



WESTERN RECORDER

April 18, 1995
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CHURCH LEADERS
See Events insert for news & help

FOR THE RECORD

Copass elected
Kentucky pastor Wyman Copass has been elected chairman of trustees for the Southern Baptist Radio & Television Commission. See page 2.

Return to roots
If Southern Baptists want to return to their theological roots, they ought to look further back than 19th century Calvinists, a Kentucky pastor asserted last week. See page 3.

Open letter
This week's Recorder includes an open letter to Kentucky Baptists from Richard White, trustee chairman at Southern Baptist Theological Seminary, and a response from Diana Garland, former dean of the seminary's Carver School of Church Social Work. See pages 6 & 7.

Christians & GOP
Conservative Christians who have bolstered the ranks of the Republican Party in recent years are threatening to bolt if the GOP nominates a presidential candidate who doesn't oppose abortion, but Ralph Reed of the Christian Coalition says the split may not be necessary. See page 12.

Student missionaries shine spotlight on parents

By Karen Owen
Owensboro Messenger-Inquirer

OWENSBORO—Their children were on stage, but parents were the focus during much of a commissioning service for student summer missionaries April 8.

"My parents have supported me no matter what hare-brained idea I've had," University of Kentucky student Benjamin Harmon told about 900 people attending the commissioning of Baptist Student Union missionaries at First Baptist Church of Owensboro.

"They pay my tuition," said Northern Kentucky University student Michael Rowe. "Even more than that, they pray for me, they love me unconditionally and put me second in their lives behind God—an excellent example."

Without the loving support of their parents, many of the students said, they wouldn't be serving as volunteer missionaries this year.

Serving as a missionary "is what you ought to do if God calls you," said Benton Williams, director of partnership missions with the Kentucky Baptist Convention. Williams preached during the BSU commissioning.

"What God wants from you is a servant heart, a servant life, where you will follow him and do what he wants you to do," said Williams, a former missionary to Thailand who, with his wife, raised four daughters there.

Seventy young people were commissioned by the KBC during the service. Within the Southern Baptist Convention, Kentucky ranks only behind Texas in the number of student

missionaries commissioned each year, said Ralph Hopkins, associate in the KBC student department.

Another 60 or so young people at the service shared that they also will be serving, but through the Home Mission Board, local associations or individual churches.

The summer missions assignments range from the exotic—Africa, Russia or New Guinea—to the local—Muhlenburg County Baptist Association and Macedonia Baptist Church in Daviess County.

The young missionaries' duties will run the gamut, from working secular jobs and helping out career missionaries part time, to serving on a creative ministry team, working as a chaplain's assistant or ministering to the deaf.

Competition is strong for the state convention placements, Hopkins said.

More than 200 college students applied for 27 spots on the KBC's special Son ministry teams.

"The students are selected to match as near as possible the ministry needs," he said. "There are all different kinds of gifts and talents needed."

As the new missionaries shared their plans and thanked parents, friends, fiances or grandparents at the commissioning service, many of them became emotional.

"Please, don't you all start crying," said Eastern Kentucky University student Stephanie Seales as she called her parents forward for a hug. "They always cry."

The young people used humor, though, to say their thanks. One student imitated Forrest Gump. Another got the entire group to sing "Happy Birthday" to his mother. "She'll probably kill me later," he said.



MANY HAPPY RETURNS When Baptist Hospital East celebrated its 20th anniversary March 31, special guests included several important faces from the past. Among them was Henry Trowell IV (third from right), the first baby born at the new hospital. Trowell apparently got a good start at the Baptist hospital; he's now 6-feet, 7-inches tall. His mother, Elsie Trowell, is pictured holding a photograph of her newborn son. Others present for the celebration included the doctor who delivered Trowell and the labor and delivery nurses who assisted. Shown here (from left) are Jet Owens, the hospital's first Auxiliary president; Homer Coggins, who was president of Baptist Hospital Inc. 20 years ago; John Goldsborough, who chaired the hospital's house staff committee; JoAnn Wilson, first head nurse of labor and delivery; Sam Weakley, who chaired the hospital's operating room committee; Barbara Penick, who worked in labor and delivery; and Tommy Smith, former president of Baptist East and current president of Baptist Healthcare System.

'Mean piety' threatens family values, Campolo says

JACKSON, Tenn. (BP)—Divorce is a greater threat to "family values" than homosexuality and adultery, Tony Campolo told students at Union University April 5-7.

"Family values" is used to campaign against homosexuality, but it's used more for political purposes than for moral causes," Campolo said in an interview after one of his sermons in the school's spring Bible series. "The media loves to paint a picture of America going down the tubes, but incidents of sexual immorality are declining. America is a moral nation, and it's probably becoming more moral."

Citing a University of Chicago study, Campolo noted only 6 percent of married American men committed adultery last year, while only 1 percent of the population had a homosexual encounter.

"People are more moral today, but immorality has been replaced by a pious, mean egocentrism which may prove more damaging than crime or homosexuality," Campolo said. "Divorce, not gays and lesbians, is what will destroy the American family."

Campolo is a sociology professor at Eastern College and a popular author and speaker.

"Americans today are more selfish than ever before," Campolo told students at Union University, a Baptist school in Jackson, Tenn.

"Christians are quick to condemn drugs, crime and homosexuality, but slow to acknowledge their own shortcomings," he said. "Pious, insensitive attitudes concerning issues like poverty and discrimination are contributing to the overall decline of the family."

Campolo emphasized the importance of family. See 'Mean piety' ..., page 18

Revival experiences reported across Kentucky

By Mark Wingfield
News Director

Experiences of revival and renewal have been reported across Kentucky in recent weeks—some as an outgrowth of the "Here's Hope" evangelism emphasis and others with links to an awakening which began in Brownwood, Texas, in January.

John Avant, pastor of Coggin Avenue Baptist Church in Brownwood, Texas, visited Kentucky last week to tell the story of how spiritual renewal began in his church shortly after Christmas. Avant and college students from Brownwood have spoken across the country since January, sparking reports of renewal.

Avant spoke at the Wednesday night prayer meeting of Graefenburg Baptist Church in Waddy and the

Thursday morning chapel service at Southern Baptist Theological Seminary. On Good Friday, he visited the campus of Asbury College, where a well-known revival of the early 1970s began.

As he traveled in Kentucky, Avant told the story of how an average Sunday morning worship service at his church unexpectedly turned into a period of deep confession and repentance.

"I finally lost control of my ministry, and it's the greatest thing that ever happened," he told a large crowd of seminary students and guests gathered in Southern Seminary's Alumni Chapel.

At Graefenburg, the Wednesday prayer meeting turned into a three-hour session of repentance and confession as Avant spoke.

Monty Carter, evangelism associate with the Kentucky Baptist Convention and a member of the Graefenburg Church, described it as "the most powerful service I've ever been in."

Carter said church members believe the repentance and confession that took place in that service opened the door for significant spiritual growth on both a personal and corporate level.

Although Avant has spoken on numerous college and seminary campuses, See Experiences of revival ..., page 17



Moving? See page 4 (0418)

BAPTISTS

BAPTIST BITS

■ **Texas Baptist** Hispanic leaders have commended the two Southern Baptist Convention agency leaders who recently removed their signatures from the controversial "Evangelicals and Catholics Together" document. Larry Lewis, president of the SBC Home Mission Board, and Richard Land, executive director of the SBC Christian Life Commission, recently withdrew their signatures from the document, drafted one year ago to highlight social issues of common concern for Catholics and conservative Protestants.

■ **Kentucky's three** Baptist liberal arts colleges are among 12 schools represented in a new organization called Association of Communicators in Baptist Education. The professional organization will serve public relations and marketing officers at Baptist schools. Marc Whitt of Campbellsville College was elected the organization's first president. Sarah Meyers of Georgetown College was elected newsletter editor.

■ **The Southern Baptist** Foreign Mission Board appointed 545 people as missionaries in 1994, raising the total number of FMB missionaries in service to 4,108. The number of appointments in 1994 set a new record, in part because of a record number of short-term appointments.

RTVC debates merger, elects Copass

IRVING, Texas (ABP)—Trustees of the Southern Baptist Radio and Television Commission flirted April 11 with asking that the commission remain a separate agency rather than be merged with the Home Mission Board and Brotherhood Commission as proposed in the denomination's restructuring plan.

But when the rhetoric had cooled, the trustees settled for a watered-down resolution to be sent to the Southern Baptist Convention's Executive Committee, along with a list of "serious concerns" which they said need to be resolved before the matter is voted on in June.

Among the concerns, which they said have not been answered to date: Why the need for relocation and why Atlanta? How much will the move cost and how much will it save? How many trustees from each of the current three boards will serve on the new board? Is there a proper understanding of the uniqueness of the ministry of the RTVC?

The restructuring plan, called "Covenant for a New Century," will

be considered by messengers to the Southern Baptist Convention in Atlanta June 20-22. The plan would reduce the number of SBC agencies from 19 to 12. The RTVC would be one of the casualties, apparently losing its identity in a merger with the Home Mission Board and Brotherhood Commission into a new North American Mission Board. The RTVC, which was moved from Atlanta to Fort Worth, Texas, in 1955, would move back to Atlanta.

Also during their spring meeting near the Dallas-Fort Worth airport, RTVC trustees elected a Kentuckian to lead them for the next year. Wyman Copass, pastor of Yellow Creek Baptist Church in Owensboro, was elected trustee chairman.

Trustees also considered a motion to produce a study of the current effectiveness of the RTVC and the effect of the proposed merger, with the results to be given to SBC messengers. The motion was referred to the trustee executive committee.

The SBC Executive Committee has asked trustees of all SBC agen-

cies to endorse the restructuring proposal. Instead, when the RTVC trustees convened in their plenary session April 11, Jerry Holbert, trustee from Springfield, Mo., presented a statement asking the trustees to oppose the plan. His motion called for the plan to be amended to leave the RTVC as a "separate communications agency" of the SBC.

While none of the trustees reportedly voiced approval of the restructuring plan during a session the previous evening, several spoke against Holbert's proposal. A lengthy discussion ensued.

Ultimately, trustees discarded Holbert's proposal in favor of a statement offered by Copass. The adopted statement commends the SBC restructuring committee for its time and effort in drafting the proposal and affirms the trustees' responsibility to implement the actions of the SBC if the proposal is approved. But it states that RTVC trustees have "serious concerns" about the proposal "which need to be resolved" prior to the June SBC meeting.

HMB trustees delay business & pray instead

ATLANTA (BP)—Trustees of the Southern Baptist Convention Home Mission Board scrapped plans for further discussion of a proposed reorganization of the SBC in favor of prayer for revival last week.

During the board's April 10-12 meeting, two sessions had been planned for discussion of the reorganization proposal, which would merge the HMB with the Radio & Television Commission and the Brotherhood Commission. Boards of all SBC agencies have been asked to endorse the proposal.

A question-and-answer session with three members of the SBC Executive Committee was held as planned on Monday evening. But instead of discussing the proposal again the next evening as scheduled, trust-

ees spent the time listening to news of revival and in prayer for revival.

"God's Spirit was moving in such a way that it would have been disruptive to bring up (reorganization)," said Bob Curtis of Ballwin, Mo., trustee chairman.

John Avant, an HMB trustee and pastor of Coggin Avenue Baptist Church in Brownwood, Texas, told how revival has spread through his church and beyond since January. Discussion of the restructuring plan was scheduled to follow Avant's address, but never happened. Trustees spent the remainder of the evening in prayer, testimony and hymn singing.

"It was a marvelous demonstration of God showing us where our priorities need to be," said Larry Lewis, HMB president.

Trustees will hold a special meeting in May to discuss the reorganization proposal.

In other business, Stephen Swofford, pastor of First Baptist Church of Rockwall, Texas, was elected trustee chairman. Swofford, currently chairman of the missionary personnel committee, has served on the board since 1988.

Other officers are Greg Martin, pastor of Commission Road Baptist Church in Long Beach, Miss., first vice chairman; Kenneth Cheek, pastor of Northridge Baptist Church of Northport, Ala., second vice chairman; Cloma Odom, member of Central Baptist Church in Warner Robins, Ga., secretary; and Marti Hefley, member of Immanuel Baptist Church in Hannibal, Mo., assistant secretary.

Up to 25,000 could attend SBC meeting

ATLANTA (BP)—As many as 25,000 messengers could register for this year's annual meeting of the Southern Baptist Convention, according to projections by SBC Registration Secretary Lee Porter.

The June 20-22 meeting will be held in Atlanta's Georgia Dome.

The second-largest meeting in SBC history took place in Atlanta in 1986, when 40,987 messengers registered. The largest meeting ever was held in Dallas in 1985, with 45,519 messengers.

Porter cited two primary reasons he believes this year's registration will be up over the 20,370 messengers registered in Orlando, Fla., last year. First, as part of the SBC's 150th anniversary celebration, personal invitations have been sent to all 3,000 churches existing at the time of the SBC's organization in 1845. Second, interest and concern about the SBC's proposed restructuring of agencies should increase the crowd, he said.

Churches must get their messenger cards and have them filled out prior to the annual meeting, Porter said. Messenger cards are available from the Kentucky Baptist Convention.

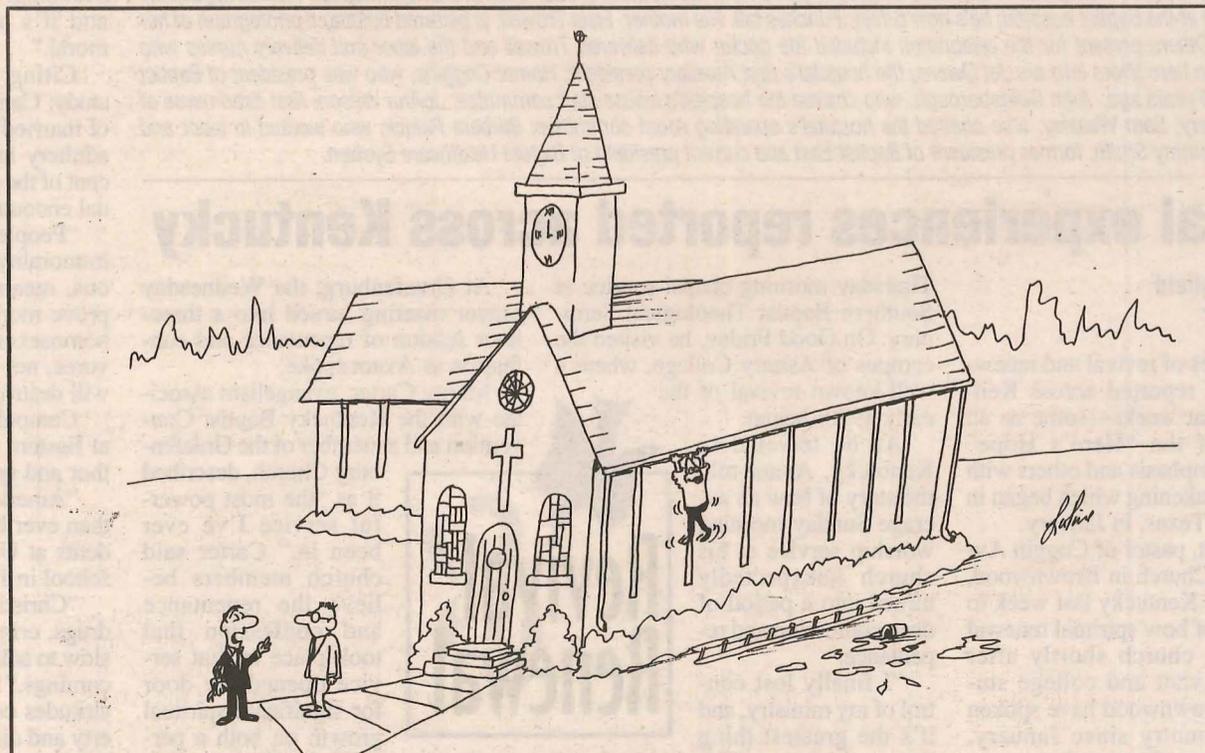
"If at the last minute a church cannot secure messenger cards, write a letter to the credentials committee and have the messenger bring it to the convention," Porter said.

Porter also released statistical information from the 1994 annual meeting in Orlando. Last year, 7,318 churches sent messengers. Of that total, 195 sent the maximum allowed number of 10 messengers while 3,312 churches, the largest grouping, sent two messengers.

Only four Kentucky churches sent a full delegation of 10 messengers last year: Glendale Baptist Church of Bowling Green, Severns Valley Baptist Church of Elizabethtown, Green Ridge Baptist Church of Lewisburg and Lone Oak First Baptist Church of Paducah.

Eleven other Kentucky churches sent eight or nine messengers, however: Campbellsville Baptist Church of Campbellsville; Temple Baptist Church of Central City; Florence Baptist Church in Florence; First Baptist Church of London; Crescent Hill Baptist Church in Louisville; Highview Baptist Church in Louisville; Walnut Street Baptist Church in Louisville; First Baptist Church of Owensboro; Yellow Creek Baptist Church of Owensboro; First Baptist Church of Pineville; and Epley Baptist Church of Russellville.

A total of 359 Kentucky churches sent 992 messengers to the Orlando convention.



"He has got to be making up his illustrations. No one lives such a comical lifestyle."

Holladay: Baptist roots run deeper than 19th century

By Marv Knox
Editor

LOUISVILLE—Baptists need to return to their roots, but those roots run much deeper than the 19th century founders of the Southern Baptist Convention, a Kentucky pastor proclaimed.

To be true to their tradition, today's Baptists must return to the faith and practice of their early forebears—English Separatists, Anabaptists and Mennonites—who preceded the SBC by more than 200 years, said Jim Holladay, pastor of Clifton Baptist Church in Louisville.

Holladay gave the keynote address, "A Call for Baptist Renewal," at the Clarence Jordan Award banquet, sponsored by Long Run Baptist Association.

The annual award honors the memory of Jordan, former superintendent of missions for the association, who later founded the interracial Koinonia Farm near Americus, Ga., and led in the civil rights movement.

This year's recipient was Bill Kaufman of Louisville, a retired pastor, home missionary and director of the Kentucky Baptist Brotherhood department.

Holladay noted some Southern Baptists have called for the convention to return to its roots. However, he contended, they point specifically to a few individuals who helped start the convention in 1845 and who were influenced by John Calvin, a 16th century Swiss theologian most closely affiliated with the Presbyterian and Reformed denominations.

