

WESTERN RECORDER

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FOR THE RECORD

Calvinism critiqued
Molly Marshall, former theology professor at Southern Baptist Theological Seminary, critiqued Calvinism in a recent lecture series at Baptist Theological Seminary of Richmond.
See page 2.

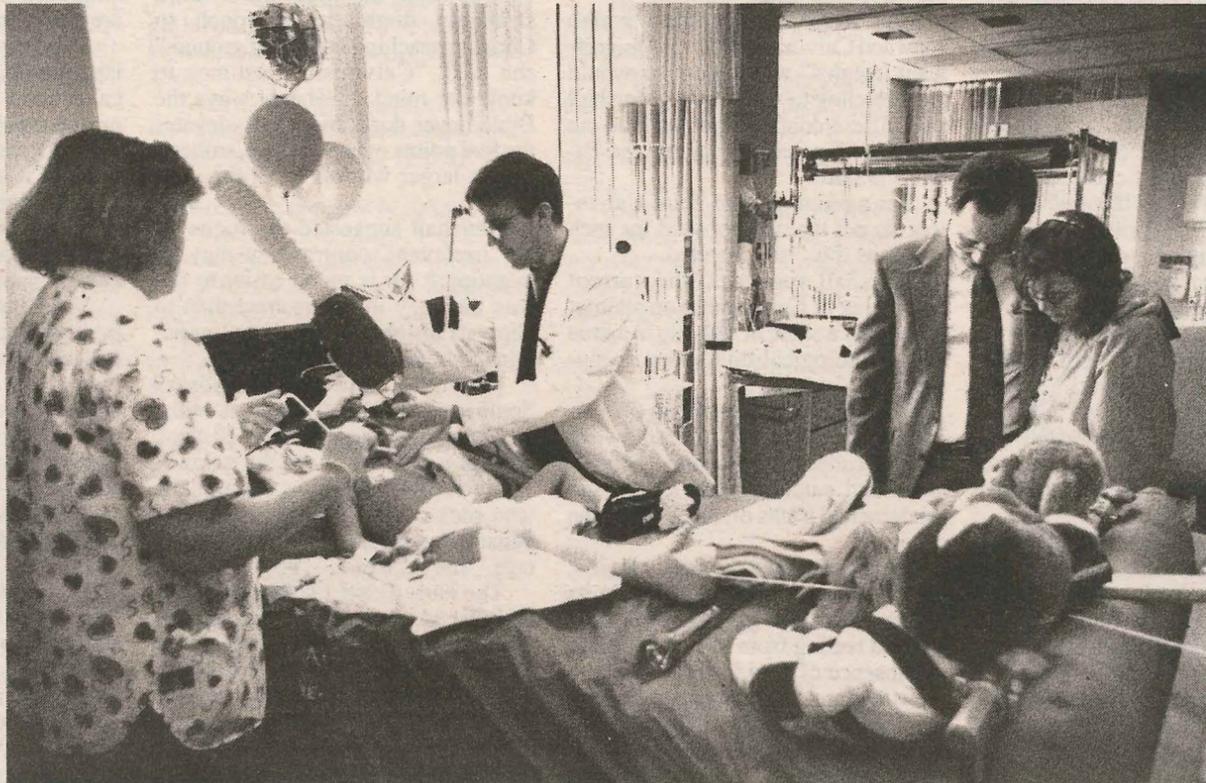
Child care
After members of the Baptist Student Union at Morehead State University discovered the desperate plight of some students with small children, they found a way to help. *See page 3.*

Editorial
Churches must minister to families under pressure. *See page 5.*

Summer missions
Kentucky's student summer missionaries are featured on pages 8 & 9.

Free speech case
The U.S. Supreme Court heard oral arguments in an Ohio case that questions whether government can restrict religious speech on public property. *See page 10.*

No increase
Subscription rates for the Western Recorder will not increase this year. *See page 12.*



ARMS OF COMPASSION Mike McCullough, a volunteer chaplain in the children's intensive care unit at Washoe Medical Center in Reno, Nev., prays with Dana Mattson at the bedside of her son, Cody, who was injured in an automobile accident. (BP photo by Jim Veneman)

Daughter's death inspires father's ministry

By Linda Lawson
SBC Sunday School Board

RENO, Nev. (BP)—At 9 a.m. on Friday, Oct. 16, 1992, Mike and Sarah McCullough—exhausted, grieved, but by a miracle of God's grace, at peace—sat by a bed in the Washoe Medical Center's pediatric intensive care unit in Reno, Nev. They held their blonde, 9-year-old daughter, Maggie, as the last vestiges of life slipped from her comatose body and her heartbeat slowed and then stopped.

Today in the same children's ICU where Maggie died, McCullough spends a few hours as a volunteer chaplain each Sunday, Tuesday, Thursday and at other times as needed. He encourages and comforts parents and family members of sick and injured children. He stands with doctors and nurses when they have to tell a family there is no hope. He asks

medical staff members how he can pray for them.

His is a calming, encouraging ministry of presence.

The journey from father of a dying child to chaplain among parents with similar agonies has been a road of claiming God's promise that it is possible to walk and not faint, he said.

Two and a half years after Maggie's death, Mike, Sarah and 9-year-old Jackson McCullough now sometimes know what it is like to run and not grow weary.

"We're still looking to the day when we'll soar again," McCullough, director of mission ministries for the Nevada Baptist Convention, reflected on a sunny April morning, claiming the promise of Isaiah 40:31. Retelling Maggie's story had brought tears that come less frequently now but still symbolize that the pain, while less acute, will always be part of their lives.

Maggie's dying began Saturday, Oct. 10, when she entered the hospital with a high fever and a rash. As doctors struggled to identify the problem, she slipped into a coma. As her liver and other blood organs shut down, a transplant was proposed and then eliminated when brain damage became evident.

She had been diagnosed a few months earlier with a childhood form of epilepsy which doctors expected her to outgrow. She was put on a drug to control seizures. The drug, combined with some unknown virus in Maggie's system, caused her death, McCullough said.

The McCulloughs believe they received a word from God Monday at noon as they sought refuge in Remedee's, a hospital restaurant with tablecloths, china and food far more tasty than the stereotypical hospital fare. While eating lunch, they came
□ *See Daughter's death ... , page 11*

Kentucky ranks 33rd in conditions for kids

By Mark Wingfield
News Director

Kentucky ranks 33rd among the 50 states in conditions for children, and the situation is getting worse, according to new research by the Annie E. Casey Foundation of Baltimore, Md.

Between 1985 and 1992, the well-being of Kentucky children deteriorated in six areas and improved in four, according to the foundation's 1995 edition of the "Kids Count Data Book."

This year's data book highlights one major area of concern for special notice: the growing fatherlessness of America and Kentucky.

More than 15 percent of Ken-

tucky's children are living in households with no adult male present. The Casey Foundation links this to another statistic: More than 37 percent of all Kentucky men ages 25-34 earn annual incomes below the poverty level for a family of four and therefore cannot support a family.

Although more severe in Kentucky than in many other states, this is a trend seen nationwide, according to Douglas Nelson, executive director of the Casey Foundation. Nationally, 32 percent of men ages 25-34 earn less than poverty-level wages.

The foundation's research shows a correlation between low earnings for men and reduced marriage rates. Among men in their 30s, those earning \$50,000 a year are nearly twice as

likely to be married as those earning less than \$10,000 a year, the report says.

"One of the major reasons fewer fathers are living with their children is the low level of employment and earning success experienced by an increasing share of young men," Nelson said.

"Almost no one volunteers for roles and duties they cannot fulfill," he continued. "And the simple truth is that disadvantaged young men who do not have the education, skills or opportunity to succeed in today's economy are not prepared to contribute as providers, protectors and mentors to their children."

The repercussions of this trend hit
□ *See Kentucky ranks ... , page 3*

Barna: Revival reports really more 'renewal'

GLENDALE, Calif.—Extraordinary spiritual movements being reported across the nation this spring should be described as "renewal" more than "revival," according to evangelical researcher George Barna.

"If 'revival' is used to describe a large-scale spiritual change of heart among people who were previously not Christian, statistical data do not yet exist which suggest we are in the midst of a true revival," said Barna, president of Barna Research Group.

"The renewal activities that have been reported in a few places around the nation may be the starting point for what may eventually become a national spiritual revival," he added. "The renewal activities may be God's way of preparing churches for an eventual influx of irreligious or non-Christian people."

"But the data clearly suggest that while many Americans are searching for truth, purpose, a cause to be committed to and people with whom they might have more significant relationships, the Christian church has not yet been chosen by the broader base of adults to meet those needs," Barna said.

To support his point, Barna cited results of a recent nationwide survey conducted by his company. That study found:

■ Church attendance remains plateaued at its lowest point in the last decade, with only 42 percent of Americans attending religious services on any weekend.

■ Bible reading outside of church services hit a new low this year, with just 31 percent of Americans saying they read the Bible in a typical week.

■ An increasing number of American adults who attend church services do not attend as often as they did five years ago.

Further evidence that the church has not expanded its outreach through true revival is found in another Barna poll of 500 senior pastors of Protestant churches. That study found:

■ Average adult attendance at church services is 92 people, a 10 percent decline in the last two years.

■ The proportion of church budgets devoted to evangelistic activity has remained unchanged since the late 1980s. Currently the typical Protestant church devotes about 14 percent of its total budget to activities and salaries related to evangelism and missions.

BAPTISTS

Marshall calls Calvinism 'irrelevant' & 'distracting'

"Calvinism presumes to know the mind of God in ways the Bible never does. Indeed, it elevates the five points over Scripture, truncating its larger witness to fit the dogma."
Molly Marshall

RICHMOND, Va. (ABP)—Calvinist theology is "irrelevant, obscurantist and distracting" to Southern Baptists' mission, Molly Marshall told students at Baptist Theological Seminary of Richmond.

Marshall, who was ousted last year as a theology professor at Southern Baptist Theological Seminary by President Al Mohler, lectured at Calvinism in a series of lectures at the Virginia seminary April 25-26.

Mohler is among a small group of Southern Baptists gaining new prominence in the denomination who espouse what they call "the doctrines of grace," a theological system largely developed by John Calvin, a Swiss theologian who died in 1564. Calvinist theology greatly influenced the founders of Southern Baptists and the early life of the Southern Baptist Convention.

However, Calvinists have been at odds with other traditions in the Christian church at various times since the 16th century. Calvinism asserts that God has preordained some people to salvation and others to damnation and that God's grace is so irresistible that all the elect will be drawn to profess faith in Christ.

"Why do we want to revive a 17th century ruckus that serves no real purpose for our broken world?" Marshall asked in her lectures. Those who advocate a return to Calvinism would

revive "a controversy that derails us from the most pressing concerns of our day," she said.

The Reformed tradition which spawned Calvinism produced "significant insights" which Baptists would want to cling to with fervor, Marshall said. These contributions include the primacy of grace, Christ and the Bible, she said.

But a return to five-point Calvinism "is not the way forward for such a time as this," she asserted.

Marshall suggested the current embracing of Calvinism is an attempt to recreate a sense of stability in a time when theological consensus is elusive.

"Proponents of reclaiming Calvinism as our theological framework and promoting a cadre of covenants, confessions and catechisms to secure the fundamental truths of the gospel," she observed.

"Yet there is not the right solution, for it is too self-congratulatory in its triumphalism, it is too deterministic in a world reeling from its perception of the absence of God, it is too partial a view to claim to be an encompassing theological framework," she added.

Instead, Marshall said, "A much better consensus would be a renewed theology of the cross."

Calvinists value the five points of Calvinism more than Scripture, Marshall charged.

"It is curious that in a denomination which has been fighting over who believes the Bible the most, a strangely dogmatic approach to Christian teaching is gaining ground," she said. "Calvinism presumes to know the mind of God in ways the Bible never does. Indeed, it elevates the five points over Scripture, truncating its larger witness to fit the dogma."

Marshall suggested the focus on an "irrelevant" controversy may be intentional. "It is much easier to debate theology in the abstract than to allow its insights to transform our actions," she said.

Marshall said contemporary Southern Baptist Calvinism is elitist and promotes "an elite few persons who presume to be in the know." These are primarily "academics who seek correct doctrine at the expense of a wider theological heritage," she declared.

The early Baptist Calvinists were "privileged, slave-holding white men, disdainful of the enthusiasms of the common Baptists from the backwoods," Marshall said. "Our contemporary Calvinists have little room for diversity, as well," she added.

Calvin and his early followers "showed an intolerance toward non-conformists," Marshall said. "Although Geneva became a haven for harassed Protestants, it also expelled

many others who did not agree with Calvin's views. As we understand with deep intimacy, many in our day are being expelled."

The new Southern Baptist Calvinism often is used to rationalize political actions, Marshall said. "It claims personal political machinations to be God's sovereign and electing will. Thus, if it is God's will, persons are not responsible for the havoc wreaked. God's eternal purposes are simply being worked out. How dare anyone dissent from them?"

"This ignores the insights of more process-oriented theologies which call us to acknowledge the radical partnership that God beckons from humanity. It fails to acknowledge that there is a shared responsibility in the groaning project of creation not yet completed."

The Calvinist image of God contributes to a power-oriented attitude and to "the contemporary misogyny of its perpetrators," Marshall said. Misogyny is the hatred of women, especially by men.

