, our denomination was born. Repentance—even when we did not commit the sin ourselves—will set the record straight for our denomination. We can be assured God will bless us if pray and repent and ask forgiveness for this denominational sin.

The action also will have a positive spiritual impact on our cities and communities. It will speak loudly to inner-city minorities, Frost advised, noting it will authenticate the gospel message Baptists are trying to preach.

And the action will provide a moral platform from which to speak to the issues of the day. Welfare reform and affirmative action are on the political agenda; they will be addressed by the politicians. Southern Baptists must lend our voices to the debate—speaking on behalf of the poor, the disadvantaged, the "least of these" for whom Christ cared. Our own repentance will give us the moral voice to speak for justice, fairness and compassion.

Marv Knox

"If we can celebrate our forefathers' love for Jesus, should we not also lament the fact that they rendered certain human souls as inferior to their own?"

Gary Frost

A helpless feeling

After we finished our formal language study in Lilongwe, we took a vacation to visit friends in Zimbabwe. En route, we traveled through Mozambique, a nation torn by civil war.

We made our way across the Malawi/Mozambique border rather well, ran into a paperwork glitch in

the city of Tete and were wearily approaching the Mozambique/Zimbabwe border when we realized we had lost our passports.

All we could think was that they were not returned to us at the last police checkpoint. We thought that place.

As we drove, we realized we def-

initely did receive them back from the policeman. So where could they be?

About 20 minutes from the border, we had stopped at the side of the road, with our daughter, Erin, "naturally" needing to stop. Tony got out of the car with Erin, but Janet stayed in the car, only opening the door. All we could imagine was that the passports were on Janet's lap and fell out when the door opened.

So, we began a walking search of the roadside until finally, praise be to

God, we found them lying in the grass.

We cannot begin to describe the sense of helplessness and lostness and fear that shot through us during that frantic search. Yet how much more helpless, afraid and lost will those people be who enter eternity without the "passport" necessary to enter heaven—salvation through Jesus Christ.

Janet & Tony Tench
Southern Baptist missionaries
Kasungu, Malawi, East Africa

GUEST EDITORIAL

Forget Grammy, Emmy & Oscar; let's give out a few of our own awards

'Tis the season for awards. You've probably noticed by now. Especially since you can't turn on the TV or read the newspaper without running headlong into awards. Like Oscar, Emmy, Tony, Grammy, People's Choice and Golden Globe. Just this morning, an entire section of the paper honored the Louies, the best ads and PR stuff in Louisville.

Ask anybody in the awards business, and you'll get a gob of good reasons for giving goldish gizmos to great gals and guys. They "promote the highest standards of professional excellence" and so forth. They "recognize exceptional achievement" in whatever it is that's being contested. They "raise public awareness" of the craft, trade, business or whatever it is that's be-

ing promoted. And they cause people to go out and buy a lot more records, movie tickets or whatever it is that's being sold.

Awards also promote self-esteem. Media moguls give out little statues for the same reason preschool teachers hand out gold stars. I'm sure Tim Allen went to sleep happy last Sunday night, safe in the knowledge that America loves his show, "Home Improvement," and his movie, "The Santa Clause."

And awards must work, or else the air-

waves wouldn't be so crowded.

Maybe Kentucky Baptist churches should go and do likewise, to acknowledge and promote exceptional service to God's kingdom. We could present:

■ A Lottie (named for pioneer missionary Lottie Moon, who took the gospel to China), recognizing selfless involvement in mission action.

■ A Paul (for the apostle), honoring fearless zeal for sharing the gospel.

■ A Johnnie (for Early American preacher John Leland), marking contribu-

tions to religious liberty.

■ An Annie (for Annie Armstrong, founder of Woman's Missionary Union), for tireless efforts in missions education.

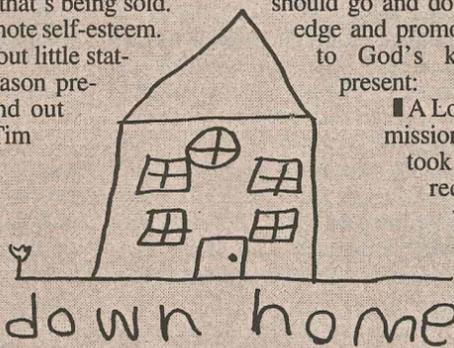
■ A Barnabas (for the first century Christian leader), noting ceaseless encouragement to others.

■ A Ruth (for the Old Testament daughter-in-law of Naomi), applauding exceptional faithfulness to others.

■ A Pyotr (for Kentucky Baptist leader Pyotr Konolvalchic), honoring faithfulness to Christ in the face of adversity.

■ And a Bill (for Kentucky Baptist leader Bill Marshall), recognizing commitment to ongoing cooperative ministry with other Christians.

Marv Knox



Should Congress pass a school-prayer amendment?

"If we fail, ... we will be doomed to pass on to our children a society which creates a sterile, artificially secular public square by segregating religion from the nation's public life. And the saddest thing about such a scenario is that it is utterly unnecessary and requires the ignorance and indifference of people of faith to succeed."

Richard Land

YES

By Richard D. Land
*Executive Director-
Treasurer, SBC Christian
Life Commission*

Once again, the issue of student prayer in public schools has provided the flash point for a high profile public debate on the First Amendment to the Constitution and how it impacts religious expression in society.

Where do Southern Baptists stand?

I believe the majority of Southern Baptists are against the government sponsorship of religion which prevailed in our nation's schools prior to the 1962 and 1963 Supreme Court decisions. They also oppose government suppression of religious expression and government censorship of religion which has far too often been the practice, if not the precept, in our nation's public schools between 1963 and 1994.

Most Southern Baptists support state and school accommodation of students' religious convictions that they bring with them from home, church, mosque, synagogue and temple. They neither support a return to the past nor a continuation of the intolerant and intolerant present situation, but instead advocate the new, yet untried, way of government accommodation of students' "free exercise" rights without government violation of the "establishment" clause.

I believe most Southern Baptists (see the 1982 and 1993 Southern Baptist Convention resolutions on "prayer" and "religious expression in public schools") have concluded that the safest and surest way to guarantee such non-sponsoring government accommodation of students' free religious expression rights is to pass the right kind of constitutional amendment.

Such an amendment would prohibit the government from sponsoring religion as was done prior to 1963, but would also forbid the government and the court system from censoring or segregating voluntary student religious expression from the public school milieu.

Why a constitutional amendment?

A reporter's recent question furnishes the answer: "Won't any attempted solution passed by Congress just end up back in the courts?" I told him he had just raised the best argument for a constitutional, rather than a legislative, remedy. It is many times more difficult to challenge the Constitution, as amended, in the courts than it is to challenge a mere law.

The prayer amendment becomes part of the Constitution, which, by definition, makes it "constitutional." Most Southern Baptists who now embrace

the right kind of constitutional prayer amendment have done so because they have lost confidence in the nation's court system as being able or willing to protect students' free exercise rights without such an amendment.

When one surveys this issue's dismal history over the past three decades, it is not difficult to see why large numbers of people no longer trust the courts. As early as 1963, some of the Supreme Court justices expressed concern that the state neutrality which they felt was necessary in the nation's public schools was subject to misinterpretation and abuse.

Concerning the 1963 Schempp decision which ruled officially sponsored Bible readings as unconstitutional, Justice Arthur Goldberg warned, "Untutored devotion to the concept of neutrality can lead to results which partake not simply of that non-interference and non-involvement with the religious which the Constitution commands, but of a brooding and pervasive devotion to the secular and a passive, or even active, hostility to the religious. Such results are not only not compelled by the Constitution, but it seems to me, are prohibited by it."

Justice Potter Stewart, dissenting to both the 1962 and 1963 decisions, declared that



prevention nor permission is government business.

Any "prayer law" would governmentalize God. The arrogance and effrontery of intrusion on religion by any public institution has always troubled Baptists. John Leland, a Baptist preacher of the 18th century, said, "Experience has informed us that the fondness of magistrates to foster Christianity has done it more harm than all the persecutions ever did." Hey! Isn't a big catch phrase for 1995 "get government off our back"?

Any "prayer law" would politicize piety.

Religious experience is not up for majority vote. As Joe Loconte of The Heritage Foundation says, "When it comes to matters of faith, the majoritarian impulse ignores the lessons of church history." We Baptists, now in the majority in many places, need to remember our own past. No, we would not be too happy with majoritarian religion in Buddhist Hawaii, Mormon Utah or the Black Muslim South Bronx.

Any "prayer law" would trivialize theology. Throughout history, when nations have presumed to pass on or prohibit religious beliefs and practices, they have looked ludicrous. How utterly silly to set the U.S. Supreme Court, in its role of interpreting the Constitution, above the Spirit of God. The best thing government can do for religion is leave it alone.

God cannot be carted in and out of public institutions. For govern-

what the Court had accomplished in its decision was not "the realization of state neutrality, but rather an establishment of a religion of secularism."

Unfortunately, Goldberg's concerns and Stuart's pessimism have proved to be prophetic. With breathtaking rapidity, subsequent judicial decisions, coupled with widespread administrative misinterpretation by public school officials, produced the "brooding and pervasive devotion to the secular and ... hostility to the religious" which Goldberg had warned against. The past three decades have produced an aggressive secularizing neutrality which has been hostile to, and has discriminated against, the religious free exercise of students.

Most Americans agree that this secularizing of American society has gone too far.

Three years ago, in a cover story titled "One Nation Under God: Has the Separation of Church and State Gone too FAR?" Time magazine concluded: "For God to be kept out of the classroom or out of America's public debate by nervous school administrators or over-cautious politicians serves no one's interest. That restriction prevents people from drawing on the country's rich and diverse religious heritage for guidance, and it degrades the nation's moral discourse by placing a whole realm of theological reasoning out of bounds. The price of that sort of

□ See *Should Congress ...*, page 14

"Any 'prayer law' would trivialize theology. Throughout history, when nations have presumed to pass on or prohibit religious beliefs and practices, they have looked ludicrous. How utterly silly to set the U.S. Supreme Court, in its role of interpreting the Constitution, above the Spirit of God. The best thing government can do for religion is leave it alone."

James Dunn

NO

By James M. Dunn
*Executive Director
Baptist Joint Committee*

Such an approach is unneeded, unwise and unfaithful.

■ Unneeded.

Authentic prayer is not subject to government regulation. Religious ritual is banned, and who needs it? People are praying in public schools right now, every day.

Individually, as long as there are math tests, there will be prayer in schools. No one has a right to disrupt the educational process for which schools exist, but students can, and do, meaningfully pray, say blessings and seek divine guidance.

A moment of silence is always available. What teacher needs an amendment to the U.S. Constitution to say, "Quiet now, for just a moment"? Some who beg for "voluntary" prayer really want "mandatory voluntary" prayer—oxymoronic.

Organized prayer is happening across the nation. Bible study, hymn singing and public witness are the order of the day. Equal Access legislation was passed in 1984 and declared constitutional in 1990. Within proper time, place and manner limits, public school kids everywhere gather to pray at school, out loud, in groups. Haven't you heard of the "See You at the Pole" prayer meetings?

