



# WESTERN RECORDER

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## FOR THE RECORD

**Kentuckians named**  
Southern Baptist Convention President Jim Henry has named several Kentuckians to SBC committees, and the SBC's committee on nominations also has recommended Kentuckians to serve as trustees of SBC agencies. *See page 2.*

**Shorter meetings?**  
The Kentucky Baptist Conventions committee on order of business will propose shortening the KBC annual meeting to a day-and-a-half format. *See page 3.*

**Editorial**  
Get resources to clarify the issue of commencement prayers and other public school prayer issues. *See page 5.*

**Who's in the Right?**  
The Gallup Poll asked Americans if they consider themselves part of the Religious Right and got a few surprising answers. *See page 12.*

**Russian women**  
Women play a key role in maintaining faith and ministry in Russia, Vera Kadaeva, leader of the Baptist women's group in Russia, said during a Kentucky visit. *See page 14.*

## Boston partnership to kick off New England effort

By Joyce Sweeney Martin  
Staff Writer

BOSTON—Beginning in January 1996, Kentucky Baptists will add yet another challenge to their growing list of partnership ventures.

Last week, the Kentucky Baptist Convention Executive Board approved a four-year partnership with the Baptist Convention of New England. Earlier this year, the BCNE Executive Board had approved the agreement as well.

The partnership will focus on Greater Boston Baptist Association in 1996 and then expand to include all six states of the New England convention from January 1997 through the year 2000. The Baptist Convention of New England encompasses Maine, Vermont, New Hampshire, Massachusetts, Rhode Island and Connecticut.

The partnership concept, which is designed to strengthen Baptist work in places where evangelical work is weak, is nothing new for the Kentucky Baptist Convention. In fact, this will be the sixth such official relation-

ship for Kentucky Baptists.

Stateside partnerships have focused on Ohio and Utah-Idaho. Over the years Kentucky Baptists have had both official and unofficial ties with Ohio Baptists. The latest official partnership ran from 1990 through 1994. The partnership with Baptists in Utah and Idaho began in 1990 and has been extended through the end of 1996.

Internationally, Kentucky Baptists have joined forces with Baptists in Kenya from 1985 through 1987 and Espirito Santo, Brazil, from 1989 through 1993. The KBC's current international partnership is with Baptists all across Russia, an effort projected to last through the turn of the century.

The New England-Kentucky partnership may be the first official connection between the two entities, but

it isn't the first link between Kentucky and the six New England states.

Over the 37 years Southern Baptists have had an official presence in New England, Kentuckians have played a prominent role.

The first director of Baptist work in New England was Elmer

Sizemore, a Hazard native. Kentuckians Merwyn and Linda Borders have served as home missionaries in New England since 1964. Kentucky's Wendell Belew gave leadership

through the Home Mission Board to much of the early work in New England.

And in the 1980s, three of the six associational directors of missions in the Baptist Convention of New England were graduates of Georgetown College. Four of their spouses also were Georgetown alumni.

Many Kentucky pastors and laypeople have served in New England over the years as well.

Kentucky churches will not want for challenges when they link up with Boston, said KBC Partnership Coordinator Calvin Wilkins after a fact-finding weekend in Boston.

"I was overwhelmed by the needs and how Boston Baptists are not afraid to tackle those needs, even with limited resources," he said.

Indeed, by most any standard, the needs are tremendous:

■ An estimated 3 million of Greater Boston's 4 million people do not claim a personal relationship with Jesus Christ.

■ On a typical weekend, no more than 10 percent of Greater Boston's population will be in any place of worship—Protestant, Jewish, Catholic or other.

■ More people live in Greater Boston than in the entire state of Kentucky, yet Southern Baptists have only 63 congregations there. Kentucky has more than 2,300 Southern Baptist congregations.

□ *See Boston partnership ..., page 3*

More on pages 8-10



## Executive Board discusses Cedarmore, OKs partnership

By Mark Wingfield & Marv Knox  
News Director & Editor

CEDARMORE—A new five-year partnership with New England Baptists was approved by the Kentucky Baptist Convention's Executive Board last week.

Also during the May 8-9 meeting at Cedarmore Baptist Assembly, the board approved a detailed KBC budget for 1995-96, voted to allow one KBC school to make a direct appeal for money in churches, promoted Calvin Wilkins to director of partnership missions and approved funds to help fight casino gambling in the commonwealth.

Most business items were approved with little discussion, but the longest debate related to an issue on which the board previously acted.

Three board members raised questions about the board's decision last December to appoint a "transition committee" to "develop a plan to terminate the ownership and management responsibility of Cedarmore."

The board heard a report from Rick Shannon, a member of the Cedarmore transition committee. Shannon brought no recommendations but reported the committee had met twice and outlined its task.

Steve May, pastor of Big Creek Baptist Church in Big Creek, questioned Shannon about the committee's task and said both the committee's report and the Western Recorder's report of the December action overstated what he believed the board actually had voted to do. May said he did not recall the board voting definitively. □ *See Executive Board ..., page 7*

## Children's art gives Loyall inspiration

By Melanie Childers  
Staff Writer

LOYALL—A Kentucky Baptist church has discovered artistic ways to draw children into worship.

In addition to offering weekly children's sermons, for six months First Baptist Church of Loyall featured youngsters' creative drawings of the church on Sunday bulletin covers.

The experiment resulted not only in less expensive, more personable bulletin covers, but also in an opportunity for children to perk up in worship, said Glenn Durham, music director at the church.

First Baptist, which welcomes a

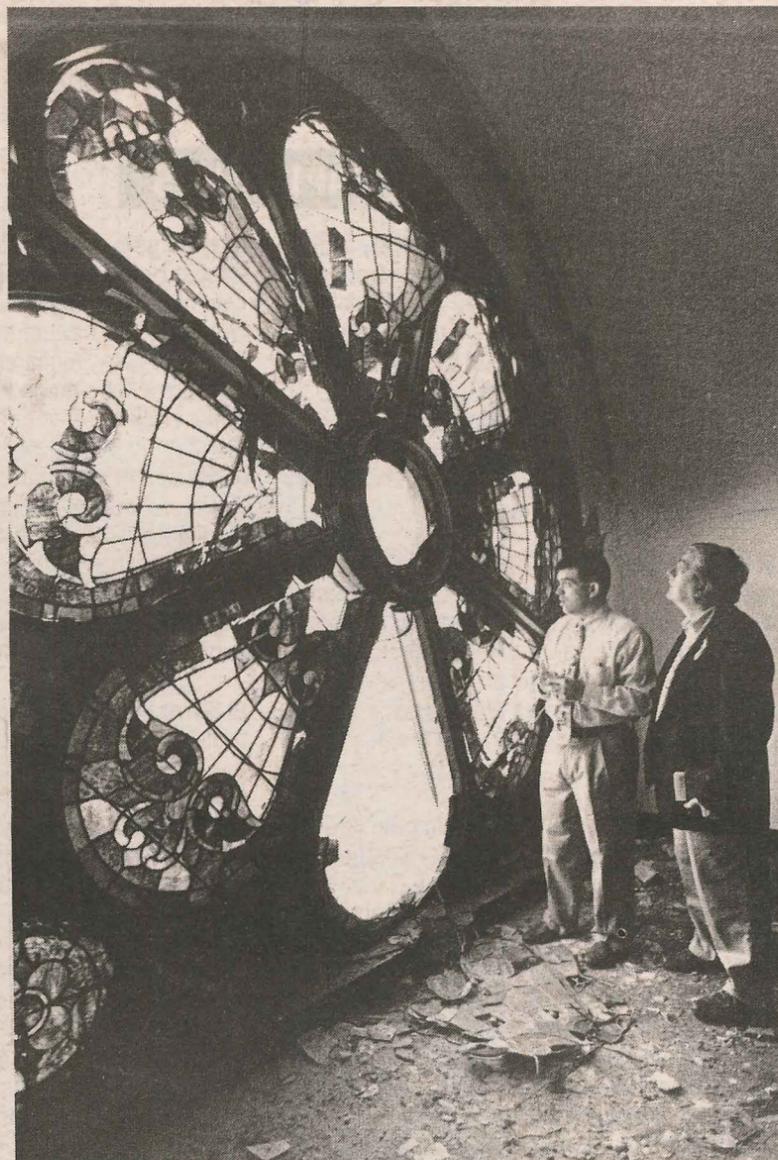
new pastor this month, averages 125 people in worship.