In addition, Calvinism often is associated with a theocratic view of government "which impairs liberty of conscience," Marshall said. "That is why, when new faculties are hired in current Southern Baptist seminaries, aspects of a political agenda become part of the litmus test for doctrinal fidelity."



Gushee: SBC plagued by 'lovelessness'

By Marv Knox
Editor

SCOTTSBURG, Ind.—Southern Baptists cannot move forward until they "learn how to love each other as fellow Christians once again," ethics professor David Gushee told American Baptists in Indiana.

"Christian lovelessness" calls into question whether feuding Christians really are followers of Christ, and that is destroying the church's witness in the world, claimed Gushee, a faculty member at Southern Baptist Theological Seminary in Louisville.

Gushee, who addressed the annual meeting of Southern Baptist Churches in southwestern Indiana, admitted he spoke from firsthand experience.

"I come to you as one who has experienced the tragedy of Christian lovelessness," he said.

Gushee explained he has been a Southern Baptist since 1978, while theological/political controversy has wracked the Southern Baptist Convention. He also noted he has been at Southern Baptist Seminary for two years. During that time, a new president and conservative trustees have steered the school sharply to the right, creating turmoil among faculty, staff, students and alumni.

Division and lovelessness among Southern Baptists has produced dire consequences, he lamented.

"There is no way ahead, no way forward for us until we Southern Baptists learn how to love each other as fellow Christians once again," he stressed. "No way ahead. No way forward until we realize that Christian lovelessness is a tremendous infidelity

to Jesus Christ, and extraordinary calamity, a plague upon our house."

Lovelessness "is a way of treating each other that violates the explicit moral teaching of nearly every book in the New Testament," Gushee insisted.

"If we believe the Bible is the very word of God to us, how can we persist in such disobedience? How can a Christian people expect to move ahead when they have wrapped themselves from head to foot in the chains of disobedience" to Christ's command to "love one another"?

Unfortunately, Christian lovelessness extends beyond the SBC to "every level of Christian life, he reported.

The Bible describes lovelessness between Christians as the most dangerous church affliction, he said. Moreover, the call for mutual love among Christians is the New Testament's most persistent expectation, he added.

Citing numerous Bible passages, Gushee presented three reasons why lovelessness is detrimental for Christians:

■ It questions whether warring Christians really are Jesus' followers. Supporting his point, Gushee quoted a passage from Jesus' farewell address: "By this everyone will know that you are my disciples, if you have love one for another."

"Jesus is teaching us that the mark of the true Christian is love for his or her brothers and sisters in Christ," Gushee noted. He also quoted Jesus as saying, "If you love me, you will keep commandments," stressing that

keeping the commandment to "love one another" sends a clear signal of Christians' true love for Christ.

■ It questions whether "joyful Christian community" is possible.

"Throughout the New Testament, love for each other is named repeatedly as the central Christian moral virtue," he said. For example, the Apostle Paul taught that all gifts and virtues are worthless without love.

"Why is it, then, that we so frequently place these and other good things of the faith above love?" he asked. "Is it that we think the word of God about how we conduct ourselves does not apply somehow, if the goals we are pursuing are sufficiently important?"

"Within the body of Christ, we are never free to pursue worthy goals in an unworthy way. We are always obligated to treat each other in a loving manner. It is a sin when we fail to do so."

■ It causes non-Christians to question the truth of Christian faith.

Jesus once asked God to help his followers be unified "so that the world will believe that you have sent me," Gushee recalled.

"Christian unity—an aspect of Christian love—is a critical dimension of our evangelistic witness. When we love each other and live together in unity, God uses us to reach a lost world with the gospel," he said.

"But when we don't love each other, we repel rather than attract an unbelieving world. And when our fighting and bickering is the main thing that people know about us, we become little more than objects of derision, and deservedly so."

KENTUCKY

Morehead BSU helps student parents cope

By Melanie Childers
Staff Writer

MOREHEAD—One evening a couple of years ago, a Morehead University student with a toddler dashed frantically into the lobby of one of the women's dormitories.

"My babysitter didn't show up, and I have class in five minutes," the mother announced to perfect strangers in the dorm's lobby. "Could someone please watch my child?"

That scenario touched Kristen Rase's heart. As an active member of Morehead's Baptist Student Union and a devoted Christian student, she saw that moment of desperation as an opportunity for ministry.

As a result, Rase and her friend Pam Hood helped organize a weekly BSU-sponsored childcare program that has become a sanity-saving ministry to students trying to get through school and raise children at the same time.

Today, Parent's Night Out is a thriving aspect of the school's BSU outreach. It is coordinated by Kristen Rase's younger sister, Kendra.

Parent's Night Out offers youngsters a weekly, biblically based en-

richment experience that also allows parents to be students.

Every Thursday from 6-9 p.m., 10-12 BSU volunteers lead about 20 children in vacation Bible school-style lessons, crafts, songs and recreation.

Meanwhile, their parents enjoy a few quiet hours to attend class, study at the library or sleep, Kendra Rase explained.

Parent's Night Out is open to children 12 months to 10 years old. "We have 40 children enrolled," Rase said. About 25 volunteers rotate leadership responsibilities.

The program is conducted at nearby First Baptist Church of Morehead, two blocks from campus.

"It's important to note that if it weren't for First Baptist, we wouldn't be able to do this," said Gene Parr, campus minister at Morehead.

Rase noted the church has been gracious in sharing its nursery and children's facilities. "We don't have toys at the BSU," she said.

A nominal fee of \$1 per child helps offset the expense for snacks and materials each week.

"We've had a wonderful response," Rase said. "We've had

mothers come in and say 'I didn't have time to bring so-and-so this week, but he begged me to come.'"

The program also has helped establish relationships among adults, Rase noted.

"A lot of our parents get together throughout the week; they watch each other's kids," she said. "It's a good support system for single-parent families."

"They're really interactive with each other and with the volunteers when they come on Thursdays," Rase continued. "A lot of good relationships are being built up."

Parr agreed: "We've been assigned by the Kentucky Baptist Convention and our Lord to the mission field of the college campus. Until now, we had not really targeted married students with children, and were not reaching them at all. This is one way of telling them we care about them."

The most rewarding aspect for Rase is watching the children grow as they are exposed to Christ's love and acceptance.

"That's what Christ did and wants us to do," she said. "I'm thankful we have the opportunity to do that."

Kentucky ranks 33rd in conditions for kids

Continued from page 1
children hard, Nelson said.

Children who grow up without fathers are five times more likely than other children to be poor and almost 10 times more likely to be extremely

poor, he said. They are twice as likely to drop out of high school and significantly more likely to end up in foster or group care and in juvenile justice facilities.

Nationwide, more than 19 million

children live in homes where fathers are absent, the Casey Foundation reports. One-fourth of those children—4.5 million—live in neighborhoods where more than half of all families have no father present.

Churches and other groups concerned about strengthening families should focus on four areas, Nelson suggested:

■ Helping improve educational outcomes for poor and minority male students.

■ Advocating greater outreach to fathers through child-welfare and social-work practice.

■ Advocating welfare reforms that would enable, require and reward work by absent parents.

■ Assisting father-age males in finding and sustaining employment.

The four areas in which Kentucky gained ground in this year's "Kids Count" report are percentage of babies born at low weights, infant mortality, percentage of teens who are high school dropouts and percentage of teens not attending school and not working.

But even those statistics are not as promising as they may sound, the report notes. For example, although Kentucky posted a 16 percent improvement in the percentage of teens not attending school and not working, the state still ranks 48th among all states in this category.

The six areas of decline noted in this year's report for Kentucky are death rate of children ages 1-14, number of births to unmarried teens, arrest rate for violent crimes by juveniles, teen violent death rate, percentage of children living in poverty and percentage of families with children headed by a single parent.

The most dramatic decline was in arrests of juveniles who committed violent crimes, which jumped 178 percent from 1985 to 1992.

BLUEGRASS BURGEO

■ **Cumberland commencement.** Cumberland College will award degrees to 230 students in commencement ceremonies May 13. Honorary doctor of laws degrees will be awarded to Richard Knock of Fort Wright and Truman and Marie Miller of Lakeland, Fla. During Honor's Day ceremonies May 1, the college bestowed honorary doctorates on Russell Cooper of Somerset and J.B. Fuqua of Atlanta.

■ **Dauenhauer to retire.** Larry Dauenhauer, vice president for administrative services with Kentucky Baptist Homes for Children, plans to retire Oct. 31 after 37 years of service to the agency. Dauenhauer was the first employee hired when separate Baptist child care ministries in Louisville and Glendale were unified under the Kentucky Board of Child Care in 1958.

■ **International link explored.** Campbellsville College and Cumberland College are exploring the possibility of joining an international educational consortium which would allow students to attend classes in England. Campbellsville officials said they hope to be active in the overseas study program by the spring of 1996.

■ **Education Department taps Howard.** James Howard, chairman of Campbellsville College's education division, has been named a consultant to the Kentucky Education Department. His role is to help draft a state agreement with the National Council of Accreditation for Teacher Education in light of changes brought about by the Kentucky Education Reform Act.

■ **Campbellsville honors Frazier.** John Frazier, retiring president of the Association of Independent Kentucky Colleges and Universities, was given the honorary doctor of public service degree by Campbellsville College April 22.

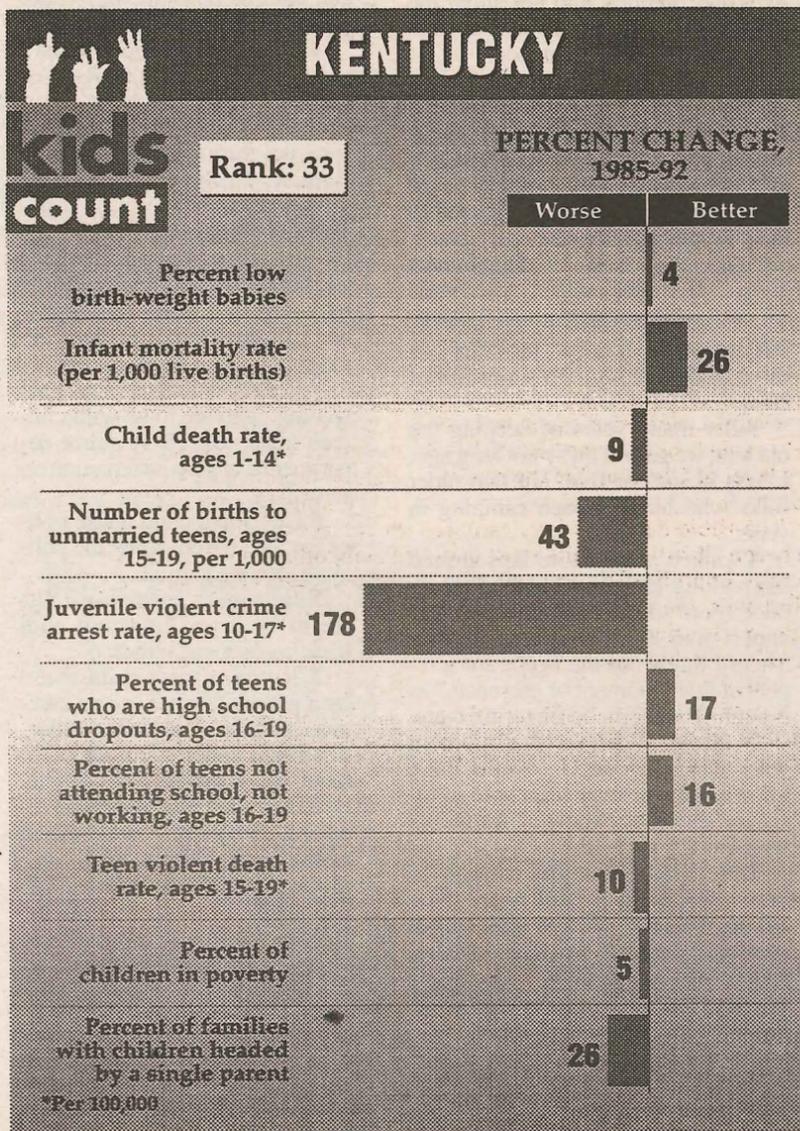
■ **Excitement at Hunsinger Lane.** Membership at Hunsinger Lane Baptist Church in Louisville has increased 60 percent in the past two years, and Sunday worship attendance has doubled. This growth has given birth to a unique Sunday evening format in which various church activities are held in homes and other locations in the community. Sunday evening attendance has increased from about 20 to 85.

■ **Borowick and Black honored.** Scott Borowick and Staci Black, both students at Campbellsville College and both from Crestwood, were named this year's male and female Athletes of the Year by the Kentucky Fellowship of Christian Athletes.

■ **Cumberland honors students.** Three Cumberland College students have been given major awards from the school's religion department: Bryan Riley was given the Milton Murphey Award for Christian Service; Chad Blevins was given the Fred Roth Pastoral Ministries Award; and Kevin Parker was given the G. Willard Reeves Award for Excellence in Biblical Languages.

■ **Barnes and Deaton honored.** Curtis Barnes of Elizabethtown was named Mr. Campbellsville College and Andrea Deaton of Greensburg was named Miss Campbellsville College April 26. The awards are given annually based on a vote by faculty and staff for the students who best exemplify the college.