"Our roots are in the Radical Reformation in England and Europe," Holladay said, stressing Baptists aren't natural heirs of Calvin.

The first Baptist preachers, John Smyth and Thomas Helwys, were English Separatists who believed that even the reforms of the Puritans did not go far enough, he reported. When Smyth and Helwys immigrated to Holland to escape persecution in England, they encountered their theological kin, the Mennonites and Anabaptists, who contended the reforms of Calvin and Martin Luther also "did not go far enough in restoring authentic Christian faith and practice."

These forces shaped key elements of the Baptist faith and tradition, Holladay insisted. They include:

- "An emphasis on the immediacy of our relationship with God—that each person can experience God di-

rectly through the presence of God's Spirit," he said. "From this, Baptists developed a doctrine of soul competency."

- "An emphasis on Christianity as a life of discipleship," he added. "The key question ... was not, 'How can I get saved?' but, 'How should a Christian live?' The key desire was to become a follower of Jesus Christ through active love of one's neighbor; this life would call for continual internal renewal and suffering."

- "A distinct teaching on the corporate nature of Christian living," he said. "They recognized the mutual neediness and interdependence of all persons (and) union with Christ is found in community."

Summing up the early elements that shaped Baptist life, Holladay stressed, "Baptist life springs from the desire to move beyond mere external reform to internal/communal reform, which results in changed people (living) in changed communities, working to liberate persons from the bondage of sin and its effects."

Clarence Jordan, "a true Baptist life," lived out that desire for liberating people from the bondage of sin, Holladay said.

Jordan "was deeply devoted to and

rooted in Scripture," he said. "Clarence believed the Bible was our guide for how to live as disciples of Jesus Christ. It was from his study of Scripture that he took his cues."

The 1995 Clarence Jordan Award committee selected Bill Kaufman because they believe he embodies those traits, said committee chairman Claude Witt.

"We believe he most strongly represents what Clarence Jordan was all about," said Witt, executive director of the Temperance League of Kentucky. "Clarence Jordan was a people-person, and certainly Bill Kaufman was a people-person kind of pastor and denominational leader."

In making their unanimous selection, committee members particularly noted Kaufman's commitment to ministry in Louisville's inner city, Witt reported.

Kaufman is a Louisville native who earned degrees from Georgetown College in Georgetown and Southern Baptist Theological Seminary in Louisville.

He currently is interim pastor of Valley Station Baptist church in Valley Station and was pastor of six Kentucky churches and one church in Florida.

BLUEGRASS BURGEOO

■ Final figures from Woman's Missionary Union show Kentucky WMU ranked second among state conventions in amount of money raised and third in number of cans collected in the winter "We Can Help" food drive. Kentucky churches collected 118,584 cans of food and \$40,289 for the effort.

■ A Southern Harmony Sing will be held on the campus of Southern Baptist Theological Seminary April 22 beginning at 10 a.m. and including a covered dish luncheon. All interested singers are invited to this event, sponsored by the Louisville chapter of the Hymn Society in the United States and Canada. The opening session will be geared to teaching singers unfamiliar with shaped-note singing.

■ Two Cumberland College students have been chosen to participate in a seven-week missionary trip to Poland, Germany and Russia with Campus Crusade for Christ. Chris King and Monica Inman will leave on the trip the day after their graduation ceremonies.

■ British New Testament scholar N.T. Wright will speak on "Paul's Gospel Then and Now" during the Gheens Lecture at Southern Baptist Theological Seminary April 25-27. The free lectures will be given at 10 a.m. daily.

Kentucky WMU and KBC negotiating new agreement

By Marv Knox
Editor

Leaders of the Kentucky Baptist Convention and Kentucky Woman's Missionary Union are considering a new agreement to guide relationships between the organizations.

A proposed "financial and services agreement" spells out the details of that relationship.

The agreement is to be considered by the WMU executive board this week in Bowling Green. The KBC Executive Board will vote on the proposal during its spring meeting at Cedarshire Baptist Assembly in early May. If approved, the agreement will take effect Sept. 1.

The agreement gives WMU greater autonomy over and responsibility for its resources. WMU is an auxiliary to the state convention, but in recent years it has functioned almost like a department of the KBC Executive Board, with board policies and procedures guiding many WMU functions, and board staff handling various financial/personnel matters.

The idea behind the agreement dates back a number of years and represents strong goodwill between the

two organizations, said Bill Marshall, KBC executive secretary-treasurer.

"The proposed new relationship may trace its seeds to the mid-1980s, during the process of developing covenant relationships between the KBC and its related institutions and agencies," Marshall said. "I initiated conversations with WMU leadership several years ago, and, in that process, we mutually came to agree that such a new relationship would be advantageous to both the KBC and the WMU of Kentucky."

"It is highly significant that there has been creative harmony throughout the process, and that we have come to this place with strong, mutual support."

Two Kentucky WMU leaders—Executive Director Dee Gilliland and President Kay Trisler—agreed.

"The desire has been to strengthen our work, to give our board more autonomy," Gilliland said. "I praise God for the mutuality of our relationship. Kentucky Baptists and Woman's Missionary Union really work together. It's not been a one-sided relationship."

"It's very definitely a mutual agreement," Trisler added. While the

old arrangement seemed right for its time, it has grown unwieldy and needs to be updated, she said.

The new agreement marks a point of maturity for Kentucky WMU and its executive board, Gilliland stressed. That observation was affirmed by Barry Allen, the KBC's business manager. "WMU has grown up" in its technical and administrative capacity to handle finances and personnel, Allen said. "Now is the time for them to make this next step."

The KBC Executive Board still will provide some services, such as accounting, for WMU, he reported. Meanwhile, WMU will completely make its own personnel policies and decisions.

The agreement calls for WMU to make its request to the KBC for Cooperative Program budget funds. It also calls for the KBC Executive Board to make its request to WMU for funds from the Eliza Broadus Offering for state missions.

The WMU executive board will be "solely and fully responsible" for operating the organization, the agreement states. While the KBC Executive Board will transfer ownership of office furniture, equipment and sup-

plies to WMU, WMU will continue to rent office space from the KBC.

The agreement provides WMU with several benefits, Gilliland said.

A significant benefit is clarification of ambiguity concerning the financial and administrative responsibilities of the KBC Executive Board and WMU, she noted. Other advantages include strengthening WMU staff decision-making and financial-administration procedures.

The agreement also benefits Kentucky Baptists by strengthening Kentucky WMU, she added. "Women look at things differently than men. We want to work on things that men might not see as important, and vice versa. Together, we assist a wide variety of ministries."

All the leaders involved in the agreement said it has nothing to do with upcoming changes at the WMU national organization and the proposed restructure of the Southern Baptist Convention.

"The trust level in Kentucky is very high in an era when Southern Baptist trust levels are very low," Gilliland said. "It's a joy to serve here because of the deep missions concern of the people."

Kentucky agencies honored for writing and public relations

WILLIAMSBURG, Va.—Two Kentucky Baptist Convention agencies received major awards in journalism and public relations during the annual meeting of the Baptist Public Relations Association April 8.

Robert Reeves, public relations director for Kentucky Baptist Homes for Children, received three awards: the Arthur Davenport Award for excellence in public relations and first place in the public relations special event category, both given for the

agency's 125th anniversary celebration; and a first place in the publication design category for the agency's "Messenger" newspaper.

Marv Knox, editor of the Western Recorder, received two awards: first place in the editorial category for his editorial "Was Theology or Gender Molly Marshall's Undoing?" and second place in the interpretive writing category for his editorial "Calvinism Emerging as the SBC's Next Big Issue."

Mark Wingfield, Western Recorder news director, received four awards, including two first-place recognitions—one in the interpretive writing category for his series "Calvin and Hobbs," which explained a resurgent interest in Calvinist theology among Southern Baptists, and another in the investigative writing category for his series about the relationship of Jerry Falwell to the Southern Baptist Convention.

Wingfield also won two second-

place awards—one for his feature writing series on angels and another for his news writing series on the "Evangelicals and Catholics Together" document.

The Kentucky agencies tied with agencies of the Baptist State Convention of North Carolina for most awards given to a single state convention. Together, the Western Recorder and Southern Baptist Foreign Mission Board captured half the awards given in the writing division.

WESTERN RECORDER

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MARV KNOX
Editor

MARK WINGFIELD
News Director

MAURI SMITH
Marketing & Business
Manager

C. R. DALEY
Editor Emeritus

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

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Make voices heard

On behalf of the executive board of the Southern Baptist Women in Ministry, I am writing to express our dismay and anger over the recent events at Southern Seminary. Dr. Diana Garland is a person of impeccable academic and ministerial qualities. She exemplifies the spirit of servanthood through her dedication to advocacy for the poor, children and families.

The administration's inclusion of ordination of women among those "issues on which no diversity of opinions can be tolerated" indicates that the intention has moved beyond mere enforcement of the Abstract of Principles to the implementation of a narrow political and ideological agenda. Moreover, such callous treatment of faculty practiced by the current administration resembles the practice for which Jesus criticized the Gentiles, whose "rulers lord it over them" (Mark 10:41).

The recent action at Southern damages not only the Carver School of Church Social Work, Southern Seminary and the Southern Baptist Convention, it damages the body of Christ and the church's witness. It is time passive Southern Baptists make their voices heard for justice and Christian maturity in their leaders.

*Malinda Fillingim, administrator
Southern Baptist Women in Ministry
Louisville*

Holy ground

I am a graduate of the Social Work School at Southern Baptist Theological Seminary. I remember well the entrance personality inventory I took.

I believed strongly that as Christians we are all called to be ministers. So, when the test asked how many

ministers did I have in my family, I added up all my Christian family members. I passed the test anyway. I guess SBTS was secure enough about its God-given mission, then, to allow a little creativity and humor.

Anne Davis was my favorite professor because she preached and taught about the Christ that I believe is the heart of all Scripture—the Jesus Christ who lovingly forgave the prostitute, and Zacchaeus, and you and me. It appears to me that the leadership at SBTS is resembling too much those whitewashed sepulchers I have studied in the Bible.

Southern Seminary President Al Mohler should be careful when criticizing social workers. He is standing on holy ground.

I believe Jesus Christ was one of the first, and he certainly taught us more about helping than anyone before or since. He called for change in our institutions and systems that had become corrupt, and he called for change in all of us. He knows that Dr. Mohler's sin and mine are no less than any homosexual or prostitute.

Dr. Mohler should watch himself, lest he become too separated from the Jesus of Scripture and lose sight of what the Kingdom of God is all about.

*Linda Waller
Shepherdsville*

Women, speak up

Thank you for the objective reporting regarding the Southern Baptist Theological Seminary crisis.

After being a Baptist all my life, I am seriously exploring other denominations. I am deeply offended by Dr. Al Mohler's treatment of female faculty and students, appalled that he can see social work as anything except Christ-like service and disappointed in both women and men who appear indifferent to these issues.

*Catherine Kuhnle
Lexington*

Partners on mission

In a few days, we will convene a special conference for the Kentucky associational directors of missions.

Currently, 59 of them are employed, full or part-time, by all but nine of the cooperating 77 associations. Several of the directors have responsibility for more than one association.

These associations vary in size from 145 churches in the largest to the eight churches of the smallest. In 1993, gifts from the churches to their related association varied from \$331,285 to \$12,119.

Most of the associations employ two people, a director and a secretary. Several of the larger associations have multiple employees. An estimated total of associational employees would approach a figure in excess of 130, reflecting a significant investment by the churches in associational missions in our state.

During the 12 years I have served in this post, I have observed growth in associational missions in just about every measurable category—financial support from the churches, number of directors of missions and staff,

outreach ministries, leadership focus and missions involvement.

The Kentucky Baptist Convention Executive Board currently allocates to the associations approximately \$1 million of Cooperative Program funds for the work of associational missions, primarily for salary and benefits. In recent years, more associations have decreased their dependence upon the KBC for financial support.

Just as the Southern Baptist Convention and the KBC have unique and autonomous mission assignments supported by the churches, so associations have their unique missions role in the life of the denomination. In Kentucky, as in some of the older states, several associations were active before the 1837 establishment of the General Association of Baptists in Kentucky (now KBC) and the SBC (1845).

I was encouraged by reading a recent column by David Aker, director of missions in Pulaski Association, reflecting upon the growth of that association in the past 20 years:

"Our association has done remarkably well since 1975. That year our total income was \$19,000. Now our

It is time for Baptists who do not support this ideology to stop providing the financial means to underwrite it.

It seems to me that only two things will get the attention of leaders in Southern Seminary and the Southern Baptist Convention—power and money. Without the latter, they do not have the former.

This appeal is especially to Baptist women. Does it make sense that we continue to provide our tithes and offerings to be shunted off to a fraternal order who does not see us as worthy of God's call?

If we do not fight back now, our daughters and granddaughters will be just as oppressed in the church as we have been.

Let your voice be heard. Designate your contributions. Don't support this evil tide sweeping our denomination.

*B. Sue Mattingly
Taylorsville*

Moral support

"The subtle power of sin," to borrow a phrase, is increasing rapidly it appears, as state after state allows and even encourages gambling in its various forms.

Even a candidate for governor of Kentucky is advocating the proceeds of the lottery to support education of our young people.

Sin to support education? "Oh, what a web the devil doth weave for those he would deceive" to substitute questionable, even though legal, but ill-gotten gain for righteous tax support.

Christians of Kentucky are called to examine their own practices and then to urge and encourage legitimate ways to undergird and validate the moral way to support education in Kentucky.

*Catherine Kuhnle
Lexington*

budget is over \$100,000. We are doing so much in the way of ministry that we could not do in 1975:

■ "We now support a full-time missionary; in 1975 KBC supplemented his salary. His labor is largely among the churches.

■ "We have a ministry center where meetings are held, studies conducted, 4,000 people annually get clothing.

■ "A park ministry that helps several thousand people per year.

■ "A counseling ministry that helps more than a dozen families per week, and much more.

■ "We have won thousands of people to Christ with our volunteer work—lay teams for weekend witnessing; disaster relief; Baptist builders; overseas evangelism in Uruguay, Brazil, Australia, Canada, Korea, China, Kazakistan, Nigeria, Kenya, Russia; started churches in Ohio, and contributed toward a building in Boise, Idaho. We also do literacy work, and new local missions have been started. Four of them are presently in operation and doing well."

Pulaski Association is one of several worthy models of what associational missions can mean to the Kingdom of God.

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



FAMILY FORUM: TEEN-AGERS

Excessive teasing

By Wade Rowatt

Our family has gotten into a bad habit of teasing too much. How do you suggest we break this habit for ourselves and our two teenagers?

The first step to changing unwanted behavior is recognizing the problem. Your question shows you have done this—have they? Once others agree to change, then you have several options.

The teasing may represent several feelings. It could be substituting for closeness, or seeking attention, or thinly veiled hostility and anger. It could just be expressing joyful fun and not be understood by the receiver.

If it seems like playfulness, perhaps setting some limits might help. Let the teenagers lead out in writing the "house rules for poking fun."

Perhaps your family could substitute some other game for the banter and bickering. They might make up jokes, or even insults, but not about each other.

Should you decide this is not playful teasing, have a family discussion and address the problem. You could begin by opening up the lines of direct communication about feelings. Let them know it is OK to say out loud whatever you are feeling.

Needs for togetherness or expressions of being upset about something build family togetherness when they are voiced and dealt with constructively.

Consider how your family faces interpersonal irritations. Read Matthew 18:15-22 and establish an approach to speaking the truth in love about anger. Remind them to be angry but to sin not.

A less direct way to change teasing is to start calling "fouls" when the verbal put-downs go too far.

Whenever a foul has been signaled, the offender must give the other person a compliment and say they are sorry. After five fouls, a person owes the family one hour of "slave labor" doing extra chores.

Calling attention to the excessive teasing and stopping it yourself will help some. Stay by the task. This will not be easy to change.

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.

Churches must reject Satan's seductive temptations

Temptations seduce churches as well as individuals. Their appeal lies in their reasonableness. They seem to make sense, at least on the surface. "If you just do such-and-such," temptation coos, "then so-and-so will happen." And you can bet "so-and-so" sounds good.

Do you remember the temptations Satan threw at Jesus as he prepared his soul for ministry? On the surface, they sounded pretty good. Jesus rebuffed them, however, because he knew they would lure him off his spiritual course. We shouldn't be surprised when the devil tosses these temptations before Christ's body on earth, the church:

■ **Turn stones to bread.** This was an appeal to Jesus' physical need. "If I eat well, I'll be stronger and do better work," Jesus might have rationalized. But he knew his was a spiritual mission; he was destined to serve others, not himself, and he refused.

Churches hear this temptation in business meetings. "If we don't take care of our corner of the world, we won't be strong enough to help others," someone says, right before moving to reduce the missions section of the budget. The appeal is to take care of ourselves, spiffed up with the notion that we only help others out of our own strength. That's not the way of Jesus, who served others sacrificially.

■ **Pursue power.** The devil claimed power over "the kingdoms of the world," which he offered to Jesus in return for a few hosannahs. "If I team up with this guy, we can convince the whole world I'm the Messiah," Jesus might have thought. But he knew compromising with the devil only

leads to destruction.

In the modern world, government has most of the visible power. Unfortunately, many well-meaning church folks succumb to the temptation to team up with the state to tap into that power. They think if the church can get a helping hand from the state, the church could do really great things. Such collusion comes with a high price. As conservative columnist Cal Thomas has pointed out: "The church has the real power to transform our nation into what most of us would like it to be. But it will not do so if it joins another religious crowd that said 2,000 years ago, 'We have no king but Caesar.'"

■ **Go for glory.** If Jesus would just perform a fantastic trick, the devil teased, people would realize he was the Messiah and follow him. That might sound plausible, especially if the mission was to build a large following. But Jesus knew "signs and wonders" don't produce true faith.

Christians sincerely want to reach people with the gospel. Problem is, the extravaganzas they use to pull people in can glorify themselves rather than God. If the show ever becomes more important than the message, the emphasis is in the wrong place. God must be glorified in worship.

Satan's not stupid. He often appeals to our best desires and instincts, but perverts them for his own purposes. Our churches must continually look to the example of Christ—in the wilderness and throughout his ministry—to find the appropriate responses to all our temptations.