Durham said he got the idea from a book he used to lead a music workshop at a Super Saturday conference last year. Sponsored by the Kentucky Baptist Convention, Super Saturday is an annual training conference designed for laypeople and ministers involved in all types of church leadership.

"I suggested it in my workshop, and then I thought, 'Maybe we ought to try it too,'" Durham said.

So last summer during vacation Bible school, children and teenagers were invited to draw pictures of their church, Durham noted.

□ *See Children's art ..., page 3*



**BLOWN AWAY** Joe Richardson (right), a Baptist psychologist sent to Oklahoma City by the Southern Baptist Sunday School Board, surveys damage to First United Methodist Church in Oklahoma City by the bombing of the federal building across the street. Shown with Richardson is Lance Gutteridge, associate pastor of the Methodist church, which was used as a temporary morgue during search and rescue efforts. *See stories on page 11. (BP photo by Jim Veneman)*

# BAPTISTS

## Hemphill inaugurated at Southwestern Seminary

FORT WORTH, Texas (ABP)—Ken Hemphill was officially installed as president of Southwestern Baptist Theological Seminary May 1 with a promise to keep the world's largest seminary tied to the Bible and in tune with its Southern Baptist constituency.

"I am humbled by the trust you have placed in me," Hemphill told the inauguration audience at Travis Avenue Baptist Church in Fort Worth, Texas. "I am challenged by the opportunity before me. I am confident because of the power of God that works through me. I am prepared to expend my life for the cause of this seminary and the Kingdom."

With trustees, faculty, friends and students looking on, trustee Chairman Ralph Pulley placed the presidential

medallion around Hemphill's neck. Hemphill and his wife, Paula, then knelt in prayer while close friend and Southern Baptist leader Jimmy Draper delivered the inaugural charge, urging the couple to "keep your eyes fixed on the Lord and your hearts tender."

Hemphill, 47, a former pastor, author and church-growth specialist, was elected Southwestern's seventh president July 28, 1994, four months after conservative trustees fired former President Russell Dilday in a dispute over the direction of the 3,200-student school.

During the ceremonial two-hour inauguration ceremony, there was no mention of Dilday or the campus turmoil that followed his firing March 9, 1994. Dilday's name was omitted as

Draper, former trustee chairman and now president of the Southern Baptist Sunday School Board, cited the seminary's former presidents and their "incredible legacy."

The only reminder of the firing, which rocked the Southern Baptist Convention and prompted probationary action from the seminary's accreditors, was a lone protester who marched quietly on the sidewalk in front of the auditorium throughout the ceremony. "Remember March 9, 1994," said the picket sign carried by Southwestern student Paul Mansfield. "They're still here and firmly in control," the sign warned.

Inside, Hemphill recalled the words of L.R. Scarborough, the seminary's second president (1915-1942), to set the course for his own

presidency. In his address, Hemphill cited Scarborough's "three-fold foundation" for Southwestern: An identity as a distinctively Baptist institution, a commitment to the Bible at the core of seminary training and a three-fold focus on academic excellence, practical training and spiritual nurture.

In his inaugural address, Brazilian pastor and evangelist Nilson Fanini urged those present to work together with the new president. "Southwestern, my dear Southwestern, it was right here... where God set fire in my heart," said Fanini, a 1958 graduate and a friend of Hemphill's.

"I challenge you with this great man of God."

About 1,200 attended the ceremony, which was the centerpiece of a two-day inaugural celebration.



## Henry makes appointments

ORLANDO, Fla.—Southern Baptist Convention President Jim Henry has announced his appointments for members of key SBC committees, an annual duty of the president.

Henry named Mark Corts, pastor of Calvary Baptist Church in Winston-Salem, N.C., as chairman of the convention's committee on committees. This committee nominates members of committee on nominations, which in turn nominates trustees for the SBC's national agencies.

The committee on committees includes representatives from every state convention affiliated with the SBC. For Kentucky, Henry has named Keith Walker, a layperson from Carlisle Avenue Baptist Church in Louisville, and Kevin McCallon, pastor of First Baptist Church in Paducah.

Henry named Phil Roberts, direc-

tor of interfaith witness with the SBC Home Mission Board, as chairman of the convention's credentials committee. Representatives from each state convention also were named to serve with Roberts. For Kentucky, Henry appointed Scott Mackey, pastor of Glasgow Baptist Church in Glasgow.

Henry named Bob Agee, president of Oklahoma Baptist University, as chairman of the convention's tellers committee. Representatives from each state convention also were named to this committee. For Kentucky, Henry appointed Gayle Toole, pastor of Edgewood Baptist Church in Nicholasville.

Henry named Charles Carter, pastor of Shades Mountain Baptist Church in Birmingham, Ala., chairman of the SBC resolutions committee. No Kentuckians were named to this committee.

## 14 Kentuckians nominated

Fourteen Kentuckians have been nominated to new terms as trustees of Southern Baptist Convention agencies and institutions.

All the nominees must be approved by messengers to this year's SBC annual meeting, June 20-22 in Atlanta.

The Kentucky nominees are:

■ Executive Committee—Jewel Pruitt, pastor of Immanuel Baptist Church in Glasgow, nominated to a second term.

■ Foreign Mission Board—Roy Faulkner, director of missions for Laurel River Baptist Association and member of Corinth Baptist Church in London, to replace Terrell Mays of Elizabethtown, who resigned. James Garland of Paducah, is nominated for a second term.

■ Home Mission Board—Gary Southard, associate pastor at Rose Hill Missionary Baptist Church in Ashland, nominated for a second term.

■ Sunday School Board—Kent Worman, pastor of Second Baptist Church in Hopkinsville, nominated for a second term.

■ Annuity Board—Ray Werline, pastor of Cuba Baptist Church in Mayfield, to replace Gene Flynn of

Lexington.

■ Southern Baptist Theological Seminary—Ron Fellemede, pastor of Gardendale Baptist Church in Lexington, to replace John Wallace of Lexington; Byron Boyer, layperson from Walnut Street Baptist Church in Louisville, to replace Ron Meredith of Louisville, who died. Nominated for second terms are Charles Barnes of Shepherdsville and Thomas Taylor of Shepherdsville.

■ Southwestern Baptist Theological Seminary—Terry Sammons, pastor of New Heights Baptist Church in Louisville, to replace Lynn Cooper of Madisonville, who moved out of state.

■ Southern Baptist Foundation—Wilford Dorroh, layperson from Temple Baptist Church in Central City, to replace Gorman Roberts of Louisville.

■ Commission on the American Baptist Seminary—William Shutt, pastor of Calvary Baptist Church in Central City, to replace Richard Dendler of Florence.

■ Brotherhood Commission—Mike Melloan, layperson from Yellow Creek Baptist Church in Owensboro, to replace C.A. Easterling of Somerset.

### BAPTIST BITS

■ **Indiana board affirms Mohler.** The executive board of the State Convention of Baptists in Indiana passed a resolution May 12 affirming Al Mohler and encouraging him "to pursue with renewed energy the vision God has given him" as president of Southern Baptist Theological Seminary. The resolution noted the "critical response" Mohler has received from many quarters for his handling of controversial faculty hiring issues.

■ **Grober honored.** The late Marjorie Grober has been honored by the Baptist Nursing Fellowship with the establishment of a special projects fund in her memory. The fund will assist members involved in missions projects. Grober, immediate past president of Arkansas Woman's Missionary Union, was killed in an automobile accident last July.

■ **Ministers' wives to meet.** Diana Garland is the keynote speaker for the annual Southern Baptist Ministers' Wives Luncheon. Garland, professor of Christian ministry and director of the Gheens Center for Christian Family Ministry at Southern Baptist Theological Seminary, will speak about family theology. Music will be provided by the Jubalheirs of the Georgia Baptist Convention. Tickets are \$18 in advance and may be purchased by sending a self-addressed, stamped envelope to Alice Marshall, 3505 Ridge Top Ct., Louisville, Ky. 40241. The luncheon is scheduled for noon June 20 at the Hyatt Regency Hotel in Atlanta.

■ **HMB gets new number.** The Southern Baptist Home Mission Board will move into its new office building over the Memorial Day weekend. The new address will be 4200 North Point Parkway, Alpharetta, Ga. 30202-4174. The new phone number will be (404) 410-6000. HMB toll-free numbers will not change.

■ **Stetson lifts alcohol ban.** Stetson University, a Florida school until recent years affiliated with the Florida Baptist Convention, has dropped its century-old ban on the use of alcoholic beverages by students. The university's trustees voted April 21 to allow limited use of beer, wine and wine coolers.