■ **Oneida reports revival.** During "Here's Hope" revival meetings at Oneida Baptist Church, 44 students from Oneida Baptist Institute made professions of faith in Jesus Christ, according to Bill Nichols, director of missions for Booneville Baptist Association. Forty-one students were baptized May 3. Steve Crumpler was the revival preacher; Albert Griffin is pastor.



OPINION

WESTERN RECORDER

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

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Let Mohler lead

It is amazing how many seminary presidents have come out of the woodwork since Dr. Al Mohler has assumed the presidency of Southern Seminary! So much assault by those who do not seem to understand ministry, much less leadership as a seminary president.

The editorial criticism of Dr. Mohler (WR, April 25) demonstrates a foggy perspective on distinct and much-needed change in Louisville.

Brothers and sisters, a new seminary is emerging when we see Southern Seminary return to a school of the prophets rather than an institute of tolerance and free thinking. Let Dr. Mohler lead. Southern Seminary is headed back to where it should be; toward revival!

Brian W. Malcolm
Richmond

No trust

I was somewhat shocked to pick up my May 2 Owensboro Messenger-Inquirer and see the editorial was about Southern Seminary trustees and President Al Mohler.

Even outsiders can see what a mistake was made by the trustees when they chose Mohler to be the president of the seminary.

Today I also found a 1993 letter I clipped from the Western Recorder. It reported the trustees overspent their presidential search budget by \$35,000 and that they would not tell how they spent \$95,000, but that they spent time at a Florida resort and behind closed doors choosing him.

The writer called for their resignation then, and if his figures are half-way right, we all should call for their resignations because of their performance as such poor stewards of God's and our money.

Who wants to trust these trustees? Not me!

Abbie Hawes Mercer
Owensboro

An unexpected visit

Day was casting her fading light across the asphalt parking lot of Day's Inn. I had stopped counting laps, and for variety, strode off onto a freshly cut acre or more of grass, toward the railroad tracks.

A thrush fussed at me, taking flight to taller brush. For a moment or two, I journeyed a universe away from every weighty thought. It was as though my mind flushed out the gallons of stuff—serious preoccupations—which had been dominating my usual pleasure of walking. I was drained of everything but sky, and grass, and fresh, spring coolness. A taste of an earthly heaven, it was a delicious moment. God seemed so near!

As I consciously tried to hold the moment, it slipped from my grasp, my thoughts streaming back into my mind like a house full of children crying for attention. My inner world was noisy again!

It seems to me so much more dif-

Voicing feelings

We want to thank you for your courageous editorial, "Could Jesus teach social work at Southern Seminary?" (WR, March 28). You stated the issues clearly and fairly.

The Baptist principles of the priesthood of the believer and soul competency are in jeopardy. Dr. Al Mohler's imposition of his understanding of very specific controversial and much-debated issues as a test for employment at Southern Seminary is an explicit denial of fundamental Baptist beliefs and practice.

We hope that many people will be persuaded by your reasoned arguments, and we commend you for giving voice to what many of us feel.

We pledge to you our prayerful support as you continue to speak out on the issues that are troubling us.

Solidarity Sunday School Class
Crescent Hill Baptist Church
Louisville

Stop judging

For eight years, I have waited for someone to offer words of wisdom that would again unite our denomination. I have found that those who try to speak for my Savior say nothing.

What then to do? I trusted my Savior, got on my knees and asked for him to show me what I needed to know. There in the quiet of a living room, just God, my Bible and me. And answers.

I found again those words of acceptance from a loving Father. Romans 14: Accept into your group someone who is weak in faith, and do not argue about opinions. You cannot judge another person's servant. The Master decides if the servant is doing well or not. And why do you think you are better than they are? We will all stand before God to be judged. So each of us will answer to God. For that reason, we should stop judging each other.

difficult to hear the voice of God in this noisy world, especially if God speaks there "with a still, small voice."

I really wasn't expecting to hear that voice, walking laps around the parking lot. The dozens of cars, vans and pick-ups hardly resemble a cathedral of worship.

Four children exploded from a van, each with something in hand, rushing toward their room, I supposed, with a weary-looking mother close behind while dad unloaded some stuff from the back.

And I remembered when we were five, tent on top of the station wagon, heading west to Glorieta and stopping at a Howard

Johnson's after two or three nights of camping. A pool, showers, a bed, air conditioning were a welcome respite from the summer heat. Yet it is the camping our children most remember; the team effort, the campfires, the patter of rain on canvas, the five of us sleeping on the floor of the tent.

Counting God, there were six, for God seemed closer there, saying

BAPTIST FORUM

More letters on page 6

ON MISSION TOGETHER



William W. Marshall

Christ is calling, placing, arranging his people in his church and denomination as he sees fit for his purpose. When we as men and women start to include or exclude anyone by our own interpretation, we suffer. We suffer the loss of what God was going to show us about himself to the rest of us. I cannot pay that price. Christ was constantly being battered to decide between law and love.

Thank you, Father, for choosing love. I would have been left outside the kingdom; I would have been lost.

Terry Moore
LaGrange

Quit whining

Those cruel, cold-hearted conservatives are at it again, this time in Washington. Marv Knox is beginning to sound like one of those negative, whining liberals of the political left, (WR, April 11).

Our Democratically controlled congress attempted for over 30 years to extend compassion, except they spelled it M-O-N-E-Y. They spent trillions of our dollars to prove money alone does not solve the problem. Statistics indicate the percent of people in poverty is almost identical to that of the years preceding the Great Society. Shall we continue down the same road of failure?

Real compassion comes through people helping people improve themselves. Compassion raises people up and helps them on to success. Jesus lifted people up, shouldn't we?

It is time for churches to help people; and for those helped, it is time to take responsibility for their actions, lives and families, and not allow the government to keep them enslaved in a subsistence-level existence!

I also tire of hearing how "mean-spirited" some of our congressmen appear to be. Even with all of the reform that is coming to pass (and it is very refreshing), I am not convinced that any of our leaders will blatantly deny help to the helpless.

D.A. Borden
Corbin

prayers as a family, looking out through the netting into a sky full of stars.

After many years of keeping the old tent, we gave it away not long ago. It was meant for five, not two older folks who haven't been camping in years.

I walked a few more laps around the parking lot and decided to return once more to the field and the very spot I had stood minutes before. There I threw out the fleece for a repeat of that "moment of presence," as though God might be lingering there.

Nothing. Whatever that moment was, it was gone. I should have known. I have never been able to recreate those unexpected moments with God.

But it was enough; enough to know that God is still near, even amidst the noise of my mind; still in control of deciding when, and where, and how to appear to us.

Still I didn't expect it while walking laps around the parking lot of a Day's Inn.

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



Church child abuse

By Jewell Nelson

Child Abuse Awareness Month has just passed, but don't stop the awareness.

Child abuse in church? Yes, it happens. How safe is a child at your church? How safe is your church if abuse happens and a lawsuit occurs? Children have been at risk of child molestation since the beginning of time. The media has helped open up the possibility of child abuse even at church.

Television and state and federal laws have lowered the possibility of child abuse in state-regulated child-care facilities and national children's organizations. The church, however, is often open to possible predators. The church is trusting and sometimes desperate for leaders and teachers, especially for preschoolers and children.

When children come to church, they need, at least, the same protection required of state-approved programs and organizations.

Some precautions churches can take to help prevent child/sexual abuse and lawsuits:

■ Church leaders need to see a video, "Reducing the Risk of Child Sexual Abuse in Your Church." The video is available for loan through the Kentucky Baptist Convention Sunday school department.

■ Establish a six-month rule. Do not allow anyone to be a teacher of preschoolers, children or youth unless he or she has been in the church at least six months.

■ Screen volunteers and paid workers who are to be with children under age 18. A police department can give information on screening.

■ Develop a child abuse policy for the church. Keep the policy before the church.

■ Be sure at least two adults are in each teaching unit with preschoolers and children.

■ If you suspect child abuse by a parent, teacher or any caregiver, call the child abuse hotline. It is listed under county government, social services department.

■ For more information on reducing the risk of child abuse in your church, call the KBC Sunday school department: (502) 245-4101.

Jewell Nelson is associate director of the KBC's Sunday school department.

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

EDITORIALS

Churches must minister to families under pressure

"Families Under Pressure" is the theme for Christian Home Emphasis, which is being observed in Southern Baptist churches from Mother's Day through Father's Day.

The story of Sarah, Mike and Jackson McCullough, who lost their daughter and sister, Maggie, in October 1993, poignantly illustrates the theme. It's a story of pain, suffering and loss. But it's also a story of God's presence, grace and redemption. If you haven't read it yet, grab a handkerchief and turn to page 1.

Another article on that page, News Director Mark Wingfield's report on the latest statistics from the "Kids Count Data Book," also highlights a pressure facing millions of families. It's a story of fatherlessness, poverty and frustration. And if you see the children's faces behind the numbers, this story will make you cry too.

From one perspective, these pressures are quite different. The unexpected death of a child is random, while the pattern of poverty is predictable. But from another perspective, both pressures are similar. They present a challenge to compassion and a call to ministry. Let's imagine what some compassionate ministries might be:

Ministry to families pressured by illness and death.

- Undergird them with godly strength.
- Develop a vibrant intercessory prayer ministry.
- Provide personal support for each family member through connections to small groups, such as Sunday school classes, missions teams, choirs, special-interest groups.
- Send supportive cards and letters often.
- Maintain close contact, even after a funeral.
- Establish and/or support tangible ministries.
- Develop or participate in a hospice program.
- Sponsor or help with local chapters of Parents Without Partners and Compassionate Friends, for parents who have lost a child to death.
- Provide routine home maintenance, like cleaning, mowing, repair, laundry and auto service.
- Sit with a terminally ill person in order to give family members time away from home.
- Provide child care for healthy children while parents are at the hospital with a sick child.
- Cook meals.
- Establish a fund to offset medical and personal expenses.

Ministry to families pressured by brokenness and poverty.

- Prevent divorce and separation.
 - Teach Bible-based sexuality and sex education to reduce teen pregnancy and out-of-wedlock pregnancy.
 - Offer and promote family-preparedness courses, to help older teens develop skills to be responsible mates and parents.
 - Help your town establish a community marriage policy, which requires a waiting period, counseling and completion of a marriage-readiness survey before weddings can be held in local churches.
 - Emphasize responsibility comes with marriage and parenthood. Teach that, outside of abusive situations, parents ideally stay together "for the good of the children." Studies reveal many children fall into poverty after their parents divorce. This impacts educational performance, which diminishes preparedness for adulthood, which perpetuates the pattern.
 - Provide role models. Mature, adjusted couples can help newly married couples "learn the ropes" of marriage. Responsible adults can be models for children growing up without a mother or father in the home.
 - Emphasize and strengthen marriage and family through all the ongoing programs of the church.
 - Strengthen the financial means to keep families intact. This year's edition of the "Kids Count Data Book" notes that the inability of many fathers to earn a living above the poverty level contributes significantly to fatherlessness in America. "Almost no one volunteers for roles and duties they cannot fulfill," it states. Dads who fail in the marketplace often flee the family. What's more, current welfare law pushes them away. Churches can:
 - Tutor youth so they can stay in school and get their high school diplomas. Help dropouts earn GED degrees.
 - Organize a pool of trained or skilled volunteers to teach young adults skills they need for working in the marketplace. Help young adults find jobs and keep them.
 - Advocate changes in the legal system to require fathers to participate in raising their children.
 - Promote changes in the welfare system to provide incentive for both parents to remain in the household.
- These are but a few ideas for church ministry to families under pressure. Challenge your church to take up the cause and meet family needs.

Marv Knox

Whether it's created by the horror of untimely illness and death, the heartbreak of divorce or the gnawing hunger of poverty, countless families feel the crushing load of pressure. America's churches must respond to the need with compassion and creativity.

Policy affirms free & responsible WR

The recent crisis and controversy at Southern Seminary, and the need for fair and truthful coverage and analysis of these events, has prompted the board of directors of the Western Recorder to review and restate its editorial and news coverage policy. That policy is built around and affirms the positive role of a free and responsible press for Kentucky Baptists, and calls for the highest principles of Christian ethics and responsible journalism in providing readers with a free flow of information.

At the heart of this policy is the idea that the editorial is to the editor as the pulpit is to the pastor. As the pastor seeks God's guidance in the preparation and delivery of every sermon, so the editor seeks God's guidance as he researches and writes every editorial. We take for granted that a sermon can only be prophetic if it is delivered uncensored by its hearers. The same holds true for the Christian editorial and its readers.

The board of directors of the Western Recorder is responsible for the

development and implementation of all policies that give guidance to the operation of the newspaper, the hiring of all staff members and reporting to Kentucky Baptists through its Executive Board.

The Western Recorder board leaves the responsibility for daily and weekly decisions regarding the preparation and presentation of editorials, news, features, photographs, topics and other content to the editor and the staff. It is the intent of the board of directors to foster an atmosphere of responsible freedom that is not subject to restriction or censorship. We

see no other way for a free press to operate with integrity.

The board of directors of the Western Recorder recognizes and regrets the pain caused both by the crisis at Southern Seminary and the reporting of that crisis. However, the board affirms Marv Knox and his staff for employing the highest Christian standards in both the writing of editorials and in the collecting and reporting of that which is newsworthy to Kentucky Baptists.