Release time offers more than tokenism. Under constitutionally accepted guidelines, Bible study classes are offered. Sure, it's easier to

complain about what is not being done. Yet churches are

ideally located, equipped and staffed by volunteers to provide off-campus opportunities. In many places, religious education is under way during the school day. It's funny, isn't it, how most loud, political prayer-pushers have done nothing constructive like setting up released-time options?

■ Unwise.

Our life together in this nation suggests that we should leave the Constitution alone in this matter. The idea of church-state separation is essential to the protection of religious liberty. Who are the people wanting to retreat from that principle? Vital, personal religion would suffer should we tinker with the law of the land.

Any "prayer law" would secularize the sacred. It's not simply the content, the stuff, the substance of religious goings-on that concerns us. Most agree that government-written, state-prescribed, school-sponsored prayers are not worth much. They probably shouldn't even be called prayer. Justice Antonin Scalia's suggestion that we have "non-sectarian prayer" is patently silly. If it's non-sectarian, it's secular and not prayer at all.

It's also the setting, the scheduling, the permission for prayer that presents a problem. If the state has the power to permit religious exercises, it can also prevent them. Neither

ment at any level to assume that it can open and close the door to God diminishes prayer and demeans God. It suggests a low view of prayer.

It is true, of course, that in many ways there are those who would secularize the sacred or, worse, sanctify the secular. Some school boards are attempting to governmentalize God for disciplinary purposes or to use religion for social causes.

Some superintendents would escape tough decisions if they could by leaving constitutional rights up for majority vote. There are even some school board lawyers who, out of fear, insecurity or failure to keep up with the law, are entirely too quick on the trigger warning against any hint of religion as a violation of church-state separation.

Is the answer an amendment to the Constitution?

No way!

We must educate the educators, attend to the attorneys and watch closely the school boards. We must insist upon allowing equal access, permitting release time and assuring individual religious rights. We must clamor for character education, demand teaching about religion and see to it that all religious holidays are treated fairly. But we do not need to tinker with the Constitution in order to expect public servants to obey the law.

■ Unfaithful.

It is not true to the American way of church-state relations to try to give any advantage to prevailing religious

□ See *Should Congress ...*, page 14

MISSIONS

Laywoman found ministry in apartments

By Melanie Childers
Staff Writer

LOUISVILLE—No one ever told Barbara Oden she could be a missionary as a layperson.

She had sensed God's call to become involved in ministry, but was told she needed a whole list of qualifications first—including a seminary education.

So she tried to dismiss her aspirations for ministry.

"But the gnawing didn't go away," she said. Then she heard about Mission Service Corps, a Southern Baptist Home Mission Board program in which volunteers raise their own support to serve in a variety of mission settings.

Oden shared her story during a multi-housing conference in Louisville Feb. 20-22, describing how she began ministering to people in apartment communities in Houston.

Oden, a single parent with two teenagers at the time, managed to raise her own missions support.

The family moved to Springbrook, an apartment complex with 510 families, to begin a ministry.

"I was trained to do all kinds of church programs ... but they didn't work at Springbrook," she said. "Then God said, 'Why don't you ask them what they want to do.'"

As a result, Oden started craft classes, English as a Second Language classes, children's clubs and tutoring sessions.

Before long, a Bible study developed. Residents who attended eventually requested a church.

Within one year, 152 people had made professions of faith in Jesus Christ through that apartment ministry.

"Why doesn't anyone ever tell us we can be ministers where we are?" Oden wondered. "Each of us has a world out there. I challenge you to get involved with secular people."

In 1990, Oden was hired by the local Baptist association to repeat the process throughout the Houston area. "There were 102 apartment communities waiting for a church when I left," she said.

She now lives in New York City, where her task is even bigger than the Houston challenge. She's trying to discover new ways to implement ministries among multi-housing dwellers in the nation's largest city.

Mobile home ministry serves unchurched

By Pat Cole
Southern Seminary

LOUISVILLE—Johnny was strutting down Pork Chop Hill with two pit bulldogs on a leash when Claud Healan saw him for the first time.

Johnny was a drug dealer in the Auburn Mobile Home Park in Auburn, Ga. He was known to sick his dogs on customers who did not pay.

Healan, director of missions for Mulberry Baptist Association, and Johnny barely made eye contact with each other that day five years ago on Pork Chop Hill. Yet the association's ministry in the mobile home park would profoundly affect Johnny's life.

One day Johnny called Healan and asked to be assistant coach of the basketball team the association's ministry had started in the park. Healan consented and Johnny "built one of the finest basketball teams you've ever seen," he said.

After about six months, Johnny made a profession of faith in Jesus Christ and became a leader in the Auburn Mobile Home Park Chapel. He eventually left the park and moved to another city but has remained true to the commitment of faith he made in the mobile home park chapel, Healan said.

Johnny is one of about 200 people the chapel has baptized in the past six years. The chapel was one of three mobile home community ministries sponsored by Mulberry Association.

Healan shared the story of the association's mobile home ministry at a conference on multi-housing ministry held recently at Southern Baptist Theological Seminary and co-sponsored by the Kentucky Baptist Convention.

People who live in mobile home communities frequently are "like an island in the middle of the sea," Healan said. "The world outside is

frightening to them. They've been hurt so many times."

However, Healan emphasized there are different types of mobile home communities. Some people are driven to run-down mobile home parks out of economic necessity, he said. But on the other end of the spectrum are middle-class families who choose to live in upscale mobile home communities with club houses, swimming pools and well-manicured grounds.

Ministries in mobile home parks must be geared to the needs of the particular communities, he said. For instance, he noted that food pantries, clothes closets and tutoring services are needed in lower-income communities. Yet he added that more affluent mobile home communities have limited or no need for such ministries.

Healan said starting and maintaining ministries in mobile home communities can be both rewarding and discouraging. "You cannot measure mobile home ministry by the same standard you measure other church ministries," he said, adding that mobile home ministry takes prayer, vision and commitment.

Multi-housing MINISTRY

Perkins urges missions role

By Marv Knox
Editor

LOUISVILLE—Congregations must accept their role in missions if Baptists are going to reach the nation for Christ, a Kentucky missions strategist told participants in a conference on multi-housing ministry.

"We need to put ownership of missions back into the church," said Stuart Perkins, minister of missions at Florence Baptist Church in Florence.

And the best way to do that is through the Southern Baptist Convention's "Key Church Strategy," he said.

The Key Church program creates cooperative relationships between churches, associations, state conventions and the SBC Home Mission Board to team up for ministry, he said. The strategy places evangelism, ministry and church starting as top priorities in the participants' efforts.

"The issue of priority is paramount," said Perkins, who was missions minister at Gambrell Street Baptist Church in Fort Worth, Texas, before moving to Florence last year.

Both congregations are "key" churches.

The priorities provide a beacon to "key" churches, helping them channel their efforts constructively and efficiently, he explained.

"This invigorates the key church," he added. "If you get momentum, people are attracted to momentum," and the impetus to reach people for Christ and start new churches multiplies.

Churches can apply to participate in the Key Church program by completing a form available in the associational office. Perkins listed qualifications of a "key" church:

- Long-term commitment to hold missions as a top priority.
- Make the missions priority equal to the education and music priorities.
- Form a missions development council.
- Elect a missions minister or church director of missions.
- Begin and maintain at least one mission congregation and one community ministry each year.
- Maintain a 1-to-8 ratio of baptisms to Bible study attendance.

Hough calls Kentucky to mission vision

Continued from page 1

tend and will not attend our churches," he declared. "The answer to this challenge is to start work—and stay—where multi-housing dwellers live."

Churches often are reluctant to divert resources from existing ministries to invest in a venture where success is not readily visible, Hough observed. "If we spend our resources planting the church elsewhere, we may not see new buildings, bigger budgets or more baptisms for our records," he said.

Attempts to start new works to reach multi-housing residents fre-

quently are fraught with frustration, Hough admitted. "But our Savior called us to extend the church, to cross barriers, to reach new people, to serve the lost.

Hough offered six suggestions for congregations wanting to reach multi-housing residents.

■ Reassess frustration. Those frustrated in their faith and ministry may be being redirected by God into church extension. Divine call can be to a foreign nation or to an apartment complex across the street.

■ Proclaim the gospel in a variety of methods. The message should include praise of Christ and concern for

people, he said.

■ Minister to a variety of people. Do not assume that people who live in the same apartment complex or mobile home park are all alike.

■ Cultivate indigenous leaders. After the lost are won, they must be allowed to "grow into faith and Christian life as the Spirit leads," he said.

■ Stress ministries that focus on the needs of people without Christ, not on church culture. Be careful not to confuse church traditions as "true Christianity," Hough warned, noting ministries must fit the schedules, culture and musical tastes of the people being reached.

Vast multi-housing ministry expands church's outreach

LOUISVILLE—Tillie Burgin offers "two spiritual laws" for ministry in apartment complexes: "Hang out on property and hover around John 3:16."

"There is nothing magic about apartments or mobile home parks, said Burgin, director of Mission Arlington in Arlington, Texas. "This is where the people are, and God has opened up a way for us to be there."

Burgin, who leads a multi-housing ministry that includes eight mission-type churches and 122 preaching points, addressed a recent conference on multi-housing ministry. The event was sponsored by the Kentucky Baptist Convention and Southern Baptist Theological Seminary.

On a recent Sunday, more than 3,500 people attended Bible studies and other activities offered through Mission Arlington, said Burgin, a staff member of First Baptist Church of Arlington. Much of the program's success is due to a "movement of laypeople" who reach "one person at a time," she said. "We don't have a Billy Graham in our midst."

Mission Arlington provides a variety of social ministries in addition to Bible study, Burgin explained. When Mission Arlington moves into an apartment complex, retirement community or mobile home park, it goes with the attitude that "we're going to have a Bible study and help however we can," she said.

Here's Hope TODAY



Evangelism Conference highlights hope in Jesus

LOUISVILLE—True hope comes only from Christ, participants in the Kentucky Baptist Evangelism Conference were told throughout the Feb. 27-28 meeting at Walnut Street Baptist Church in Louisville.

"Celebrate Hope" was the theme for the annual conference. It attracted an estimated 1,200-1,500 participants, said Bill Jagers, the Kentucky Baptist Convention's evangelism director and conference organizer.

The theme reflected the "Here's Hope. Share Jesus Now" simultaneous evangelism campaign currently underway across the Southern Baptist Convention. The campaign encourages

tists to share their Christian faith 60 times in 60 days.

Evangelism Conference speakers exhorted Kentucky Baptists to "celebrate hope" wherever they go and whatever they do—in the church and the marketplace, in personal evangelism, in exalting Christ and through worship.

The speakers illustrated the theme in a variety of ways:

■ The Apostle Paul's instruction to "be imitators of me, as I am of Christ" seems like a bold, audacious statement to make, noted Thom Rainer, dean of the Billy Graham School and associate professor of evangelism at Southern Baptist Theological Seminary.

Yet the scriptural record of Paul's

life and ministry provides an outstanding model for church leaders interested in renewing the church, Rainer said.

The apostle was a soul-winner, and church leaders today must share their faith if they expect laypeople to, he said. Paul also believed in prayer and helped newer, younger Christians grow in their faith, he added.