■ **Stiver honored.** Dan Stiver, associate professor of Christian psychology at Southern Baptist Theological Seminary, received this year's Molly Truman Marshall Award from the seminary's Graduate Club. The award is given annually to the faculty member considered most courageous in fighting for academic freedom.

■ **Baptist Calvinists to meet.** The Southern Baptist Founders Conference, a group committed to teaching and preserving a doctrinal system known as Calvinism, will hold a fellowship breakfast during the Southern Baptist Convention annual meeting in Atlanta. The event will be at 7 a.m. June 29 at the Atlanta Hyatt Regency Hotel. Speakers include Al Mohler, Timothy George and Tom Nettles. Tickets are \$13 and may be obtained by writing to Steve Fisher, 1190 Winchester Rd., Libertyville, Ill. 60048.

## Sisk & Bottoms to be honored by seminary

LOUISVILLE—Two Kentuckians are among this year's Distinguished Alumni of Southern Baptist Theological Seminary. The seminary will honor Ted Sisk and Jesse Bottoms June 21 in Atlanta at the annual alumni luncheon held during the Southern Baptist Convention. A total of six alumni awards will be presented.

Sisk is pastor of Immanuel Baptist Church in Lexington, a post he has held since 1970 and from which he will retire this summer. He is a former president of the Kentucky Baptist Convention and previously served as chairman of trustees for Georgetown College and the Southern Baptist Sunday School Board.

Sisk earned the master of divinity degree from Southern Seminary in 1960.

Bottoms, who died in January, will be honored posthumously. He was pastor of Green Street Baptist Church in Louisville for 36 years until his retirement in 1986.

Bottoms was one of the first African-Americans to graduate from Southern Seminary, earning the master of divinity degree in 1952. He was one of the founding pastors of the Progressive National Baptist Convention and was the Louisville organizer of the 1963 March on Washington. He also served as teacher, dean, chairman of trustees, vice president and acting president of Simmons Bible College.

Other alumni to be honored are Charles Carter of Birmingham, Ala.; Dan Stringer of Phoenix, Ariz.; John Lee Taylor of Gainesville, Ga.; and Arthur Walker of Nashville.

## Shortened KBC annual meeting proposed

Annual meetings of the Kentucky Baptist Convention will become much shorter if a recommendation from the KBC's committee on order of business is approved next November.

The order of business committee is proposing that KBC annual meetings be reduced from six sessions to four. Rather than lasting all day Tuesday and Wednesday, the convention would begin Tuesday morning and end Wednesday at noon.

In a printed report to the KBC Executive Board May 8, Dan Garland, chairman of the order of business committee, outlined highlights of the proposal:

■ All Executive Board reports are retained.

■ All committees, institutions and agencies are included.

■ Time for miscellaneous business is expanded by 20 minutes, to nearly two hours.

■ Choirs from KBC schools are still used in the programs.

■ The Wednesday evening message is deleted.

■ One of two theme interpretations given in the past is deleted.

■ The report on convention-wide education and the Christian education message are deleted, but all KBC schools still have time to report.

The new arrangement provides in-

centives for messengers to stay both days, the report stressed. Key issues are divided between the Tuesday and Wednesday sessions.

Ending at noon on Wednesday will allow greater participation of bivocational ministers and laypeople, the report suggested, and will allow most pastors to be back at their churches for Wednesday evening services.

The proposal will be considered by messengers to this year's annual meeting, slated for Nov. 14-15 in Owensboro. If adopted, the new schedule would be implemented at the Nov. 12-13, 1996, annual meeting in Bowling Green.

## Children's art creates Loyall inspiration

Continued from page 1

"Their teachers kept them, explaining that they might be used on bulletin covers later," he said.

About 25 children and teenagers participated, which provided custom-designed bulletin covers each week for six months.

The front covers featured a full-size drawing beneath the church's name. A credit line including the artist's name was printed on the back cover.

Mike Card, a 10-year-old active in the church's Sunday school, Royal Ambassadors and children's choir, was one who submitted an original rendition of the church.

"Well, I didn't draw the whole church," Card explained. "I just drew the steeple. ... It was easier to draw."

While the adults in the congregation enjoyed the change of pace and took delight in encouraging the children, the event probably made a bigger impact on the youngsters, Durham said.

"It had a positive effect on the children," he said. "You should have seen the smiles they had" when they were in the spotlight for a moment.

Having a part in the worship pro-

gram helped children feel more ownership in worship, Durham continued. They tended to pay more attention too.

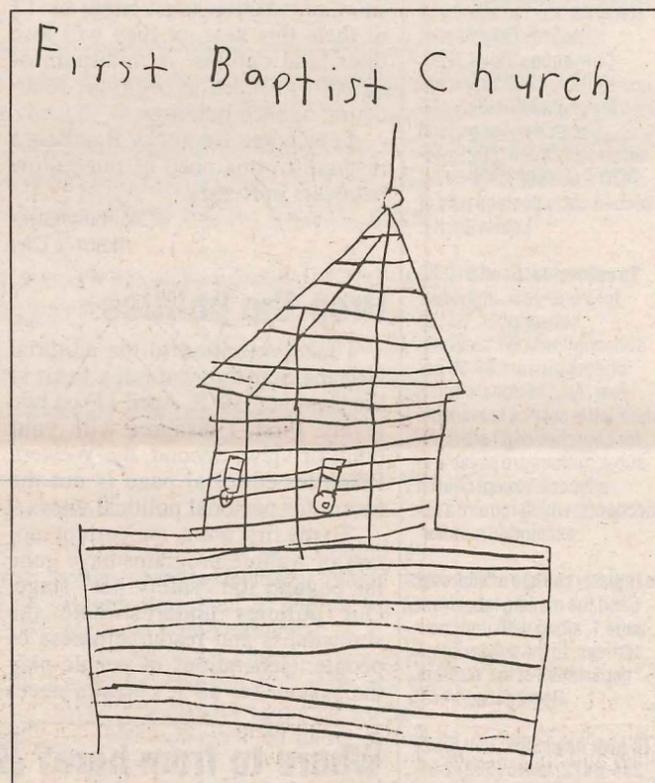
Before the close of each Sunday's worship, one of the church leaders would call attention to the bulletin cover of the day and its artist.

"Every time they showed a picture, at the end of the service, we went back and shook hands with people with the pastor," Card explained.

Card enjoyed the affirmation and congratulatory handshakes and hugs he received from church members when it was his turn to stand with the pastor. "They said they liked it and that it was good," he said. "It made me feel good."

As for Bible school, Durham said, chances are favorable that the experiment will be repeated. Card didn't seem to mind that idea. Either way, though, he's planning to show up for the fun and fellowship of Bible school this year.

"I like it a lot," Card said. "I'm going to go to Bible school every chance I get, because I get to learn about Jesus."



## Boston partnership lies ahead

Continued from page 1

■ Boston Baptists have one congregation for every 64,000 people; Kentucky Baptists have one church for every 1,500.

■ Many towns in Greater Boston have no evangelical churches.

■ The New England landscape is dotted with church buildings. However, many are no longer houses of worship. They now are used for such things as condominiums, restaurants and museums.

The new partnership will strengthen Boston churches in 1996 but should make a significant impact in Kentucky as well, predicted Ignatius Meimaris, director of missions for Greater Boston Baptist Association.