Don Mantooth, chairman
Western Recorder board of directors
Morehead

Yeah, but if we move into the White House, I won't worry about boys

We experienced one of those "yeah, but" occasions the other night.

"Living in the White House would be cool," Molly announced. "They've got their own bowling alley, and beauty parlor, and small gym and even a movie theater. I bet they even get to see movies before everybody else has a chance.

"It's also got 32 bathrooms, and 11 bedrooms. And a swimming pool, and 12 fireplaces too."

Molly's been studying about the White House in second grade social studies. So, we've learned an enormous amount about the home of our nation's presidents.

For example, George Washington was the only president who never lived in the White House, because "he was too busy

planning Washington, D.C., to take time to move in." And the White House wasn't a white house at first, "but they painted it white to cover the smoke marks" after British troops tried to burn it down during the War of 1812.

We've received quite an education. We've relearned that Andrew Jackson's inaugural guests tracked mud into the White House and stood on the furniture. Lindsay and Molly agreed that would never happen if their daddy (known as "Mr. Clean" around our house) were elected

president. And we were reminded that Gerald Ford once conducted a press conference while swimming laps in the White House pool.

Back to the "yeah, but" experience:

"Yeah, but," I wanted to say, "I bet Chelsea Clinton can't ride her bicycle on the sidewalk."

"Yeah, but I bet her daddy can't go down to the kitchen in his underwear for a glass of milk right before he goes to bed at night. Yeah, but her mom makes the national news every time she bakes a plate of

cookies."

Uncharacteristically, I kept my "yeah, but" to myself.

And that's when Molly resolved the situation herself.

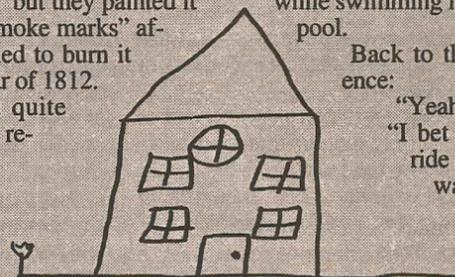
"Do Secret Service agents go to school with Chelsea Clinton?" she asked.

"Of course," her mom answered. "The Secret Service goes everywhere with Chelsea. And when she's big enough to go on dates, they'll go along then too."

"Well, I don't think I want to live in the White House," Molly decided.

Yeah, but if I could somehow get elected president, all those Secret Service agents might help me make it through Lindsay's and Molly's teen years.

Marv Knox



down home

Damaged seminary

I am not a theologian, but I certainly appreciate the editorial regarding Southern Seminary (WR, April 25). When I think of the many contributions and great history of our Southern Seminary and such great Baptist scholars and leaders as Duke McCall, Allen Graves, Dale Moody, Glenn Hinson and others, as a layman I am mindful of the irreparable damage recent administrative episodes and actions have brought to our greatest Baptist seminary. To me, hyper-Calvinism is plainly and simply contradictory to our fundamental Baptist doctrine of priesthood of the believer. Any president or member of the board of trustees at the seminary that does not understand that, as a Christian, should immediately resign.

*Ted C. Gilbert
Lexington*

Just lay off

I have heard about all I can hear and feel some things need to be said. I am a graduate of Southern Seminary and have read your coverage about the changes there. Either you don't remember your days there, or you didn't take some of the classes I took.

I was told things no "deacon back home" would tolerate for one second. So when I heard the winds of change blowing, I said, "Praise the Lord; it's about time."

Southern Seminary was turning into a ecumenical hodge-podge with no distinctive, and certainly no Southern Baptist distinctive. We were coming to have a seminary that would employ any faculty member, and he/she could believe anything he/she wanted. There was no limit, it seemed, to what could be, and was, being taught on campus.

If the faculty of Southern Seminary does not have moral and theological fiber to do what is right (according to Southern Baptists meeting in convention) then thank God that Al Mohler does.

I know Southern Seminary, and I know she was in trouble. I know she was losing her connection to the larger Southern Baptist body, and, thank God, Dr. Mohler is bringing her back!

So in love let me suggest you just lay off. Southern Seminary is being led by someone who is doing what the expressed majority want.

Furthermore, all the sour grapes you print will not change that!

BAPTIST FORUM

*Larry Causey
Owensboro*

their sins and establish an open, honest, healing dialogue.

*Leo DePalma
Hopkinsville*

God knows

Thanks for your forthright and honest appraisal of our Southern Seminary, Al Mohler and trustees (WR, April 25).

You expressed my sentiments to the letter. These men cannot be led by the Holy Spirit and dictate as they are trying.

Only God knows what is going to happen. Thanks for your honesty in reporting truth and facts.

*Mrs. Coy Bryant
Philpot*

Time to act

Jesus said, "If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free."

To this, the president and trustees of Southern Seminary have added, "Be sure the word in which you continue is according to our interpretation, and the truth you discover is our truth." The door to theological education has been securely closed and locked at Southern.

Marv Knox's call for a new seminary to serve Kentucky and surrounding states (WR, April 25) is on target. Whatever the cost to Kentucky Baptists, it is time to act.

*Michael R. Duncan
Eminence*

What is important

Recently, I have been frustrated by Al Mohler's use of the word "positive" to describe the takeover of Southern Seminary.

It certainly has not been positive for my family as my husband searches for another school at which to finish his degree. It has not been positive for those professors whose careers and families have been uprooted. It has not been positive for churches as they strive to keep their balance on the latest doctrinal tightrope.

But I am reminded that God loves me and has called me into his service. So it is no longer important that I am outside of what is termed a mainstream movement if I am seeking to be in the center of God's will. It is no longer important that I can righteously state and justify my opinion, but that I allow God to speak through me. It no longer matters that friends have been insulted and impugned, but that I speak Christ's love to all who cross my path. It no longer matters that career plans are changed or abruptly halted, but that the career is given over to God.

It no longer matters who is right or wrong. It only matters that I am seeking to know God and his will.

I will continue to be interested in this issue, but I will not lose sight of what is important.

*Angela Thomas
Shepherdsville*

Speak up

Al Mohler is not totally to blame for the destructive results which have

overtaken our convention and seminary, but he is a good example of their intentions.

There will always be opportunists ready to take advantage of situations in churches and religious conventions if power is at stake. Those trustees who give unlimited power to persons in charge of others are destroying what is at the heart of Baptist life.

Our hierarchy today is grossly authoritarian, centralized and less tolerant. I know they have intimidated, misrepresented and intentionally hurt good Christian people, all in the name of theological purity. Some brave Baptists have spoken out in opposition to this ugliness, and as a result they have been slandered, called liberals and lost jobs within our local churches and convention.

It is time that those who have stood silent during these ugly times speak up. Don't allow right-wing leaders to become like radio talk-show hosts who call names, point fingers and use rhetoric which incites others to act in un-Christian ways against our Christian brothers.

What must the secular world think when they look at us? Enough harm has been done already.

We are free in Christ and have the responsibility to practice what Christ taught. We are not subservient to any earthly leaders or institutions. Real Baptists are free and faithful only to the Lord Jesus Christ. Never forget what the priesthood of the believer means. It is central to being Baptist.

*Dorris Hall
Henderson*

Support each other

Dr. Al Mohler needs our prayers and support, but so do Dr. Diana Garland, the Carver School faculty and other Southern Seminary faculty, students and their families. Terry Williams (WR, May 2) forgot to mention these others.

It is funny Mr. Williams would say, "Until you know the facts, you should not jump to judgmental conclusions," when he has done the same. He, nor others, cannot judge properly, because he is not affected by this "historic time." By the way, Marv Knox did not stir up a hornet's nest; the stinger had already been placed when he reported it!

No one doubts Dr. Mohler has biblical convictions, but so do church social workers. However, to say Dr. Mohler has done the "right thing" is unconvincing.

Although Mr. Williams feels the Carver School faculty should be ashamed of themselves, they are not, nor do they have reason to be. As loving Christians, they stood behind the students during this time of injustice and institutional oppression. What we have been conducting has been a form of social action which is a part of the gospel message and life of Jesus Christ.

Likewise, I see a woman of God, Dr. Garland leading future social workers that also represent "grass-roots" Southern Baptists. The problem is that "our" Southern Baptist Convention is no longer "ours" or yours. It is "their" Southern Baptist Convention, and just because they have spoken doesn't mean we have to accept it!

Let's support each other not just one side or the other!

*Farris C. Smith
Louisville*

Divided future

It appears our future as Southern Baptists will be one of division and destruction.

Even a cursory glance at the agendas of our avowed Fundamentalist leaders reveals they are much better at division than cooperation. Listen to the vitriolic assaults on our nation's leaders and notice that they seem much more at home with condemnation, judgment and destruction than redemption. Or simply look at Southern Seminary.

The first woman theology professor at a Southern Baptist institution was forced to resign. The dean of the Carver School of Social Work, also a woman, was dismissed because she made the president look bad. Seminary accreditation has been endangered by that impetuous firing. The president has announced he is an adherent of Calvinism, a belief system which has been out of the mainstream of Southern Baptist life since before the turn of the century. And, most unbelievable of all, he has made the audacious claim that "the social work ethic is not congruent with theological education." (His Calvinism must provide creative ways of interpreting Matthew 25 and other Scripture.)

The seminary I attended no longer exists, and I mourn its death.

As a Southern Baptist, I am saddened that we have simply sat by and let this happen to us, calling it a "preacher's fight" or just not wanting to get involved. One day we will finally awaken from our slumber and realize what has happened. God have mercy on us when we do.

*Gary J. McAbee
Sonora*

Praying for unity

Our conservative leaders need a thorough refresher course in Baptist history to refamiliarize themselves with the last 300-plus years of Baptist history. The last 10 years have been an aberration of tradition.

Many of us wish our convention could again concentrate on the issues that led us to Bold Mission Thrust instead of the imposition of strict doctrinal conformity. Perhaps if we could again trust in the convicting power of the Holy Spirit to bring us unity in the Spirit, rather than the edicts and creeds of our leaders to do so, we could get on with the work of communicating the gospel to everyone in the world by the year 2000.

I prefer this over the decimating of our seminaries (first Southeastern, then Southwestern, now Southern) and/or changing the sovereign status of Woman's Missionary Union, which for 107 years has unselfishly supported Baptist missions.

I do know many of us still fervently pray for God's Spirit to bring us unity so we can best do his work, for his glory. Others appear instead to be relying upon dissent-stifling procedures and creedal pronouncements to which all must bow.

*G. Herbert Pritchett
Madisonville*

BAPTISTS

ATS to investigate Southern Seminary

LOUISVILLE—Recent changes in faculty hiring practices at Southern Baptist Theological Seminary have drawn the attention of the seminary's primary accrediting agency.

The Association of Theological Schools informed the seminary May 4 that it will send a team to the Louisville campus in September for a "focused site visit." The visit was requested by faculty members.

According to faculty sources close to the process, who believe they have been muzzled from speaking on the record to the press, the faculty concerns stem from the March 20 firing of Diana Garland as dean of the Carver School of Church Social Work and a resulting change in faculty hiring procedures adopted by trustees. While set in the context of Garland's firing, the real issue apparently is the faculty hiring process.

At their April meeting, seminary trustees affirmed President Al Mohler's handling of the Carver School crisis, a situation faculty members said was bungled. They also gave official approval to changing the faculty hiring process to require faculty

candidates not only to affirm the seminary's doctrinal statement but to hold certain positions on current social issues.

Faculty members believe this unfairly penalizes teachers who were hired at the seminary on tenurable tracks under different rules.

For example, a professor who currently does not have tenure but was hired with the expectation of gaining tenure would now have to be re-examined by the administration and trustees based on the new criteria. This would be particularly distressing to most of the seminary's current inerrantist faculty members, who have been hired since 1991. While avowed evangelical conservatives, most are unwilling to flatly say God cannot call a woman to the pastoral role. Affirming a ban on women as pastors is one part of the new faculty hiring standards.

ATS does not publicly comment on pending investigations of its member schools. However, normal ATS procedure would call for a report of the fall site visit to be acted on by the full commission at its January 1996

meeting. At that time, the seminary presumably would be notified that it had been cleared of charges, given a citation or placed on probation.

In a statement released May 5, Mohler said the seminary has nothing to fear from the ATS investigation.

"I am confident that any ATS inquiry will result in an affirmation of the seminary's academic integrity," he said. "We will make appropriate response and report to the ATS as such responses are requested by the agency. Southern Seminary meets or exceeds every accreditation standard and will continue to do so."

ATS visited Southern Seminary most recently in 1993 but took no disciplinary action. Periodic questions have been raised as the seminary has undergone a transformation to more conservative leadership.

Another Southern Baptist seminary, Southwestern in Fort Worth, Texas, currently is on probation by ATS due to faculty concerns about academic freedom and the way trustees fired President Russell Dilday last year.

Lea named theology dean at Southwestern

FORT WORTH, Texas—Tommy Lea has been named dean of the theology school at Southwestern Baptist Theological Seminary.

Lea, who has taught theology at the Texas seminary for 16 years, replaces Bruce Corley, who resigned to join the new George W. Truett Seminary of Baylor University.

Lea, 56, was nominated for the post by President Ken Hemphill and elected by seminary trustees May 3. Lea holds an engineering degree from Mississippi State University and a master's degree and doctorate from Southwestern.