"Be a soul-winner, a discipler and a prayer warrior," Rainer concluded. "Then and only then will Christ renew his church."

■ Paul edified the church by preparing Christians to be like Jesus. His chief objective was to present every person perfect—mature in Christ Jesus, said Roy Fish, professor of evangelism at Southwestern Seminary in Fort Worth, Texas.

"Our responsibility is to give good news, not just to give good advice," Fish said. "Christ is the message to proclaim."

"Jesus is the message both to the lost and to the saved," he continued. "Teaching believers is just as mandatory as evangelizing the lost."

Jesus demonstrated authentic personal evangelism through his encounter with the Samaritan woman at the well, Fish said during another presentation.

Racial, social, moral and physical barriers could have stalled such an encounter. Yet Jesus chose to travel through Samaria and make himself available to offer hope to the woman.

Jesus' priorities were people—particularly their spiritual needs, Fish said. And Jesus emphasized one-on-one witnessing and strategy, he added.

■ "The challenge of the church is to be so much the body of Christ that when the world looks at us, they don't see anything but Jesus," said Ken Carter, associate vice president for evangelism at the Southern Baptist Home Mission Board in Atlanta.

The early Christians were identified as Christians because their conversion to Christ was obvious, because they acted like Jesus did and because of their level of commitment, he said.

Unfortunately, some churches today get sidetracked when they substitute community righteousness for God's righteousness; when they substitute church work for the work of the church and when they substitute being good for not being bad, Carter warned.

■ Kentucky Baptists follow the Southern Baptist Convention pattern of a 20-year decline in youth baptisms, warned Monty Carter, associate director of the KBC evangelism office.

Although the youth population dropped 17 percent during the last two decades, youth baptisms have dropped 46 percent, Carter reported. To help change this pattern, he said, laypeople must share their faith with youth in their churches and communities.

Carter suggested a variety of tools for reaching young people, such as Disciple Youth, Kentucky Changers and Youthfest, the Kentucky youth evangelism conference.

"However, all these tools are worthless unless leaders are committed to offering their full support," Carter said.

■ Two problems keep Christians from sharing hope today, said John Sullivan, executive secretary-treasurer of the Florida Baptist Convention.

"We have bought into the idea that religion is personal and should not be shared," he said. "And we are losing the wonder of it all, that Jesus is in our midst."

Sullivan further exhorted Baptists to see the multitudes of the world's non-Christians as Jesus saw them. Jesus "was tied in knots inside because he knew the cost of being lost," Sullivan said.

Jesus also knew the cost of redemption, Sullivan stressed. Christians must count the cost of sharing the faith and pray that God would "expand us to the parameters of possibilities we've never known before."

■ Christians have no choice but ultimately to share Jesus with the world around them, declared Lincoln Bingham, the KBC's consultant for cooperative ministries with African-American Baptists and pastor of St. Paul Baptist Church in Louisville.

"God did not give us a 'suggestion,'" Bingham said of the Great Commission. "He commanded us to evangelize and congregationalize the whole world."

That's because Christians have what the world needs, he added: "The answer to the insatiable desire within us is Jesus Christ. He is the solution to our problems."

Ultimately, Christ will provide hope to a hurting world, Bingham promised.

Written by Western Recorder staff members Melanie Childers, Marv Knox and Joyce Sweeney Martin

"Last year, more than 500 of the 2,300 churches in the Kentucky Baptist Convention reported no baptisms."

Bill Jagers

Every Christian should fish for souls, pro fisherman says

By Marv Knox
Editor

LOUISVILLE—Terry Chupp has made a living fishing for bass, but he lives to hook sinners with the gospel and reel them in from the stormy seas of life.

And every Christian ought to be as good at angling for souls as Chupp is at catching bass, he told participants at the Kentucky Baptist Evangelism Conference last week.

Chupp, a member of the Pro Bassmaster fishing circuit, also is chaplain of the organization and an ordained vocational evangelist from Lilburn, Ga.

"God called me as an evangelist, but I happen to be a fisherman," Chupp explained during a dialogue session on "marketplace evangelism."

"Minister" and "soul-winner" ought to be the calling and identity for every Christian, no matter what other identity a person has, he insisted.

"Use your gifts and abilities" to build relationships and find opportunities to tell others about God's love for them, he urged. "You can be a minister of the Lord Jesus Christ in a bass boat, at school or on a truck assembly line."

"To be a minister of the Lord Jesus Christ, all you've got to do is three things—love lost people, stand on the word of God and obey Jesus."

Chupp sometimes uses his fishing expertise, high-tech boat, colorful caps and the aura of the Pro Bassmaster circuit to lure people into a friendly conversation. He's a wiry, outgoing former building contractor who never met a stranger. At seminars, trade shows, fishing tournaments and highway coffee shops, people seem to gravitate to a guy who might know how to teach them to catch a bigger bass.

But Chupp inevitably has another catch on his mind.

"You look like an honest person. Are you honest?" he asks someone he just met.

Usually the answer is positive.

"Well, then, please give me an honest answer to an honest question: If you died right now, do you know

for certain you would go to heaven?"

If the answer is "no," he sets his gospel hook and gets to work. And time after time, his labors result in another soul pulled up on the banks of eternity.

He recounted story after story of people eager to hear how Jesus loves them and wants to change them—a burly football coach, a busy waitress, a gangly teenager.

Chupp acknowledged many Christians fear casting their gospel line into the worldly sea, but he insisted those fears are unfounded.

"You're not going to face people on your own strength," he explained. "Jesus, who died for you, is going to be there with you."

"A problem we've got today is we fear we're going to offend people if we tell them about the Lord. But we'll break the heart of God if we don't."

Based on his own experience, Chupp predicted fewer than one person in 20 will rebuff an opportunity to talk about salvation. People naturally respond to someone who's concerned about them and their ultimate destiny, he said.

Unfortunately, many Baptists

leave their spiritual rods and reels stored away, never to fish for souls, Chupp lamented.

Part of the reason is because laypeople haven't seen good examples of Christian witnessing, he said, urging clergy to set the pace.

"Pastors, they're not going to follow you where you're not going," he warned. "This (leading church members to witness) is where you have so much opportunity and an awesome responsibility. Your job is not to win all the world to Christ, but to 'equip the saints' to win the world."

Baptist churches would be revolutionized and countless people would become Christians if pastors would follow a simple pattern, Chupp promised.

"Begin with prayer," he said. "Get on your knees and tearfully pray to become a soul-winner."

"Then find one other person and commit time to train that person to become a soul winner. And after a month, each of you train another person to be a soul-winner, and multiply your ministry."

"I promise you you'll see things happen you never dreamed could happen."

"Every fish I catch in a fishing tournament, I turn loose; but every 'fish' I catch for Christ is for eternity."

Terry Chupp

Here's Hope TODAY



God wants to be a friend, women told

By Melanie Childers
Staff Writer

LOUISVILLE—The Lord has called all people into relationship with him, and he can be the best friend a person ever will have, Esther Burroughs claimed during a women's luncheon in Louisville Feb. 28.

Burroughs serves on the evangelism staff at the Southern Baptist Home Mission Board. She was the featured speaker for "Share Hope," a special event for women at the Hurstbourne Conference Center.

The event, sponsored by the Kentucky Baptist Convention evangelism office, drew more than 900 women for the luncheon, music, speakers and seminars.

Describing personal and family life experiences, Burroughs explained how Christ has loved her and cultivated a relationship with her through good times and bad.

Burroughs emphasized that Jesus' relationship with each Christian is a delight to him, and that the Lord has

promised to counsel Christians with his eye on them.

"Imagine a God who throughout eternity ... knows exactly what I'm going through," she said.

Sometimes Christians feel like asking God, "Do you know where I am," Burroughs said. "Yes, I know where you are," is God's response, she said.

Burroughs challenged women to "give others the hope of a relationship with a best friend ever for eternity."

Also during the event, Ann Carter, an author, nurse and teacher from Frankfort, shared the source for her hope. Her husband, Bill, is pastor of Memorial Baptist Church in Frankfort; their son, Monty, is an evangelism associate for the Kentucky Baptist Convention.

Carter remembers vividly the day Ms. Yunt knocked on the door of her home and invited her and her siblings to attend Sunday school.

"It was a cold March Saturday in 1943," she recalled. "The war was raging. ... My father was bedridden."

Carter's mother tried to refuse the woman's request, saying her children barely had shoes to wear to school and could not come to church.

Undaunted, Ms. Yunt responded: "What is more important—your children's shoes or their souls?"

Through Sunday school as a 7-year-old, Carter said, she received a Bible, learned Scripture verses and realized church was a place where she was loved and cared for. "Two years later, I was baptized."

Growing up in a "severely dysfunctional family" with alcoholism and other difficulties led Carter to face difficulties of her own, she said: perfectionism, the need to control, and low self-esteem.

Since that time, she has worked to overcome those problems. "I'm still letting the Lord heal me spiritually," she acknowledged.

"We live in a wounded world. But wherever a Christian woman is knocking on a door saying 'I care about your soul,' there is hope," she said.

"You don't have to get dressed up or wait for Sunday to meet Jesus."

Esther Burroughs

"God has called us into relationship, and we confuse it for activity."

Esther Burroughs

"We live in a wounded world. But wherever a Christian woman is knocking on a door saying, 'I care about your soul,' there is hope."

Ann Carter

Remember what it's like to be lost, Christian author urges

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—Christians just don't "get it," John Kramp believes. Trapped in a religious insider's perspective, they don't connect with non-Christians around them.

And because they don't connect, their efforts to share their faith often end up in obnoxious, in-your-face confrontations, according to Kramp, a staff member of the Southern Baptist Sunday School Board.

But Kramp described a way out of that trap for participants in a lunchtime dialogue session during the Kentucky Baptist Evangelism

Conference last week.

"It's time we got out of their faces and into their shoes," he declared.

Most Christians have an inside-the-family-of-God perspective, he said. They have forgotten what it is to be outside, and they have forgotten how it feels to be lost, or without a relationship to Christ.

Until Christians recover that feeling, they will not reach today's secular people, he said.

Kramp developed his approach to evangelism during four years as a church planter in Portland, Ore. He grew up in a Texas church and was fully indoctrinated in Baptist

evangelism methods. But when he tried those techniques on self-assured Portlanders, he found they didn't work.

"I knew how to do 'excursion evangelism,'" he said. "But I knew nothing about building relationships."

For a long while, Kramp was uncomfortable with his secular church field. Then "the light came on as I got to know personally several non-Christian men."

More understanding came as he compared these friends' search for God to the experience of being physically lost.

He began to develop what he

calls "lostology"—the study of being lost and what that experience can teach Christians about evangelism.

Kramp has chronicled 24 "laws of lostology" in his new book, "Out of Their Faces and Into Their Shoes." He detailed those laws in his lunchtime session.

In summary, he urged Christians to try to understand the thinking and worldviews of non-Christians around them.

That endeavor is the best hope for communicating the gospel in terms others can understand, he said. And that is lost people's best hope for salvation.