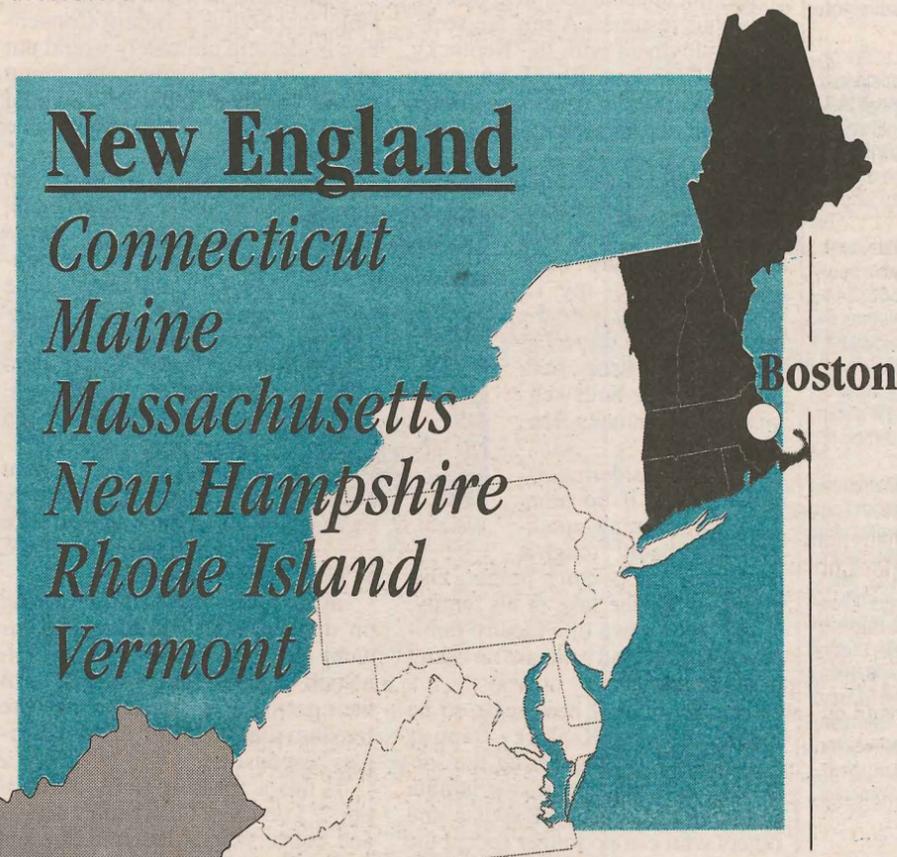
"I am excited to see how God will link congregation to congregation in such a way that both will broaden their view of how God is working in Boston and Kentucky," he said.

Wilkins agrees that the partnership will be two-way. "I was deeply moved by the sacrificial commitment of Baptists in Boston. I was impressed

with their dependence on prayer and saw first-hand the results of their intense praying," he said. "Kentucky Baptists will be inspired by the depth of commitment and the wisdom of Boston leaders."

Indeed, according to Meimaris, the essence of the association's success since it was organized with 17 congregations in 1982 has been its flexibility and dependence on God. "We have been a fellowship of congregations that allows God's spirit to be freed from our limited perceptions of who he is and how he works," he said. "We have not been afraid to dream big and let God take care of seemingly insurmountable difficulties. We have seen God deliver us from overwhelming obstacles."

For Meimaris, the greatest challenge facing the Boston association is to continue to be a group of churches willing to dream without restrictions, "to keep reminding ourselves that God is our ultimate source—and source."



# 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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## Russian churches

Paul suggests in II Timothy 2:21 that holiness, usefulness and readiness to grasp opportunities our Savior presents us are a sign that we belong to him. I am pleased that Kentucky Baptists have taken the opportunities for service that he has given us through partnership missions.

As I think of how the Spirit of God has led us to opportunities in Ohio, Idaho-Utah, Kenya, Brazil and Russia, I am amazed. I am thankful to be a part of such a responsive body of believers.

We have before us, however, some pressing opportunities which need to be grasped now, or they may forever slip away. Our partnership office still has requests for help in constructing 25 church buildings in Russia. Construction must begin on 12 of them this year, or they will lose their land options. A minimum of \$2,000 is needed to begin the foundation of each building.

I challenge Kentucky Baptists to respond to this need of our fellow believers in Russia.

M.A. Winchester  
Whitley City

## Drop the politics

I take exception to the editorial "Maybe Senators can put a heart in the Contract" (WR, April 11) on two levels. First, I disagree with your point of view. Second, the Western Recorder editorial page is not the forum for personal political views.

To my first point, our current morass of welfare programs have gone far beyond the "safety net" stage. Our policies underestimate the shrewdness and resourcefulness of people. Generations of people play the system for all it's worth, never

leaving the public dole. Is it compassionate to allow this lifestyle to exist? We are guilty of encouraging people to give life less than their best.

Your colorful statement that "meager meals" are funding "appetizers" and "feasts" for the wealthy reminds me of something: Americans love the Horatio Alger story, but they hate Horatio. All people need to strive, to "do with all their might whatever their hand finds to do." Public policy should encourage striving by rewarding it, and discourage the lack of striving by refusing to reward that.

To my second and more important point, I think Southern Baptists read the Western Recorder to learn of events in the life of the convention and its churches. I think, too, that many ascribe a great deal of truth to what they read there, even in an editorial. Personal political views on subjects that reasonable people can so radically disagree on don't belong in these pages.

Barry T. Eveland  
Madisonville

## Denounce greed

America is losing its soul primarily as a result of greed and lust for power. Greed is the source of most of our problems, affects us all and is by nature divisive. Even if government is reduced, greed will still promote intolerance. Greed is the antithesis of what brings people together—compassion and community.

Greed is so much a part of our culture hardly anyone addresses the problem. If they did, preachers would lose many of their flock, politicians would not get elected and the media would lose their advertisers. For most of us, enough is never

enough, and that is our undoing. Followers of Jesus Christ are the ones you would expect to take the lead in denouncing greed.

We need a national debate on greed. What is greed? Is there a correlation between greed and crime? We cannot critique capitalism without understanding greed.

"May your Kingdom come, may your will be done on earth as it is in heaven" are words Christians in America say, but often don't mean. If we want this, we have to forgo selfish pursuits.

What are the good things in capitalism that will help God's Kingdom to come on earth? What are capitalism's bad points that hinder the coming of the Kingdom? Do we really want God's Kingdom to come?

Paul Whiteley Sr.  
Louisville

## Bible in schools

I heard of a new plan regarding the public schools, a return to the basics. Not just readin', writin' and 'rithmetic, but also to morals.

When I began my teaching career back in the '40s, we began each day with a salute to the American flag, a patriotic song, a passage of the Bible. We taught moral and spiritual values. My pupils all knew that God loved them.

A recent study of 750 children showed that the great majority of them believed television was a decided influence on today's behavior. Can it be that television has become a god to our children?

Surely you and I can help. What was wrong with a few verses of Scripture read to pupils in the classroom? Could it have been an effective influence on our children?

Edith G. Oldham  
Louisville

## Where to from here? (Part I)

It is not unusual for me to receive numerous resumes. A few are seeking employment with the Kentucky Baptist Executive Board, but most are the resumes of pastors and other church ministers seeking a new opportunity of service.

Upon my return from our Executive Board meeting last week, however, were two resumes unlike any I have received during my 12 years here. They were the resumes of two respected seminary professors; both from Southern; both well-known to Kentucky Baptist pastors.

One is considering departure even if no other job is forthcoming; another will probably "tough it out" as long as he can if nothing else opens up, for the sake of his family. These are but two of a faculty-family whose pain and grief are no secret to the public.

Neither does it now seem to be secret that many Kentucky Baptists are engaged in considering the formation of a new post-graduate school for Kentucky Baptists and others who can no longer accept the new version of Southern Seminary.

Some have said that it was inevitable; that Southern Baptist Convention leadership ultimately would put such a strong Fundamentalist stamp on our "mother" seminary it would be unacceptable to many who have for years loved and supported her.

Many, including numbers who were never students there, have railed for years against her "liberal" tendencies. Whether one agrees with their characterization of Southern, one should understand that for many of them, Southern has now been "purged" and can be "returned to the school which was intended by the founding fathers." For them, her new president is a "hero" to be followed.

In the meantime, two resumes lie on my desk, and numerous Kentucky Baptists are asking for the formation of a new school which, from their perspective, would provide the freedom that "true and faithful Baptists" espouse.

Is this a "passing flurry of emotion"? I doubt it. Calls, notes, letters and conversations indicate Baptists and resources are available to make

## ON MISSION TOGETHER



William W. Marshall

it happen.

As for me, I would have preferred that the seminary from which I graduated could have found a way to balance the needs of the entire Baptist family. But it didn't happen, and there now appears to be no basis for hope that it can or will.

For years following the vision of Kentucky Baptists to help bring Southern Seminary here from South Carolina, Southern Seminary and Kentucky Baptists have enjoyed a "magnificent reciprocity." Never in all those years has that fruitful relationship been so severely strained.

I do not know where this will take us as a Kentucky Baptist Convention. I do know what is happening at Southern is eroding further the already diminishing support of many churches for the Southern Baptist Convention.

The so-called "defining moment" at Southern Seminary may indeed be far more broad in its implications than a moment in the life of the seminary.

What is happening at Southern Seminary may prove to be the catalyst which could bring open division between the Kentucky Baptist Convention and the Southern Baptist Convention.

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

## FAMILY FORUM: TEENAGERS

### Money for grades

By Wade Rowatt

Q Am I being unfair to my 14-year-old son to pay him and his sister \$5 for each A on their grade reports? His sister makes almost all A's without much study. He works very hard to make B's.