The action was applauded by seminary faculty and students, who have been wary of the seminary stability since trustees fired President Russell Dilday last spring.

"The naming of an insider to this position was very important," Hemphill admitted. "This sends a real clear message that this administration has absolute confidence in our faculty."

Corley, a strong supporter of Dil-

day, also welcomed the move. "The selection process clearly pinpointed Dr. Lea, and I know the faculty will endorse his selection and see it as an encouragement to them."

Lea said he wants to "define and preserve a good environment of academic freedom" at the seminary. After Dilday's firing, the Association of Theological Schools placed the 3,200-student seminary on two-year probation, accusing trustees of not following their own rules in the firing and of creating an atmosphere in which faculty and students feared academic freedom was threatened.

In another move partially aimed at answering the criticism of the accrediting agency, trustees unanimously approved a special ombudsman committee of eight trustees, seven faculty and seven students to deal with concerns about academic freedom and other matters.

Hemphill said both the naming of Lea as theology dean and the appointment of the ombudsman committee

will help convince ATS the seminary can address the concerns of the accrediting agency.

In other action, seminary trustees adopted a \$22.33 million budget for 1995-96, a \$574,060 drop from the current budget.

The budget anticipates greater costs in education and a possible decline in enrollment in the fall, said Hubert Martin, vice president for business affairs. Despite the lower budget the school is in no debt and is in "sound financial condition," Martin said.

Enrollment could drop from about 3,200 this year to fewer than 3,000 in the fall, Martin said. Even with the drop, the seminary would remain the largest in the nation.

Also during the spring meeting, trustee officers Ralph Pulley, Lee Weaver and T. Bob Davis—who reportedly spearheaded Dilday's firing—were re-elected for a second term.

Compiled from Associated Baptist Press and Baptist Press reports

Women sweep Southern's preaching awards

LOUISVILLE—One week after trustees of Southern Baptist Theological Seminary declared women may not serve as pastors, an all-male committee awarded three women the seminary's top honor for preaching skills.

This year's Clyde T. Francisco Preaching Awards were given to Kimberly Baker of Lincolnton, N.C., Mary Beth McCloy of Philippi, W.Va., and Dixie Petrey of Knoxville, Tenn.

The awards were announced April 27—one week after trustees affirmed President Al Mohler's belief that prospective faculty members must interpret the Bible to prohibit women from serving as pastors. Trustees also adopted a more general

statement outlining their own belief in the prohibition against female pastors.

Ironically, while women have won the Francisco Award in the past, this is the first year for women to earn all the top prizes.

Recipients of the preaching award were selected by a panel of six students and two faculty members, all male. The initial field of 28 entries was narrowed to three finalists based on a review of written manuscripts which did not identify the author's name or gender. Only after the three finalists were selected did the judges hear audio tapes of the sermons to determine first-, second- and third-place rankings.

The Francisco Preaching Awards

were established in memory of Clyde Francisco, Old Testament professor at the seminary from 1947-81. Each award carries a \$200 cash prize.

Recipients of the two top awards get to preach their sermons in a seminary chapel service. Baker, who won the first-place award, preached May 2, and McCloy, who won the second-place award, preached May 4.

Supporters of equal ministry opportunities for women and men said they were heartened by the outcome of this year's awards. "It affirms that God's Spirit blows where it will, and in a time where there is so much despair, there is a little hope in this," student David Casto told the Louisville Courier-Journal.

A brief, brief history of the Southern Baptist Convention

By Mark Wingfield
News Director

This week marks the 150th anniversary of the founding of the Southern Baptist Convention.

In case you haven't lived long enough to experience firsthand the major events in SBC history—or if you just need a refresher to impress everyone in casual conversation at church—here's a brief overview.

■ **1812.** Adoniram Judson, Ann Judson and Luther Rice departed for missionary service in the Orient, a precursor to formation of the Triennial Convention.

■ **1814.** Baptists in America formed their first national body, uniting churches from North and South in the Triennial Convention. Thirty-three delegates met to form this convention at First Baptist Church of Philadelphia on May 18.

■ **1832.** American Baptist Home Mission Society formed, with headquarters in New York City.

■ **1844.** Alabama Baptists challenged the Triennial Convention regarding the appointment of slaveholders as foreign missionaries. Basil Manly Sr., who later helped found Southern Baptist Theological Seminary, led the Alabama convention to adopt a resolution asking the Triennial Convention to declare slaveholders "equally eligible" to be appointed missionaries. The Triennial Convention refused.

■ **1845.** The Southern Baptist Convention was formed May 8 in a split with the Triennial Convention, largely over the issue of appointing slaveholders as missionaries. Kentucky representatives were among those present. The first agency formed was the Foreign Mission Board.

■ **1851.** The first major controversy to rock the SBC erupted when a group of Baptists meeting in Cotton Grove, Tenn., adopted the Cotton Grove Resolutions, doctrines later labeled Landmarkism. The Landmark movement asserted that local Baptist churches were the only legitimate churches, giving birth to the terms "alien immersion" and "closed communion."

■ **1859.** The SBC's first seminary, Southern Baptist Theological Seminary, opened its doors in Greenville, S.C. The seminary eventually moved to Louisville in 1877.

■ **1873.** Lottie Moon, who would become the most legendary missionary in Southern Baptist history, was appointed an SBC missionary to China.

■ **1888.** Woman's Missionary Union formed as an auxiliary to the SBC for the purpose of missions education and support.

■ **1891.** Southern Baptist Sunday School Board formed.

■ **1918.** Seventy-three years after the SBC was formed, women were allowed to be convention messengers. The same year, Annie Armstrong, the first corresponding secretary of Woman's Missionary Union, suggested the annual foreign missions offering should be named for Lottie Moon.

■ **1919.** SBC launched a five-year program to raise \$75 million for missions and ministry, called the \$75 Million Campaign. This was a precursor to formation of the Cooperative Program unified budget.

■ **1925.** Southern Baptists developed a unique method of funding denominational missions and ministries through a unified budget called the Cooperative Program.

■ **1950.** The SBC held its first annual meeting outside the South, in Chicago.

■ **1961.** Controversy ensued after the Sunday School Board published a commentary on Genesis by Ralph Elliott of Midwestern Baptist Theological Seminary. Conservative critics said Elliott gave too liberal an interpretation of Genesis. This led to formation of a special committee chaired by Herschel Hobbs of Oklahoma City which drafted the Baptist Faith and Message doctrinal statement.

■ **1963.** Adoption of the Baptist Faith and Message statement, a central rallying point for doctrinal unity.

■ **1976.** SBC adopted Bold Mission Thrust as a comprehensive plan to tell everyone in the world about Jesus Christ by the year 2000.

■ **1979.** Although brewing for decades, the conservative movement that would eventually capture control of all SBC structures burst onto the scene as Adrian Rogers was elected SBC president in the first of a long string of carefully orchestrated presidential contests.

■ **1990.** The conflict between SBC conservatives and moderates came to a head at the New Orleans convention, in which conservatives virtually completed their quest for control. Disaffected moderates later that year held the first meeting of the Cooperative Baptist Fellowship.

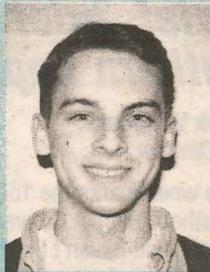
■ **1995.** SBC sesquicentennial celebration, marking the growth of the world's largest Protestant denomination to more than 15 million members from humble beginnings 150 years earlier.

For more complete information, see Jesse Fletcher's sesquicentennial history, "The Southern Baptist Convention."

HOME



Kevin Calhoun
Georgetown
Florida



Craig Catlett
Western
Alabama



Nicole Costanzo
U of L
Utah



Shannon Daley
U of L
Idaho



Tamara Dantic
Western
Maryland



Robin Gregory
Georgetown
Alabama



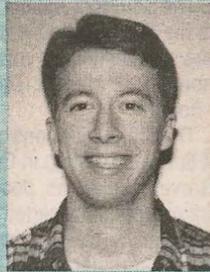
Sandra Haddix
Georgetown
Arizona



Benjamin Harmon
UK
New York



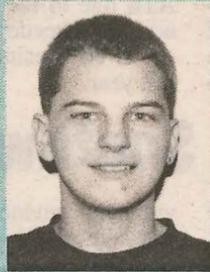
Paula Howard
UK
Oklahoma



Eric Johnson
Morehead
Alabama



Juanita Johnson
Morehead
Wyoming



Ricky Kirk
Berea
Alabama



Callie Mullins
UK
Louisiana



Mary Nell Nacke
Morehead
Alabama



Brian Niemeier
Georgetown
California



Kristy Reeder
Eastern
Texas



Kaci Stewart
Northern
Missouri



Audi Thacker
Morehead
Alaska



Traci Walton
Ky. State
Maryland/Delaware



Jenny Westerfield
Owensboro C.C.
South Carolina



Felicia York
Eastern
Georgia



Paige Alcott
Western
SonBurst



Stephanie Archer
Western
Son Bound



Patrick Ashcraft
Campbellsville
Macedonia Bpt. Ch.



Mitchell Deaton
Northern
Son Bound



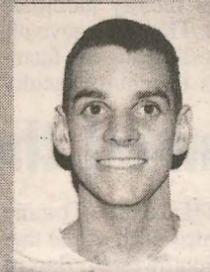
Lisa Dickens
Cumberland
Louisville



Courtney Dobbs
Western
Long Run Association



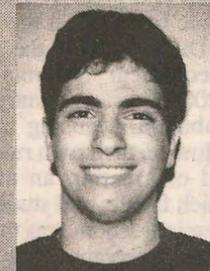
Kristi Hughes
Centre
SonBurst



James Jasper
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Kristina Kidd
Cumberland
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Matthew Perkins
Berea
Muhlenberg Assoc.



Sharla Pochodzay
Campbellsville
Son Celebration



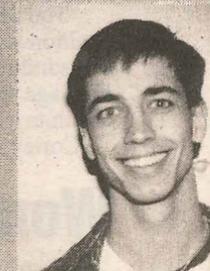
Gail Rector
Elizabethtown C.C.
Camp Joy



Robert Shelton
UK
Son Celebration



Stephanie Sutphin
Alice Lloyd
Long Run Association



Craig Tackett
Georgetown
Son Praise



John Mark W. Murray
Murray
Son Sha

SUMMER MISSIONARIES

KENTUCKY



Carlee Ballard
Cumberland
Son Praise



Don Breeden
Murray
SonBurst



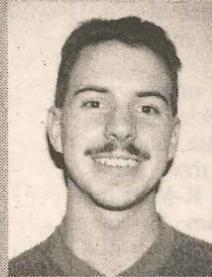
Brian Clifford
Campbellsville
Son Praise



Brian Combs
UK
Son Celebration



Amy Daulton
Elizabethtown C.C.
Elkhorn Association



Scott Elliott
Campbellsville
Son Celebration



Kevin Frank
U of L
Red River Association



Travis Goff
Georgetown
Camp Joy



Adam Hardin
Berea
Mercer Association



Michelle Hendley
Campbellsville
Valley Station Bapt.Ch.



Elizabeth Klaiber
Morehead
Son Bound



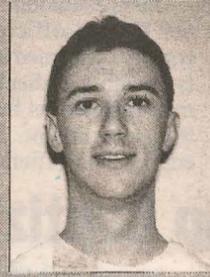
Amy Kubina
Georgetown
Son Share



Adam Lucas
Northern
SonBurst



Lee Meadows
Georgetown
Son Praise



Matthew Norton
Cumberland
Camp Joy



Kelly Reeder
Western
Louisville



Adam Rich
Centre
Son Celebration



Michael Rowe
Northern
Son Share



Duke Ruktanonchai
UK
Son Bound



Stephanie Seales
Eastern
Son Celebration



Traci Thornton
Georgetown
SonBurst



Carrie Turner
U of L
Son Share



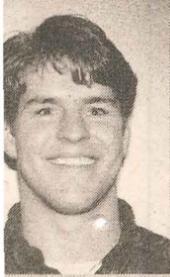
Karen Tyson
Ky. State
Covington



Tia Wadkins
Murray
Son Praise



Beth Wayland
Cumberland
Long Run Association



Mark Whittaker
Murray
Son Share



Carl Willoughby
Campbellsville
Russell Co. Assoc.



Amy Wilson
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Son Share

FOREIGN



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Robyn Ferguson
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Philippines



Tomara Fox
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Shannon Houpt
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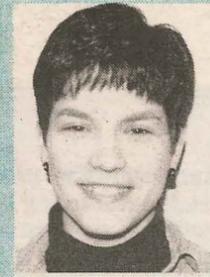
Matthew Robertson
U of L
Russia



Julie Shahroudi
Georgetown
Russia



William Smith
Campbellsville
Russia



Carla Wainscott
U of L
Russia

High court hears Ohio free speech case

"I think your argument is so far-fetched it is hard to bring it to the real world."
Justice Sandra Day O'Connor, responding to an attorney for the state of Ohio who was defending the state's decision to bar a display on public property by the Ku Klux Klan

WASHINGTON (ABP)—The U.S. Supreme Court took up the issue of private religious displays on public property April 26 in hearing oral arguments in an Ohio case.

The case, Capitol Square Review and Advisory Board vs. Pinette, results from Ohio officials permitting a holiday display with a 20-foot Christmas tree and 14-foot menorah in front of the Ohio statehouse, but barring a 10-foot Latin cross the Ku Klux Klan wanted to erect.