Marv Knox

Just as Jesus rebuked Satan in the wilderness, churches today must reject the temptations to serve themselves, pursue power and glorify their own ministries. Sanctified worship and sacrificial service are the keys to doing God's work in this world.

Avoid 'divorce'

Trust is the building block of relationships. Without trust, there can be no common agreement or common achievement.

This year, the Southern Baptist Convention threatens to abolish the trust that has driven its mission education and funding

programs for decades. The Brister committee is recommending a slate of changes. Many of their reorganization proposals are quite good, but one leaves me dumbfounded. That is the proposal to remove from the Woman's Missionary Union the SBC assignment for missions education and raising money for missions. The committee's stated reason for this is that since the WMU is an auxiliary, it is "not accountable" to the SBC.

The committee has, in effect, told the WMU, "We don't trust you anymore, because you will not tow the line the way we want!" It appears to be asking the SBC for a divorce from the WMU!

This course would abandon the tried-and-true formula of trust and

cooperation between the SBC and the WMU—a formula with a proven track record of positive results.

I urge you to attend this year's convention and vote to amend the Brister committee's reorganization proposal. Let's keep the good parts, but by all means, let's let the WMU maintain its time-honored mission to the SBC. Reject

this proposed divorce of the SBC and the WMU—a divorce fueled by the politics of polarization—and say "yes" to a lasting marriage based on cooperation and trust. I am one conservative Southern Baptist who still trusts the WMU!

Benny Bivins
Williamstown

Calvinism is biblical

Thank God for men and women who stand firm on the Holy Scriptures. It's not very popular in these days of apostasy, but some are contending for the faith which was once delivered unto the saints.

Before Calvinism, there was the holy word of God. The five points of

Calvinism are not new; even before Calvin was conceived in the womb, these great truths were taught in both testaments (Malachi 1:1-3; Isaiah 53:8-12; Matthew 1:21; Romans 8:28-33).

Why do so many hate these truths which are found in the Scriptures?

I believe there are at least two reasons: Many have never heard them before, and thus they esteem the words of men above the word of God. Many do not like to admit that salvation is according to the sovereign grace of God, not in the futile attempts of mankind.

It has been stated that Calvinism leads to laziness, that it robs us of our missionary zeal. This is absolutely false.

My home church is Bryan Station Baptist Church. It was one of the first churches organized in Kentucky in 1786. It exists today and is very devout in its missionary work, supporting at least 60 missionaries worldwide. They adhere to Calvinism.

Thank God for men such as Dr. Al Mohler and others who regard the Bible above the teachings of men.

Rick Kelley
Valley Station

Jump-starting faith

I write to express my appreciation to everyone connected with your paper for the high caliber of all your articles.

I finally gave up clipping and now just try to keep all the issues in chronological order.

As chair of our church's evangelism committee, I find the pieces on church growth and outreach very helpful. It's hard to resist cutting these out, along with stories about people like Dr. Wilbur Lewis and Samuel Nuon, just to read when my courage and faith in miracles need a jump start.

And speaking of courage, I am especially grateful that your coverage of our present denominational tribulations includes all sides of the issues. I feel sorry for Baptists in states where the news is restricted to the straight SBC-approved party line. I wish all of us would learn how to keep our disagreements in a context of love and respect for one another.

Guess it's time to root out one of those "miracle" articles, isn't it?

Elaine Parker
Louisville

BAPTIST FORUM

■ More letters on page 6

She's part of the family, but Betsy's embarrassed about being a dog

Do you think a dog can be embarrassed? Of course, with all that fur, you can't really tell if a dog turns red in the face when something unseemly happens. And despite her otherwise competent skills of communication, even Lassie couldn't talk about her feelings.

While I admit I'm no dogologist, I agree with folks who say embarrassment is a bona-fido dog emotion. At least Betsy, our dog, can be embarrassed.

Most of the time, she's a happy, self-actualizing dog. More precisely, she thinks she's one of the family.

Except for her annoying habit of barking at the neighbors' dogs and cats, she's actually better-behaved than the kids around here. She eats what she's given and

doesn't argue about bedtime or taking a bath.

She's also a lot like the kids were when they were toddlers—always following Joanna or me around the house. Whether we're washing dishes or getting dressed, we can hardly back up without tripping over six pounds of fur.

Furthermore, she loves to play like the kids. She thrills in tossing around her stuffed toys, and she's ecstatic if anyone wrestles with her.

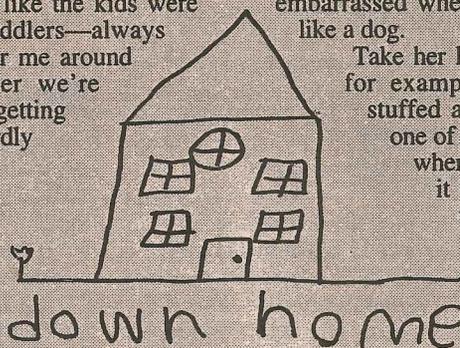
Those are times when she acts like she's part of the family. I truly believe Betsy gets embarrassed when she's caught acting like a dog.

Take her little ritual with bones, for example. If she's given a stuffed animal, she's just like one of the kids—plays with it where she wants and leaves it lying in the middle of the floor. But if she's given a bone or anything that looks like a bone—from a rawhide strip with knots tied in the ends to a little fleece pillow shaped like a bone—she sets off to bury and/or hide it.

Just the other day, I walked into our bedroom while Betsy was hiding her rawhide bone under my old bathrobe, which forms the fluffy base of her bed. She was holding the bone in her mouth, and she turned and looked at me with eyes that melted with mortification. She had been caught doing something that several million years of canine genetic coding told her she must do—hide that bone—but she was embarrassed that I caught her doing it.

Betsy's behavior reminded me of how humans act sometimes. Our most embarrassing moments come when, in the midst of following our basic, selfish instincts, we realize God sees us, and we know we're only human, not divine.

Marv Knox



What's really going on at Southern Seminary?

"I am proud to stand with Dr. Mohler. He is an able scholar, a committed Baptist and a worthy leader to direct Southern Seminary into a new generation of service to the churches. He needs your prayers and deserves your support."

Richard White

Dear Kentucky Baptist:

You have probably seen press reports about recent events at Southern Seminary and wondered, "What's going on there? What is the controversy all about?"

Unfortunately, the media—secular or denominational—simply isn't going to give you the full story. Reporters and editors have their own priorities and agendas, and they tend to present such news with their own perspective in mind. As chairman of the board of trustees of your seminary in Louisville, I think it is important for Kentucky Baptists to get the whole picture about the seminary and about Dr. R. Albert Mohler, our president. And the only way to do that without editing is in a letter such as this.

■ Some people are saying Dr. Diana Garland was removed as dean of the School of Church Social Work because she supports women in ministry. Is that accurate?

First of all, let me say that I personally regret the situation. Diana Garland is a personal friend, a gifted teacher and Christian of the highest caliber. However, the sole reason Dr. Garland was asked to resign is that she took an internal, administrative conflict which Dr. Mohler and others were seeking to resolve with her and made it public in a meeting with students, faculty and invited media. In a printed statement distributed to these groups, she asked them to join her in pressuring the president and trustees to adopt her position.

If you are a layperson who manages a business, you could not allow one of your managers to publicly advocate positions in conflict with yours and to encourage employees to pressure you to change.

Dr. Mohler took the only reasonable course at that point, which was to ask Dr. Garland to step down from her administrative role as dean—one in which she serves at the pleasure of the president. It did not affect her status as a faculty member in any way.

As for the underlying issue behind the conflict: Dr. Mohler does not oppose women serving in ministry. He does believe that the New Testament pattern of local church

leadership is for men to serve as the senior pastor, and that is a position shared by the overwhelming majority of trustees and, we believe, Southern Baptists. We believe that new faculty members being hired should share that view held by the overwhelming majority of the denomination that supports the seminary.

The conflict between Dr. Mohler and Dr. Garland was based in her desire to present a faculty candidate who held a contrary view. It is not only the president's right but his obligation to determine the appropriateness of persons to be elected to Southern Seminary's faculty. I have no doubt seminary trustees will join me in affirming his position on this issue.

■ How does this affect women who are now enrolled or considering attending Southern Seminary?

Dr. Mohler has made it clear that Southern Seminary does not call people to ministry or determine their qualification; it is God who calls and the churches who recommend persons for seminary admission. All students, male and female, receive the same educational opportunities at Southern Seminary.

It is also clear—and about this we should be honest with all students—that the overwhelming percentage of Southern Baptist churches are not calling women to the role of senior pastor. Less than 1/10th of 1 percent of SBC churches have women serving as pastors. We must not mislead students about opportunities that may be available upon seminary graduation.

■ Is the School of Church Social Work going to be closed or lose its accreditation?

The president has emphasized his commitment to support the school and its students. In a letter to all students, he noted, "It has never been the intention of this administration to eliminate the Carver School. Indeed, we have sought to support the school and to see it serve its distinctive role within the seminary structure." Dr. Mohler is committed to finding conservative, evangelical faculty members who also reflect the traditional Southern Baptist view on women

serving as senior pastors.

Dr. Mohler has also assured church social work students that he "remains committed to those students currently in programs of study through the Carver School. We will do all within our power to see these students through their courses of study."

While we believe the school will continue to be a part of the seminary, Dr. Mohler has also assured students that if necessary, "we will seek to make special arrangements with other schools in order to ensure that students will graduate."

We will all work to maintain the accreditation of the Carver School. However, if the decision comes down to compromising the seminary's doctrinal integrity in order to receive the "stamp of approval" of a secular agency (the Council on Social Work Education), Southern Baptists can rest assured that Dr. Mohler and the trustees will place first priority on protecting the seminary's theological commitments.

■ The Western Recorder editor has suggested that the seminary's accreditation may be endangered. Is that true?

Mr. Knox does not write as an impartial observer. In his recent editorial, "Could Jesus Teach Social Work at Southern Seminary?" (WR, March 28), his bias is explicitly apparent.

He makes the statement, "By implementing his own litmus test for faculty election, Mohler violates the basic operational integrity of the seminary." At this point I beg to differ. Dr. Mohler has carried out his legitimate and proper role in a long-standing process of faculty selection involving trustees, faculty and president. It is right and proper for him to ask prospective faculty questions on their stands on significant issues within the life of the church, such as openness to homosexuality as church leaders or the possibility of women serving as senior pastors. Any Kentucky Baptist who has ever been involved on a pastor selection committee can identify with the need to ask specific questions on issues such as these.

Some have said, "Those issues

aren't in the Abstract of Principles (the seminary's governing confessional document) and therefore aren't legitimate topics for questions." Well, racism isn't in the Abstract, but I would hope Dr. Mohler would not present a racist to the trustees for election to the faculty. Homosexuality isn't in the Abstract, but I trust Dr. Mohler to refuse to recommend a candidate who advocates homosexuals serving as ministers in our Baptist churches. Past presidents have questioned faculty candidates on a variety of issues before recommending them to trustees for election. That is their job.

That is why the president has been an important part of this long-standing process. We need and respect his judgment in evaluating persons who may be preparing our ministers for the next 30 or 40 years. I am convinced the vast majority of Southern Baptists want a president who will represent them and their churches on the seminary campus.

There are those within the secular culture and even a few within our own denomination who do not want Southern Seminary to stand for biblical moral values and conservative theological positions. They have rightly perceived Dr. Mohler as one who opposes their efforts to transform our culture, and have attacked him at every opportunity for his faithful adherence to the values many of us hold sacred.

As chairman of the seminary's board of trustees, I take seriously the stewardship entrusted to me by Southern Baptists. And as part of that stewardship, I am proud to stand with Dr. Mohler. He is an able scholar, a committed Baptist and a worthy leader to direct Southern Seminary into a new generation of service to the churches. He needs your prayers and deserves your support.

Let me close by thanking you for your support of Southern Seminary. We are grateful to you for your commitment in helping us prepare men and women for ministry in today's world.

*Richard D. White, chairman
Board of trustees
Southern Baptist Theological Seminary
Franklin, Tenn.*

OPEN LETTER

Shame on you

Ever since conservatives began to be elected as leaders in the Southern Baptist Convention, I have observed insidious innuendoes and stories of failure printed about them in the Western Recorder.

One of the first was about a mission pastor of one of the large SBC churches who was guilty of moral failure. Then came the story of Joel Gregory's conflict with Dr. (W.A.) Criswell and Dr. Gregory's separation and divorce. Now we have an account of Dr. Charles Stanley's wife filing for divorce (WR, April 4). I possibly missed some other juicy tidbit of tabloid gossip in the Recorder.

Why is the WR so anxious to print articles like the tabloids do?

Is it any of my business that Dr. Stanley is encountering marital trouble? If it is to feed me juicy gossip, the answer is no; it is none of my business. If it is to encourage me to pray for him and his wife, then it is my concern.

However, I have the feeling that the article was not printed out of concern but rather it was done in an attempt to make a conservative look bad.

Shame on you, Marv Knox, for letting those articles be printed. They may be news, but they are no one's business except the ministers, their families and their churches.

Here's one person who is hoping that the WR will be more compassionate in the future.

*Richard A. DeBell
Morning View*

Stop bashing

You did a disservice to God and Charles Stanley by your article on his wife wanting a divorce (WR, April 4).

If he were a liberal pastor, you would not have printed the article.

It is time you stopped bashing the seminary and Dr. (Al) Mohler, also the Southern Baptist Convention.

The liberals had these organizations for many years, and now the conservatives have taken them back.

I believe it is time to support these organizations and Dr. Mohler.

*E.L. Fulkerson
Elizabethtown*

Editor's Note: During the past few years, the second-highest number of requests for information received by the Western Recorder have come from faithful viewers of Charles Stanley's TV ministry, asking about the status of his marriage. (The most requests have been about the erroneous rumors regarding a non-existent broadcast-religion resolution.)

When Baptist Press carried the story about the divorce, the Recorder staff decided to make it available, as a response to the many readers who have inquired about the Stanleys.

BAPTIST FORUM

What's really going on at Southern Seminary?

Dear Kentucky Baptist:

The letter by Richard White, chairman of the board of trustees at Southern Seminary, differs at several points from my own perception of recent events at your seminary. Since I have been involved in those events, I thought you might find my sharing helpful. I would not have sought to deal with these matters so publicly, but I feel compelled to respond to Chairman White's letter.

Chairman White implies that the issue between the president and me was a difference in views on women in ministry. That was not the issue over which President Mohler dismissed me as dean.

One of the primary responsibilities of a dean is to lead in the search for qualified faculty. The seminary has written policies and guidelines designed to ensure that deans present candidates for appointment to the faculty who are the very best professors available to prepare ministers for the churches. These processes ensure that new professors agree to teach in accordance with the confessional principles of the seminary and under the authority of Holy Scripture, and that they will relate constructively to the Southern Baptist Convention and its churches.

I faithfully followed those guidelines and policies and was excited to ask President Mohler to present Dr. David Sherwood, one of the top evangelical Christian social work educators in the nation, to the entire seminary faculty for an interview. That interview is the last step in the search process before an interview with the trustees.

Dr. Sherwood had been interviewed at length and unanimously approved by the faculty search committee and an advisory committee of social work students. President Mohler also had a positive interview with Dr. Sherwood.

President Mohler then added a new step to the process that is not a part of the policies of the seminary. He insisted that Dr. Sherwood write his personal views on several issues that are not a part of the confessional guidelines of the seminary. President Mohler will not now approve a candidate who has certain personal views which differ from the president's own views.

One of these issues is the role of women in ministry. On this issue, Dr. Sherwood wrote:

"Women and men are uniquely created by God and may be called to different places in the body of Christ. In my understanding of Scripture,

God's Spirit blows where it wills and certain (but not all) women may be called to any role in the ministry of the church, just as certain (but not all) men may be. Evangelical scholars committed to the full authority of Scripture differ over this issue. I am sensitive to those differences and I can respect and work with those whose understanding is different from my own, recognizing that I might be wrong. I would expect the same respect and recognition from them. In all these things we must seek to 'preserve the unity of the Spirit in the bond of peace' (Eph. 4:3)."

Based on this statement, the president refused to consider Dr. Sherwood further for the faculty vacancy.

I had not been informed that the president could add criteria to the hiring process that were outside the established guidelines of the seminary. I had been working on this search process since November. The seminary had spent several hundred dollars to bring Dr. Sherwood to the campus for interviews and many hours of committee and administrative time. The president's new criteria were so restrictive that there were no other faculty candidates who met them.

When I described these facts to President Mohler, he offered to ask the trustees to study the matter over the next six months. Even if the trustees modified the president's new criteria, we would probably not be able to add a new faculty member until August 1996. I was deeply concerned about the impact this would have on our 117 students and the new students planning to join us next fall. We will not have enough faculty to meet the minimum requirements for teaching them. I could not lead the school effectively without the minimum number of faculty, and we could not wait six months to see if anything would change.

In Chairman White's letter, he suggests that an academic institution is a business and that deans are managers that need to agree with the boss. But seminaries are not businesses any more than churches are. We use business principles, but we must be guided by the Holy Spirit and the Bible. A dean in a seminary is responsible to the students and the churches who send them, the faculty, and the trustees, as well as to the president. It is a dean's responsibility to ensure that we provide the very best education possible for future leaders of our churches.

Students and faculty are included in the search process for new faculty members, and I had a responsibility

to report to them the outcome of these processes. The Organization of Student Social Workers had a meeting scheduled on March 20, and they had invited me to report to them the outcome of the faculty search process at that time, which I did. None of what I shared was confidential; I simply recounted the processes of the institution, which are supposed to be open. My only other choice was to resign, since the president had made it virtually impossible to carry out my responsibilities with integrity.

Chairman White says in his letter to you that I pressured the president and trustees to adopt my position. I did not. My statement did not name any of the president's criteria, including women in ministry, because I did not think it was right to speak for the president or to give the reasons he had found Dr. Sherwood to be unacceptable. I simply asked the administration to be faithful to the principles and processes of the Faculty/Staff Manual and the Fundamental Laws of the Seminary, and President Mohler fired me. President Mohler himself named the issue of women in ministry to the media.