A A few people feel awarding a prize for excellent grades is bribing teens to do what they should already be doing. Internal self-motivation is the ideal. However, when youth are not directed, a reward system can help.

In our society, most jobs are based on achievement. The better one does, the more likely she or he will be rewarded.

When an adolescent does a marvelous job, some acknowledgement of the fact will motivate continued performance.

However, in your family you may be rewarding the wrong youth. Your daughter may not be any more motivated than your son. She may not be putting forth her best effort. Your son seems to be working up to his maximum ability.

Each person has unique gifts and varied levels of ability. Paul explains this in I Corinthians 12. One person is not to look down on another because of different gifts, talents or aptitudes.

I can understand why your son is upset. Also I can imagine your daughter would be frustrated if she received nothing.

Perhaps you should talk to each of them privately and see how they would suggest changing the system. Talk to their school counselors and see what is within their abilities.

It is more realistic to reward reaching potential than obtaining a certain level. If you reward effort, perhaps your son deserves as much or more than his sister.

In all likelihood, the praise and just noticing their accomplishments in the education process is its own reward. Youth want to know that their work is important to the parents. Whatever you decide to do about the money, be clear in your affirmation of their efforts to learn and to acquire knowledge and understanding of how that information is to be used in the world. Be their best cheerleader. Celebrate the victories and rejoice in their success.

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

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

# EDITORIALS

## Resources clarify challenges of religion in schools

During the next few weeks, the strains of "Pomp and Circumstance" will waft through the land. High school graduation is upon us. This lofty experience accompanies a perennial problem: What to do about prayer? For years, commencement prayers have stolen the spotlight from graduates and provided fodder for First Amendment feuds.

In 1992, a U.S. Supreme Court decision, *Lee vs. Weisman*, declared a prayer delivered by clergy at a Rhode Island middle school to be unconstitutional. The court ruled the school's heavy involvement in the commencement violated the Constitution's ban on state establishment of religion. A year later, the court refused to grant an appeal in *Jones vs. Clear Creek Independent School District*, which upheld graduation prayer in a Texas high school. A lower court ruled graduation prayer at the school was constitutional because it was student-initiated, student-led, "non-sectarian" and "non-proselytizing."

Sound confusing? It is. Lawyers who claim commencement prayers are legal stress the decision to offer prayers must be made by students, students must lead the prayers, the prayers must not attempt to evangelize non-believers and schools should proceed only on advice of an attorney.

Commencement prayer is the issue of the moment, but other religion-in-school challenges abound. The summer months will be a good time to study church-state policy's impact on schools. Fortunately, excellent new materials are available. Churches across the state ought to provide four helpful resources to every public school superintendent and school board president in Kentucky:

■ "Finding Common Ground: A First Amendment Guide to Religion and Public Education." Published by The Freedom Forum First Amendment Center, 1207 18th Ave. South, Nashville, Tenn., 37212. \$9.95.

■ "Religion in the Public Schools: A Joint Statement of Current Law." Published by a range of groups, from the National Association of Evangelicals to the American Jewish Congress. Available from Baptist Joint

Committee, 200 Maryland Ave., NE, Washington, D.C. 20002. Free.

■ "That Godless Court? Supreme Court Decisions on Church-State Relationships." By Ronald Flowers; published by Westminster John Knox Press; available in bookstores.

■ "Faith and Freedom: Religious Liberty in America." By Marvin E. Frankel, published by Hill & Wang; available in bookstores.

Marv Knox

## Baptist pens defend principle

For more than three centuries, Baptists have felt compelled to take up the pen (or typewriter, or computer) in defense of principle. In 1612, Baptist pioneer Thomas Helwys wrote a polemical blast at the religious tyranny of King James, which landed him in Newgate Prison, where he died. Since then, Baptists have marched into theological combat with syntax sharpened, pummeling their opponents with provocative paragraphs.

True to tradition, the Southern Seminary controversy has prompted Baptists to put their opinions on paper. In eight weeks since President Al Mohler fired Diana Garland as dean of the Carver School of Church Social Work, the Western Recorder has published 43 letters about the seminary. For five weeks, we have published an average of three opinion pages per week. This lively exchange demonstrates Baptists' democratic polity in action.

In times like these, some readers are prone to grumble, "Well, the editor only prints letters that support his view." Observant readers of Baptist Forum know that is not true. Every Kentucky Baptist who has written about the seminary crisis has been published. Those letters represent a cross-section of opinion. And they demonstrate the vitality of a free church and a free press.

Marv Knox

**Kentucky Baptists can champion the cause of religious freedom and strengthen our public schools by educating ourselves—and educating our school superintendents and school board leaders—regarding the legal relationship between religion and school. Excellent resources have been produced in the past year.**

## Don't fix it

"If it ain't broke, don't fix it." Poor grammar, but sound advice.

Remember five days after Christmas, when you found your young son taking the wheels off his new truck or tricycle?

You asked him what he was doing, and he said, "I'm fixing it!" Of course, he was. But he was only a child.

Almost half of our foreign missions money comes from an offering named for a woman, Lottie Moon. Almost half of our home missions money comes from an offering named for a woman, Annie Arm-

strong.

Women—the Woman's Missionary Union—have long been faithful promoters and supporters of mission causes. Leave things the way they are. Let them continue. If it isn't broken, don't try to fix it.

J.B. Crawley  
Campbellsville

## Pray before voting

I would like to comment regarding the challenges to Woman's Missionary Union through the reorganization of the Southern Baptist Convention.

I am a Baptist woman, I belong to

Woman's Missionary Union, and I am director of Ohio River Baptist Association Woman's Missionary Union. I am proud to be a part of WMU.

WMU has met countless needs during the past 107 years.

WMU began Southern Baptists' foreign and home missions offerings. Throughout the years, we have been responsible for leading our people to study about, to pray for and to financially support missions, especially our missionaries on home and foreign fields.

Had it not been for WMU in the past, many of our young men and women would not have known about missions.

I can't understand the reason for

letting some other organization take over these offerings. WMU has raised more than \$2 billion for foreign and home missions.

Many of our churches would not promote missions if it were not for WMU or missions-minded women.

God calls each of us to be missionaries.

I do not desire to have authority over our men. I only desire to help tell the world about Jesus Christ.

I hope messengers to the Southern Baptist Convention annual meeting will prayerfully consider WMU and its mission as they vote on the reorganization of the SBC in June.

Betty Mitchell, director  
Ohio River Association WMU  
Burna

## BAPTIST FORUM

■ More letters on page 6

## Ever feel like you just want to follow the herd? Fly Moo Airlines

One of the best things about being an editor of a paper like this is that flying isn't on the job description.

No way. I'd need a parachute to fly to countless Kentucky communities.

But I made an out-of-state trip a while back. Being in a hurry, I flew. Being an efficient money manager (read: cheap), I flew Moo Airlines.

Moo Airlines has another name, but Moo fits better. Moo doesn't have flight attendants; cowboys herd passengers on board. A flier can save roughly \$2 zillion on a round-trip fare if comfort is no object.

Moo saves money several other ways: ■ The pilot doesn't fly. Our "captain" came on the intercom to tell us "First mate So-and-so" would be flying. So, they pay

the "captain" a reduced salary to talk on the intercom while a lesser-paid trainee actually flies.

Our first mate wasn't exactly a veteran. The door to the cockpit was open, and I watched him flip about 33 switches before he figured out how to turn off the lights. When I looked out under the wings, I saw training wheels.

■ Moo uses old airplanes repossessed from national airlines of Third World countries. The seats reminded me of the seats in an old,

old theater.

In the seat pocket, I found a magazine that told about the end of World War II. But it wasn't a 50th anniversary account; it was original issue.

■ The passengers help. Before we took off, the cowboys rolled down the windows and handed out funeral-home fans. After great flapping by the folks in window seats, we finally lifted off.

I felt smug that I had taken an aisle seat, until we landed. A cowboy pointed at me and demanded, "You, come here." Thirty sweaty minutes later, I finished

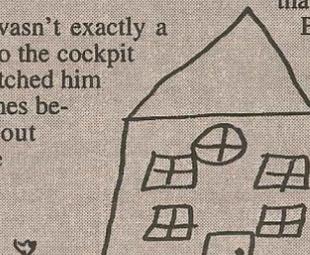
unloading our luggage.

■ Moo doesn't pay prime rent for airport terminal gates. Our destination was Atlanta, but we landed so far south at Hartsfield International Airport that we actually deplaned in Florida. Fortunately, I caught a ride on the luggage cart and got back to the main terminal hours later.