Klan officials filed suit after their application was denied, claiming private religious speech in a public forum does not violate the First Amendment's requirement of church-state separation.

Lower courts sided with the Klan, ruling that while a state-sponsored religious message would be unconstitutional, private religious speech on public grounds is not.

In arguments before the Supreme Court, Michael Renner, arguing for Ohio officials, said unattended religious displays located near the seat of government could lead the reasonable observer to infer state endorsement of a particular religion.

The display in question was accompanied by a small sign identify-

ing the KKK as its sponsor, a distinction which elicited harsh questioning from Justice Sandra Day O'Connor and, perhaps, tipped her hand on how she might vote.

"I think your argument is so far-fetched it is hard to bring it to the real world," she told the state's attorney at one point. She criticized the state for exceeding reasonable concerns of time, place and manner of displays, instead choosing to engage in "suppression of speech."

Justice David Souter pointed to the lower court's decision that "as long as the forum is public and the speech is private" then no establishment-clause violation occurs.

"Why should we find a legal error in that court's opinion?" he asked.

Renner argued that religious speech is treated differently by the First Amendment and therefore should be treated differently by the state to avoid breaching the wall separating the two.

Justice Antonin Scalia asked Renner if state officials would not be equally concerned about the Nazi Party erecting a display that could be misconstrued as being supported by the government. Renner acknowledged state officials would be con-

cerned about such association, but they would not have to concern themselves with establishment-clause violations.

Pressed by justices, Renner acknowledged that a menorah display would be perceived as a religious symbol by reasonable observers, but he said that Ohio officials were operating under precedent established by the high court. He pointed to a 1989 ruling that a display of a menorah next to a Christmas tree in front of a city-county building did not convey endorsement.

Benson Wolman of Columbus, Ohio, argued the Klan's case. What is before the court, Wolman said, is a "quintessential public forum" that the state chose to confine because it did not like the speakers' views.

Justice Clarence Thomas, who rarely speaks from the bench, asked whether the KKK cross had political rather than religious overtones. Even though the cross was not burning, Thomas suggested that figuratively speaking, many reasonable observers might see it afire.

If a burning cross carries more of a political message, how then could the religion clauses come into play? Thomas queried.

Mormons to stop baptizing Holocaust victims

NEW YORK (RNS)—Following an outcry from Jewish groups, the Church of Jesus Christ of Latter-day Saints has agreed to purge from its baptismal records the names of nearly 400,000 Holocaust victims who have been posthumously baptized by Mormons.

The action follows months of discussions between the Mormon church and Jewish officials. Ernest Michel, a Holocaust survivor and lead Jewish representative in the talks, said April 28 in New York that he was "very, very pleased" by the outcome.

"These people were killed because they were Jews, and for anybody to claim them as anything else is, I think, wrong," said Michel, a founder of the American Gathering of Jewish Holocaust Survivors.

Michel said his parents—both of whom died at Auschwitz—a grandmother and several aunts, uncles and cousins were among the Holocaust victims posthumously baptized. All told, he said, about 380,000 Jewish Holocaust victims are known to have been baptized by Mormons.

Proxy baptisms are a long-standing practice among Mormons, who believe that the baptisms can achieve salvation for those who died without knowledge of the Mormon gospel. However, proxy baptisms are supposed to be limited to family members, and the Mormon church has officially opposed the baptizing of non-related Jewish Holocaust victims since 1991.

Those baptisms that have taken place were performed by Mormons

acting without church authorization.

"For more than a century ... the Church has taught that members of the Church have a solemn responsibility to identify their deceased forebears and to provide temple ordinances (baptisms) for them regardless of ethnic background and origin," said Elder Monte Brough, executive director of the church's family history department. "However, in violation of Church policy, lists of Holocaust victims and other non-related groups and individuals have been submitted for temple ordinances."

In an interview, Brough said the church agreement marked the first time names ever have been removed from the church list of those who have been baptized. The list contains about 200 million names.

NATIONAL NOTES

■ **Land warns of misinterpretation.** The greatest threat facing America is a misinterpretation of the First Amendment, Richard Land told students at Southwestern Baptist Theological Seminary. Land, executive director of the Southern Baptist Christian Life Commission, said danger lies not in infringement on the First Amendment's establishment clause, which bars government support of religion, but infringement on the free exercise clause, which guarantees freedom of religion.

■ **Benefit of casinos questioned.** Casino gambling is not an effective strategy for economic development, an urban planner and economic development consultant said in a recent Illinois conference. Robert Goodman, who lives in Northampton, Mass., and gambles himself, said casinos may create positive economic benefits in resort settings that become "destinations" for vacations and longer trips. But those economic benefits are not

found when casinos, such as riverboats, are established in other locations for the purpose of "convenience" gambling. Rather than generating income for a community, "convenience" gambling cannibalizes the local economy, he said.

■ **Operation Rescue gets new neighbor.** The strident anti-abortion group Operation Rescue has a new home for its national headquarters—next door to the Texas abortion clinic which employs Norma McCorvey, the "Roe" in the landmark Roe vs. Wade court decision. Operation Rescue and the A Choice for Women abortion clinic are separated only by a wall.

■ **Whitehead honored.** Michael Whitehead, general counsel for the Southern Baptist Christian Life Commission, has been named one of this year's recipients of a religious liberty award given by Religious Heritage of America, an interfaith, non-profit enterprise.

■ **AIDS patient wins against Baptist school.**

An unnamed teacher at Campbell University, a Baptist school in Buies Creek, N.C., has won reinstatement to his job and a \$325,000 assessment for wrongful dismissal. School officials fired the teacher after learning of his medical condition through insurance transactions. The college reached a settlement with the man on the eve of a federal trial that was to open April 3.

■ **Portrait of Jesus removed.** The U.S. Supreme Court let stand lower court rulings that forced a Michigan school to remove a portrait of Jesus that had been displayed on a hallway wall for 30 years. In a May 1 ruling, without comment, the justices refused to hear arguments by Bloomington, Mich., school officials that the famous portrait of Jesus by Warner Sallman was a cultural artifact that offered no religious message. Lower courts had ruled the school endorsed Christianity by displaying the portrait.

Dove Awards show growth of Christian music world

NASHVILLE (RNS)—As Christian musicians paraded to the podium in Nashville's Grand Old Opry House to claim Dove Awards April 27, they celebrated not only their artistry, but also the growing importance of contemporary religious music in mainstream markets.

Christian music once was confined to stores specializing in Christian merchandise, but for the second year in a row, retailers from Target and K-Mart to Musicland and Sam Goody hyped the Dove Awards with sales and special promotions.

The Dove Awards show itself, broadcast live on the Family Channel, no longer relies on mainstream music stars like Glen Campbell or Marilyn McCoo as hosts. This year's celebrity emcees were Christian pop singers Steven Curtis Chapman and Twila Paris—who scooped up several of the awards themselves—along with CeCe Winans, one half of the Bebe and CeCe Winans duo, and songwriter Gary Chapman.

Chapman, a Kentucky native, swept the most awards at this year's ceremonies. He received awards for songwriter of the year, male vocalist of the year, artist of the year and contemporary song of the year.

"In the past, we kind of felt we maybe needed a mainstream performer to bring in viewership," said Bruce Koblish, president of the Nashville-based Gospel Music Association. "We are really getting more comfortable with who we are and realize people who are out there really like and enjoy the music."

Christian music industry executives hope the momentum will build.

"We are 3.3 percent of the market right now, which is bigger than jazz and very close to classical, but if you go into a store, you'll typically see a huge jazz section and a quite large classical section and maybe a gospel music section that is a quarter or a tenth of that," Koblish said.

Koblish expects recent changes in reporting of Christian music sales to enhance secular stores' appreciation of the industry's viability.

More than 250 Christian book stores—where 80 percent of Christian music is sold—are now using SoundScan, the electronic system that records sales of music in stores across the country.

GMA and Billboard officials said it will give a clearer picture of the Christian music industry, which ranges from traditional gospel and inspirational to heavy metal and rap.

FAMILY

Daughter's death inspires father's hospital ministry

Continued from page 1

to believe in those moments that Maggie would die, though they never stopped praying that she would be healed and restored to their family.

Their awareness of Maggie's impending death did not indicate "a lack of faith," he emphasized. "God gave us those days to be ready."

Sarah McCullough surprised Mike by saying she wanted Maggie to be buried beside his mother near Bryan, Texas. "I know it doesn't matter, but I don't want her to be alone," was Sarah's reasoning. That was reason enough, the family agreed.

On Wednesday, the "deepest, darkest part" of the week occurred as they were given 30 minutes to decide whether to move Maggie to California for a liver transplant.

"Out of the middle of nowhere," Sarah, a medical technologist, "found the indication of brain damage" in reading Maggie's chart. At that point, they were aware Maggie's death was a matter of time.

Thursday night, exhausted, they left family members at Maggie's bedside and went home to their son, then 6.

"How do you deal with the dying and the living?" McCullough asked. "I had a 6-year-old son at home scared to death. We were trying to take care of him too."

They returned to the hospital at 5:30 a.m. Friday. Less than four hours later, "We were able to hand our girl back to the Lord," he said.

In the weeks and months that followed, the McCulloughs grieved together and separately.

Sarah's deepest moments of pain

were triggered by the clock or calendar—anniversaries of the Sunday night when they left Maggie in a coma at the hospital, her birthday and other specific occasions.

Mike, on the other hand, just had dark days when the pain of missing Maggie was so intense he couldn't go to the office or, if at work, just sat at his desk.

Knowing that eight of 10 marriages end within two years after the death of a child, Mike and Sarah "made a deliberate choice that we wouldn't be part of that statistic," he said. "We worked hard to be open. We're extra patient."

They expressed their gratitude to the medical personnel who cared for Maggie by placing a plaque saying thanks for "Nursing with Love" at the door of the ICU.

They sought family counseling, receiving assurance they were doing the right things to move toward recovery. They set up a foundation to provide funds to enable ministers to pay health insurance premiums for themselves and their families.

Eight or nine months after Maggie's death, McCullough began again to pray that God would show him a place of service where he could make a difference as a chaplain. He had first offered that prayer in the summer of 1992 just after chaplaincy was added to his mission ministries portfolio. In addition to coordinating several ministries related to the Southern Baptist Home Mission Board, he assists the state executive director and edits the monthly state convention paper, the Nevada Baptist.

"I felt there was no way I was go-

ing to lead and work with chaplains and not be one," he recalled.

His prayer was answered when he returned to the children's ICU in November 1993, this time as a chaplain.

"It's where I belong," McCullough said. "I'm comfortable there. If I'm not at home, I'd rather be there. I don't see Maggie there. I feel blessed about that."

While he listens to, comforts, encourages and prays with parents going through experiences similar to his own, McCullough is careful not to tell them he understands what they are going through.

"It's not my family. I don't have their history," he said.

Child abuse cases are among the most difficult. His concern for the needs of parents who may have hurt their own children sometimes draws questions from medical personnel about how and why he can reach out to them.

"I can't, except as God loves them through me," McCullough reflected. "Christ died on the cross as much for the parent who has hurt a child as he did for that child. I think that's the essence of the gospel. We love because he first loved us."

While his time at the hospital is more limited than he would like—generally five to six hours a week—he makes the most of the time he does have.

On one recent Sunday afternoon, he counseled a grandmother whose son and daughter-in-law likely had abused an infant. He comforted a mother whose 5-year-old son lay close to death from an automobile accident. He talked with a hospital staff

member with family problems. He reached out to the father of a critically ill child who pushed him away, saying there is no God.

"All last night and this morning I've been praying for that dad," McCullough said.

ICU director Nancy Harland praised McCullough's ministry. "We as nurses don't have the ability to truly feel what the parents do. Mike does. Knowing he's coming makes us feel better because we know the family truly will be cared for," she said.

"We need as much as they (families) do sometimes," said Becky Bunker, day shift supervisor. "When Mike walks in, he knows if the nurses need help."

McCullough said his way of reaching out to hospital staff has changed from his early days when he asked how they were feeling. Now he asks if there is anything in their lives he can pray about.

"I think that has made a difference," he said.

For the future, McCullough would like to make time to expand his ministry to the intensive care nursery where no chaplain presently is assigned.

On the home front, Mike and Sarah are proud of Jackson's progress in working through his own grief while expanding his interest in "critters," including two tarantulas and a snake.

"In his mind Maggie was perfect," Sarah said. "He loves for us to tell Maggie stories, especially ones that show she was not perfect."

"And she wasn't perfect, but she was wonderful."



Maggie McCullough

Chaplain says spiritual foundation necessary in crisis

By Linda Lawson
SBC Sunday School Board

RENO, Nev. (BP)—When crises such as the critical or chronic illness of a child come a parent's way, it's too late to develop the mature belief system needed to cope with the pain and grief of the situation, Mike McCullough warns.

"We need to recognize that none of us is exempt from the evils of this world," notes McCullough, director of mission ministries for the Nevada

Baptist Convention. "We need to live each day as if it were our last. Our faith has got to be growing and deepening."

McCullough speaks from experience as a parent and a chaplain to parents of critically ill children. His 9-year-old daughter, Maggie, died in October 1992. Today, he serves as a chaplain in the same hospital intensive care unit where Maggie died.