Chairman White mentions the "underlying issue behind the conflict" and implies that it is women in ministry. That is the issue on which the president and Dr. Sherwood differ. My primary concern, however, was the president's new requirements that were in conflict with the basic guideline that "The Southern Baptist Theological Seminary must strive to be a community of teaching and learning in which freedom of mind and spirit are accepted as fundamental under the lordship of Jesus Christ" (Faculty/Staff Manual). Within the confessional guidelines of Christian faith and with a deep respect for one another's differing ideas, a seminary must be a place where persons can respectfully hold differing views and explore God's truth together (Rom. 14:1-12).

Chairman White writes that the president is committed to the support of the school and its students. As Christians, we believe that our commitments are best judged by our fruit, not by our words (John 15:8). The administration has decided that no new social work students will be accepted next year. Those called by God and sent by their churches to study church social work will have to enroll in another program or not come at all.

Chairman White implies that maintaining an accredited program of social work education somehow might compromise "the seminary's

doctrinal integrity." The seminary's theology and doctrines have never been an issue for the Council on Social Work Education, nor are they now. The only issue currently facing the Carver School regarding its accreditation is that the president's changing policies have not permitted the school to add needed faculty. Of course, the accrediting organization may now also have concerns that the seminary does not follow its own policies.

Chairman White states that it is "right and proper for the president to ask

prospective faculty questions on their stands on significant issues within the life of the church, such as openness to homosexuals as church leaders." He goes on to mention racism. I do not understand why Chairman White raises these issues. Neither Dr. Sherwood nor any other faculty member in Carver School has supported homosexuals serving as church leaders or racism, nor has the president even asked our faculty about these issues.

I agree that the president has every right to interview faculty candidates and ask them questions that shed light on how they will teach their classes and relate to our churches. If there are going to be absolute criteria which must be met by faculty candidates, they need to be clearly spelled out in our seminary policies.

Deans can save Cooperative Program dollars spent flying candidates to the campus for interviews and the valuable time of faculty search committees if we have those criteria in hand as we conduct initial phone interviews. Care needs to be taken in establishing criteria that help us hire outstanding faculty, so that we can prepare committed, Spirit-led church leaders for the future.

I have taken seriously the stewardship entrusted to me by God and by Southern Baptists as dean of the Carver School of Church Social Work. It would have been far less costly for me personally simply to resign. I have acted in what I believe are the best interests of Carver School, of the Southern Baptist Theological Seminary, of the churches we serve, and of the ministries for which we prepare students.

I have served this school with great joy for 15 years, and the uncertain future of the Carver School and Southern Seminary is a tremendous source of grief for me.

Diana R. Garland
Former Dean

Carver School of Church Social Work
Southern Baptist Theological Seminary

RESPONSE

"In Chairman White's letter, he suggests that an academic institution is a business and that deans are managers that need to agree with the boss. But seminaries are not businesses any more than churches are."
Diana Garland

The kingdom of God

The area of Kentucky west of the Tennessee River is known as the Jackson Purchase. It is so noted because around 170 years ago, President Andrew Jackson led the United States in purchasing that area from the Chickasaw Indians.

The transaction took place not in the Purchase area, but around 10 miles east of the Tennessee River in Trigg County.

Here's what happened:

Jackson and a small group met with members of the Chickasaw Indian tribe at a place called Three Sisters Spring in Linton, on the Cumberland River. Linton is about 10 miles from my hometown of Cadiz. The Indians were paid \$20,000 in gold for the land bordered by the Mississippi, Ohio and Tennessee Rivers and Tennessee.

Legend has it that the Indians took the gold and buried it somewhere in the vicinity of Three Sisters Spring. To this day, it has not been found.

Can you imagine the joy of some-

body if they happened to find it?

In the twin parables of the Treasure in the Field and the Pearl of Great Price, Jesus stresses both the value and cost of living under the rule of God after finding it: "The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought

it." (Matthew 13:44-46)

The kingdom of heaven is so wonderful that one is willing to sell all in order to claim these great treasures. Those who are a part of the kingdom know the inner joy that comes from the presence and power of God.

Don't be afraid to look for the kingdom. You'll find it, and when you do, it will be like finding treasure in a field or a costly pearl.

Jimmy Gentry, pastor
Lewis Lane Baptist Church
Owensboro

Kentucky agencies fear loss of helpers

By Melanie Childers
Staff Writer

LOUISVILLE—As many as 75 Kentucky community-service agencies could be among the long-term losers if the Carver School of Church Social Work closes.

The future of the Carver School at Southern Baptist Theological Seminary hangs in the balance as a trustee committee prepares to study the school's work. The study was prompted by an impasse over faculty hiring and the subsequent firing of the Carver School's dean.

Seminary President Al Mohler has said he does not intend to close the Carver School, but he has admitted that closing or changing the school is a distinct possibility.

Currently, about 55 Carver School students serve 10 or 20 hours per week in field placement assignments through 42 Louisville-area agencies, explained Timothy Johnson, associate professor of church social work and field placement coordinator for the school.

A total of 75 agencies have an ongoing relationship with the Carver School's field placement program, Johnson said.

Many agencies have developed long-term, mutually beneficial relationships with the school.

"We've been a field placement site for 25 years," said Judy Lambeth, executive director of Maryhurst, a Louisville school which assists girls and women with special needs. "We hire mission-driven people because we serve greatest-need kids—the kids no one else will take."

Curtis Mooney, executive director of Kentucky Baptist Homes for Children, also acknowledged a reliance on the Carver School's students and graduates.

"Three of my program directors are graduates of the Carver School, and several others on our staff are graduates or studied there," he said. "We have several students doing field

placement with us each year."

Although the students' work is primarily an educational experience, their contribution to social ministries in the Louisville area has made a notable difference, leaders said.

Students service clients, carry case loads and even help create new programs, Johnson said.

"We have found Carver students to be outstanding students," Mooney said. "They exhibit both the professional skills and training, and the Christian commitment that is what our work entails."

Pat Bailey, director of client services at the Center for Women and Families, agreed.

Carver students "represent the historical social work philosophy better than any group I've ever seen," she said. "The Carver student has a strong sense of needing to work with the 'least of these.' That theological dimension is there all the time."

Baptist Fellowship Center, a joint venture between Southern Baptists and National Baptists, is one of the major recipients of Carver School student ministry.

Brina Stephens, weekday ministries director at Baptist Fellowship Center, said students provide counseling for young offenders and for families referred by churches; they serve as case managers for children and families; they assist in crisis ministries.

The students' assistance has enabled the center's small staff to extend the types and quality of service offered to the community, she said.

Without Carver School students, her programs at the center would have to be cut in half, she said.

At a recent meeting of the Long Run Baptist Association's executive

board, Stephens reminded associational leaders of their dependence on Carver School students who serve at Baptist Fellowship Center and other associational ministries.

As a result, the board passed a motion commissioning the director of missions to write a letter endorsing the Carver School of Church Social Work and expressing the desire to

maintain a close relationship with the school.

In addition to student contributions, Carver School faculty have earned high regard in the Louisville area, Johnson said. Many

serve on advisory boards and offer direction in program planning and other needs.

Local agency leaders have begun to anticipate the impact of the potential closing of the Carver School.

"It's devastating for us in light of recruitment," Lambeth said. She and all four program directors at Maryhurst are Carver School graduates.

For the Center for Women and Families, the impact is difficult to quantify, Bailey said. Since they receive students from Spaulding University and the University of Louisville, the loss is not one of fewer students, but more a loss of diversity. "The seminary offers a good interdisciplinary mix," she said.

"If the Carver School closes, it will be a loss," Mooney said. "We will have a difficult time finding professional people who have both the training in Christian service and in social work."

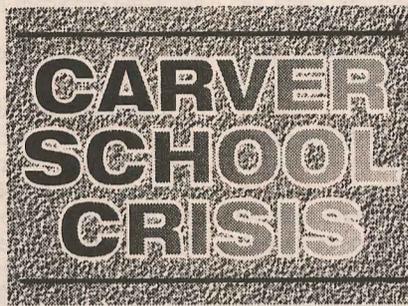
"What it comes down to is, frankly, I think the people who have come through Carver School will be the leaders of our childcare ministries in the future," Mooney added. "If (the school) is lost, it will be something very difficult to replace."

A spark in the crisis was Mohler's rejection of a faculty candidate approved by Carver School faculty and students and other administrators. Mohler rejected David Sherwood's nomination because the professor, though conservative, indicated it might be possible for God to call a woman to be a pastor.

In addition to adherence to the seminary's doctrinal statement, Mohler has begun requiring prospective faculty members to line up with his views on women in ministry, abortion, homosexuality and the exclusive nature of the Christian gospel.

The Carver faculty's resolution said that by instituting such "arbitrarily determined absolutes" outside the seminary's governing documents, Mohler had "thwarted" the dean's ability to lead the school.

In his reply, Mohler defended his standards as "hardly arbitrary." As he has stated before, Mohler said his views on women in ministry "represent the legitimate and unapologetic concerns of Southern Baptists."



Controversy impacts gifts to seminary

By Mark Wingfield
News Director

LOUISVILLE—Controversy at Southern Baptist Theological Seminary has set back fundraising efforts for the next major building project on campus.

A donor recently withdrew a "major" pledge toward the North Complex, a proposed continuing education center, said Tom Mabe, seminary vice president for advancement. He would not specify the amount of the pledge.

However, Mabe pointed out that the seminary also received a "million-dollar gift" toward the project the same week.

Seminary trustees are to hear a proposal to proceed with the building project in their April 17-19 meeting.

The gift that was withdrawn and the million-dollar gift that was received were to be the last major hurdles in fundraising for the project, Mabe said. "The major gift we just got is the one that we thought would put us over the top, but then the other one was pulled out."

He added, "We were very close to being able to put a shovel in the ground, and now we're going to have to do some more fundraising." Mabe said the contribution to the North Complex was not withdrawn over the current crisis with the Carver School of Church Social Work, but due to concern over another issue, which he declined to name.

This is not the first case of controversy distracting donors since Al Mohler became seminary president in 1993 and began moving the school in a more conservative direction.

Within the last year, the seminary was denied a gift "in excess of a million dollars" due to an earlier controversy, Mabe said. This gift had not actually been pledged, but negotiations had been very close to being finalized, he said.

"We can't say we lost it, because we never had it," he explained.

In the last fiscal year, which ended July 31, 1994, the seminary reported a record \$7.5 million in contributions. Nearly half that amount was given in deferred gifts that may not be realized until the donors die.

Also, more than \$2 million of that amount was designated for the seminary's new Billy Graham School of Evangelism, Missions and Church Growth.

Both the total number of donors and the total number of alumni donors have decreased in the last two years, Mabe said. However, he would not specify the extent of that decrease.

"The school is not going out of existence because of a lack of need."
Carver School professor
Timothy Johnson

"You have set yourselves against this administration, the board of trustees and the legitimate concern of the Southern Baptist Convention and its churches."

From a letter written by
Seminary President Al
Mohler to faculty
members of the Carver
School

Mohler reprimands faculty for opposing him

By Mark Wingfield
News Director

LOUISVILLE—The faculty of the Carver School of Church Social Work has been reprimanded by President Al Mohler for expressing opposition to his firing of Carver School Dean Diana Garland.

Mohler, president of Southern Baptist Theological Seminary, wrote a letter to the social work school faculty April 4 in response to a resolution they passed March 23.

The Carver faculty's resolution stated support for Garland's work as dean and for the public statements she made March 20 which prompted her firing. Garland was fired as dean after she told social work students the Carver School's future is in "serious jeopardy" due to Mohler's restrictions on faculty hiring.

"Your resolution brings great grief to me as president of this institution, for by it you have set yourselves against this administration, the board of trustees and the legitimate concern

of the Southern Baptist Convention and its churches," Mohler wrote.

The letter is similar in tone and content to a longer one Mohler distributed to seminary students April 5. In that letter, he laid the blame for the seminary's current crisis at the feet of Garland and Carver School students and said students should have no influence over how the seminary is run.

The "outrage" expressed in the faculty resolution should be directed "at yourselves," Mohler wrote the faculty, "for you have sought to make this a public issue and to force the question of the Carver School's future upon this institution and the denomination."

"You cannot serve the cause of the Carver School by attempting to bring public pressure against the administration and the board of trustees," he continued. "You have served the cause of your school badly by your resolution, and I am deeply disappointed to have received this document by your action. More than this, I am grieved by the spirit and attitude of your resolution."

Mozambican refugees returning home with gospel

MAPUTO, Mozambique (BP)—In the past decade, hundreds of thousands of Mozambicans fled a civil war that ravaged their homeland. In refugee camps just across the border, Southern Baptist missionaries gave them food and clothing and shared good news of God's love.

Now, as their country settles back into stability, many Mozambicans have returned home to be reunited with long-lost family and friends. They bring with them news of a God whose love can be seen in the words and deeds of his people.

The hungry, half-naked Mozambicans, who poured into the refugee camps in Zimbabwe, needed good news, said Zimbabwe missionary Ed Moses of Orlando, Fla., who coordinated Southern Baptist ministries in three such camps for four years.

Fleeing from raging civil war, they endured great hardship to reach the camps, where they faced deprivation, despair and deadly epidemic.

Moses and his relief crews were determined to show the refugees they cared for them as people, so they developed a five-pronged approach to meet physical and spiritual needs.

The missionaries supplemented meager refugee diets with fruit and vegetables, helping them plant and cultivate 6,000 family vegetable gardens and 7,000 fruit trees.

Over two years, they distributed 87 tons of salt, a welcome addition to the otherwise bland grits and cornmeal staples of their diets. Clothing donated by Baptists in Zimbabwe and the United States replaced the rags that hung from their backs.

And in each camp where they ministered, Moses and his crews organized a church to help refugees understand why others cared enough to meet these needs.

"After all those years of civil war, Mozambicans knew there must be something better," said Moses, who

has returned to the United States for his final furlough in Orlando before retirement in October after 26 years of service.

"When they saw we cared about the total person, they said to each other, 'Their love is in action.' We saw a tremendous response to our message of God's love."

Moses employed a Mozambican in each camp to oversee relief distributions and lead in efforts to share the gospel. The evangelists lived in the camps and conducted door-to-door witnessing efforts, held preaching services and showed gospel films.

"The results were fantastic," Moses said. "When I left (on furlough in late) 1994, we had baptized 875 people in the three camps. We taught them the Bible and disciplined them. We ordained deacons. We sent four young men to seminary in Gweru, where they could be trained in their own language to lead churches when they were able to go home."

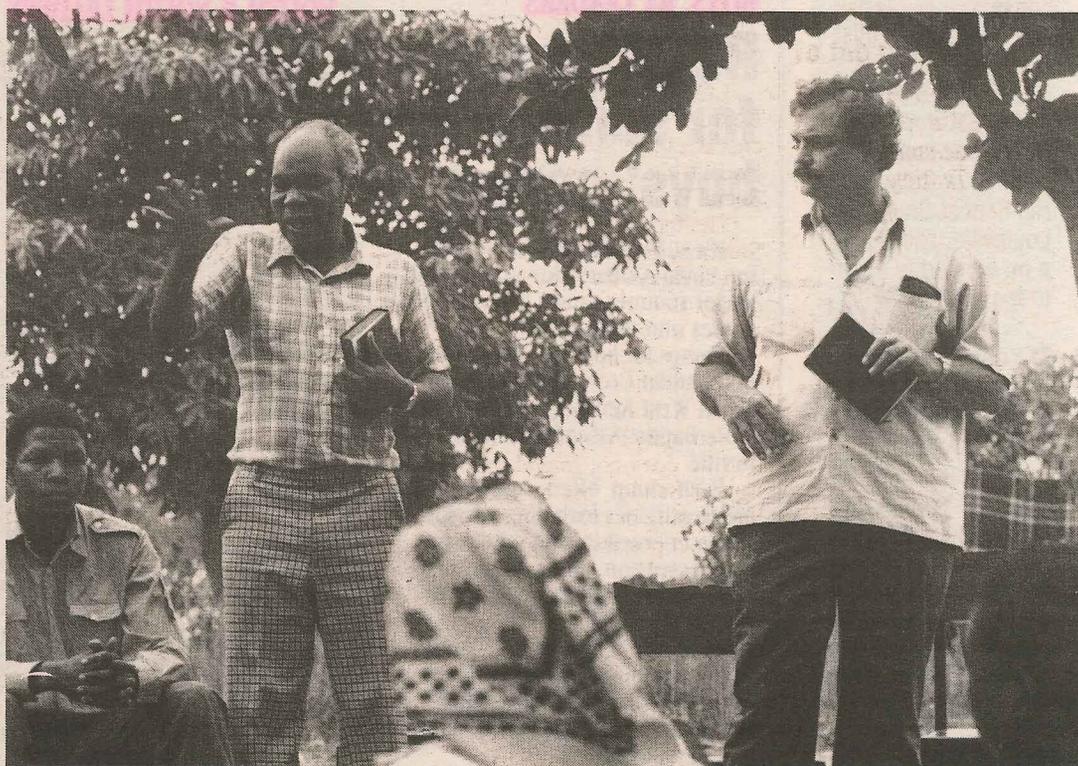
Going home was the hope that sustained many of the refugees.

"We kept saying to them, 'Don't give up hope. You will go home one day,'" Moses said. "We told them, 'You came here lost without Christ and through the terrible effects of a horrific war, you became children of God. Soon you will go back, and you must tell your people what God has done for you.'"

The refugees took Moses at his word. As they have gone home to the provinces along Mozambique's border with Zimbabwe, members of those three churches have started no fewer than 17 congregations in their hometowns.

The same thing has happened in southern Mozambique, where refugees have returned from camps in Swaziland, said Mozambique missionary Jim Brock.

Brock and pastor Bento Matusse took members of the Baptist church



in Maputo across the border to minister in refugee camps operated by Southern Baptist missionaries in Swaziland. There they built relationships with Mozambicans won to Christ in the camps. Six Christian leaders trained in Swaziland have now returned home to start new churches all across the southern provinces.

The war also created opportunities for the gospel in the cities of Mozambique, where many people had fled to avoid fighting in the countryside, Brock said. In 1988, the Baptist church in Maputo sent a young pastor to work with a struggling congregation in Quelimane, capital of Zambezia province in central Mozambique. Receptivity to the gospel among refugees was so great that more than 2,000 people accepted Christ and 19 new congregations were started in

four years.

That remarkable growth has been eclipsed, however, in the past 18 months, according to Mozambique missionary John Dina, who was sent to the area in 1993.