Kentuckian says God brings good from bad

By Marv Knox
Editor

LOUISVILLE—God can bring good out of affliction, Steve Hardy told an early bird crowd who gathered prior to the 1995 Kentucky Baptist Evangelism Conference last week.

Hardy joined a group of six Kentuckians who led worship in a special session for vocational evangelists.

"You may be afflicted; you may be wondering if anything good is ahead for you," said Hardy, who lives in Cadiz and is president of the Conference of Kentucky Southern Baptist Evangelists.

Pointing to Christ and Old Testament characters such as Moses, Job and Jonah, Hardy insisted God does indeed redeem affliction.

"Affliction works patience," he said. "You need to wait on God, be

patient, endure."

Pointing to the temporary tribulation and ultimate victory of Job, he stressed, "God may be sending affliction in your life to teach you patience."

Another spiritual advantage of affliction is that it turns rebellion into obedience to God, Hardy added.

He cited Jonah, who ran from the task God assigned him. Ultimately, Jonah obeyed God and participated in an unparalleled evangelism campaign, he said.

And affliction also is the sign of God's continuing relationship, he said. "It indicates God is not through with you yet. God thinks about you and has a plan for your life."

That plan calls for all Christians to reflect the holiness, glory and righteousness of God, said Joe Mobley, an evangelist from London.

Unfortunately, many Christians do not follow that plan, Mobley said,

decrying the lack of godliness among believers.

"You walk into any Kentucky Baptist church today, and they'll be talking about Kentucky basketball, tobacco prices or politics," he said. "But you talk about Jesus Christ, and they'll clear out."

"Why? Because they don't want to get with his holiness. ... It's time we get the God Almighty high and lifted up."

When that happens, Christians will tell others that Jesus will meet the needs of their lives, said Stevie Reed, an evangelist from Symsonia.

Jesus will satisfy needs, sustain people through trials, secure their relationship with him and save them for eternity, he promised.

The session also featured music leadership by three vocational music evangelists, Dana Davidson of Lexington, Ron Wilburn of Lexington and Cynthia Winfree of Louisville.

"Most Christians have forgotten what it is to be lost."

John Kramp

"We must do something about the brokenness inside our congregations if we are going to address the lostness outside."

John Sullivan

"I love to get Baptists to fussing. I already have a reservation for the SBC in Atlanta."

The devil (aka James Blevins)

Look for common ground in schools, attorney says

KNOXVILLE, Tenn.—It's time for reasonable people to find common ground on the relation between religion and public schools, according to Oliver "Buzz" Thomas, a prominent Baptist attorney on First Amendment issues.

Thomas, a consultant with the Freedom Forum First Amendment Center and legal counsel for the National Council of Churches, spoke in a small-group session during the "Family Works" conference sponsored by the Baptist Center for Ethics Feb. 27-28.

Thomas said he is tired of hearing accusations thrown from both extremes in the battle over religion and public schools.

"It's time to say no to extremists on both sides," he declared. "It's time to say no to the theocrats on the right who would use schools as an evangel-

istic tool of their church. ... It's time to say no to the far left, the religion police, who run around the public schools looking for any reference to God so they can file a lawsuit."

Those on the left need to understand "it's not against the law to be religious in public schools," he said. And those on the right need to appreciate the First Amendment rights of people who are not Christian, he added.

"We've not done an adequate job of putting religion in perspective in public schools," Thomas said. "We've over-reacted to Supreme Court rulings ... and chased all religion out."

Students can pray in school, hold Bible studies and study about religion in the curriculum, he said. But the current climate has caused some teachers and administrators to censure le-

gal activities just because they are religious, he added.

At the same time, some overzealous Christians have created more problems by trying to take advantage of their majority status in a community or failing to respect the rights of others, Thomas said.

Despite the appearance that Americans are poles apart on issues of religion and the public schools, common ground can be found—and must be found, he asserted.

"What's at stake is the future of our nation," he said. "We must be citizens—people who take responsibility for one another."

Thomas served as legal editor for a new guidebook designed to help parents and school administrators constructively handle these difficult issues. The book, called "Finding Common Ground," is published by

the Freedom Forum First Amendment Center of Vanderbilt University in Nashville.

The book's editor is Charles Haynes, whom Thomas said has been embraced equally by people on the right and the left. Thomas said the book has been well-received in California schools and currently is being introduced in Tennessee schools.

Topics covered include religious liberty in American life, Supreme Court decisions on religion and public education, religion in curriculum, teaching about religion, religious holidays in public schools, religious expression in public schools, character education in public schools and more.

Copies of the book may be ordered from the Freedom Forum by writing to 1207 18th Ave. South, Nashville, Tenn. 37212 or calling (615) 321-9588.

Moyers takes on Land & Henry for opposing Foster nomination

WASHINGTON—A "political posse" has captured the Southern Baptist Convention, NBC Nightly News commentator Bill Moyers said in a Feb. 23 broadcast. Moyers, a Southern Baptist, offered his analysis one day after two Southern Baptist leaders publicly announced their opposition to the nomination of Henry Foster as surgeon general.

At a Nashville news conference, SBC President Jim Henry and Richard Land, executive director of the SBC Christian Life Commission, cited the denomination's opposition to abortion as the reason they oppose Foster's nomination. Foster has performed at least 39 abortions during his career.

Four days later, during a national CLC conference in Wake Forest, N.C., Land addressed Moyers' criticism, saying he was duty-bound to speak out about the Foster nomination. He described Southern Baptists as "the most pro-life denomination in America."

In his commentary, Moyers emphasized Baptist autonomy, explaining: "No one can speak for all Baptists. But in the last decade, the Southern Baptist Convention was captured by a political posse allied with the Republican Party. Their hierarchy wants to impose conformity on the churches."

"Suddenly, the 39 legal abortions performed by Henry Foster, which he says he did reluctantly, are a theological sin and a political opportunity."

Moyers pointed out that Southern Baptists are "a motley crowd" that counts among its membership President Bill Clinton, House Speaker Newt Gingrich, evangelist Pat Robertson, Vice President Al Gore and ABC newsman Sam Donaldson.

"Despite studies showing Southern Baptists hold varying opinions about abortion," Moyers said, "the hierarchy has pronounced all 15 million of them opposed to Foster's nomination. The irony is that Henry Foster, M.D., himself a Baptist, has been a life-long crusader against teenage pregnancy and probably more successful at preaching abstinence than a dozen doctors of theology."

"But when God becomes a partisan, religion becomes unforgiving and all subtly excommunicated."

Land replied that he wasn't surprised to draw criticism for his opposition to Foster.

"You rattle the empire's cage and the empire strikes back," Land quipped. "My east Texas granddaddy said you throw a rock into a pack of dogs and it's the one that hollers that got hit. I think we just heard Bill Moyers yelping."

Land said it should have been perfectly clear to Moyers that he and Henry didn't presume to speak for all Southern Baptists. "We never claimed to speak for all Southern Baptists, just the ones that elected the presidents of the convention for the last 15 years," Land said.

Based on reporting by Associated Baptist Press

Court hears religious subsidies arguments

WASHINGTON (ABP)—The U.S. Supreme Court is expected to decide by summer whether it will permit, for the first time, direct government subsidies for religious activities.

The court heard arguments March 1 in a dispute over the University of Virginia's policy of denying student activity funds for religious organizations and activities.

Ronald Rosenberger and other students challenged the policy in 1991 after the university refused their application for \$5,862 to print *Wide Awake*, a Christian-perspective publication.

The university's \$14-per-student activity fee is used to support a variety of student organizations and publications. School policy bars the use of student activities funds for fraternities, sororities and political and religious organizations and activities.

A federal appeals court agreed that the university's policy discriminated against religious speech but held the policy was justified by the state school's need to comply with the First Amendment requirement of church-state separation.

Michael McConnell, a University of Chicago Law School professor and attorney for Rosenberger, told the Supreme Court the case is about equal access. The university unconstitutionally discriminates against religious speakers, he said.

Representing the school, University of Virginia Law School professor

John Jeffries insisted the case is not about religion but about setting priorities in distributing limited funds.

"In our country, religious speakers and people with religious points of view have the same free-speech rights as anyone else," McConnell told reporters after the arguments. "When the government gives money to some but not to others, that is a denial of free speech rights."

Jeffries insisted *Wide Awake* was denied funds "because it is a religious activity, not because of its religious views."

Jeffries emphasized that all groups, including proselytizing religious groups, are given free access to campus classrooms, computers and facilities. "We do everything we can for *Wide Awake* and all other groups except pay for their activities," he said.

During arguments, Justice Antonin Scalia asked whether it was a "major step" between providing a room and providing money to rent a room. "Is that the step off the cliff?"

Jeffries responded that "access to a budget is a major step."

He later told reporters later that difference is "very great." Because of the surplus of classroom space after hours, all student groups can be accommodated, he said. But when a student group requests money, "every dollar you give one group is a dollar you cannot give another group, and it becomes essential to set priorities and

make judgments."

U.S. religious groups have sided with both parties in the dispute.

The Christian Legal Society, in a brief on behalf of itself, the National Association of Evangelicals, the Southern Baptist Christian Life Commission, the Family Research Council and the Home School Legal Defense Association, argued that the university's policy discriminates against religious speech.

"The First Amendment forbids rather than requires discrimination against citizens because of their religious views," Steven McFarland of the Christian Legal Society told reporters. "Nobody has a right to have their views published with public funds, but when government chooses to subsidize private speech in the public square, it cannot disqualify those with a religious perspective."

The Baptist Joint Committee, joined by the National Council of Churches of Christ, three Jewish organizations and others, filed a brief arguing that the students were seeking equal advancement, not merely equal access.

"We applaud the fact that (the students) take their religion seriously enough to publish a magazine advocating their beliefs," BJC General Counsel Brent Walker told reporters. "But we strongly oppose the claim that the state has the duty to pay for it. In fact, we think the Constitution forbids it."

FDA warned to go slow in approving RU-486

WASHINGTON (RNS)—Led by two dozen members of Congress, an anti-abortion public interest group has urged the Food and Drug Administration to go slow in approving RU-486—the so-called abortion pill—for use by women seeking abortions.

At the same time, the Chicago-based group—Americans United for Life—warned U.S. drug companies "they'd better think again" before seeking to market the abortion pill.

"Under federal law, the FDA cannot approve a drug that has not passed the test of safety and effectiveness," said Paige Cunningham, president of

Americans United for Life. "And right now, there are too many unresolved questions about RU-486 that jeopardize women's health."

Cunningham spoke at a Washington news conference, where the group presented the FDA with a petition signed by 25 members of Congress, including such well-known abortion foes as Sen. Dan Coats, R-Ind., and Rep. Chris Smith, R-N.J.

The pill—actually a two-drug combination of RU-486 and the synthetic hormone prostaglandin—has been widely hailed by some abortion rights activists as providing an alter-

native to surgical abortion that may be less expensive and more private.

Developed by the French firm Roussel-Uclaf, RU-486 has been used since 1988 in France, where it accounts for about one in every three abortions, according to the Reproductive Health Technologies Project. RU-486 also has been approved for use in Sweden and Great Britain.