Moo Airlines kind of reminds me of a bumble bee. When you look closely, you doubt it can fly, but it does.

And that reminds me of some churches I've seen. You doubt God planned them exactly that way, but they keep plugging away—meeting needs and helping people take off here on earth and miraculously land in heaven.

Marv Knox



down home

## End the fighting

Conflicts engulf us today, but none is more damaging—or more painful—than the battle over Southern Seminary. As a young man called by God into full-time ministry, I have looked forward to attending seminary. I now find myself preparing to enter seminary in a spirit of fear, unsure of what awaits me. This is a plea for our leaders to end the fighting over secondary issues and return to the primary purpose of training students for ministry.

Mr. Knox has a responsibility as editor of our state Baptist paper. I prayerfully ask him to stop using his position as a pulpit for his opinions and agendas, and simply share what God is doing through Kentucky Baptists. Dr. Mohler has a responsibility as president of our oldest Baptist seminary. I prayerfully ask him to stop using his position to ramrod and promote his opinions and agendas, and reclaim the attitude of servanthood that marks all biblical leaders.

I ask both of them—and other parties involved in this conflict—to please drop their pride, forsake the pursuits of power, tear down the battlements of rhetoric and revenge, and return to the ministry of reconciliation to which Christ has called us all. For the sake of my future ministry, for the sake of the youth who are watching us as examples, for the sake of a lost and searching world, for the sake of the holy name of the Prince of Peace, end the fighting now.

Rick Burnett  
Oak Grove

## National rebirth

I would like to voice my support for Dr. Al Mohler. I am thrilled to see the leaders of Southern Seminary head in the conservative direction.

I am very involved and concerned over such crucial issues. As an Oneida Baptist alumni and former faculty member, plus Sunday school teacher at First Baptist Church of Ashland, I stand ready to guard against the effects of liberalism at home and in government.

I am a strong supporter of the family. As a husband and father, I thank God for men like Dr. Al Mohler and others such as Dr. James Dobson, who are willing to stand for the right, despite the cost. I prayerfully hope that with this type of leadership, plus the help of our new Congress, a new rebirth will be in store for this great nation.

John Valencourt  
Ashland

## Buy the boat

As a layman, I am glad to hear Al Mohler's views on Calvinism. To hear it from the head of the school of prophets, I believe he must be right.

Now that I have been so adequately informed that God is going to save who he wants to with no help from me (or Al Mohler), I can buy the boat I have been wanting for many years. For two reasons I have never done this.

First is the money. Now I figure my tithe ought to just about pay for the boat and gasoline. Oh, I will still toss a little change in the collection plate when the weather is too bad to fish. I rather enjoy my friends at church, even if I don't know whether God has saved them or not. My Lottie Moon, Annie Armstrong and other special offerings might just be enough for me to winter in Florida and really get good use of the boat.

Second, I knew the only time I would be able to enjoy the boat with my family and friends would be weekends. My preachers always made me feel guilty if I didn't keep my pew warm at least twice on Sunday. That time saved, coupled with no more committee meetings, will give me ample time to keep the grass cut, flowers planted, house painted and all the rest of the "Honey do" jobs and have weekends free for relaxing on the lake.

I'm thankful he set me straight!

Ed Boden  
Georgetown

## Pray for a rainbow

As a child, I can remember being afraid of storms. But someone told me that when a dark cloud comes, it brings needed rain that refreshes God's creation. This helped me cope with the thunder and lightning, because I knew we needed the rain. Honestly, however, I must admit the thunder and lightning still scared me some.

It seems a dark cloud is hovering over Southern Seminary. Many are frightened by the thunder. Some have been struck by the lightning. Others see it as a needed rain. We all face

storms differently. Yet through the storms, we can all be refreshed in some way. But I must admit, the thunder and lightning still scare me some.

Please pray for our beloved seminary. Pray for those who are frightened by the thunder. Pray for those who have been struck by the lightning. Pray for those who see it as a needed rain. Pray for all who need a shelter in the storm.

## BAPTIST FORUM

Above all, pray that the One who has the power to say, "Peace, be still," will soon send a rainbow of hope and assurance of new beginnings.

Johnny W. Collett  
Waddy

## God's business

I feel compelled to address Marv Knox's editorial, "We need a new seminary 'for such a time as this'" (WR, April 25). Mr. Knox's comments on Calvinism and its place in, and effects on, Southern Seminary and Southern Baptists life should be challenged.

First, to call Al Mohler's brand of Calvinism "hyper-Calvinism" is absolutely erroneous. The theology espoused by Mohler and the seminary's founders is simply basic Calvinism, not "hyper-Calvinism" which is to be found in Primitive Baptist theology. This theology is not common to "extreme" branches of Presbyterian and Reformed traditions, but it is the theology of faithful orthodox Presbyterian and Reformed churches.

Second, to elevate the Anabaptists and Mennonites to the position of being Baptists "true spiritual forebears" is to ignore the facts.

Certainly the Anabaptists and Mennonites are a significant part of the tradition, but just as significant and influential is the Calvinist tradition.

Third, it is time to address the "whosoever will" issue of salvation from an evangelical Calvinistic viewpoint.

True Calvinists must diligently do the work of evangelism and be committed to missions. While it is true that God has his elect and has foreordained their salvation, it is also true that he has commanded us to go into all the world and preach the gospel. Election is God's business, not man's. Our concern is not to be about who is, or is not, elect; our concern is to share Christ with the lost world.

Rick Harrison  
Clinton

## Women work

After reading Richard White's article "What's really going on at Southern Seminary?" (WR, April 18), I feel compelled to reply and disagree.

What's really going on at Southern Seminary is that Southern Baptist women are fed up with being treated as second-class people.

The "powers that be" should visit any Baptist church and really look around. They would see more women than men. I would also like to ask these same men: How many of you and your fathers would have attended church, had it not been for your mothers?

The last time I counted the num-

ber of jobs in my church, 227 were held by women and only 99 by men. Yet women are told if they feel they are called by God to be a minister, they are not standing for moral values.

It is strange (or is it?) that the only people speaking out against the ordination of women are men.

Connie Pruitt  
Louisville

## Persuade, don't fight

In the past few weeks, editorials and articles in the Western Recorder have declared and reported the view that Calvinists are not Baptists, do not believe in the priesthood of the believer or liberty of conscience, are elitist and intolerant, desire theocracy, value dogma at the expense of Scripture and use their "deterministic" system to rationalize their own evil actions. Furthermore, Calvinism is responsible, we are told, for the heavy handed administrative style being employed at Southern Seminary.

I am sorry, but I just do not at all recognize myself in that description.

There are certainly salvation issues worth debating among Southern Baptists, particularly in light of recent accounts of the enormous number of adult "rebaptisms" in our churches. However, it seems that instead of a healthy discussion based on scriptural and historical analysis, not to mention Christian love and forbearance, the method of choice has been the ad hominem attack. Deeper study and dialogue might result in greater respect, if not agreement in some areas.

For example, the frequently stated assumption that the concept of liberty of conscience rests an Armenian presumption should be examined more carefully in Baptist history.

For Southern Baptists, both on the left and the right, it seems theological disagreement must be laced with hostility and incivility. Even scholars seems to lose the reserve usually associated with their vocations. I only wish that those who participate in these debates would make their goal persuasion and not merely the drawing of battle lines.

Harry Monroe Jr.  
Bowling Green

## Profound grief

I spent 10 years earning master of divinity and doctor of philosophy degrees at Southern Seminary. I could name a dozen teachers who had a profound influence on me. No more than two of these are still there.

It is profound grief to me that I can no longer be proud of my school that once was great.

Charles D. Gregory  
Louisville

## Too old

An unscriptural trend among churches is this: "When a pastor reaches the age of 55, he is too old to be a good pastor."

Too many churches think what they need to grow is a younger pastor. They force the pastor who loves them and served them faithfully to resign with a broken heart.

This trend is not of God but of Sa-

tan. It destroys good pastors and their families as well as good churches.

Churches pray God would lead them to the right pastor. Why don't they do the same thing before they force the pastor to resign? God will reveal to his man when to move on.

The younger generation fails to realize age provides experience, wisdom and greater knowledge from years of studying and meditating upon the word of God. The Bible teaches us to show honor and respect for the ages and elders.

Those who replace their pastor because of age need to ask themselves, "How would I feel if my employer told me I am being replaced by a younger person because of my age?"

Some pastors will do their best work over the age of 55. Churches need to listen to God first and not men.