As peace has taken hold in the countryside, refugees have left the cities and drifted back toward their homes, Dina said. Along the way, they are making disciples and organizing churches.

Baptized believers now number 5,000 in the province, where in 1988 only 10 were counted. In the past year, the number of congregations has doubled from 30 to 60, with the largest recording 650 members, he said.

"This is not something missionaries have done," he said. "The Mozambicans are winning their countrymen to Christ."

MOZAMBIQUE REVIVAL
Pastor Bento Matusse translates for Southern Baptist missionary Jim Brock at a preaching point outside Mozambique's capital city of Maputo. During the height of the civil war that ravaged Mozambique and sent people fleeing their homelands, the two men took members of the Baptist church in Maputo across the border with Swaziland to work with refugees. The seeds of that effort are producing growth for the Christian church in Mozambique as refugees return home. (BP photo by Charles Ledford)

Conversions reported in Haiti, but more workers needed

MEMPHIS, Tenn. (BP)—There's a "movement of God" afoot in rural Haiti, but it could come to naught unless more Southern Baptist volunteers answer the call to serve there soon, according to Mickey Caison of the Southern Baptist Brotherhood Commission.

Caison, project coordinator of the Haitian relief effort, said Baptist work with water well repairs in Haiti has proved to be an effective evangelism tool. Yet he has only about half the volunteers he needs.

"When our food distribution teams were there over the winter, they were

concerned because they didn't see evangelism. Working in the warehouse, we didn't have an opportunity to interact with the people," Caison explained.

But the well repair teams have been out among the people every day in locations all over the countryside, he added, with many opportunities to reach people with the gospel message.

And those people are responding, he reported.

"There's a movement of God going on down there in those mountains that no one is seeing or hearing about with all the bad things about Haiti

coming out in the newspapers and television programs," Caison said. "There are going to be many more opportunities at those wells to win people to salvation, but we're not going to be there like we should if we don't have the team members"

Dick Talley, a Dallas layman who returned home April 11 after a two-week stay, described the Haitian people as "hungry for the word" of God. "There are always from 30 to 100 people waiting to get water, and they are easy to talk to and give your testimony to," Talley said.

Jim Ziler, Southern Baptist mis-

sionary to Haiti, said every opportunity to witness at a wellhead had resulted in several decisions.

Fourteen-day slots for volunteers are available through the month of June. Teams are set to depart on April 29, May 13, May 27, June 10 and June 24. Medical-dental support personnel also are being sought for teams in Haiti. Team members will depart for seven-day trips on May 6, May 13, May 20 and May 27.

Prospective volunteers should contact Beth Huneycutt, the Brotherhood Commission's volunteer recruiter, at (800) 280-1891.

Two missionaries narrowly escape harm during robberies

RICHMOND, Va. (BP)—Two Southern Baptist Foreign Mission Board missionaries on different continents recently survived close calls during robbery attempts in cities where they work.

Missionary Ken Baker of St. Augustine, Fla., was accosted April 10 in Abengourou, Ivory Coast, by four men who ordered him into his car at gunpoint. A few weeks earlier, mis-

sionary Johnny Burnett, from Terrell, Texas, also faced a life-threatening brush with a robber in Belem, Brazil.

Baker was forced to drive about 15 miles out of the west African city. Baker, a dentist, works in a rural dental project in the area.

During the incident, one robber held a gun to Baker's head and terrorized him by repeatedly threatening to kill him and occasionally firing into

the air. Eventually, the assailants ordered him from the car and stole his billfold, wedding ring, glasses and about \$500 of mission money.

Police found the car several hours later where it had crashed into a tree. Evidence at the scene indicated at least two occupants of the car had been seriously injured, police said.

Burnett's troubles began when he came home March 15 to find an out-

side door had been broken into. Burnett entered the house and found an intruder in an upstairs bathroom.

Seeing the robber, Burnett turned and ran down the steps, yelling at the intruder to get out of the house, said fellow missionary Loretta Williams.

The robber fired a shot at Burnett but missed. Then he ran down the steps after Burnett, shooting and missing again.

HOT TIPS

Children's concert

The Kentucky Baptist All-State Children's Choir will conclude its annual workshop with a free concert April 23 at Crescent Hill Baptist Church in Louisville. The 3 p.m. concert is open to the public.

YouthFest

"There is No Fear" is the theme of this year's YouthFest youth evangelism conference June 9-10 in Frankfort. Plan now to join more than 6,000 Kentucky youths for one of the Kentucky Baptist Convention's biggest events of the year.

Blow your horn

The Church Music Instrumental Workshop for Kentucky Baptists is April 28-29 at Immanuel Baptist Church in Lexington.

Senior adults

Warm up the church van and get ready to bring a group of friends to the senior adult retreats scheduled for May 15-17 at Cedarmore Assembly and May 22-24 at Jonathan Creek Assembly. The retreats offer a variety of workshops, worship sessions and more.

WMU meeting

The annual meeting of Kentucky Woman's Missionary Union is April 21-22 at First Baptist Church of Bowling Green.

Build a church

Opportunities still exist for Kentucky Baptist churches to help build a church in Russia. For details, call the KBC Partnership Missions office at (502) 245-4101.

EVENTS FOR ALL KENTUCKY BAPTISTS

BOYS, RA LEADERS

Register now for summer boys' camps

It's still not too late to register for Royal Ambassador and Challenger summer camps for boys in grades one through 12.

Camps for boys will be offered at Jonathan Creek Baptist Assembly in West Kentucky and Cedarmore Baptist Assembly near Shelbyville.

Each camp offers age-appropriate activities including mission study; interaction with missionaries; recreation; high adventure sports such as a ropes course, air rifles and archery.

■ **Cost:** \$73 for a five-day camp for boys in grades four through 12; \$36.50 for a three-day camp for boys in grades one through three.

■ **Registration/information:** For a free brochure with information on camp dates how to register, call the KBC Brotherhood office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

YOUTH & YOUTH LEADERS

Bring a friend to YouthFest '95

"There is No Fear" is the theme of this year's YouthFest youth evangelism conference, June 9-10 at the Frankfort Civic Center.

YouthFest '95 will encourage youth to experience a life in Jesus Christ in order to deal with the fear and challenges they face. Don't miss the opportunity to join 6,000 Kentucky youths and their leaders for a weekend of celebration, challenge, fun and motivation.

■ **Dates:** June 9-10.

■ **Place:** Frankfort.

■ **Times:** Doors open at 5:30 p.m. June 9, and the first session begins at 7 p.m.

■ **Cost:** \$5 per person in advance or \$6 per person at the door.

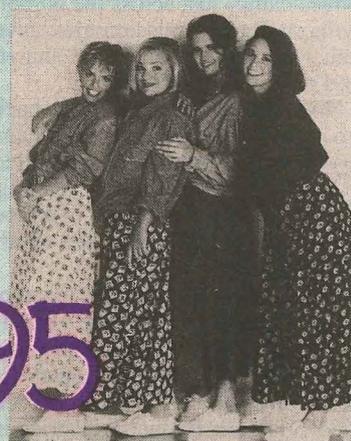
■ **Note:** A brochure mailed to youth leaders earlier incorrectly said YouthFest T-shirts were available in both white and blue. Blue shirts are not available, only white.

■ **Lodging:** A list of Frankfort-area hotels is available from the KBC evangelism office.

■ **Information:** Call the KBC evangelism office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.



Images



Point of Grace

YouthFest '95



Alicia



The Matthews



Jerry Johnston

BOYS, RA LEADERS

Track & field events planned for boys

Boys in grades one through 12 are invited to participate in a variety of track and field events sponsored by Kentucky Brotherhood this spring.

A Lad and Crusader Conclave and Track Meet for all school-age boys will be held May 5-6 at Jonathan Creek Baptist Assembly. A Challenger Conclave and Track Meet for boys in grades seven through 12 will be held May 12-13 at Cedarmore Baptist Assembly.

Each event begins with a Friday night program and concludes with an

awards ceremony Saturday afternoon. In addition to the track and field events, boys will participate in the State Royal Ambassador racer runoffs and an Around the World Missions Shootout.

Ribbons, trophies and medallions will be awarded for a variety of events, including frisbee golf, long jump, softball toss, 50-yard dash, tug-of-war, 100-yard dash, cross-country mile and 440-yard relay.

■ **Cost:** \$10.75 per person, including Friday night lodging and Saturday

morning breakfast. (Bring your own linens.) Cost is \$1 per person for those attending the Saturday events only.

■ **Registration:** Send registration information and money directly to the appropriate assembly—Jonathan Creek, 3043 Beal Rd., Hardin, Ky. 42048-9732, or Cedarmore, box 37, Bagdad, Ky. 40003-0037.

■ **Information:** Call the KBC Brotherhood office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

Celebrate your associations

May 22-28 is Associational Missions Week among Southern Baptists.

This annual emphasis highlights the cooperation between churches through local associations, or networks, of churches.

The theme of this year's emphasis is "Churches in Association: Partners in Evangelism."

The association is the oldest organizational unit among Baptists other than the local church, predating the formation of national or regional conventions.

Kentucky Baptists have organized associations primarily along geographical boundaries, linking churches in an area of one or more counties. Each association promotes local missions and helps churches coordinate their missionary work for maximum effectiveness.

Russia volunteers needed

Construction project

MOSCOVSKY FARM BAPTIST CHURCH

Moscow, Russia

June 1-14

■ **Need volunteers with general construction skills**

■ **Cost:** \$1,995 per person, including air fare, visa, insurance, meals, lodging and a day of sightseeing

■ **Passport required**

■ **Contact Benton Williams or Calvin Wilkins at KBC Partnership Missions office, (502) 245-4101**

DISCIPLESHIP LEADERS

Here's help for discipling

If you're looking for helpful ways to make disciples in your congregation, attend Discipleship Training Week at Ridgecrest Baptist Conference Center this summer.

This is the most comprehensive overview of Discipleship Training materials offered. In addition to leadership training, the week also provides opportunities for fellowship with other "disciple makers."

Conference pastor for this week will be Gary Chapman, pastor of Calvary Baptist Church in Winston-Salem, N.C. Special-interest sessions will be led by authors of popular Discipleship Training resources and experienced Discipleship Training workers from across the nation.

Several new resources will be introduced at this conference, including study materials related to survivors of sexual abuse, recovering from divorce, recovering from life's losses and help in quitting the nicotine habit.

The week also offers age-graded programming for preschoolers, children and youth.

■ **Dates:** July 15-21.

■ **Place:** Ridgecrest, N.C.

■ **Information:** Contact the KBC Discipleship Training office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

EVENTS

FOR ALL KENTUCKY BAPTISTS



SENIOR ADULTS & LEADERS

Senior adult retreats set

Join senior adults from across the state at two Senior Adult Retreats sponsored by the Kentucky Baptist Convention's family ministry department this spring. Both retreats feature worship, music, Bible study, special-interest conferences and fellowship.

One retreat is set for Cedarmore Baptist Assembly May 15-17, and the other for Jonathan Creek Baptist Assembly May 22-24.

Keynote speaker at Cedarmore will be Robert Baker, pastor of Calvary Baptist Church in Lexington. Keynote speaker at Jonathan Creek will be David Nelson, retired pastor of First Baptist Church in Owensboro.

Special-interest conferences offered at both retreats include "Leisure Activities for Fun and Ministry," "Grandparenting by Grace," "Understanding Mormonism," "Help for an Effective Prayer Life" and "Senior Adult Ministry in the Church."

■ **Dates:** May 15-17 at Cedarmore and May 22-24 at Jonathan Creek.

■ **Times:** From 3 p.m. Monday through lunch Wednesday.

■ **Cost:** From \$59 to \$80 per person, depending on location and type of accommodation. Day-time only rates also are available.

■ **Reservations:** Send a deposit of \$15 per person directly to the conference center—Cedarmore, Box 37, Bagdad, Ky. 40003-0037 or Jonathan Creek, 3043 Beal Rd., Hardin, Ky. 42048.

■ **Information:** Call the KBC family ministry office at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

ALL CHURCH LEADERS & CHURCH STAFF

The biggest training event of the year

If you hold a church leadership position of any kind, Super Saturday is for you.

Super Saturday is the biggest one-day training event offered annually by the Kentucky Baptist Convention. This is one-stop shopping for church leadership, so plan to bring a vanload or busload of your leaders.

Thousands of church leaders will attend Super Saturday to gain inspiration and training for work in Sunday School, church music, Discipleship Training, stewardship, church media library, small group ministry and much more.

Dozens of conferences will be offered, highlighting the latest methods, resources and trends.

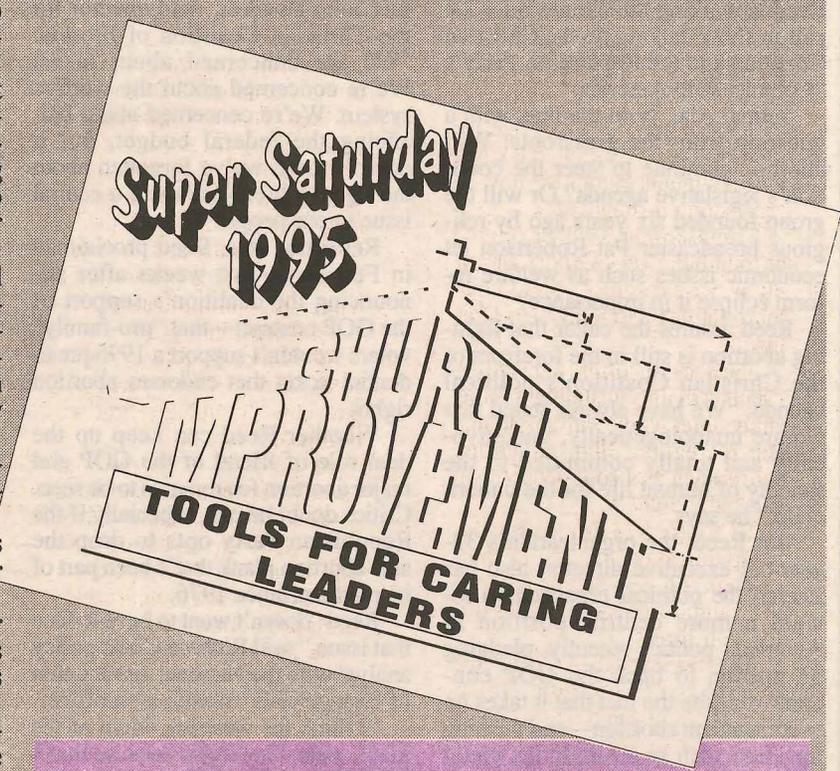
The theme of this year's sessions is "Church Improvement: Tools for Caring Leaders."

■ **Dates and locations:** Super Saturday will be at six locations this year. See the adjacent box for dates and locations.

■ **Cost:** \$8 per person if pre-registered or \$10 per person at the door.

■ **How to register:** Send registration to KBC Church Growth and Administration, Box 43433, Louisville, Ky. 40253-0433.

■ **Information:** Call (502) 245-4101.



Super Saturday dates and locations

August 12	Owensboro, First Baptist Church
August 12	Ashland, First Baptist Church
August 19	Corbin, Central Baptist Church
August 19	Erlanger, Erlanger Baptist Church
August 26	Lexington, Porter Memorial Baptist Church
August 26	Paducah, First Baptist Church

KBC Calendar

April 21

■ Children's Bible drill at Porter Memorial Baptist Church in Lexington and Unity Baptist Church in Ashland

April 21-22

■ Kentucky WMU annual meeting at First Baptist Church of Bowling Green
 ■ State fishing tournament at Jonathan Creek/Kentucky Lake

April 21-23

■ All-State Children's Choir, with concluding concert at Crescent Hill Baptist Church in Louisville

April 22

■ Children's Bible drill at Highview Baptist Church in Louisville
 ■ GA Missions Event at First Baptist Church of Bowling Green

April 23

■ Life Commitment Sunday

April 28-29

■ Instrumental workshop at Immanuel Baptist Church of Lexington
 ■ Associational Officers' Briefing at Jonathan Creek

May 4

■ Kentucky Baptist Foundation board of directors meeting at Baptist Building
 ■ National Day of Prayer

May 5

■ Children's Bible drill at First Baptist Church of Paducah and First Baptist Church of Somerset

May 5-6

■ Lads and Crusaders Conclave and Track Meet at Jonathan Creek

May 6

■ Children's Bible drill at First Baptist Church of Madisonville and Forest Park Baptist Church of Bowling Green

May 7

■ Senior Adult Day
 ■ SBC Sesquicentennial Celebration Sunday

May 7-14

■ Christian Home Week

May 8-9

■ KBC Executive Board meeting at Cedarmore

May 10-12

■ Directors of Missions workshop at Jonathan Creek

May 12-13

■ Challengers Conclave and Track Meet at Cedarmore

May 15-17

■ Senior adult retreat at Cedarmore

Are you ready for a retreat?

If you're planning a retreat or training session for a church group, consider the benefits of a get-away to Jonathan Creek Baptist Assembly. This is a great time to come to Jonathan Creek, because discount rates are available through April.

Nestled along the shore of beautiful Kentucky Lake, Jonathan Creek offers the serenity of a quiet retreat and the excitement of one of America's most enjoyable recreational settings.

The 125-acre retreat is located three miles west of the entrance to the Land Between the Lakes. Numerous attractions are nearby, including water sports, three state resort parks, a planetarium, shopping, restaurants and historic sites.

Jonathan Creek provide clean, comfortable facilities at competitive rates. And the staff works diligently to meet the meeting needs of churches, associations, family reunions and other groups.

It's not too early to begin scheduling events at Jonathan Creek for the fall.

For additional information or to schedule an event, call Sherrie Phillips at (502) 354-8355.

■ **Another choice**
 Last month's Events section included a list of informational meetings about Woman's Missionary Union. One meeting omitted from the list is April 27 at Florence Baptist Church, 7-9 p.m.

■ **Media alert**
 An important survey will be included in the June issue of the Kentucky Baptist Media Library Association newsletter. If you're a church media library worker and you're not receiving the newsletter, please call Ruby Morgan at (502) 245-4101 or write to Box 43433, Louisville, Ky. 40253.

■ **Track meets**
 Two spring events with track and field events are offered by Kentucky Brotherhood. See the article on the facing page for details.

■ **Associations**
 May 22-28 is Associational Missions Week in the Southern Baptist Convention.