Introduction of the abortion pill to the United States has been fiercely resisted by anti-abortion groups that have threatened a consumer boycott of any U.S. drug firm that manufactures it.

Mohler calls homosexual 'revisionism' threat to church

WAKE FOREST, N.C. (ABP)—Revising scriptural teaching to allow toleration of homosexual lifestyles poses "one of the clearest challenges that the church of Jesus Christ has faced in this generation or any generation," Al Mohler said at a Christian Life Commission seminar Feb. 28.

"The unambiguous teachings of the Scripture on homosexuality are now viewed as homophobic," Mohler said at the CLC's annual seminar, held this year on the campus of Southeastern Baptist Theological Seminary in Wake Forest, N.C.

"Homosexual activists" have managed to advance their agenda not only in secular society but also in churches through "subversion" of texts by "revisionist biblical scholars," said Mohler, president of Southern Baptist Theological Seminary in Louisville.

Mohler said some scholars attempt to explain away texts dealing with homosexuality, such as the first chapter of Romans in the New Testament and the story of Sodom and Gomorrah in the Old Testament, by saying they are meant to teach something other than a prohibition of homosexuality. Other scholars take the opposite tack of acknowledging the Bible

bans homosexual behavior but arguing those passages should be ignored in the name of tolerance, he said.

Mohler challenged evangelical Christians to stand firm against the revisionist assault. "If the church of Jesus Christ is not the most powerful counter-cultural force in the midst of this culture, we are not true to the gospel and we are not true to our Lord," he said.

Mohler read from Romans 1, where the Apostle Paul pronounced "the wrath of God" on homosexuals. "If ever there is something missing in our contemporary preaching, it is the wrath of God," Mohler said. "If we're not preaching a wrath of God, we're not preaching the authentic gospel."

The wrath of God "magnifies" the love of God, revealed "in the substitutionary blood of our Lord Jesus Christ," Mohler said.

Mohler said evangelicals often are accused of having a "hang-up" about homosexuality. "If the evangelical church has a hang-up over homosexuality, so does Paul," Mohler said. "It leaps out of the text. It grabs us by the throat. It will not let us look away."

Homosexuality is "exhibit A of a people who have corrupted the

knowledge of the one true God," Mohler said.

"It is important we realize with homosexuality we are not dealing with one sin among others," he said. "It is as important as for a fire team arriving on the scene to recognize what fire spots are burning hottest."

"While there are many sectors of sin, the issue of homosexuality, as Paul makes clear, is not an ancillary issue. A people who accommodate themselves to homosexuality is a people who is perverting the knowledge of God," Mohler said.

"If we take the Apostle Paul seriously, we cannot overemphasize the sin of homosexuality," he continued. "It is biblically impossible to call sin any more sinful than the Bible calls homosexuality."

Scripture portrays an obvious pattern for sexual relationships, Mohler said. "It's not something a patriarchal culture has imposed," but "something only a culture determined to pervert the knowledge of God would ever deny."

Evangelical Christians should "speak the truth plainly," Mohler said, and "not allow ourselves to be intimidated by being called intolerant. We

must be intolerant of sin as we speak the gospel to sinners."

However, Mohler also urged "compassion" in ministry to homosexuals, pointing out "the first act of compassion is to tell the truth" that homosexuals are "sinners."

"He or she who has been in homosexual acts is like all of us in the sins that cling to us," he said. "We have only one righteousness to claim, the imputed righteousness of Jesus Christ the son."

Although Mohler's speech was delivered in another state, it elicited a strong reaction after being reported in the Louisville Courier-Journal. Mohler's comments were the topic of local radio talk shows the next morning, as well as the topic of a Courier-Journal editorial.

The newspaper said Mohler's comments illustrated "compassionate hate" and were designed to "debase and inflame public dialogue" rather than enhance dialogue.

"Far higher on the list (of modern evils) than homosexuals, however, are the persecution and violence bred by intolerance of people of different races, creeds, religions—and sexual orientation," the editorial declared.

"If we take the Apostle Paul seriously, we cannot overemphasize the sin of homosexuality. It is biblically impossible to call sin any more sinful than the Bible calls homosexuality."

Al Mohler, president of Southern Baptist Theological Seminary

CLC seminar speakers describe cultural 'war of worlds'

By Bob Allen
Associated Baptist Press

WAKE FOREST, N.C. (ABP)—Speakers described conflicts between biblical Christianity and post-modern culture as a "war of worlds" in a three-day seminar sponsored by the Southern Baptist Convention's Christian Life Commission.

The CLC held its 28th annual seminar Feb. 27-March 1 on the campus of Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Charles Colson, founder of Prison Fellowship, said Western civilization's post-modern culture no longer believes there is such a thing as absolute truth.

"We have lost the battle for truth," Colson said in a keynote message. However, Christians should not be discouraged, he added.

"There is a culture war that is a battle for truth, for the heart and soul of Western culture. Don't give up. Yeah, it's going bad. It's going against us. But in every single human heart there is a desperate yearning for truth, and they're only going to get it

from us," Colson said.

SBC President Jim Henry sounded a similar theme. He said the ultimate weapon in the cultural struggle is the gospel message.

"All of the things we're fighting in our cultural war will change when people's hearts and minds are changed by Christ," Henry said. "We will reclaim the land when the cross is raised again in this society."

SBC Second Vice President Gary Frost, an African-American pastor, said racism hinders evangelism in America's cities. He urged the convention to adopt a "declaration of repentance" being promoted by a group of urban directors of missions.

"If we can rejoice in our corporate successes, should we not also repent for our corporate sins?" he asked. "If we can celebrate our forefathers' love for Jesus and their love for souls, should we not also lament the fact that they rendered certain human souls as inferior to their own?"

Ben Mitchell, CLC consultant for biomedical ethics, defended the use of "war" terminology in social dis-

course against critics who say it promotes violence.

"If it's not war, what is it?" he asked. "We're engaged in nothing less than a war of the worlds, a battle for the sanctity of human life."

That sentiment was echoed by James Merritt, pastor of First Baptist Church of Snellville, Ga.

"The Christian Right is not a playground, it's a battlefield," Merritt said. "I submit tonight in this war of the worlds the key battleground is the mind."

Movies, television and music are purveyors of anti-Christian attitudes, Merritt said.

"We consume more garbage than any other nation in the world," he declared. "It is vital to this nation that we recapture the fortress of the mind."

Paige Patterson, president of Southeastern Seminary, said war accurately describes the struggle between Christianity and Western culture, but that situation is nothing new.

"I am in fact somewhat disturbed by the paranoia I sense in the church

of God about the culture war and differing beliefs," Patterson said. "What I want to suggest to you is things are no different now than they've always been."

"This is not time to despair. On the contrary ... because it is that way, it now offers us our greatest opportunity," Patterson said.

Land said a reporter asked him about the "narrow perspective" of speakers on the CLC program. "We have a point of view and we're not ashamed of that," he told the reporter. "In fact, we'd be ashamed if we didn't."

Asked if he felt the CLC had an obligation to provide a balance of viewpoints, Land responded, "We are the balance to the secular media and news of our culture."

A local paper ran a story in advance of the meeting noting the meeting had changed its focus under Land's leadership the last six years. "I must tell you I would have been awfully disappointed if they hadn't noticed the difference," Land said. "This is not your father's Christian Life Commission."

Asked if he felt the CLC had an obligation to provide a balance of viewpoints, Executive Director Richard Land responded, "We are the balance to the secular media and news of our culture."

Colson: Christians shouldn't lose hope amid culture wars

WAKE FOREST, N.C. (ABP)—Christians should not lose hope, even though they are losing a war for the "heart and soul of western culture," Charles Colson said.

"We have lost the battle for truth," Colson said at an annual seminar sponsored by the Christian Life Commission of the Southern Baptist Convention. "We are losing the battle for truth in the pews of America faster than we are losing it in CBS and in the homes of the cultural elite."

Colson, founder of Prison Fellowship, cited a recent study in which 62 percent of evangelicals said there is

no such thing as absolute truth, up 10 percent from three years earlier.

With the rise of post-modernism in the last three decades, the idea that "all ideas are relative" has become the dominant ethos in America, he said.

Consequences of the "death of truth in American life," Colson said, include intensified battles for religious freedom, including violence aimed at abortion clinics, and epidemic crime. Rising crime rates signal a "moral collapse" in America that will only worsen as more children of the baby boom generation enter their teens, the group most prone to com-

mit crimes, he added.

Studies show that people are so afraid of crime they would be willing to sacrifice rights like protection from unreasonable searches to make America's streets safer, Colson said. "When crime becomes so great, people simply say, 'Take my liberties; give me order,' just exactly as the German people said it in the 1930s and welcomed Adolph Hitler, because it was a friendly fascism."

Despite all causes for alarm, Colson said an "amazing thing" is happening in America.

"The polls are suddenly showing

that people are really concerned and something isn't right," he said. "I think they even know there isn't a political solution."

Colson said polls indicate a "moral yearning," where people "are clamoring for some sort of spiritual answers" to problems.

He urged churches to respond by equipping members to go to neighbors with a "cultural apologetic."

"In today's world where truth is in retreat, we have to be able to defend truth. The church exists not just for the fellowship ... but to equip the laity to live their faith in the world."

PEOPLE

Make home a priority to win culture wars, counselor says

By Lonnie Wilkey
Tennessee Baptist & Reflector

KNOXVILLE, Tenn.—Creating strong homes and building extended families through churches are keys to winning today's cultural wars, according to a Baptist pastoral counselor.

"We need to intentionally work to make home a priority, because culture will pull us to make work a priority," said Doug Ezell, clinical director of the Pastoral Counseling Center at Mercy Baptist Medical Center in New Orleans.

Ezell was a keynote speaker at a "Family Works" conference sponsored by the Baptist Center for Ethics Feb. 27-28 at First Baptist Church of Knoxville, Tenn.

Having strong homes will mean working toward a Christian view of the family, Ezell said.

Strong families will have spouses who complement, not compete with each other and who respect and honor each other for the God-given qualities they have, he said.

In doing that, he added, they will have something they can pass on to their children: the knowledge that marriage requires both parents working

together.

Ezell observed Americans today live in a corporate society that advocates power, control, success and consumerism.

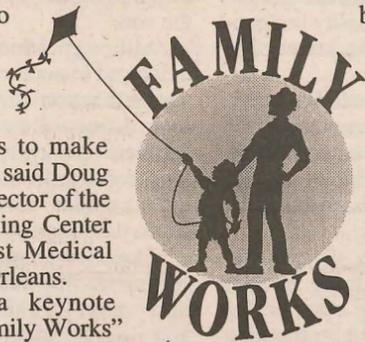
Such cultural factors eventually infiltrate the church and the family, he said.

In one sense, churches can benefit from cultural fallout, Ezell said, because of people's unfulfilled spiritual hunger. This hunger is evidenced by the rapid growth of cults and religious groups and Americans' "deep yearning for spiritual depth and a connection with God," he said.

Teaching morality in the home is not enough, Ezell said. "It has to be modeled and lived out."

And that cannot be done alone, he said. "Two people cannot raise children. You need others living out those same values—people who model truth."