I thank God for younger pastors. Many of them are doing a good job and are hard workers as they serve their Lord.

But so are many of the older ones who have been faithful for many years to their Lord and their churches.

Vestal R. Meece  
Somerset

## Don't blame victims

A curious omission marked the article on the Sunday School Board's advisory committee on sexual misconduct (WR, April 18).

The women and children victims of clergy sexual misconduct are never mentioned.

Louis McBurney's quote referring to "partners" of guilty clergy was a classic case of blaming the victim, since the emotional, spiritual and vocational power balance between a pastor and parishioner does not begin to approach equality.

As women willing to listen during one year, we became acquainted with 13 women victims of clergy sexual misconduct. The emotional pain, spiritual desolation and desecration of their faith as a result of clergy misconduct is almost impossible to put into words.

It is little wonder these women are lost to congregations. It is little wonder their friends and family cease active involvement in church when they see how women who speak the truth about a minister's behavior are treated.

Clergy sexual misconduct is the primary issue of the church's credibility crisis with unchurched women. Very few unchurched women will consider investing time, money and energy in "Christian" churches which continue to protect the guilty and throw stones at women named as "partners."

We urge the advisory committee to revise its plans in order to respond to the children and women who are invisible in its initial plan.

When committee members are equally concerned with the pain of and restitution for victims as they are counseling for the ministers, they will have begun to move toward "the least of these."

Leslie Kendrick, Ginger Miller,  
Janet Tharpe, Bobbie Thomason,  
Mary Zimmer  
Louisville

## Underwood appeals for understanding on new policy

By Mark Wingfield  
News Director

CEDARMORE—Admissions policies at Oneida Baptist Institute have changed slightly, and the school's president pleaded with members of the Kentucky Baptist Convention Executive Board last week to understand why the changes were necessary.

Bud Underwood, who became Oneida's president last summer after the death of long-time President Barkley Moore, spoke about the changes in his report to the Executive Board May 8 at Cedarmore Baptist Assembly.

Oneida is a boarding school for middle school and high school students.

The school takes students from all backgrounds, but has earned a particular reputation for helping students who have had difficulty learning in other settings. The school emphasizes a strict work ethic and an old-fashioned commitment to academics and personal instruction.

In the past, Oneida has accepted students who have been suicidal, physically abusive or perpetrators of incest, Underwood said.

Because of his big heart, Barkley Moore couldn't say no to anyone, he explained. And so Oneida, under Moore's leadership, accepted even students with extremely volatile backgrounds with the hope they would change.

"Barkley couldn't say no to anyone," Underwood said. "And there are times we must say no."

Although Oneida has an exceptionally dedicated, caring staff, they are not trained nor prepared to care for suicidal children or extremely abusive children, he explained.

Underwood said Oneida continues in its tradition of serving all kinds of students, from the brightest to the difficult. But the new admissions policy has drawn the line at the point of accepting children who need more professional help, he said.

Underwood said some Kentucky pastors have been the most resistant to this change. He pleaded with Executive Board members—particularly pastors—to understand why the change was necessary.

The board affirmed Underwood with a long round of applause as he concluded his report.

## Executive Board discusses Cedarmore

Continued from page 1

tively to "transition" from ownership of Cedarmore or to "terminate" ownership of Cedarmore.

Shannon and Executive Board Chairman Billy Compton repeatedly emphasized the committee's job is to develop a plan for termination, but that the Executive Board would have the final vote on that plan. They did not specifically address the issue that the motion approved last December did include the phrase "terminate the ownership" of Cedarmore.

Compton ruled out of order a motion by May that the board form an ad hoc committee to explore ways to involve more churches in using Cedarmore. Such a committee could not be appointed until the current transition committee concludes its work and the full board either accepts or rejects it, Compton said.

The New England partnership would begin in January 1996 and conclude in December 2000. The first year would focus exclusively on Greater Boston Baptist Association, while the last four years would encompass all six states of the New England Baptist Convention.

At the same time, the board approved extending the KBC's partnership with the Utah-Idaho Southern Baptist Convention through the end of 1996. The KBC's current partnership with Russian Baptists also will continue as planned.

Calvin Wilkins, who has been the KBC's partnership missions coordinator, was promoted to the position of partnership missions director, effective Sept. 1. Partnership missions, which has been a special office related to the executive office for the last two years, will revert to department status in the missions division. Benton Williams, who has spearheaded the start of the Russia partnership and has held the title of partnership mis-

sions director, will retire Aug. 31.

The KBC budget for 1995-96 is \$20.98 million, a 5 percent increase over the current fiscal year. The budget total had been approved earlier; last week's action filled in the details.

The 1995-96 budget anticipates \$18.75 million in income through the state Cooperative Program, of which \$6.94 million would be forwarded to the Southern Baptist Convention Cooperative Program. That means the SBC will receive 37 percent of all undesignated receipts to the Kentucky Cooperative Program.

The KBC anticipates receiving another \$410,000 from churches designating their contributions for Kentucky use only, not to be included in the split with the SBC. Other revenue sources include the Eliza Broadus Offering for state missions (\$515,280), income from camps and personnel supplements from various SBC agencies, including \$250,693 from the Home Mission Board.

In other action, the Executive Board:

- Allocated \$5,000 to Kentuckians Against Casinos, a non-profit lobbying organization formed to oppose casino gambling in Kentucky.

- Approved plans for a Church Growth Convention to be held in 1997 in Bowling Green under supervision of the KBC's church growth and administration division.

- Filled one vacancy on the trustee board of Georgetown College and nine vacancies on the KBC Executive Board. The new Georgetown trustee, T. Vaughn Walker of Louisville, will be the college's first African-American trustee.

- Adopted a resolution of appreciation for Ed Vaughn, who recently stepped down as president of Baptist Healthcare System.

- Adopted a resolution of "support and appreciation" for Woman's Mis-

### Text of earlier Cedarmore action

This is the text of the action approved by the Kentucky Baptist Convention's Executive Board Dec. 13, 1994, regarding Cedarmore Baptist Assembly:

"Believing that the 'tried and true models' of the past are not working anymore, it is recommended that a committee of the Executive Board be appointed by the chairperson of the Executive Board to develop a plan to terminate the ownership and management responsibility of Cedarmore.

"It is understood this plan should include at least:

- "A transition plan of operation, including which minor repairs to make to facilities and how much to increase the rates to the users to minimize the budget subsidy.

- "Appropriate arrangements for the summer camp programs to continue.

- "Alternative plans to dispose of all or parts of the properties and improvements to maximize the convention's return on their values.

- "Reasonable accommodations to assist affected employees.

"That the transition committee report, with a possible recommendation, to the Executive Board at its December 1995 meeting."

sionary Union for its leadership in feeding the hungry, promoting missions offerings and leading Baptists in missions education and action.

- Agreed to allow Clear Creek Baptist Bible College to conduct a special campaign in Kentucky Baptist churches to endow scholarships for its students.

- Received a report that the board's administrative committee elected two part-time campus ministers to serve in West Kentucky. Jeff Dixon will serve at Henderson and Madisonville community colleges. Morgan Owen will serve at Owensboro Community, Kentucky Wesleyan and Brescia colleges.

- Ratified a financial and services agreement between the KBC and Kentucky WMU.

## Marshall outlines nine paradigm shifts

By Mark Wingfield  
News Director

CEDARMORE—Nine major paradigm shifts—changes in the way Kentucky Baptists will see things in the immediate future—were highlighted by Bill Marshall in the executive secretary-treasurer's report to the Kentucky Baptist Convention Executive Board last week.

While not necessarily advocating all of the changes, Marshall said they are becoming realities the KBC must understand to survive in the future and relate well to churches.

The changes he cited included:

- Increasing ethnicity. This is a key factor for mission efforts, even in Kentucky, he said. "We're no longer involved primarily in setting up white, English-speaking churches."

- Multiple delivery of missions experiences. While in the past, missions work was done primarily by career missionaries appointed by denominational boards, the new trend is toward increasing variations, including volunteerism and short-term assignments, and drawing upon more than one mission board, he said.

"God's movement is bigger than any one board. ... We need to recognize there are multiple delivery systems. We don't have to look at them as competitive or divisive."

- Multiple church-related women's organizations. Marshall affirmed the role and contributions of Woman's Missionary Union but admitted many churches are looking beyond WMU to a wide range of opportunities for women.

- Associations increasingly becoming self-supported and self-directed. In the past, associations have relied upon state and national conventions for financial support and direction, Marshall noted. But the new trend is toward empowerment of associations to set their own agendas and raise more of their own money.