■ **Get the paper**
 If you receive the Western Recorder only once a month when the Events section is published, you're missing out on 38 other issues of the paper every year. You can get Kentucky Baptists' newspaper 50 weeks a year by subscribing. Call (502) 244-6470 today to subscribe. The cost is \$10.60 per year, or \$8.50 per year for two or more people from the same church.

Reed balances commitment to GOP & moral issues

By Adelle Banks
Religion News Service

WASHINGTON (RNS)—Ralph Reed is working the phones on a TV call-in show, talking up the Christian Coalition and the Republican Party's "Contract with America."

Selma, Ala., is on the line, with a question on the grassroots: Will abortion continue to steer the coalition's legislative agenda? Or will the group founded six years ago by religious broadcaster Pat Robertson let economic issues such as welfare reform eclipse it in importance?

Reed assures the caller that fighting abortion is still in the forefront of the Christian Coalition's political agenda. "We have always stated that we are unapologetically, unequivocally and totally committed to the sanctity of human life for the unborn child," he says.

But Reed, the organization's 33-year-old executive director, also has steered the political organization toward a more centrist position in American politics recently, pledging \$1 million to back the GOP contract—despite the fact that it takes no overt stand on abortion—and pushing for ideas such as a family tax credit and welfare reform.

The ideological juggling act has led some critics to accuse Reed of perpetrating a ruse: embracing popular public policy goals in hopes of buying congressional support for a far more unpopular moral agenda—strong limits on abortion and prayer in public schools.

"It's the inside-outside or good cop-bad cop routine," Wall Street Journal political columnist Albert Hunt wrote recently, "where the powerful Robertson-Reed empire seeks respectability in the corridors of Republican power, but also protects its flank by feeding the flock the red meat of divisive issues."

But Reed and others in the 1.5-million-member Christian Coalition dis-

pute such accusations, saying they cannot be defined by the abortion and prayer issues alone.

"We have broadened our base," said John Dowless, field director for the Christian Coalition of Florida. "We are concerned about taxes. We're concerned about the welfare system. We're concerned about balancing the federal budget, but it doesn't mean we've forgotten about the right to life. That's still a central issue to our people."

Reflecting this, Reed proclaimed in February—just weeks after announcing the coalition's support of the GOP contract—that "pro-family" voters wouldn't support a 1996 presidential ticket that endorses abortion rights.

Whether Reed can keep up the dual role of friend of the GOP and major abortion foe remains to be seen. Critics doubt he can, especially if the Republican Party opts to drop the anti-abortion plank that's been part of its platform since 1976.

Reed "doesn't want to have to face that issue," said Richard Cizik, policy analyst with the National Association of Evangelicals' Washington office.

"I think the watering down of the plank seems inevitable because that's what the party establishment wants. The question that Ralph Reed will have to face when that time comes is, 'Do I support a third-party movement or do I support continued active involvement ... for the Republican Party?'"

Reed takes a different view. "The Republicans are not going to drop their pro-life ... stance," he said assuredly.

In six years, the Christian Coalition has matured into a major political player.

Reed built the organization from the grassroots network left over from Robertson's failed 1988 presidential campaign, beginning with a staff consisting of himself, his wife and a part-time secretary.

By late 1990, the coalition had 125 local chapters and 57,000 members. Today, it has 1,500 local chapters, which distributed 33 million voter guides on candidates' positions in November. That political activism, the coalition says, contributed greatly to the Republican sweep of Congress.

Reed insists his group's support of the GOP contract does not signal a shift away from the coalition's traditional anti-abortion platform, but rather fits right into the coalition's "pro-family" agenda.

Tax credits for children give "hope for the American family," he says. He tells supporters that the Republican contract doesn't exclude social issues like abortion because it includes items such as welfare reform that he says will reduce out-of-wedlock births.

Republicans have welcomed the Christian Coalition's help on the broad, economic issues of their agenda.

But some evangelical leaders have not been so keen on the Christian Coalition's embrace of the GOP contract, arguing that the Republican agenda sidesteps the most important priorities of many conservative Christians: a tighter rein on abortion and legalization of voluntary student-led prayer in public schools.

"Abortion was quite explicitly and clearly left off the agenda for fear of dividing the (Republican) camp," said James Smith, director of government relations for the Southern Baptist Christian Life Commission. "School prayer was left off."

Smith said the "worst-kept secret in Washington" is that the Republican Party is in the midst of a serious struggle to determine how to deal with its inclusion of the Religious Right, whose most prominent component is the Christian Coalition.

What's more, some evangelicals worry that the word "Christian" in the coalition's title sends a wrong, or at least, inaccurate message.

Cizik, with the National Associa-

tion of Evangelicals, said the coalition's name could lead people to "misunderstand that 'Christian' implies a certain political agenda."

Others have warned of the dangers of linking the church too closely to politics. Recently, at a gathering of Christian activists in Florida, conservative columnist Cal Thomas received a standing ovation when he warned that the church may be "compromised when the gospel is politicized, when the pulpit becomes a tool of political organization."

But Reed denies he is trying to speak for all Christians.

"I don't think we claim to speak for every single evangelical or Christian," Reed said in an interview. "The Southern Christian Leadership Conference doesn't speak for every African-American Christian. The National Organization for Women doesn't speak for every woman."

With the 100 days of the "Contract with America" now concluded in the House of Representatives, Christian Coalition officials say they plan to return to social issues.

In a recent letter to coalition members, Robertson said the group will be working to "make sure that the new Republican Congress does not ignore the moral issues."

The letter promises to send Congress the coalition's own "Contract with the American Family"—millions of postcards declaring opposition to condom distribution in schools, taxpayer funding of abortion, sex education in public schools, homosexual adoptions and pornography.

Beyond that, the coalition is setting its sights on 1996, and the next presidential election.

Observers say the Christian Coalition on its own can't determine who will win the Republican nomination, but it may be able to do the next best thing—exercise a veto over anyone who gets the Republican nomination but doesn't support the religious conservatives' social views.

The ideological juggling act has led some critics to accuse Reed of perpetrating a ruse: embracing popular public policy goals in hopes of buying congressional support for a far more unpopular moral agenda—strong limits on abortion and prayer in public schools.

Randall Terry warns of split from Republican Party

WASHINGTON (RNS)—Randall Terry, founder of the militant anti-abortion group Operation Rescue, has added his voice to the rising chorus of Christian conservative political activists threatening to bolt the Republican Party unless the GOP acts on their moral agenda.

As a token of that commitment, Terry demanded that Speaker of the House Newt Gingrich, R-Ga., and other Republican leaders grant asylum to the 175 Chinese refugees from the grounded cargo ship Golden Venture who are now confined in U.S. prisons.

Abortion foes have taken up the cause of the refugees on grounds that the refugees were fleeing China's population control policies that include forced sterilization and coerced abortion.

"People are discontented with them (Republican leaders) throwing us rhetorical bones. It's time for them to come up with the goods," Terry said, adding that "the days of the marriage" between conservative Christians and the GOP "are numbered."

"I believe a third party is coming," he said.

Terry made his threat to abandon the GOP just four days after his release from federal custody. He was sentenced to five months in prison on contempt-of-court charges stemming from his

disobeying a court order barring disruptions of the 1992 Democratic National Convention. He served three months at the federal prison in Allenwood, Pa., and two months of house arrest.

At a wide-ranging news conference April 11, Terry also lashed out at President Clinton, Republican presidential hopefuls Sens. Robert Dole, R-Kan., and Phil Gramm, R-Texas, and Christian Coalition leader Ralph Reed.

Reed, Terry said, "speaks one way" at gatherings of conservatives and "another way" when talking with mainstream media. He said the conservative organizer "has to decide whether he wants to be a Republican or to advance Christian values."

But Terry said the Golden Venture refugees were at the center of all his immediate efforts.

The refugees, part of a group of 282 Chinese who were being smuggled into America at costs ranging up to \$10,000, were picked up after their ship ran aground off the coast of New York in June 1993. Six of the refugees died. About 175 of the refugees remain in jail.

The Clinton administration has maintained that the Chinese do not qualify for political asylum because they were smuggled to the United States and were not refugees.

Study shows conservative religious values aren't crazy

WASHINGTON (EP)—Politically active religious conservatives are rational people rather than the pathological cases they often are portrayed to be, according to a scholarly article published in the March issue of *Review of Religious Research*.

The article argues against an idea often stated in academic circles: that participants in conservative Christian political movements suffer from personality disorders.

Clyde Wilcox, an associate professor of government at Georgetown University and one of three researchers who wrote the article, is author of "God's Warriors." That book, he said, "basically debunked the old hypothesis that the Christian right is a bunch of lunatics."

After writing the book, Wilcox discovered research done by Sharon Linzey of Seattle Pacific University which contradicted his research. Linzey analyzed Moral Majority members in Indiana and reported people in

that group were likely to suffer from personality disorders.

Wilcox said the problem with Linzey's initial research was the lack of any comparison to the likelihood of the general public to suffer from personality disorders.

So he and Linzey, along with Ted Jelen of Illinois Benedictine College, re-analyzed the data, this time looking at activism within the Moral Majority, not just membership. They found that those people with negative personality traits were less likely to be active members of the Moral Majority than others. The best indicators for political activism, they found, were political and religious beliefs.

"We concluded that the Moral Majority appears to have attracted some people with status anxiety and paranoia and things like that, but they appear to have kept them marginalized," Wilcox said. "I think the average Christian right activist is a well-adjusted, well-informed individual."

Religion not banned from schools, groups contend

WASHINGTON (ABP)—Religion has not been banned from public schools, according to a coalition of 35 religious and civil-liberties groups who recently released a consensus statement intended to help parents and educators.

Signers include the National Association of Evangelicals, Christian Legal Society and Baptist Joint Committee.

The statement grew out of the 68-member Coalition for the Free Exercise of Religion that backed the Religious Freedom Restoration Act of 1993. The statement addresses 18 areas of student activity, from prayer and distribution of literature to religious holidays.

Public school prayer—among the most contentious issues captivating American lawmakers—is the centerpiece of the statement.

Students have the right to pray individually or in groups or to discuss their religious views if they are not disruptive, the statement says. Students enjoy the right to read their Bibles or other Scriptures, pray before meals and discuss religion with willing listeners subject to the same rules of order as apply to other speech, it continues.

School officials may not allow or-

ganized prayer at graduation ceremonies, but churches and students may organize a baccalaureate ceremony, the groups note. The courts have conflicted on the issue of student-initiated prayer at graduation.

"Until the issue is authoritatively resolved, schools should ask their lawyers what rules apply in their area," the document advises.

Teachers and school officials may not encourage or solicit religious or anti-religious activity, but they may teach about religion, the statement explains. Likewise, students may express religious beliefs in homework assignments, but some problems arise with oral presentations because the classroom is not a voluntary environment.

Religious or anti-religious remarks made in ordinary class discussion should not be discouraged, the statement says. For example, if in a sex education class a student says God forbids abortion, a teacher should not squelch that remark. But if a student chooses to conduct a religious service for an oral presentation, the school should not allow itself to be used as a church.

Teachers also may rule out of order remarks that are not relevant to the class discussion, the statement says.

For example, a student cannot interject belief in creationism during a discussion of Hamlet's sanity.

Students also may distribute religious materials subject to reasonable time, place and manner restrictions imposed on distribution of all non-school literature, the statement says.

The statement also says:

■ Participation in rallies, such as "See You at the Pole" events, is permissible.

■ Religious persuasion, not harassment, is constitutionally protected.

■ Student religious clubs have the same rights as other non-curricular groups to meet before and after school.

■ Public schools may teach about religious holidays but may not observe them as religious events.

■ Schools have discretion to excuse students from lessons that are objectionable to their religious beliefs.

■ Schools may teach civic virtues, such as honesty, citizenship, courage, respectfulness, but may not advance them as religious tenets.

■ Religious messages on T-shirts may not be singled out for suppression.

■ Schools may dismiss students to off-premises religious instruction.

U.S. Education Secretary Richard Riley lauded the joint statement as "one more sign that groups which have historically held different perspectives on issues involving religion and public education are working hard to bring a new spirit and a tone of goodwill to this often highly charged dialogue."

Brent Walker, general counsel of the Baptist Joint Committee, which helped draft the document, said that despite pervasive misconceptions, God has not been expelled from the nation's classrooms and student prayer is not illegal.

In fact, he said, "God has a perfect attendance record."

"Religion has not been taken out of the public schools, nor could it ever be," said Walker, a minister and member of the Supreme Court bar.

Most of the groups signing the document oppose a constitutional prayer amendment. But others like the National Association of Evangelicals and the Christian Legal Society that support such a measure also signed.

The Southern Baptist Christian Life Commission, which did not sign the document, insists a constitutional amendment is needed to guarantee religious liberty in schools and elsewhere.

Highlights of what the law allows

- Students may pray individually or in groups if they are not disruptive.
- Students may discuss their religious views.
- Students may read their Bibles or other Scriptures, pray before meals and discuss religion with willing listeners subject to the same rules of order as apply to other speech.
- Teachers and school officials may not encourage or solicit religious or anti-religious activity, but they may teach about religion.
- Students may express religious beliefs in homework assignments, and in classroom discussions where the topic is relevant.

Gingrich calls religious liberty amendment unnecessary

WASHINGTON—Newt Gingrich recently declared a proposed constitutional amendment on religious rights "not necessary," leaving some of his supporters in the Religious Right confused.

Gingrich, speaker of the House and a leading voice for conservative political causes, said on "Face the Nation" April 9 Congress could solve religious speech problems in schools with a new law rather than a constitutional amendment.

An amendment "is not necessary," Gingrich said, because "we can create a legal framework that allows us to recognize that this is a profoundly religious country, but there is no state church."

That declaration startled staunch advocates of the proposed constitutional amendment, including leaders of the Southern Baptist Christian Life

Commission.

They pointed to Gingrich's promises both before and after his election as speaker, that the House would vote by July 4 on a school prayer amendment.

Michael Whitehead, Christian Life Commission general counsel, said he would like to know who told Gingrich an amendment is unnecessary.

"I have spoken to nearly every conservative religious liberty group in town, and there is virtual unanimity that a constitutional amendment is needed," Whitehead said. "We remain committed that a constitutional amendment is the surest way to achieve the objective of expansive protection for prayer and religious speech by students and others in public places."

"A statute that purports to provide greater religious liberty protection can

always be declared unconstitutional," he said. "On the other hand, the courts have no choice but to hold that a constitutional amendment is constitutional. They can interpret it, but they cannot discard it."

A spokesman for the American Center for Law and Justice, the legal arm of Pat Robertson's empire, agreed with Whitehead.

A prayer amendment is "the only thing" that will correct what religious conservatives consider a skewed interpretation of the First Amendment by the U.S. Supreme Court, said Colby May, senior counsel for governmental affairs with the American Center for Law and Justice. "Our reaction is: 'I'm not sure what the speaker means.'"

After the elections, Gingrich selected Rep. Earnest Istook, R.-Okla., to lead the effort on a school prayer

amendment. A spokesman for Istook expressed surprise at the speaker's comments.

"The way I read his comments, I believe he was giving his personal viewpoint," said Steve Jones, press secretary for Istook, "but he has certainly never said to us he will not accept a constitutional amendment. ... So far as I know, that's what we'll continue to work on."

What began as a school prayer amendment in Istook's hands has turned into a proposal for a broader religious liberty amendment.

In his April 9 comments on "Face the Nation," Gingrich said hearings probably will be held on the religious liberty proposal this summer, with a vote possible in the fall. Gingrich said he opposes any organized, official or teacher-led prayer.

Based on a Baptist Press story

Ghost writers haunting the Christian publishing industry

NASHVILLE (BP)—Week after week, the best-seller lists are haunted.

Everyone knows that media stars, tycoons and athletes hire ghostwriters to crank out instant best sellers. Few people are shocked that politicians hire pros to produce sound bites and to pump up campaign-trail volumes about their core beliefs.

But what about all those inspirational best sellers? Behind the scenes, critics are raising ethical—and biblical—questions about writing practices in the \$3 billion market for Christian books. Many see a growing dependence on ghosts, instead of the Holy Ghost.

All too often, readers are buying a kind of Milli-Vanilli theology, said writer Edward Plowman, whose decades of experience includes work as

a media aide to evangelist Billy Graham.

"Few people want to name names, but everyone knows the ghosts are out there and that they're busier than ever," said Plowman, who is finishing a book called "Haunted Houses." "Most of the time, it all comes down to money. A book with a big minister's name on it will sell far more copies than one written by someone else. I mean, Johnny Researcher may be a great writer, but no one knows or cares who he is. Right?"

Thus, ghosts with hot book ideas often court superstars' publishers, offering to share or surrender credit. Do the math: half of the royalties on the sale of 500,000 books is more money than all of the royalties on 50,000.

Not all ghosts are created equal.

Some receive credit on a book's cover—either sharing a "with," "and" or "as told to" byline. Sometimes, the person who actually wrote most or all of a book may be given a mere tip of the hat in the "author's credits." Other ghosts sign legal agreements to stay invisible.

Obviously, said Plowman, many excellent preachers and teachers are not good writers and are helped by a "team approach." In many cases, shared bylines are perfectly acceptable, he said.

"I think there is a valid ministry for collaborators," he said. "But we need to be honest with readers. What offends me is when people do everything they can to conceal the work that other writers are doing for them. This raises some very troubling ques-

tions—especially for Christians."

How controversial is this subject? In the 1980s, Mel White was a legend among Christian ghosts, writing for Billy Graham, Jerry Falwell, Pat Robertson, Jim Bakker, W.A. Criswell and others. In 1993, White caused a media storm by announcing that he is a homosexual. Afterward, he said, many evangelicals were more worried about what he would say about ghostwriting than they were about further revelations about his sex life.

It's probably impossible to know how many religious best sellers are written by ghosts, White said.

"The big celebrity types don't have time to read books, let alone write them. ... It was hard to get someone like Pat Robertson to even read his own book," White asserted.

Kentucky Fellowship to hire 'network coordinator'

By Marv Knox
Editor

WINCHESTER—The Kentucky Baptist Fellowship has voted to hire a part-time "network coordinator" to recruit supporters and help start congregations in unchurched areas of the state.

The Kentucky Fellowship is affiliated with the Cooperative Baptist Fellowship, a 4-year-old organization of moderates disaffected by the conservative shift in the Southern Baptist Convention.