Since corporate America has destroyed the community and village concept of the past, the church can help recreate that sense of community, he noted. "We need to build communities of faith," an extended family of people who can be role models, he said.



"Two people cannot raise children. You need others living out those same values—people who model truth."

Doug Ezell, pastoral counselor

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By Dr. Glenn Mollette

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Sure sign of spring

In a few short weeks a sure sign of spring will occur.

On the last Monday in March, a group of women will gather at Glen Dale Children's Home for the first Women's Advisory Board meeting of 1995. It was September when they met last, in Somerset. Though we have kept them informed through the Children's Messenger, there is nothing like a first-hand account of how things are going.

They will hear a detailed report on the work at Glen Dale along with some of the other programs. They meet three times a year and at each meeting focus on the work of the host program as well as key aspects of the rest of our work.

In June they will meet at Spring Meadows. Their third meeting place will be decided later this year. The Women's Advisory Board has met at every place we have a residential program, even though it can be a long trek for some to Mayfield or Somerset.

The Women's Advisory Board is a special group. They are elected from each area of the state by KBHC's board of directors. Their purpose is to help us share with churches and individuals in their own areas about the work of

KBHC. They help recruit church and association child care representatives. In addition, they sponsor and endorse our monthly list of needs, the Mile of Pennies, and are extremely helpful in encouraging churches to support the Thanksgiving Offering.

This board and others such as the Spring Meadows Auxiliary and the Cornerstone Counseling Advisory Committees play a unique role for our ministry. They provide us feedback about our work and they are our cheerleaders.

Our staff and children face tough problems every day. The Women's Advisory Board and the other groups are there to tell us, "keep on going."

They remind us that there are 2,300 churches and more than 775,000 Baptists across Kentucky praying for us and supporting our work.

The Wildcats, Cardinals and all of the other athletic teams in Kentucky have nothing on our cheerleaders. We feel charged up and ready to go after each meeting.

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

HOMES FOR CHILDREN



Curtis C. Mooney

A special birthday

By Charles W. Cox Jr.
President
Baptist Healthcare Foundation

For most of us, birthdays are times of fun and light-hearted celebration. My most recent birthday was one I'll always remember for some special and perhaps unusual reasons.

Just three days before my birthday, I received word that Paul Parker, a dear friend and longtime Baptist Healthcare System, Baptist Healthcare Foundation and Baptist Regional Medical Center board member, had passed away.

Needless to say, my wife and I were saddened by the news and knew immediately that we would attend the memorial service at First Baptist Church of Corbin. So on that bright February Saturday, Margie and I joined Paul's family and many friends to honor and celebrate his life.

While sitting in the church during the service, I was reminded that Paul's faithful life touched countless numbers of people. Like other Baptist Healthcare board members, Paul willingly devoted himself to many worthwhile causes. His wisdom, patience and compassion drew others to him. He was recognized as a source of strength and encouragement.

After the service, Margie and I lingered outside the church to talk with others who had come to remember Paul. One friend called me aside and said he hoped my birthday would not be made sad by Paul's passing.

I really don't see it that way. It is true, I am saddened by the loss of Paul Parker and will miss

him. However, I will always remember this birthday as a very special one. This particular day was enriched by having an opportunity to join Paul's family and friends to remember a man whose life honored Christ and so many Christ-centered causes.

Each of us who knew Paul Parker has experienced a great loss. Still the seeds he planted through his Christian life and witness will reap a rich and lasting harvest.

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.

FAMILY

Morality and public policy both needed, official says

By Mark Wingfield
News Director

KNOXVILLE, Tenn.—Public policy can strengthen families only when linked with moral commitment by the people, a White House domestic policy adviser said.

William Galston, White House deputy assistant for domestic policy, was a keynote speaker for "Family Works," a Feb. 27-28 conference sponsored by the Baptist Center for Ethics at First Baptist Church of Knoxville, Tenn.

The American people have more power to impact families than does the federal government, Galston said. "The only power government has in many family matters is to stand for the truth" and provide "acts of public witness," he said.

And government rule-making alone will not create strong families, he added. "Public policy has power when linked to moral commitments."

Galston said research has shown three "crucial choices" made by

young adults strongly influence the strength of families. Those choices are to:

- Graduate from high school.
- Marry before having children.
- Wait until an adult to have children.

Only 8 percent of children born to people who have met all three of these indicators live in poverty, Galston said. But 79 percent of children born to people who haven't met any of the three criteria live in poverty.

Galston outlined seven things government can do to strengthen families through public policy.

First, public policy can begin to relieve the economic squeeze families feel, he said. Men with high school degrees but no college degrees have experienced a 20 percent decline in wages over the last 20 years, he said. And men without high school degrees

have experienced a 30 percent decline in wages, he added.

Second, public policy can attempt to "relax tensions parents feel between work and family," Galston said.

Economic decisions have forced most two-parent families to send both husband and wife into the work force, he said, thus weakening support for families. More should be done to restructure a federal tax system that is not "friendly" to families, he said.

Galston also cited President Clinton's signing of the Family Medical Leave Act as one example of government seeking to relieve the pressure between families and work.

Third, public policy can address the "epidemic of violence" in public schools, he said.

Fourth, government can create a

welfare system that "strengthens families rather than undermining families," Galston said.

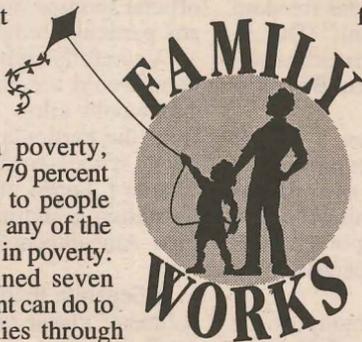
Fifth, public policy must address the "epidemic" of teenage pregnancy, Galston said. Programs proven to work in this fight always include a strong moral message, peer counseling and ways of getting the message directly to children and teenagers, he said.

Sixth, government should help reconnect fathers with families, he suggested. This may include proactive measures, such as the National Fatherhood Initiative to be launched this week, or reactive measures, such as enforcing child support laws.

There is a \$24 billion annual gap between child support payments owed and child support payments actually paid, Galston reported.

Finally, government has a limited role to play in how television influences children and families, Galston said. "People of faith could do more to push this dialogue forward," he suggested.

"Public policy has power when linked to moral commitments."
William Galston, White House deputy assistant for domestic policy



Marriage requires work, counselor says

By Lonnie Wilkey
Tennessee Baptist & Reflector

KNOXVILLE, Tenn.—Entering marriage with the idea you can do it "just right" sets couples up for disappointment, said Christian counselor James Hightower.

Instead of blindly assuming everything will be fine, couples should enter marriage understanding "if we keep working at it, we will have a better chance of making it go," said Hightower, minister of pastoral care and acting pastor at First Church of Huntsville, Ala.

And couples should find help from the church in working on their marriages, Hightower said in a seminar on "Seven Things that Can Go Wrong in a Marriage" Feb. 27-28. He spoke as part of the "Family Works" conference sponsored by the Baptist Center for Ethics at First Baptist Church of Knoxville, Tenn.

Hightower cited seven potential problems couples face and must solve for healthy marriages:

■ Communication. There are two basic problems in this area, he said. The first is "speaking the truth in an unloving way" and the second is "saying what we think is the loving

thing whether it is the truth or not."

The first is the lesser of the two problems, Hightower said, noting that in the second case one spouse will eventually get "a gut full" and that will result in a "gargantuan explosion."

■ "You've got to be different" syndrome. One of the hardest things to do in a marriage is to let the partner be who he or she is, Hightower said. "A lot of destructive time is spent on trying to change that person into who we want them to be."

■ "I'm not in love with you anymore." When couples marry, they let their "ego boundaries" fall, Hightower said. The boundaries begin to rise again later in the marriage. And as a result, one morning one of the couple wakes up, look at the spouse and wonders, "I can't believe I married you."

"At that point real love begins," Hightower said, explaining that when the ego boundaries go up, a person decides whether he or she really can love the mate.

■ Responsibility for relationship. In marriages, it's hard to figure out who is responsible for the relationship, Hightower said. As a result, it is easy to act like no one is, he said.

"One of the fundamental issues in marriage is we all want to be free, but who wants to be responsible?"

■ Money. "I think in marriage money is about one thing—power," Hightower said. "Who is in control?"

■ Relatives. Couples must deal with priorities in relationships, Hightower said. In some cases, extended family members make it difficult for a new couple to live their own life.

■ Sexual problems. Many times sexual problems are related to one of the six issues listed above, Hightower observed. "When you start clearing out the underbrush, the sexual problems clear up."

An underlying issue in marital problems is that, especially after the arrival of children, couples lose "play time" when they can get away together for dinner or a movie.

Thus one way churches could strengthen marriages is by providing periodic "family night out" child-care programs.

Hightower concluded that the core issue of every marriage is one of "near and far."

"How near can we get without swallowing each other up and how far can we get without getting a divorce?" he asked.

Families urged to develop media standards

Continued from page 1
tive ... to do things that make a difference in the world."

In addition to being a process, establishing family media standards must be a relational process, he said.

"In most families, there can be no media standards because the relationships are not adequate to produce godly standards," Schultze said. "In some Christian homes this takes a sick form where parents try to dictate a standard from top to bottom. That's not relational."

Parents must be willing to listen to their children, understand the culture in which they live and submit them-

selves to family standards as well, Schultze said.

When done properly, this can build better relationships between parents and children, he said, because it fosters conversation and understanding.

For example, he told about his 12-year-old son asking to see the movie "Wayne's World," which was rated PG-13. Although Schultze didn't think it was an especially worthwhile movie to be seen, he agreed to go with his son to the movie and they spent time afterward evaluating it.

"We can use media to bring us together," he said, explaining how

watching the movie "American Graffiti" with his teenage children helped them understand the culture in which he grew up and opened dialogue on their contemporary issues.

Even unwanted, negative media exposures can provide opportunities for teaching values, Schultze said. But most parents miss these opportunities out of embarrassment or fear.

He cited a survey which found if parents were watching a television program with their children and suddenly encountered an objectionable scene, only 11 percent would explain to their children why they objected to the scene.

New book offers framework for moral decision-making

By Mark Wingfield
News Director

KNOXVILLE, Tenn.—Two Christians walk down the street after dinner together when they are confronted by a man begging for money.

"Would you give me 50 cents?" asks the man, who carries a genuine look of poverty about him.

One of the Christians digs into his pocket and hands over two quarters. The other flatly declines the beggar's request.

Both are Christians, yet they made different decisions when confronted with a moral dilemma. Which person made the right decision?

This real-life situation is the beginning point for a new study book on moral decision-making written by Ray Higgins, former professor of Christian ethics at Southwestern Baptist Theological Seminary.

Becoming a Christian doesn't guarantee a person always will make good decisions in life. And there's no guarantee every Christian will make the same decision when confronted with similar situations, Higgins said in introducing his book Feb. 28 in Knoxville, Tenn.

Higgins spoke about his book, "Turn Right: A Christian's Guide for Making Better Decisions," during a conference sponsored by the Baptist Center for Ethics. The Nashville-based ethics agency published the book.