Recognizing the reality of crises in Christian families, the theme of the Southern Baptist Convention's 1995

Christian Home Emphasis is "Families Under Pressure." The emphasis begins on Mother's Day, May 14, and continues through Father's Day, June 19.

To Christians, McCullough urges, "recognize the sovereignty of God and that he is in control," even in chaotic and painful circumstances.

Also, he suggests, "recognize and rely on some of God's promises."

He and his wife, Sarah, found Isaiah 40:31 particularly helpful as they moved through the grief process:

"But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."

Preparing for the inevitable crises of life also should include such practical, everyday matters as insurance, maintaining cars at a high safety level and giving advance thought and preparation to the kinds of problems most likely to occur, such as the illness or death of an elderly family member.

McCullough expressed gratitude for the health insurance he has through the Southern Baptist Home Mission Board that paid the \$80,000 hospital bill for Maggie's illness and also funded family counseling after her death. Out of a concern that other ministers don't always have health insurance provided, the McCulloughs established the Maggie Erin McCullough Insurance Memorial Fund through the Nevada Baptist Foundation to pay for health insurance premiums for ministers needing this assistance.

In other areas related to times of crisis, he urges:

- Get as much rest as possible.
- Eat regularly and avoid junk food.
- Allow others to help—staying with the patient, helping out with children at home, being available to listen or to pray with you.

Kentuckian featured

The work of a Kentucky author is featured among recommended resources for this year's Christian Home Emphasis.

John Lepper's book "When Crisis Comes Home" is one of two books recommended for adult study this year by the Southern Baptist Sunday School Board. Lepper, director of the Kentucky Baptist Convention's family ministry department, wrote the book two years ago for Christian Home Emphasis.

PLAN TO HEAR

Diana S. Richmond Garland
Southern Baptist Theological Seminary

1995 Southern Baptist Ministers' Wives Luncheon
June 20, 1995 • 12 noon
Hyatt Regency Hotel, Atlanta

Diana Garland, Gheens Professor of Christian Ministry and Director of the Gheens Center for Christian Family Ministry at Southern Baptist Theological Seminary, will share from her wide range of experiences with family ministries. Garland has written many books including: *Precious in His Sight: Welcoming all our Children*. She and her husband, David, are the parents of two children.

Music by the JUBALHEIRS, Church Music Department, Georgia Baptist Convention

This luncheon is open to everyone. Tickets ordered by May 20 are \$18 per person and may be obtained by sending a self-addressed, stamped envelop to Alice Marshall, 3509 Ridge Top Court, Louisville, KY 40241.



KENTUCKY

Ted Sisk announces retirement

LEXINGTON—Ted Sisk, 67, has announced his retirement from the pastorate of Immanuel Baptist Church in Lexington, effective July 31, 1995.

Sisk has served the Lexington church, one of the largest in the Kentucky Baptist Convention, for 25 years. In addition, he has been a prominent figure in KBC life, serving as president of the state convention in 1976-77.

Sisk also has served as chairman of trustees for the Southern Baptist Sunday School Board and Georgetown College. Additionally, he has served as a trustee of Baptist Healthcare System and as a member of the KBC Executive Board.

Sisk came to Immanuel Baptist Church in 1970 from the pastorate of Highlawn Baptist Church in Huntington, W.Va. He previously served churches in Illinois, Georgia and Kentucky.

He is a graduate of Piedmont College in Demorest, Ga., and holds two degrees from Southern Baptist Theological Seminary in Louisville.

During Sisk's tenure, Immanuel Baptist Church grew from 2,308 members to 4,100 members. He led three major building programs at Immanuel, creating facilities that have become well-used not only by the church but by the KBC and other regional and statewide groups.

Immanuel also has developed ministries through radio and television.

Sisk and his wife, Ginny, are the parents of four sons. Mrs. Sisk has been an integral part of the ministry at Immanuel and served as second vice president of the KBC in 1991-92.

Recorder board keeps rates, approves policy

LOUISVILLE—Subscription rates for the Western Recorder will not increase next year, according to a 1995-96 budget approved by the paper's trustee board April 25.

The \$967,814 budget, for the fiscal year beginning Sept. 1, is tighter than normal due to increases in postage and printing costs, explained Editor Marv Knox. But the paper's staff and trustees were determined to avoid a subscription rate increase if at all possible, he said.

"We realize Kentucky Baptist churches are living on extremely tight budgets," Knox explained. "Significant increases in postage rates this year will impact both churches and the Recorder, and we believe by keeping our subscription rates steady we can offer churches an economical means of publishing their church newsletters through our church-page plan."

Western Recorder subscription rates are \$8.50 per person per year for church groups or \$10.60 per year for an individual.

In other action, the Recorder board adopted an expanded policy statement on news and editorial content. The statement says:

"The Western Recorder board of directors and staff affirm the positive

role of a free and responsible press, based upon the highest principles of Christian ethics and responsible journalism, in providing readers with a free flow of information. Furthermore, for the health and well-being of the Kentucky Baptist Convention, the Western Recorder board of directors calls upon the editor and staff to accept these freedoms responsibly.

"The responsibility for preserving and protecting the Western Recorder's editorial vision and freedom rest with the board of directors, through the print committee, and the editor, in cooperation with the staff. Those responsibilities are as follows:

"The print committee shall deal with all printed matter appearing in the Western Recorder with the exception of the editorials. The editorials of the Western Recorder are to the editor as the sermon is to the pastor. Therefore, no committee, not even the board of directors itself, shall have authority over the editorials. The print committee shall consult with the staff

and evaluate all news, features, advertisements and other printed matter. It shall make recommendations to the board as appropriate.

"The daily and weekly decisions regarding the preparation and presentation of editorials, news, features, photographs, topics and other content are the responsibility of the editor and the staff. Those decisions shall be made in a climate of responsible freedom and shall not be subject to prior restriction, authorization or censorship. The editor and staff shall be free to select, and shall be expected to select, content from a full range of news providers, including but not limited to Associated Baptist Press, Baptist Press, Evangelical Press Service and Religion News Service. They also shall be free to contact, and shall be expected to contact, a full range of sources for the preparation of their own articles. The content shall include feature articles, news articles and investigative articles as appropriate."

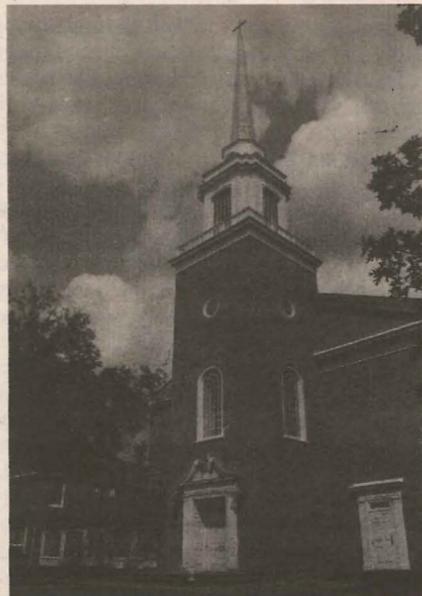


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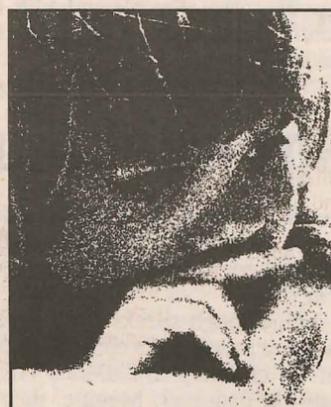
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Matthew 25:35

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Kentucky Baptist Homes for Children 

KENTUCKY

Campbellsville event looks at 'new church on the horizon'

By Marc Whitt
Campbellsville College

CAMPBELLSVILLE—Rather than keeping dead things alive, churches that will survive in the future must put energy into new visions, participants in an April 27 conference at Campbellsville College were told.

"The new church on the horizon isn't about holding on to the old church forms due to insecurity, but risking flexible structures that introduce people to Jesus, that heal their lives and that develop their faith," said Ted Taylor, assistant professor of Christian studies.

Taylor organized the one-day conference, "The New Church on the Horizon," which attracted about 30 ministers.

"The new church doesn't worry about keeping dead things alive, but rather puts all of its energies into a vision of new life," Taylor continued. "The new church on the horizon is more interested in ministering to the needs of people than managing the church."

Taylor also suggested the "new church on the horizon" will:

- Realize the best time to gather at the church "is when we can reach the most people."

- Have ministers of integrity who

are "more interested in being faithful to God than pleasing church leaders to keep their job."

- Equip laity for ministry and give laity permission to perform ministry.

- Seek to meet needs by ministry in the marketplace.

Southern Baptist churches face a monumental challenge as the turn of the century looms, Taylor said. Among those challenges, he cited "salad bar, make-it-up-however-you-would-like-it-to-be religion," the superficiality of American religious life, decreases in institutional loyalty and the need to restart plateaued and declining churches.

"The challenge of the 1990s will be for Southern Baptist churches to prove their worth in a modern world and to earn a place of respect in American society," he declared.

"It is critical for effective religious educators and ministers to be aware of the trends in our world and to address them in practical, relevant, gospel-directed ways," Taylor said. "As one observer has noted, failure to do so will leave the church 'defenseless against deterioration.'"

Also speaking at the conference were Dan Hunt, pastor of Elk Horn Baptist Church in Campbellsville, and David Henderson, minister of education and administration at Campbellsville Baptist Church.

Be a Part of Helping Patients and Families in Need Through Baptist Healthcare Foundation's Mother's Day Sunday School Charity Fund

An important Kentucky Baptist tradition is the Mother's Day Sunday School Charity Fund, received each Mother's Day in Baptist churches across Kentucky.

This offering helps provide assistance to patients and families experiencing financial crisis because of medical expenses.

You can make a difference in the lives of patients and families experiencing some of life's greatest challenges.

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- Construction and repair teams that will work in Utah/Idaho this summer.

Kentucky WMU names search committee

A five-person committee has been appointed to nominate a new executive director for Kentucky Woman's Missionary Union. Kay Trisler, president of Kentucky WMU, appointed the search committee upon the announcement of Dee Gilliland that she will retire as executive director in May 1996.

Delores Spears, a Paducah resident and former president of Kentucky WMU, was named chairwoman. Others serving with her include June Rice of Paintsville, Joyce Thompson of Morganfield, Susan Bryant of Shelbyville and Goldie McCann of Somerset.

Trisler said the committee will hold its first meeting in mid-May and will be working out a time line for the search process. Members of the search committee also serve as members of Kentucky WMU's personnel committee this year.

Recommendations for the committee's consideration should be mailed to Kay Trisler, 532 Talmage-Mayo, Harrodsburg, Ky. 40330, or Delores Spears, 7 Village Dr. East, Paducah, Ky. 42003-5570.



THANKS FOR SERVICE C.A. Easterling (right) receives a memento from Jim Williams, president of the Southern Baptist Brotherhood Commission, at an April 22 banquet for Brotherhood Commission trustees. Easterling, who lives in Somerset, concluded eight years of service on the commission. Also shown in the photo is Donley Brown, trustee chairman. (BP photo by David Nester)

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Work program awards

On April 21 we had a very special chapel program, our annual work program awards.

At Oneida every student is expected to work. Those who do not join a sport or other co-curricular activity must have a job in the work program. They typically work one and one-half hours each day. Jobs include such things as farming, kitchen help, yard work, cleaning the dorms and school buildings. Since this is an important part of Oneida, we pause once a year to honor those who have made achievements in work.

Dean Judy Lawson gave awards to our younger boys. She admonished her listeners, "Let everything you do be to the glory of God. If you're a trash compound worker, be the best worker you can be." She gave out 20 "good worker" awards and 13 "outstanding worker" awards.

Lawson also honored Chris Waddle, John Wheeler and Rob Hubbard as "most improved" in behavior, attitude, and/or maturity.

Dean Michael Gibson gave certificates to boys in two rooms for "cleanest room" awards.

Our Dean of Girls, Susie Garrett, awarded girls for work achievements. Thirty girls accepted "good worker" awards, including Tasha Stamper, the only girl who has to report to her job at 5 a.m. Fifteen girls took "outstanding worker" honors. Garrett also gave "outstanding worker" certificates to Anna Decker and Destini Smith. Both of these girls have other jobs, but are always willing to give extra help in the dorm.

Girls from four rooms earned "cleanest room" awards. These girls were named "most improved": Jennifer Wright, Holly Warner, Heather Walker, Sahara VanHeck, Tasha Stamper, Meskerem Samuel, Navaphan Kerndoom, Dee-Ann Horner, Joy Cannick and Sherri Roberts.

THIS IS ONEIDA



W.F. Underwood

Dean Gary Garrett presented certificates to our older boys for "most improved." He reminded students, "A lot of times you think we don't notice improvements you make in the dorms, but I assure you it doesn't go unnoticed." He gave awards to the following boys: Jerry Bell, Robert Betz, Brian Caldwell, Phongthysat Chaisitiphol, James Chisolm, Shane Ellison, Fassil Ford, Philip Ginter, David Hambaugh, Jim Isaacs, Jason Kasley, Ermias Kidanemariam, Josh Kotarski, Jeremy Leslie, Billy McGee, Wes Miller, Alex Prokopich, Brad Redden, Steve Sanna, Chris Smith, Steve Thames and Jeremy Walls.