About 170 Kentucky Baptists participated in the state Fellowship's spring gathering April 8 at First Baptist Church in Winchester.

They voted without dissent to create the networking position. However, the Fellowship has not selected a candidate for the post, said Larry Burcham, pastor of the host church and chair of the committee that drafted the job description for the new position.

The network coordinator will have three main responsibilities. They are: ■ "Network with ministers and laity throughout the state."

The new staff member will speak in churches, maintain contact with Kentucky Baptists, represent the state

organization at various meetings, and publicize and promote participation in state and national Fellowships.

■ "Participate in all KBF meetings and gatherings."

The person will present reports to the state Fellowship's coordinating council and its annual meeting, as well as speak at regional gatherings.

■ "Encourage and facilitate new church starts."

The network coordinator will be responsible for identifying locations where new churches are needed and helping prospective congregations locate resources.

In response to a question, Burcham said the Fellowship will not compete with existing congregations.

"We are not going to go around stirring up trouble or pulling people out of churches," he said. "We primarily will come (to an area) at the initiative of others. However, if we find an area with no church, we would look at starting a church."

The position will pay \$10,000 per year and provide \$5,000 for expenses. It will be the state Fellowship's second staff member. Carolyn Hale of Georgetown is the part-time communication coordinator, a position geared primarily toward working

with affiliated churches and individuals.

In other business, the Kentucky Fellowship:

■ Approved a series of bylaw changes, designed primarily to streamline the organization and make the names of its titles, offices and committees compatible with similar components of the national Fellowship.

However, several Fellowship members noted the organization did not alter its "basic principles." Those statements pledge loyalty to the Kentucky Baptist Convention while promising to help the KBC remain "independent of the developments within the Southern Baptist Convention."

■ Learned the state Fellowship had raised \$34,000 toward its goal of \$200,000 for an endowment to help support the Baptist Joint Committee on Public Affairs.

The Washington-based committee was defunded by the SBC a few years ago, a result of the convention's rightward shift. When fully funded, the endowment is expected to provide the Baptist Joint Committee with about the amount of money it received from the Kentucky Baptist Convention—

\$17,000 per year—before the defunding.

■ Approved a \$38,000 budget for the 1995-96 fiscal year, which begins May 1.

That amount is almost \$12,000 more than receipts for 1994-95. However, Fellowship members said they expect the work of the new network coordinator to produce enough funds to offset the difference.

■ Re-elected Greg Brooks, pastor of Immanuel Baptist Church in Frankfort, as state moderator. The title was "president" before the bylaws were changed.

Also elected were Jo Garnett, minister of education at Lexington Avenue Baptist Church in Danville, moderator-elect; Lowell Abney, pastor of First Baptist Church in Drakesboro, secretary; Frank Hatfield, a layman from First Baptist Church of Shepherdsville, treasurer; and Steve Hadden, pastor of Crestwood Baptist Church in Crestwood, immediate past moderator.

■ Selected two Kentucky representatives to the Cooperative Baptist Fellowship coordinating council.

They are John Barnett, a layman from Bagdad Baptist Church in Bagdad, and Brooks.

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KENTUCKY

Kentucky Fellowship described as 'under construction'

By Marv Knox
Editor

WINCHESTER—The young Kentucky Baptist Fellowship is like a family building a new home, the organization's moderator told members April 8.

"We are under construction," Greg Brooks said of the philosophical and structural development of the Kentucky Baptist moderate organization.

The Kentucky Fellowship is affiliated with the national Cooperative Baptist Fellowship, a 4-year-old organization of Baptists disaffected with the rightward shift of the Southern Baptist Convention.

Fellowship members have grieved over the theological/political rift that put them outside their SBC home, said Brooks, pastor of Immanuel Baptist Church in Frankfort.

However, they are coming to understand that the presuppositions which undergirded the convention and other denominations no longer hold, he added.

New religious movements such as the Fellowship must develop structures that are flexible, decentralized and responsive to changing needs of churches, he said.

But despite the changes in the looks of the spiritual "house," its foundation must remain the same, he stressed. "We are supremely interested in Christ being the Foundation and indeed the Builder of our house. ... And we want it to be a place called home for those abandoned by the SBC."

That theme of inclusiveness was echoed by Tim Noel, pastor of Lexington Avenue Baptist Church in Danville, who spoke during a worship session.

"Inclusiveness' is not and must not be a code-word for the ordination of women," Noel said.

"It's much bigger than that. It's also about African-Americans, and divorced people, and the elderly."

People—even Christians—have difficulty accepting "different" people because they have not accepted themselves, he asserted.

Although Christians have a hard time accepting God's grace, that grace has been given to them, he said. "The question now is: Will grace be in vain in our lives?"

He called for a persistent struggle to accept the grace God extended through Christ, and to participate in offering that grace to others.

"We moderate Baptists have not arrived just because we have ordained a few women," Noel insisted, stressing that God's love and grace extends beyond a single pet issue.

In another message, Cindy Weber, pastor of Jeff Street Baptist Community at Liberty in Louisville, urged listeners to put down the chains that bind them.

Jesus was most angry at the conservative religious leaders of his day whose "rules and regulations, and slavery to Scripture and religious tradition" bound the people, she said, accusing Baptists of submitting to the same kinds of bonds today.

"We who are 'moderates,' 'liberals,' 'left-wing Baptists,' or whatever they want to call us, are bound to tradition that once might have been good," she said. "But it has been taken over by folks who, like the Pharisees, claim to know the mind of God. ... We are bound to a denomination whose leaders daily preach Christ as enslaver rather than liberator."

"There's a lot of security in being bound—being told how to read the Bible, who can be saved and who can be called. It takes courage to risk being unbound," she said.

The Baptist notion of soul free-

dom, "that each of us can have a direct relation to the Creator of the universe," is both liberating and compelling, added John Barnett, a layman and member of Bagdad Baptist Church in Bagdad.

That personal relationship with God is liberating because no other person can enforce her or his will on an individual, Barnett said. But it's compelling, because it calls on Christians to exercise responsibility for their own actions and destinies.

"We have freedom, but ultimate responsibility to minister to the spiritual needs of the world," he said.

Kentucky natives Fran and Lonnie Turner emphasized that responsibility. For 19 years, they have been Southern Baptist foreign missionaries to the African nation of Zambia. This summer, they will move to Belgium, where they will be Cooperative Baptist Fellowship missionaries.

"Every person is a person of worth to God," Lonnie Turner insisted. "You taught me that," he said of his Kentucky Baptist upbringing.

All Christians should seek to minister compassionately in their own settings, Fran Turner insisted. "The world is full of rampaging meanness. May we dare to be different."

"Inclusiveness' is not and must not be a code-word for the ordination of women. It's much bigger than that. It's also about African-Americans, and divorced people, and the elderly."

Tim Noel, pastor of Lexington Avenue Baptist Church in Danville

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REVIVAL

200 commit to ministry as revival sweeps Wheaton

WHEATON, Ill. (ABP)—The revival that began in Brownwood, Texas, has spread to Wheaton College, where more than 200 students have committed themselves to full-time Christian service as a direct result of confession and repentance for sin.

Wheaton College is a non-denominational, Christian liberal arts college in the suburbs of Chicago.

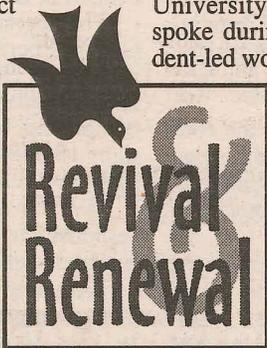
At least one Southern Baptist, Tim Beougher, has been involved in recent events. Beougher is assistant professor of evangelism at the Wheaton College Graduate School and associate director of the Billy Graham Institute of Evangelism.

Beougher and students who experienced the Wheaton revival have gone to other campuses and seen revival in those places, as well—Northwestern College in Minneapolis, Trinity Evangelical Divinity School near Chicago, and Gordon College and Eastern Nazarene College, both in Massachusetts.

The history of revivals has shown that "God often uses an individual

who has been deeply impacted by revival to become a spark" to bring revival in another place, Beougher said.

On Sunday evening, March 19, two students from Howard Payne University in Brownwood, Texas, spoke during a regular weekly student-led worship service at Wheaton.



James Hahn and Brandi Maguire "shared what God had done in their lives" during recent times of revival at their campus and at other schools, Beougher said. The Brownwood revival is believed to have begun at Coggin Avenue Baptist Church near the Howard Payne campus.

After they spoke, there was no exhortation or manipulation, the professor said. "There was no attempt to try and force a repeat experience of what had happened at Howard Payne."

But, "immediately students began to come up to the microphone and confess sin," Beougher said. "The confession was deep. It was painful. God really did a work of breaking people."

The service had begun at 7:30 p.m. Sunday. It did not end until 6 a.m.

Monday.

Normally, about 400 students attend the service. That Sunday, about 700 came. It was difficult to know how many attended because many who were there "left and went back to get their roommates and friends," Beougher said.

When the students broke up at 6 a.m., they agreed to meet again Monday night, March 20. They started at 9:30 that night, and attendance climbed to more than 1,000.

The next night, a scheduling conflict at Pierce Chapel forced the students to move to College Church. About 1,350 students gathered in the church's 1,500-seat sanctuary. And

again, it lasted until about 2 a.m.

On Wednesday, it was sensed that there was a "need for instruction," Beougher said. Students had "emptied their lives," and that vacuum needed to be filled with the things of God. Three school officials spoke that night.

On Thursday, it was time to celebrate. The students, 1,500 of them, held a "praise and worship service that raised the roof," the professor said. "It was glorious. ... It was a foretaste of what heaven is going to be like."

That night, 200 to 300 students committed themselves to full-time Christian service, Beougher said.

Project HELP: Hunger Final Report



Project Help: Hunger is the 1995 national ministry project of Woman's Missionary Union. On February 12, every Southern Baptist in every church was asked to bring a can of food and a quarter. Each church then decided how to spend the money and what to do with the food.

Kentucky Baptists responded well. From the 63 associational WMUs that reported, we collected 118,584 cans of food and \$40,289.89. The SBC totals were 1,244,268 cans of food and \$378,673.19. Thank you, Kentucky Baptists for your support!

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Kentucky Baptist Homes for Children 

REVIVAL

Experiences of revival reported across Kentucky

Continued from page 1

puses since the revival began at his church, his message at Graefenburg was the first time he has taken the revival message to an individual church.

At Southern Seminary, Avant admonished the seminary crowd to examine their own lives rather than the lives of anyone else. "The problem is not really somebody else," he said. "The problem is you."

Avant told the seminary community he knew many people were fasting and praying in preparation for his visit to Southern, which has been troubled by internal conflict in recent weeks. He urged students to look beyond that conflict and pain to examine their own hearts.

Avant spoke for about 40 minutes

and then invited all who wanted to remain to join in prayer and confession. About one-third of the crowd remained for the extended session, which lasted more than an hour.

Although the seminary service did not produce the kind of extraordinary, emotional displays reported in other locations, more than 100 students and guests devoted themselves to a period of intense personal prayer, weeping, hymn-singing, Scripture reading and confession. Only a few individuals addressed the entire group with public confession of sin.

A number of Kentucky pastors attended the seminary service and presumably will carry reports of the Brownwood revival back to their churches.

Several Kentucky Baptist church-

es already are reporting revival experiences as an outgrowth of the "Here's Hope. Share Jesus Now" simultaneous evangelism effort. For example:

■ Members of Carlisle Avenue Baptist Church in Louisville have begun praying more intently for daily opportunities to share their faith, said Pastor Ferrill Gardner. In a recent service, three Jehovah's Witnesses professed faith in Jesus Christ.

■ A brief revival meeting scheduled at Elkhorn Baptist Church in Campbellsville stretched into the next week, gaining steam each night. The meeting place was changed two times

as attendance swelled and other churches joined the services.

■ Ormsby Heights Baptist Church in Louisville has recorded twice the number of baptisms this year as it did last year due to an emphasis on prayer and evangelism, said Pastor Dallas Vincent.

■ Through a massive telephone survey, church members in McCrory County Baptist Association found 469 people who said they would like to know more about the gospel and the Baptist churches in their area. Teams of volunteers worked March 1-15 to call every residential phone listing in the association.



CLASSIFIED ADS

NEEDED: 100 to 200 1975-edition hymnals. Call David Smith, pastor, North Frankfort Baptist Church, (502) 875-1070.

FOR SALE: Oak church pews, 14' to 15' long—can be made 10' long; \$125 each. Also, church lights, \$200. Call (502) 538-6132 or 538-3432.

WANTED: Part-time minister of youth. Send resumé to Middle Creek Baptist Church, 3595 Carter Bros. Rd., Hodgenville, KY 42748.

FOR SALE: Sizzling games. How to improve your relationship. For more info., call (615) 641-3217.

TOUR: 12-day Holy Land pilgrimage into Egypt, Israel and Jordan. Sept. 12-23, only \$1,995 from Louisville, Nashville, Memphis areas. Call Pastor Jack R. Studie for a color brochure and more information (502) 247-8331. Experience you can trust!

SEEKING: First Baptist Church, Milledgeville, Ga., is seeking an associate pastor for education. Affiliated with SBC and CBF. Send resumé with references to: Personnel Committee, First Baptist Church, P.O. Box 795, Milledgeville, GA 31061.

WANTED: Full-time daycare director needed at First Baptist Church, Madisonville, Ky. New 60-child Christian ministry to open August, 1995. Duties include administration of the daycare and management of personnel, policies, procedures and facility. Master's and/or bachelor's degree in early childhood education/development, or other qualifications set forth by state of Kentucky for a directory to operate a Type I facility required. Salary commensurate with experience, and benefits which include health/dental insurance. Please send resumé with references and salary history by May 12, 1995, to Daycare, P.O. Box 607, Madisonville, KY 42431.

LESSONS: Piano and organ lessons for children and adults, beginners or advanced. Reasonable rates; call Ramona (502) 363-0873.

SEEKING: Full-time minister of music for exciting, fast-growing, mid-sized church. Resumé or call should be addressed to: FBC, P.O. Box 339, Belfry, KY 41514; (606) 353-4645.

FOR SALE: From our home we are still selling (since 1970) Schulmerich handbells, accessories, parts, repairing, cleaning. Also, Suzuki tonechimes and musical instruments. Write: Berrien and Elizabeth Minter, 2817 Brookdale Ave., Louisville, KY 40220-1118.

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PEOPLE

PRAYER PARTNERS

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- Building permits needed for Kimri Baptist Church, Russia.
- Nurses needed for a medical team that will go to Russia June 14-28.
- Dentists needed for medical teams that will go to Russia June 26-July 12 and Aug. 2-17.
- Vacation Bible school teams needed in Kearns and Sandy, Utah, July 17-23.
- Construction team needed in Burley, Idaho, dates open.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **ASHLAND**—David Preston resigned as minister to youth, children and activities at First Church April 9.

■ **CARROLLTON**—First Church will hold revival services April 23 at 11 a.m. and nightly April 23-26 at 7 p.m. **Lonnie Riley**, pastor at Carlisle Church, will be guest speaker. Also, **Bruce Glisson** and **Frank McGee** were licensed to the gospel ministry and are available for supply preaching. Call (502) 732-4396.

■ **FRANKFORT**—Crestwood Church will celebrate its 53rd anniversary and homecoming April 23. A church-wide dinner will follow the morning service. The celebration will conclude with a service at 1:30 p.m.

■ **FULTON**—Mount Carmel Church called **Hershell Spears** as pastor. He previously was pastor at Sharpe Missionary Church.

■ **GRAND RIVERS**—Corinth Church called **Harold Cravens** as pastor.

■ **GREENSBURG**—Greensburg Church called **David Levee** as part-time minister of youth. He will begin his new ministry April 16.

■ **LOUISVILLE**—Missionary Evangelist **Finley Baird**, recently jailed in India during a revival sharing his experiences, will be guest speaker at Lynn Acres Church April

23 at 10:40 a.m.

Claude Witt, executive director of the Temperance League of Kentucky, has been appointed chair of the Southern Baptist Christian Life Commission's program committee.

■ **MADISONVILLE**—First Church will celebrate its 125th anniversary April 30. Former pastor **Harold Purdy** will speak at the morning service. A basket dinner and musical service will conclude the celebration.

■ **OWENSBORO**—**Coreta Moody** resigned as senior adult director at Walnut Memorial Church to work with her husband, Les, at Station Church in Sacramento.

First Church called **Jana Hargan** as part-time summer student intern.

■ **UTICA**—**David Hayden** resigned as pastor of Green Brier Church to become pastor at Hatfield Church in Hatfield, Ind.

■ **WORTHINGTON**—First Church called **Lowell Swartzwelder** as pastor. He will begin his new ministry April 23.

MISSIONARY UPDATE

■ **Dennis and Margaret McCall**, missionaries to Tanzania, are in a year of language study in Kenya. Address is P.O. Box 52, Limuru, Kenya. She considers Louisville her hometown.

'Mean piety' more threatening than gays, Campolo warns

Continued from page 1

tance of marriage and promise-keeping throughout the conference, underscoring his words with the themes of love and grace.

"Every wedding creates the possibility for a marriage; the secret is knowing how to love one another after the romance wears off," Campolo said. "After a wedding, the intense romance in a relationship only lasts about a year."

Using Christ as the model for a marriage partner, Campolo described the attributes necessary for a love relationship.

"Love isn't a feeling that 'just happens,' it's a decision to do the right thing; to do what Jesus would do in your situation," Campolo said. "In the midst of cultural definitions of what a man or woman should be, we've forgotten what Jesus is all about. We all need to know the meaning of the word 'grace.'"

"Loving someone is about looking into them, not at them," Campolo continued. "If what you see is what you get, then you're not a Christian, because Christians get something that cannot be seen."

According to Campolo, "looking at" rather than "looking in" has plagued America's Christians in other areas, as well.

"Now that communism is gone, no one is critiquing capitalism," Campolo observed. "It has become an unrestrained monster, and now we believe the poor are not our problem."

Campolo noted Christianity exists in two realms, the abstract and the physical. Abstract Christianity is based on theological concepts, while physical Christianity is practiced through feeding the hungry and caring for the sick and suffering, he said.