Churches ought to do more to teach guidelines for moral decision-making, said Higgins, pastor of Second Baptist Church in Little Rock, Ark. "We're trained for most things in life except marriage, parenting and moral decision-making."

The study book is designed for use in Sunday school classes, retreats, youth groups or special-interest seminars in churches. The content could be covered in four or five sessions, Higgins said.

In the book, Higgins addresses obstacles to decision-making, such as refusing to ask for help or being paralyzed by fear of making an imperfect decision. He also discusses how to use the Bible in decision-making, how to ask the right questions to make better decisions and how to build a framework for moral decision-making.

The guide does not take a position on controversial moral issues such as abortion but does address those issues as examples of how decision-making guidelines could be applied.

The book is available from the Baptist Center for Ethics, Box 22188, Nashville, Tenn. 37202.

PEOPLE

KENTUCKY KERNELS

American adults are divided in near-equal proportion on whether public schools have improved, remained the same or gotten worse in the last five years. When asked to evaluate public schools, 37 percent of Americans surveyed by the Gallup Poll said schools have gotten worse, 33 percent said schools have remained about the same, and 26 percent said schools have improved. However, the percentage of adults saying schools have gotten worse has doubled since 1988, when just 19 percent gave that answer. Also, the percentage of adults with no opinion on this question dropped from 15 percent in 1988 to only 4 percent in 1994.

Source: *Emerging Trends*, Princeton Religion Research Center

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CORBIN**—Bethlehem Church called **Ken Pelfrey** of Danville, Ill., as pastor.

■ **FORDSVILLE**—Friendship Church recently ordained **Denton Hawkins** to the gospel ministry. He was called as pastor to Panther Creek Church.

■ **HAWESVILLE**—Central Church called **David Voyles** as pastor.

Hawesville Church is offering a college scholarship assistance program. There will be no stipulation according to church affiliation. Call (502) 927-8787 for information.

■ **LOUISVILLE**—Buechel Park Church called **Steve Grayson** as interim minister of music.

South Jefferson Church has named **Tom Bloxam** pastoral care counselor. Bloxam is a certified counselor with a doctor of ministry degree and clinical experience.

■ **WESTPORT**—Sulphur Fork Association elected **Chris White**, pastor of Rolling Hills Mission in LaGrange, as director of multi-housing ministry.

■ **WILLIAMSBURG**—Pleasant Hill Church called **Charles Wright** of Campbellsville as pastor.

Goldbug Church called **Lester Cox** as pastor. Cox previously was pastor at Tannery Hollow Church.

Red Bird Church called **Emby Earls** as pastor. He previously was pastor at Mossy Gap Church.

Should Congress pass a school-prayer amendment?

YES

Continued from page 6
quarantine, at a time of moral dislocation, is—and has been—far too

high. The courts need to find a better balance between separation and accommodation, and Americans need to respect the new religious freedom they would gain as a result" (Dec. 9, 1991). Multitudes of Americans, including many Southern Baptists, heartily agree.

We should insist on a prayer amendment which accommodates students' free exercise of religious expression while restraining the government from approving or sponsoring one religious perspective over another.

As we expel the tyranny of the minority which stifled students' religious free exercise in our public schools, let us not replace it with a tyranny of the majority which would

violate the students' First Amendment protections against an establishment of religion.

How do we accomplish this? I believe we do it by accommodating all students' free exercise of their religious beliefs, while insisting on no official sponsorship or favoritism of any particular religious perspective.

A carefully crafted prayer amendment would accomplish these goals and would allow us to generalize from the particular example of the public schools to the society at large. The best, fairest, most balanced understanding and application of the First Amendment's religion clauses is to:

■ Separate them into the "establishment" clause and the "free exercise" clause.

■ Insist that government not honor one religion or no religion over other religions.

■ Demand that government understand that the First Amendment was intended to protect freedom for religion, not freedom from religion.

■ Require that government adopt an attitude of benevolent, accommodating neutrality toward the "free exercise" religion rights of its citizens, both student and non-student, recognizing and protecting the citizens' rights to freely exercise their religious convictions in the public arena.

If we fail to insist on such a governmental and accompanying judicial posture, we will be doomed to pass on to our children a society which creates a sterile, artificially secular public square by segregating religion from the nation's public life.

And the saddest thing about such a scenario is that it is utterly unnecessary and requires the ignorance and indifference of people of faith to succeed.

NO

Continued from page 6
sentiment. That's exactly one error in the European model our

forebears escaped.

Most Americans want laws to have a neutral, secular purpose. If law is religious in intent, either generally or specifically, the obvious question is "whose religion?" We also require a "hands-off" policy for government. The state should neither support nor suppress religion, neither advance nor inhibit any faith, neither

promote nor prohibit any church. Finally, we reject official snoopers and government supervision. We are overwhelmingly wary of any entanglement of church and state.

It is also a sharp departure from Baptist distinctives to turn to government for guarantees that only God can give. Our spiritual forebears Leland, Backus, Stillman and Manning, each so pivotal in getting the First Amendment, would spin in their graves if they knew folks called "Baptist" were willing to water it

down. A certain faithlessness emerges whenever free-church folk would use the captive audiences of required school attendance laws to create a climate for coercion of the consciences of children. We have always expected religious expression to be voluntary and personally meaningful. Jesus said, "When thou prayest, enter into thy closet."

No, thanks, we do not need a school prayer amendment to the Constitution.

Good ground: Part II

I stated last week that I want to introduce you to some of our seniors. This is the story of another student who will graduate in May.

This young person came to us three years ago. This student also had some problems at home and in school. We were told that this youth would lie about everything, was rebellious, belligerent and had very few values. The parent felt this young person was "out of control" and was abusive to other family members. At one point in time, this youth had run away from home and had stolen a car. The records showed there had been a suspension from school on one occasion for fighting. Academically, this student was a disaster. There was no interest in school and no real effort to do better.

One Sunday in 1992 this person came to Oneida. Like most who come to us that first day, the student had a lot of anxiety and fear. This youth did not want to be here. A promise was made to not be happy here. The parent was somewhat desperate and wanted very much for Oneida to be a "special place" for this young person.

Like so many who come to us, the parent was not able to pay the modest room, board and tuition. As we do in every case when there is a legitimate need, we made provision for this student to be on a nearly full scholarship.

I would like to tell you that things were great right from the very beginning, but that is not the way this story goes. There was a lot of anger and resentment about being here. As happens so many times, the young person refused to do anything. Students often think this refusal will hurt their parents. It took this youth nearly a year to realize the person who was being hurt most was him/herself (I prefer not to reveal gender). Little by little

this youth decided it wasn't really so bad here after all.

At the end of the first year here, the report card had eight "F's" and nine "D's." This student worked a few weeks that following summer on the summer work program and went to summer school. This young person began to be involved in choir, cross country, basketball, softball, track, drama, helped with the yearbook and also became a hall monitor in the dorm. All of these activities helped to improve character and self esteem. Communication with home improved greatly after summer school.

Finally, things began to fall into place. We did not see the anger and hostility at the beginning of the second year. There was much improvement in grades and attitude.

At the end of the second year the report card had these grades; one "D," eight "C's," nine "B's" and six "A's."

I wish we could take credit for all of this, but we were simply busy "sowing the seed." We did all we could to water, till and keep the weeds to a minimum. The most important ingredient was the desire of the "seed" to grow.

With the proper environment, a lot of tender loving care and some good, fertile soil, a great harvest can be expected.

As I have written before, we have our share of failures. We are sensitive to failure just like anyone else. Often, we have to step back in order to see the whole picture. It is easy to spend so much time "weeding" that we forget about the fruit that will follow.

I hope this story will put a little something in your "cup" as it did mine. Thanks for making this story possible!

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

THIS IS ONEIDA



W.F. Underwood

Student experiences God's faithfulness

The spring semester at Clear Creek includes chapel services led by seniors.

On Feb. 14, Kristina Garris from Ohio prepared a meaningful service around the theme of love. The monologue "Love Letters" used humor to show the fragility of our relationships and the security of God's love. The service blended music and testimony.

Her solos reflected faith and commitment: "Come Into My Life," "Amazing Grace," "Be Strong and Take Courage," "God is in Control," "Holy is the Lord/ Carry On!"

"I've always loved music.

"As a child I would sit for hours listening to my Mickey Mouse record player. When relatives came to visit, I charged them 50 cents to hear me sing.

"I grew up in a Christian home and accepted Jesus at the age of 15. At 18 I helped my mother with the youth choir and choreographed 'interpretive movements.'"

Garris committed her life to music ministry at age 19. She attended Ohio State, but "it was too big." Her pastor, alumnus Ron Hopkins, recommended Clear Creek.

The previous summer Garris

visited the campus with a youth choir and stayed in Kelly Hall. "I was certain the hot, sticky, non-air-conditioned Kelly Hall I remembered was not my idea of a home. Nor could I, a city girl, picture myself on a hill far away in southeastern Kentucky."

Area churches always received a willing response from Garris to sing in revivals and other events.

The Clear Creek Singers, an auditioned choral group, has been one of her favorite experiences.

She directed the choir at West Pineville Church. She also participated in BSU revival teams.

The words of a Carol Cymbala song expressed for Garris and other Clear Creek students the results of obedience to God:

"He's been faithful, faithful to me.

"Looking back, his love and mercy I see.

"Though in my heart I have questioned,

"Even failed to believe.

"Yet he's been faithful, faithful to me."

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

CLEAR CREEK CHRONICLE



Bill Whittaker

PEOPLE

Pastor recounts miracle miles from Cambodia to U.S.

RICHMOND, Va. (BP)—Twelve thousand miles, 12 time zones and several plane changes separate Phnom Pehn, Cambodia, and Richmond, Va.

But for Samuel Nuon, pastor of a Khmer Baptist congregation, the distance is measured in miracles, not miles.

The miracles began 20 years ago, April 17, 1975, when Nuon, his wife, Chameroun, and their two infant sons narrowly escaped Cambodia as it fell into the brutal hands of communists, the Khmer Rouge.

The miracles have been happening ever since.

Every Sunday, Nuon leads about 70 Cambodians in Sunday school and worship as pastor of the Khmer mission at Derbyshire Baptist Church in Richmond, Va., a role he has held almost since the mission began as a home Bible study in 1980.

But two decades ago, Nuon was chief of veterinary services for the Pailin province in the Khmer Republic. He and his wife lived in Phnom Penh with their two sons, ages 2 and four months. As war in Southeast Asia spread, the Khmer Rouge seized control of Cambodia.

Thousands died in the aftermath of the communist takeover, a bloody purge chronicled in the movie "The Killing Fields." Some estimates say 90 percent of the Christians in Cambodia were executed during the reign of terror.

The day before Phnom Penh fell,

Nuon was summoned, along with other government officials, to the governor's house, where they were told to pack enough food for three days and head for the nearby border with Thailand. Because of his education in the Netherlands, Nuon knew he would not survive the purge.

When he and his family, including one sister and a cousin, arrived at the border, Nuon was held at gunpoint. Then came the first miracle. At that moment the governor arrived and paid off the border guards with rice to let Nuon and his family escape.

Once in Thailand, the young civil service worker and his family joined about 3,000 Cambodian refugees in a camp. It was there, the day after their escape, a second miracle occurred.