Dean B.J. White awarded boys from 15 rooms for "cleanest room."

Dean of Boys Harold Underwood gave "good worker" awards to 19 boys, and "outstanding worker" awards to 19 others.

Daniel Nichols, work program supervisor, gave 11 boys "outstanding worker" certificates. He made special note of two who work in our shop: Shane Joseph and Mati Safi.

Assistant Work Program Supervisor Greg Peters gave awards to 13 "good workers" and 13 more "outstanding workers."

Farm manager Jack Tillman praised our farm crews; "They work at a level of intensity greater than anyone else on campus. They learn skills most of you will probably never achieve." He awarded nine "outstanding workers." One was senior Ben Callandt. Tillman noted "If I were going to have a 'Farm Crew Hall of Fame,' certainly I'd have to add the name 'Ben Callandt.'" Congratulations to all who excelled!

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

Here's Hope in Oklahoma City

Peggy Holland as Mary sang two solos in the Easter cantata at Knob Hill Baptist Church in Oklahoma City. One scene showed Jesus taken from the cross and laid in her arms. Pastor Rick Goodman, a 1978 alumnus, said, "She is now in the arms of Jesus." Peggy was an Army recruiter who died in the bombing of the Oklahoma City Federal Building.

"This has been a tragic situation, but it has really pulled people together. We have seen God work. A local television crew came to the church to do a story about Peggy and used the video of her Easter solo. It was a powerful witness to the community," Goodman said.

On Sunday morning, following the bombing, the church had a memorial and prayer service.

A member who worked for the water resources department across the street from the federal building gave a testimony. "We remembered those who died, and prayed for families. God used the experience to minister to so many people. The church was packed that morning." Their "Here's Hope. Share Jesus Now" revival was scheduled to begin that day. "We decided to continue with the revival. The evangelist came on Sunday evening. Tremendous crowds at-

tended and many people have come to know Christ."

1970 graduate Paul Salyer is pastor to Chris Fields, the young fireman photographed with an injured child cradled in his arms. "This has been rough on everyone. There is much counseling and visiting to do. We won't know the results for a long time," Salyer said.

Grand Boulevard pastor Ted Wilson, 1983 alumnus, also is volunteer chaplain for the city fire department. He pulled a muscle helping remove bodies from the wreckage. He expressed appreciation for the chaplains from other states who came to help.

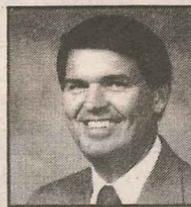
One of those was Lexington fire department chaplain Stewart Dawson, a 1991 graduate of Clear Creek.

A month ago, grief recovery specialist Bob Willis, a 1982 graduate, scheduled two grief seminars to begin in May. Bob also announced his resignation as pastor to devote full time to grief recovery ministry.

"I am thankful that when something like this happens, our preparation and experience can be used to share Christ's love and impart hope to the hurting," Rick Goodman affirmed.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

MISSIONS

Innovation keeps Caribbean Baptist work flowing

By David Winfrey
SBC Home Mission Board

SAN JUAN, Puerto Rico (BP)—Southern Baptists' work through the Home Mission Board's Caribbean office is as fluid as the water that surrounds Puerto Rico and the Virgin Islands, said office director Eliu Camacho-Vazquez.

One day in March, the denomination had 81 churches, missions and preaching points on those islands, although Camacho noted it could grow or shrink by week's end.

"That changes every day," he said, looking at a map of the area. "If a church does not develop and we don't see the potential, we don't hesitate to close it and start something else in another place."

Camacho doesn't wish to sound harsh, but he said such actions are necessary to be proper stewards of resources needed elsewhere on the islands.

The office has a goal of constituting seven churches and 10 missions each year on its way to establishing a Baptist fellowship and eventually a state Baptist convention, Camacho said.

In the meantime, the HMB office acts as a central location for denominational work in the region.

Southern Baptist work on the islands is unique from anywhere else because it must be adapted to reach a culture that combines the backgrounds of Hispanics, native Americans, African-Americans and Anglos, he said.

"A blend has resulted," Camacho said. "What we have to do to reach the person is appeal to their needs and emotions and create a form of worship that is in keeping with that culture."

Interim Evangelism Director Ivan Rosario agreed. "We have to study

what works here," he said, adding many materials first must be translated from English and then adapted to the culture. "We have to develop our own manual for soul-winning."

Because Caribbean residents read less than most Americans, Christians on the islands have developed a more visual tract that teaches the gospel through one verse—Romans 6:23—instead of a host of verses.

"Most of the people don't have the discipline to memorize," Rosario said. "They say, 'I can't do it,' and they're gone."

Camacho touts the work being done outside the church walls. "The main driving force we have as Southern Baptists here is innovative ministries," he said. "We present the same gospel in a variety of ways."

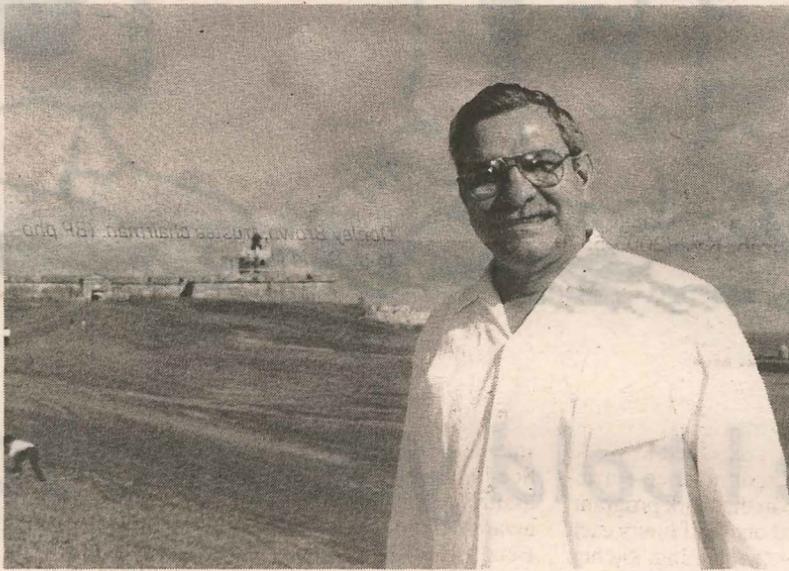
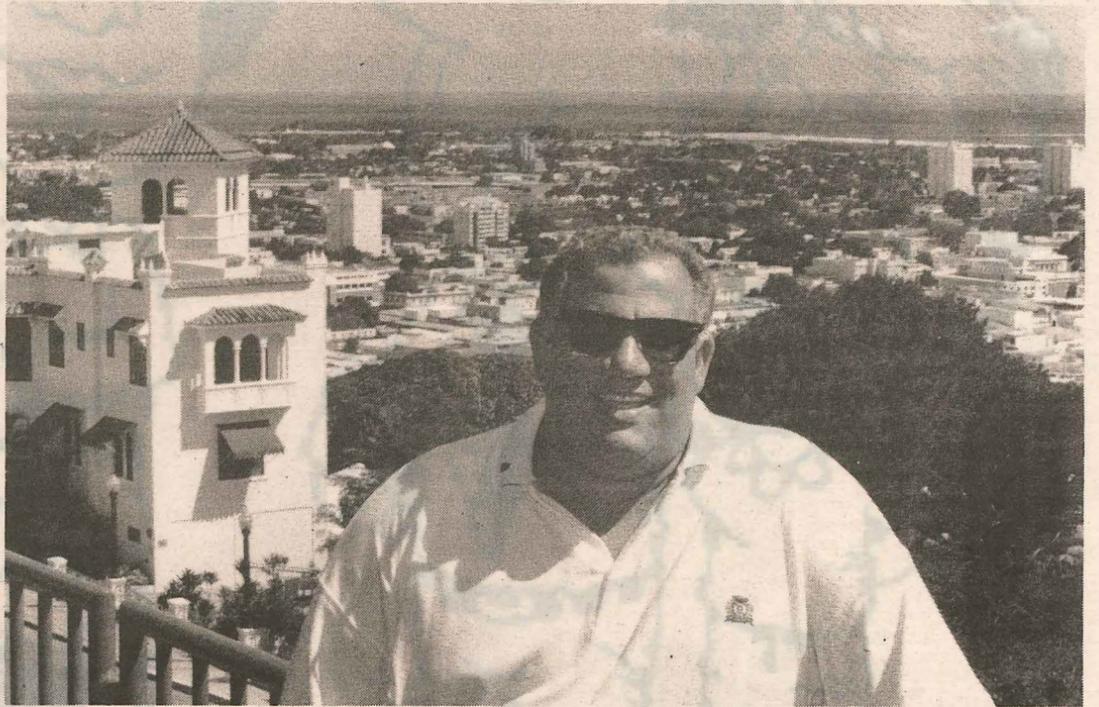
One of those unique efforts was the Christian circus staged last summer with the help of US-2 missionary Eugene Adorno.

Attendance reached 2,400 for the circus, which included clowns, music and performances with Christian themes. The three-day event was preceded by 15 days of evangelism in the community. As a result, 200 people accepted Christ as Savior and a new church was started.

Rosario helps churches cooperate through "invasions," in which members from several churches penetrate the community of one church sharing the gospel.

Some evangelism strategies are as simple as taking the gospel to the beach, Adorno said. He recounted the story of one woman who accepted Christ at the beach because a witnessing team visited at just the proper time.

"She said, 'You know something? I was talking with God. I said, 'God, if you really are God, show me how.' When I asked that of God, you came here to talk to me.'"



CHANGING MINISTRIES
Ivan Rosario (above), evangelism director for Baptists in the Caribbean, rarely gives advice the first time pastors who ask him how to grow their churches. "I tell them, 'I don't know. What's God telling you to do?'" Eliu Camacho-Vazquez (left), director of the Home Mission Board's Caribbean office, guides Baptist work in the area in an ever-changing environment. "The main driving force we have as Southern Baptists here is innovative ministries," he said. (BP photos by David Winfrey)

Baptists help Caribbean's deaf 'hear' gospel for first time

By David Winfrey
SBC Home Mission Board

SAN JUAN, P.R. (BP)—On an island where the deaf population is 30 times larger than the average deaf population in American cities of comparable size, David and Martha Mitchell help Puerto Rico's deaf residents learn about Christ and live more meaningful lives.

"To understand the basic need of a deaf person is to understand that what they need is communication—not sympathy," says Mitchell, 52, who lost 95 percent of his hearing less than three years after entering the pastorate. "If we are to win them, we must learn their language."

The two serve as Mission Service Corps volunteers through the Southern Baptist Home Mission Board, and for 10 years they have taken communication skills and the gospel to Puerto Rico's deaf population—estimated at more than 127,000.

"We can only assume the reason (the number is so high) is the lack of medical attention and heredity," Mitchell says. "It's not uncommon to find whole families who are deaf."

Also common are stories of isolation or over-protection by hearing family members ill-equipped to care for a deaf son or daughter, Mitchell says. "Some are held in their homes as prisoners, unable to get out and make decisions for themselves."

They tell one story of a married deaf woman with three children who learned she could not have another baby after her father ordered the doctor to tie her fallopian tubes.

"We continue to strive to get around the barriers and the stigmas here," Mitchell says. "Many of the people love these deaf people but don't know what to do with the dilemma that they find themselves in."

Mitchell estimates less than 10 percent of hearing families with deaf children will learn to communicate via sign language.

"The family is forever going through a stage of shock, trying to teach their child to be normal by teaching them to read lips or teaching them to talk," he says. "That's why when someone comes who knows their language there's a big smile upon their face."

Often, the Mitchells have to start

from ground zero. "Some don't even know their name or their age, and they're not mentally retarded or stupid. They simply haven't been taught."

"It's difficult. It's tedious. It's long. Show a picture, teach a sign. Show a picture, teach a sign."

While teaching sign language, the Mitchells use Bible stories to help students learn to communicate and learn about the love of Christ.

"Many don't know about God. Some have even gone to church with members of their family. They have seen various members of their church walk down the aisle—get saved—but they didn't know what that was," Mitchell says.

"Testimony after testimony of deaf people is pretty much the same. 'I knew something was happening, but nobody would tell me. But then a person came with my language and they told me,'" he says. "Through the process of teaching them they learn the story (of Jesus) that way. Then they say, 'Yes, I want Christ as my Savior.'"

There are currently nine Southern Baptist deaf churches and missions in Puerto Rico, with a new start sched-

uled soon for St. Croix, Virgin Islands. Southern Baptists reach out to 250-350 deaf people on a weekly basis.

In the 10 years they have been serving there, the Mitchells have seen about 275 people accept Christ as Savior and 110 baptized.

As volunteers, the Mitchells' needs are many. Their constant needs include old hearing aids—working or not—hearing aid batteries, Bible story pictures for visual lessons and good transportation.

"One of our vans has well over 325,000 miles on it. It's been hit so many times that you can't open the side door," he says. "We've got to have some replacements or deaf people will have to stay home from church. It just comes down to that."

They would also like to create a video sign language version of the Bible. "For that we need a video technician and the equipment," he explained.

Their biggest goal now is establishing a school for deaf people. Mitchell estimates 95 percent of deaf people he meets have no reading or writing skills.



David Mitchell



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