"We have become like the Pharisees of Jesus' time—placing greater emphasis on bickering about the abstract than caring for the physical," Campolo said. "The church shows hypocrisy when it passes strong resolutions against homosexuality but maintains a lax position on divorce and remarriage. We have a tendency to pick on the things we don't do."

Church involvement, tithing and a solid system of beliefs are important for Christians, according to Campolo, but more important is the promise to serve.

"Being a Christian is about keeping promises," Campolo said. "Whether standing by your mate or embracing those in need, commitments establish identity. If you have no commitment, then you have no identity. Only one thing takes precedent over a calling; that's a promise."

Winter sports awards: Part two

Today we continue telling about our dedicated athletes in winter sports.

Coach David Robinson gave certificates of 20 boys who played freshmen/JV basketball.

Our boys' varsity basketball team was first-runner-up at our OBI Invitational Tournament. We were in the semi-finals of the All-A Classic, and co-champs of the Three Rivers Conference.

Oliver Hawkins awarded letters to six managers and ten players. He gave the "110 percent Award" to Gibril Mahmoud.

Marcellus Travers earned the title of "Most Rebounds," averaging 7.5 per game. "Most Assists" went to Brian Parks, and "Best Three-Point Shooting Percentage" to Wayne Franklin.

Brian Parks and Cliff Lowdenback tied for "Best Free-Throw Percentage," each with 75 percent.

Coach Hawkins gave "Most Improved" awards to two players; Chris Wood and Ben Hoverter. Samson Edokpayi accepted the "Coach's Award." Hawkins recalled that Samson began the season on the junior varsity team, but "he continually asked me when he could dress on the varsity team."

Cliff Lowdenback took the "Highest GPA" award. Terrence Dorsey earned "Best Defense" with 56 steals. Terrence and Marcellus Travers made the all-district team.

Our girls' basketball team was coached by Ed Lowdenback. Our girls' varsity had the distinction of being the top rebounding team in Kentucky. We finished second in our conference.

Sixteen girls earned letters in basketball. Patricia Wood tied with Heather Strickland for "Highest Grade Point Average," both girls maintaining GPAs of 4.0. Patricia had "Most Deflections" (93) and was "Best Defensive Player."

Crystal Harrison earned three awards; "Most Improved," "Coach's Award" and "Most Rebounds." Her 308 rebounds also gave her the spot

of tenth leading rebounder in the state for all divisions. Melissa Brandon also took three awards; "Most Steals," "Captain Award" and "Most Assists." Melissa was the third leading scorer in Kentucky. With 46 points in one game, she broke our school record—one she set last year.

Rahel Girma was "Best Practice Player." Amanda Lowdenback accepted the second "Captain Award." Ruth Biles was our "Best Three-Point Shooter." Amanda Shea earned "Highest Foul Shot Percentage" with 77.8 percent. Stephanie Newton accepted the "110 percent" award.

Our swimming and diving teams were coached this year by Pamela Sexton and Michael Bisbee. Brian Buffaloe lettered in diving. He was awarded "Most Dedicated" and "Outstanding Performance." Eight students earned certificates for swimming; 17 lettered. Nathan Bauman, Seth Philyaw, Jason Young and George Cerveney achieved "Outstanding Performance at Regionals."

"Most Dedicated" trophies went to Anne Hanson and Jason Young. Nina Soles and James Carmickle were "Most Improved," while George Cerveney and Kelly Frey were "Most Valuable."

Sexton gave "110 percent" awards to Nora Lake and Moses Kempthorne. Moses also earned the "Highest Grade Point Average," along with Amy White. Laura Beth Hasty accepted the "Coach's Award." Sexton presented Sheena Lacey and Thomas Duerr with "High Expectations" awards.

With your continued support and prayers, we hope to see these and many others meet their expectations ... and God's.

Written by Denise Spencer, publications
W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

Helping the hurting

Most of us are uncomfortable with death and grief, but 1982 alumnus Bob Willis acknowledges, "I am very comfortable with ministry in grief recovery."

After graduation, Willis returned to his home state of Oklahoma as assistant pastor with alumnus Paul Saylor at South Lindsey Baptist Church in Oklahoma City. While there, he began to reach out to funeral homes.

Ministry to grieving families brought several into the church.

"It planted the seed for a ministry that has continued to grow," Willis said.

Through Grief Recovery Institute of California, Willis became an accredited grief recovery specialist. He now conducts seminars for many denominations and teaches a seminary extension class on ministry to the terminally ill.

He also is volunteer chaplain and coordinator of grief recovery work for Hospice of Oklahoma County.

Willis pointed out that bereavement is not a reimbursable item from Medicare: "Hospice is an excellent program for pain management, but needs much volunteer help with the grief process."

Willis also is pastor of First Baptist Church of Newalla, Okla. The church is located near Tinker

Air Force Base and involves many service families. He uses the pulpit as a means of ministry to hurting people, and about once a quarter he has a grief recovery group in the church.

With a degree in drafting and 12 years with an architectural firm, Willis expected his career to remain in architecture.

"The Lord has used that training. I drew the initial plans for the Clear Creek Family Life Center, and have used it in church building programs."

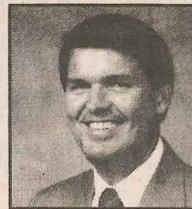
While at Clear Creek, he worked for an architect in Harlan. His wife was a secretary at the vocational technical school.

Willis also was pastor of Garmeda Mission and West Cumberland Baptist Church.

Willis returned to Clear Creek at his own expense to "repay the school for its investment in my ministry," he said. He led a grief recovery seminar and preached in chapel.

"If one student can do a better job with ministry to hurting people, it was worth it."

CLEAR CREEK CHRONICLE



Bill Whittaker

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

Counselor: Restore clergy who repent of sexual sin

By Charles Willis
SBC Sunday School Board

MARBLE, Colo. (BP)—Southern Baptists should model redemption and restoration to repentant ministers who become involved in sexual misconduct, a Southern Baptist counselor said.

Louis McBurney, founder of Marble Retreat, a counseling center dedicated exclusively to helping ministers in crisis situations, said he believes laypeople "may be opening their eyes to the sexual misconduct problem and may be trying to deal with it more redemptively."

The stereotype of Christians who "shoot their wounded" is proved true in matters of sexuality because the subject "is too close to home for most of us," he said. "If I deny my own temptation in this area, it is easier not to be around someone who reminds me I, too, can fall.

"Never tell yourself it will never happen to you, because in certain circumstances, it can happen to anyone," he cautioned.

Among benefits of dealing redemptively with fallen ministers, McBurney said, is preventing the waste of denominational resources.

"It costs a lot to train ministers,"

he observed. "Dismissal is a waste of that resource. The minister may have giftedness in other areas of ministry."

Practicing redemption "gets the church into the 20th century," he said, ending the practice of "people pretending clergy are not human."

A church that takes steps to help salvage a minister's marriage and career "models redemption for others," he said. "It is more healthy than divorce and kicking people out of the church and letting them be destroyed. I haven't found anyone qualified to throw the first stone."

McBurney said in his 18 years at Marble Retreat he had noted "a kind of misperception that any pastor who could engage in inappropriate sexual activity is some kind of awful pervert."

To the contrary, McBurney has found the most common profile of the minister involved in sexual sin is "an ordinary kind of guy who is at mid-life or past mid-life. He has been isolated and frustrated in his career. He feels unappreciated, ineffective and professionally impotent. He has usually been morally circumspect. He has intended to remain faithful to his marriage vows, and he has said he'd never succumb to sexual temptation.

"His adulterous relationship has

begun as the outgrowth of an emotional attachment, often through a counseling or work association. Many times his partner has had a decidedly aggressive role in initiating and encouraging the relationship, often making the first sexual overtures," he said.

Of the 1,000 clergy couples McBurney has counseled at Marble Retreat since 1977, between 40 percent and 50 percent have come to him because of the minister's sexual misconduct, he said.

"Some men find they shouldn't have been in the ministry in the first place, and some see having an affair as an exit opportunity from ministry," McBurney said. "Most who come to me don't want out of the marriage, and most don't want to pursue the other woman as a life mate."

McBurney said he is concerned that there is no way to insist clergy deal with sexual temptation, which he calls "a crucial issue."

"It is frustrating to know that statistically there are 25 to 35 percent of ministers involved in inappropriate sexual behavior, yet these destructive patterns cannot be interrupted or prevented by any direct intervention. Knowing there are hundreds of ministers who will slip into sexual mis-

Tips on how to respond

How should a church help a minister recover from a lapse into sexual immorality?

While each situation must be handled individually, counselor Louis McBurney suggests general areas that are important:

- Having a clearly defined process to deal with the situation.

- Providing a period of absence from ministerial responsibility while issues are resolved.

- Providing support and counsel for the accusing or other involved party.

- Providing a period of time for healing and recommitment of the minister, if, in fact, misconduct has occurred.

- Taking advantage of help from an interim pastor or "restoration team" in helping the congregation process their feelings.

- Evaluating the minister's qualification to return to ministry or to assume a different ministry role.

"The sin needs to be called a sin and its seriousness acknowledged," McBurney said. "We must, however, keep in mind that sexual sin is not the only sin and that we are all forgiven sinners."

conduct during their careers, yet having no direct way to stop that, is sad."

He said variables such as high stress, low self-confidence, character disorders, depression and low impulse control have been associated with sexual misconduct.

McBurney recommends prevention in three primary areas:

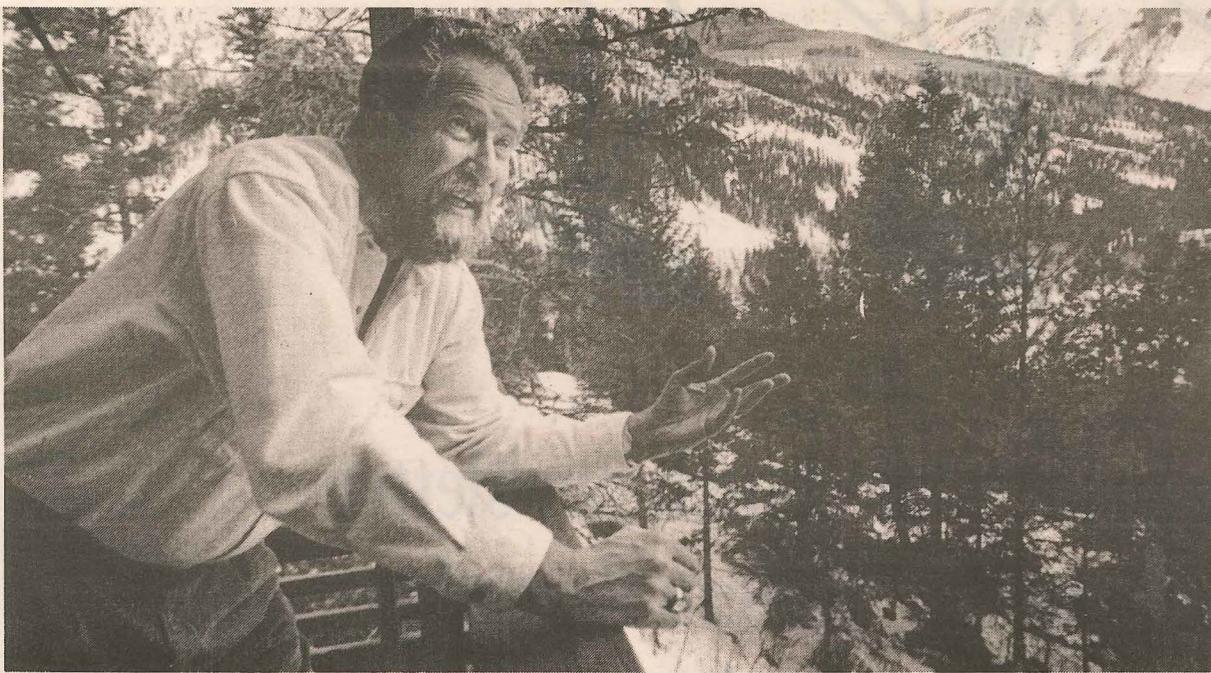
- Increased awareness of the problem, including open discussion and education at all levels of denominational life.

- Acknowledgment of the susceptibility to sexual sin, rather than assuming a position of denial.

- Having a system of accountability, such as a clergy support group.

McBurney considers restoration a key issue, following that of prevention. He defines the process as "an approach to assist the minister, his family and the church to cope with the emotional, spiritual and relational consequences of sexual misconduct, so that healing may occur."

For restoration to happen, the minister must feel true repentance, and there must be an attitude of forgiveness and redemptiveness on the part of everyone else, he said.



THE HIGH ROAD Louis McBurney, who has counseled hundreds of ministerial couples after they experienced sexual misconduct, says Southern Baptists must find ways to restore clergy who are truly repentant of their sin. (BP photo by Jim Veneman)

Oates named to new panel to help restore ministers

NASHVILLE (BP)—A National Advisory Committee on Sexual Misconduct has been established by the Southern Baptist Sunday School Board to provide help for ministers who have engaged in sexual misconduct.

Wayne Oates, professor of psychiatry emeritus at the University of Louisville, is one of nine members of the advisory committee, which will meet annually to assist the Sunday School Board's pastor-staff leadership department.

With assistance from the advisory committee, the Sunday School Board also plans to:

- Provide certified training for

those enlisted by state convention staff members to help churches recover from issues related to ministerial sexual misconduct.

- Developing guidelines and suggestions for personnel committees and pastor search committees to confront the issue with prospective ministers.

- Establishing regional recovery centers for ministers moving toward sexual misconduct and those who have been involved in that type of behavior.

- Designing suggested policies and guidelines for churches to adopt related to ministerial sexual misconduct. These would include proce-

dures for reporting suspected misconduct, a process for substantiating or dismissing allegations, a process for dealing with substantiated misconduct and redemptive actions churches could take.

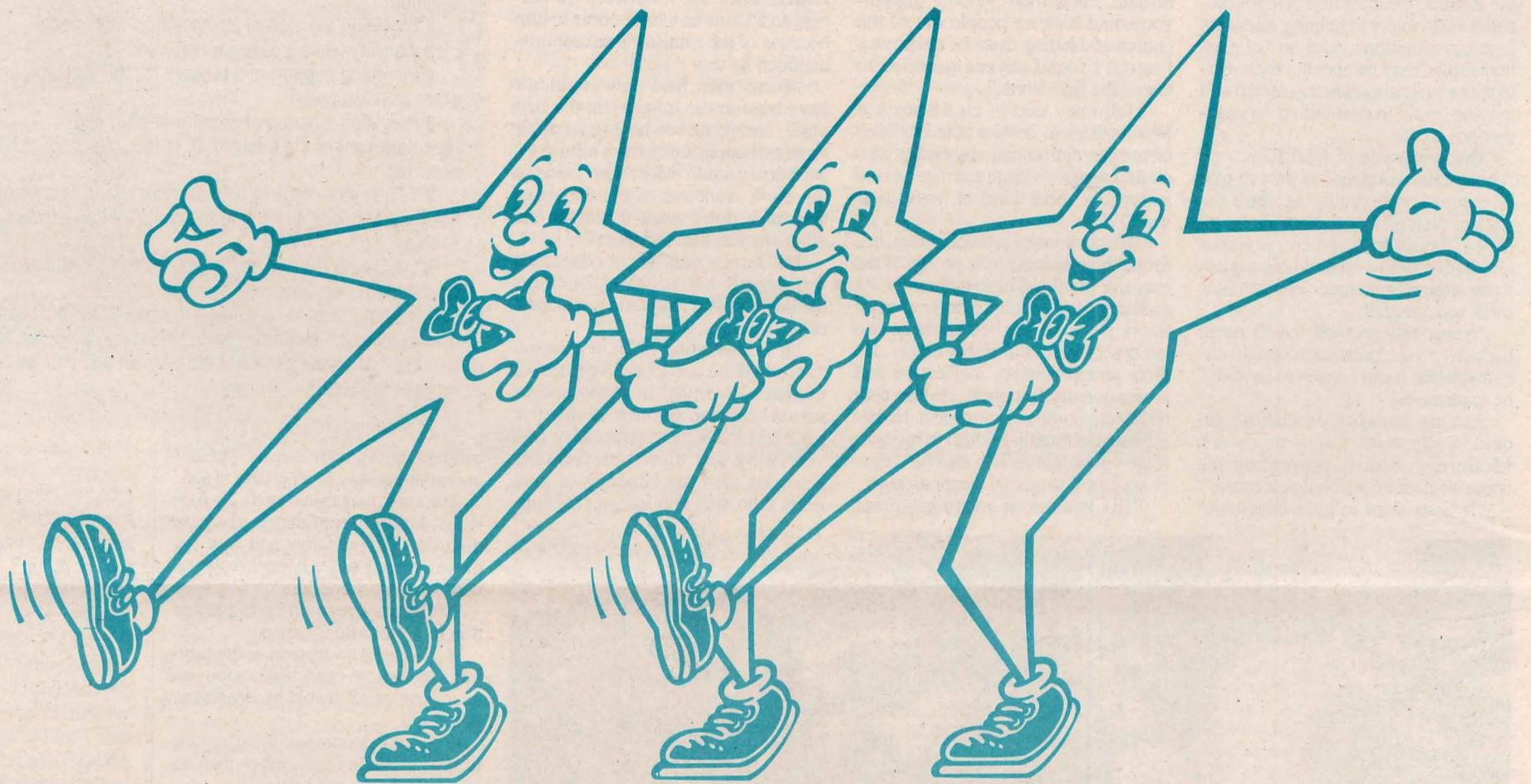
- Launch an educational emphasis through colleges, seminaries and state conventions to help ministers determine their vulnerability to sexual misconduct and provide awareness of resources for recovery.

Others serving on the National Advisory Committee on Sexual Misconduct are Louis and Melissa McBurney, therapists of Marble Retreat in Colorado; Van Oliphant, a layman and administrator at the

University of Memphis; Mike Speer, a financial services consultant from Nashville; Wendell Garrison, pastor of Winstanley Baptist Church in Fairview Heights, Ill.; Gene Allen of the pastoral care and counseling department at Baptist Memorial Hospital Systems in San Antonio, Texas; Richard Dayringer, a clinical educator with the Southern Illinois University School of Medicine; and Ed Yarbrough, an attorney with Hollins, Wagster, & Yarbrough in Nashville.

Three Sunday School Board staff members, Neil Knierim, Brooks Faulkner and Norris Smith, also serve on the advisory committee.

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