Ronald Hill, then a Southern Baptist missionary in Thailand, learned about the desperate situation of the refugees. He traveled to the camp, saw there was no Red Cross or United Nations assistance, and learned Thai officials would offer to help only one week.

Hill said he contacted Keith Parks, then area director for the Southern Baptist Foreign Mission Board, who authorized \$5,000 in humanitarian assistance. Quickly Hill brought food, medicine, clothing and Bibles to the refugees living in the open by a river.

Nuon met Hill, who offered him a yellowed copy of the Gospel of John

in the Khmer language. And because there was little else to do in the camp, Nuon attended an evening worship service each night. Although a Buddhist, Nuon confesses it was a faith he didn't practice.

Nuon recalls how for days he watched the Baptist missionary distribute food, Bibles and pray with the refugees. "I could see Christ in his actions," he said. "This is very effective evangelism."

Nuon soon announced his desire to become a Christian, and along with 71 other refugees was baptized in the Klang Yai River that flowed beside the refugee camp. Hill remembers Nuon telling him, "My family and I have decided to follow Jesus. There is no other way."

When Hill visited the camp a week later, he found a Cambodian pastor leading a communion service using Pepsi and crackers—all that was available. Nuon had been appointed one of 12 men to serve as "deacons."

Life in the camp was difficult, and the thousands of refugees often lacked enough to eat. When local governmental authorities failed to give an adequate ration of food, a lethal riot broke out among the refugees.

Thai authorities, hoping to end the riot, sprayed gunfire into the crowd where Nuon had stood moments before.

Nuon and his family fell to the ground in their hut as bullets passed

through the fragile walls. They watched as at least 40 Cambodians were killed. He and his family were spared—"another miracle," he said.

After six months as refugees, Nuon and his family were accepted for settlement at Fort Chafee, Ark. There he translated for the Southern Baptist Home Mission Board.

From there, in November 1975, they made their final move to Richmond, where they and another Cambodian family were sponsored by the Derbyshire congregation.

But in the years since his escape, Nuon had not heard from his mother and sister, who were left behind when the rest of the family escaped. The day before leaving in 1975 to assist with an FMB-sponsored humanitarian mission to Thailand, Nuon received a letter from his sister. She was alive and living in one of the refugee camps.

For three weeks Nuon worked in one of the camps, never having time to search for his family. During the final weekend before returning to Richmond, Nuon and missionary Dan Cobb drove three hours to a camp with more than 100,000 refugees, one of the largest in the country.

"We prayed desperately in the car," Nuon recalled. "Just after we prayed we got out of the car and there was my mother and sister."

After that, "We prayed and sang every evening. God saved all our family." Another miracle.

Nuon recalls how for days he watched the Baptist missionary distribute food, Bibles and pray with the refugees. "I could see Christ in his actions," he said.

Woman finds new joy in life after close brush with death

NASHVILLE (BP)—Tee Billingsley says she is "going into the hospital next week to have my battery pack replaced" as casually as one might mention an appointment for a haircut.

But Billingsley knows the surgery is not minor and the battery implanted in her body and wired to her heart defibrillator represents added years of life that are a gift from God.

A musician, composer, conference leader and consultant in preschool and children's music education, Billingsley has endured a long illness and recovery following a remarkable encounter with death.

When the telephone rang on July 16, 1991, Billingsley could not know the message would be the beginning of several nightmarish years. The sudden and unexpected death of an infant grandson, the prematurely born child of their oldest son, would lead Billingsley and husband Derrell, to mourn the next day at a Florida funeral home.

While Tee Billingsley had held their grandson once in his brief life, Derrell Billingsley had not. As they prepared to leave the funeral home that night, Derrell was handed the body of his grandson to hold.

Tee, standing between her husband and son, watched as Derrell, overcome with emotion, began to cry. Their son, touched by his father's grief, also began to cry.

At that moment, Tee said, she was so deeply affected by the mourning of the two men she believes she

knows "what Jesus feels when he sees us grieve."

Later, she would learn it was then that her heart literally "turned off."

"I didn't have a heart attack. I felt light—release. But I thought, 'My head is so heavy.' I put my head over on Derrell's shoulder."

Thinking Tee was crying, Derrell was not alarmed until he heard "a guttural sound, like snoring. She was already black," he said.

For the next 13 minutes, Derrell performed CPR on his wife until paramedics arrived. Another 25 minutes passed until her heart began to beat again.

Tee suffered a mild stroke which left her in a coma. Her heart quit beating three more times the next day. Her family was told she would not survive.

But after two days and a transfer to another hospital, a doctor whose work had been devoted to research rather than patient practice was able to stabilize her heart and implant the defibrillator.

For a time, her memory had lost the previous two years of her life. She did not remember anything of the grandson who had been born and had died prior to her hospitalization. In fact, she did not understand what had happened or why they were in Miami.

"I couldn't walk," she said. And as time progressed and she returned home, she had difficulty breathing. The slightest activity might cause her color to turn blue without warning,

her weight ballooned and she began to experience allergic reactions to a wide range of foods.

Extensive tests and numerous visits to doctors failed to improve her condition or provide answers to her ever-frustrating health problems. Finally, in 1993 she was scheduled for exploratory heart surgery.

Her family was called to the hospital the night before surgery, and Tee told them, "If I live or if I go to be with the Lord tomorrow, at least you will know either way it is a miracle. If I am with the Lord, it will still be a miracle because I will be out of this."

Lying in her hospital bed that night, she asked God, "Have I made a difference at all?"

She said she didn't think about the money she never had or fame she never achieved. Instead, she remembers thinking God had been her first priority in life. "I felt good," she recalled. "I didn't have anything to feel bad about."

Then she thought about other children she had helped shape through church ministries—three missionaries, several music ministers, organists, pianists and choir coordinators.

"I realized the importance of the little things," she said. "I was important in God's plan."

Surgery revealed scar tissue had formed between the two "terminals" attached to her heart, causing it to bulge downward in an unnatural shape. When the tissue was removed, the heart immediately resumed its



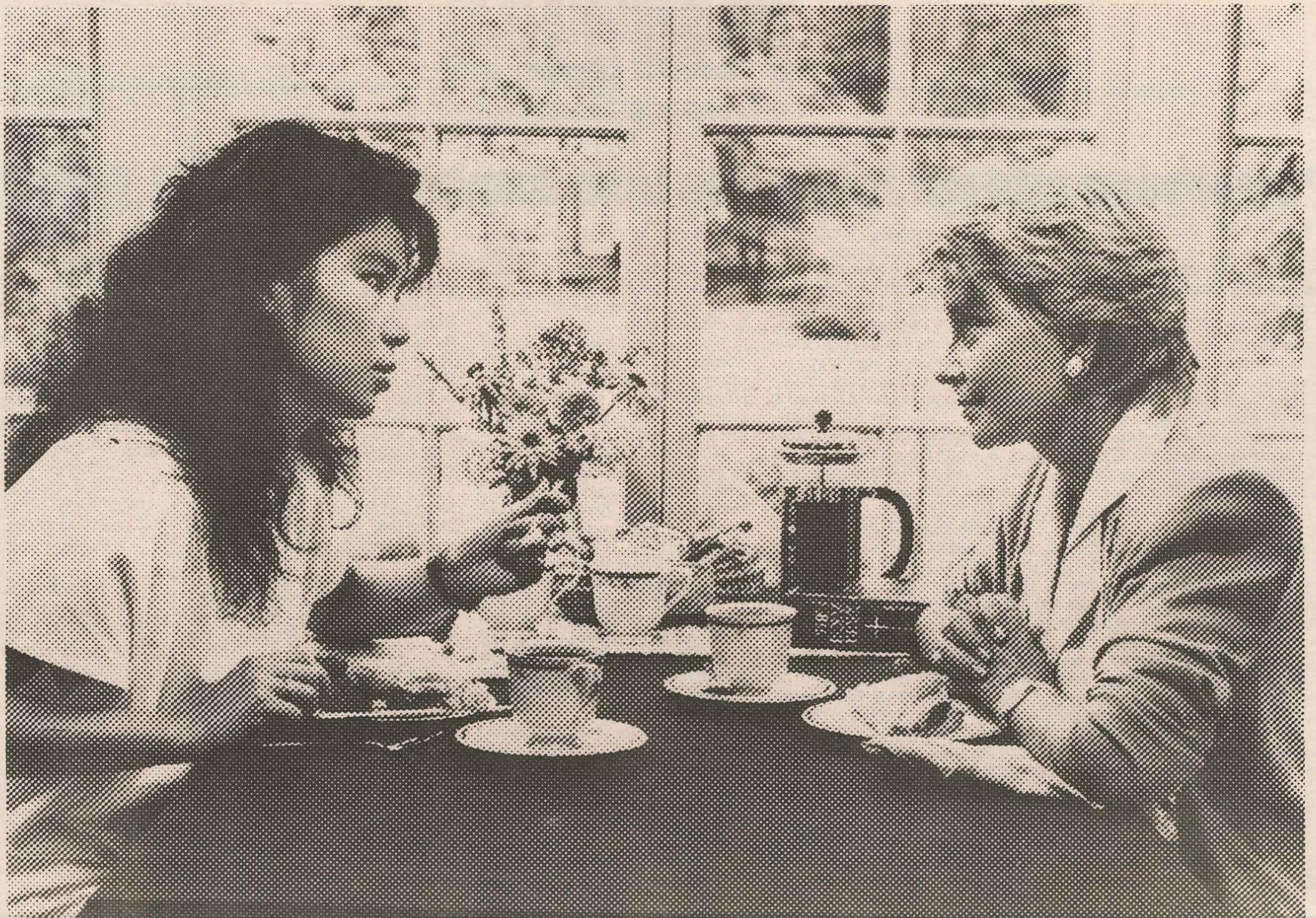
normal shape.

Today Tee is physically active and has resumed many of the ministry activities she once enjoyed. She takes pride in her children's careers: Todd, president of Coral Key Publishing, a music publisher in Miami; Susie, a minister to children at First Church of the Nazarene in Bradenton, Fla.; and Derry, a vocal performance major who will graduate in May from Southern Baptist Theological Seminary in Louisville.

This summer, Tee is scheduled for a full teaching load during church music leadership conferences at Ridgecrest and Glorieta Baptist Conference Centers.

"God has given me some time," she said. "I don't know how much more time I have, but whatever it is, I want it to count."

KEEPS ON GOING After a close brush with death, Tee Billingsley now enjoys improved health. The opportunity to experience the normal problems of life is now "glorious," she said. Her husband, Derrell, is shown with her here. (BP photo by Jim Veneman)

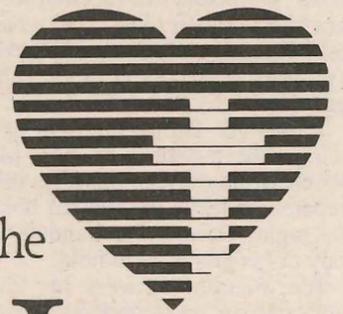


Sometimes The Most Difficult Thing In The World Is Finding Someone Who Cares.

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.



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