- Cooperative Program as "a" support channel rather than "the" support channel. Marshall noted that the Foreign Mission Board and Home Mission Board now receive the majority of their income through their annual special offerings, not through the Cooperative Program unified budget. While the Cooperative Program remains essential,

"we've moved beyond where the Cooperative Program is the only one" source of funds, he said.

- Proliferation of seminaries, theological training and degrees offered. The system of six national seminaries operated by Southern Baptists is being supplemented to an increasing degree by new regional seminaries and divinity schools, he explained.

- Churches getting program material from multiple sources. The Southern Baptist Sunday School Board no longer is the exclusive supplier of materials for church programs, Marshall said, citing a common church emphasis on finding what works. "People are doing now what they think is best for their church," he said. "James Dobson has more influence today in the Southern Baptist Convention, some people say, than the Sunday School Board."

- Baptist distinctives less relevant. "Our churches are filled with people now who really don't care what Baptist means," he lamented.

- Short-term missionaries and volunteer missionaries, rather than career missionaries, becoming primary.



# Boston

A Partnership Preview

## How to get involved

The Kentucky Baptist Convention will begin a five-year partnership with New England Baptists in January. For the first year, 1996, the partnership will focus exclusively on Greater Boston Baptist Association. For the remaining four years, the partnership will expand to include all six New England states. Staff Writer Joyce Martin, who previously served as editor of the New England Baptist, recently visited the Boston area along with Larry Martin and Calvin Wilkins of the Kentucky Baptist Convention's missions and evangelism division. She wrote this report.

Items on the following pages illustrate the types of partnership opportunities available to Kentucky Baptists. Although the partnership won't officially begin for more than seven months, plans already are underway to ensure a big kickoff. So it's not too early to catch the vision and make plans for your church to help New England Baptists spread the gospel. Detailed information about 1996 partnership opportunities will be distributed in the fall. For help with immediate questions, contact Calvin Wilkins at (502) 245-4101.

## Church planting

It's a three-hour drive from one end of Greater Boston Baptist Association to the other—on a good day.

The association covers approximately 5,000 square miles in eastern Massachusetts. This includes Boston, Cape Cod and the islands of Nantucket, Martha's Vineyard and Chappaquidick, as well as 157 towns which surround Boston.

When the association was formed in 1982, only 17 Southern Baptist congregations served the 4 million people who called Boston home. Today, the association encompasses 63 churches and chapels.

Although significant growth has occurred, Director of Missions Ignatius Meimaris notes a continuing need to plant even more churches in an area of the United States where evangelicals comprise only 4 percent of the population and Southern Baptists a scant 0.1 percent.

David and Joye Jackson moved from California to Boston in late 1991 with a vision and a prayer that God would take their lives, plant them in Boston and use their commitment to start 20 churches in the next 30 years.

Focusing their ministry in the towns around Weymouth south of Boston, the Jacksons have started three congregations and have one more in the planning stage.

Working together with church planter volunteer Suzanne Lacy, a



**ON A VISION AND A PRAYER** Church planters Suzanne Lacy, David Jackson and Craig Schroder share their vision for planting 20 churches in 30 years with Larry Martin (far left) and Calvin Wilkins (far right) of the Kentucky Baptist Convention.

Louisville native who also began a Brazilian congregation south of Boston, they are among dozens of people making a difference through commitment and sacrifice.

### Needs:

■ *Volunteers, including single adults and families willing to move to a Boston community and become the nucleus of a new church.*

■ *Kentucky churches to co-sponsor new congregations.*

■ *Volunteers with foreign language skills to assist in beginning ethnic congregations.*

■ *Financial support for church planters.*

■ *Groups to lead backyard Bible clubs, community surveys and advance work for future church plantings.*

■ *New hymnals and new Christian education literature.*

■ *Baptismal robes, shipped pre-paid and including money for cleaning.*

■ *Choir robes, shipped pre-paid and including money for cleaning.*

■ *Volunteers to train Sunday school, WMU, discipleship training and Brotherhood leaders.*

## Funding for Craft Volunteer House

**FOR RENT:** One-bedroom apartment, \$1,500 per month, plus \$100 per month for parking.

**VOLUNTEERS NEEDED:** Come to Boston and get in on the ground floor of Southern Baptist work.

What's a Baptist association to do when the need for long-term volunteers is so great and yet even the area's least-expensive housing is out of reach?

For Greater Boston Baptist Association leaders, the answer was to make a faith purchase of a house in which the volunteers could live.

With little money in hand, the association purchased a \$255,000 triple-decker in Waltham in 1989—"a steal in that market," leaders said. Today, the Craft Volunteer House has become a model for associations across the nation. Only \$20,000 remains outstanding on the mortgage.

The house is named for South Carolinians Ira and Betty Craft who have spent more than 25 years linking the needs of New England with individual and church resources in the south.

As many as 10 volunteers at a time have been housed at the Craft House.

The Craft House stands as proof that no obstacle is too big for God to remove, associational leaders said.

Former foreign missionaries to

Indonesia Ernie and Barbara Beevers manage the Craft House. They, too, are volunteers, assigned through the Southern Baptist Home Mission Board's Mission Service Corps program.

### Needs:

■ *Funds to pay off the remaining \$20,000 mortgage.*

■ *Various renovations and repairs.*



**HOME SWEET HOME** The Craft Volunteer House provides low-rent accommodations for long-term volunteers who minister in the Greater Boston Baptist Association. Funds are needed to retire debt and to make needed repairs on the house.

## Ministry in diversity

Each day as Pastor Dale Cross walks the three blocks from his home to Metropolitan Baptist Church in Cambridge, he encounters a multifaceted community.

The brightly colored domes of Harvard University dominate the skyline. The stately buildings of Massachusetts Institute of Technology line the banks of the Charles River. Century-old homes stand side by side with quaint stores and restaurants.

In this city across the Charles River from Boston, the past is inescapable. The future, too, is evident in the faces of the world's brightest and best students who study in her world-class institutions of higher learning.

But it is the present which Cross sees most vividly.

He sees the elderly who have owned their stately, old homes for 70 or more years. He sees many of the 100,000 college and university students who live within a two-mile radius of the church. He sees many of the estimated 5,000 homeless who cannot look beyond the needs of today.

Then he takes what he sees back to the church for prayer and for action. And he trains his people to do the same. "Each committee meeting at Metropolitan begins with prayer and reflection about what God is doing in our church and community," he explained.

From the day Cross arrived in 1991, his top priority has been "to get out of the office, out of the traditional program agenda of the church, to become a pastor to the community as well as the church."

God has honored that commitment. Professors and drug abusers, stable families and troubled families, long-term residents and transient students form the people of God at Metropolitan.

But the needs of such a diverse community can be overwhelming to the congregation, which numbers around 100.

### Needs:

■ *Funds to assist in the Saturday fellowship meal which Metropolitan and other Greater Boston Baptist Association churches serve the homeless.*

■ *Care packages filled with toiletries for the homeless who take showers at the church.*

■ *Business men and women who travel to the Boston area who would spend their Boston Saturdays "sitting down and visiting with the homeless."*

■ *Construction team to install a baptistry.*

# Boston

## A Partnership Preview

### Language missions

In Boston, the 1980s and '90s have become decades of the immigrant. Large numbers of immigrants from Asia, the Caribbean and Latin America continue to transform the traditional Brahmin, Irish and Italian city into a cosmopolitan center.

For example, the face of Lawrence, a Boston suburb, has changed from mostly European Catholic to 60 percent Hispanic. The Hispanic population of Greater Boston grew from 10,000 to 150,000 in a 20-year period.

Lowell, which spawned the Industrial Revolution, now is home to more than 20,000 Cambodians.

Brazilians now number more than 200,000 and Vietnamese more than 30,000 in Greater Boston.

Reflecting that rich diversity, 50 percent of the 6,500 members of Greater Boston Baptist Association churches are ethnics, 20 percent African-Americans and 30 percent Anglos.

The association's churches worship in Arabic, Greek, Korean, Chi-

nese (mainland and Taiwanese), Khmer, Spanish, French Creole, Portuguese, Tagalog and English.

The diversity exists not only within the association but within individual churches. For example, First Baptist Church in Chelsea includes people from at least 12 countries of origin who speak six languages.

"The opportunities are unlimited for ethnic church planting," said Willy Marquez, the association's language catalytic missionary and a native of the Philippines. "The world has come to us."

#### Needs:

■ *Kentucky churches to co-sponsor six ethnic works projected to begin next year among Messianic Jews, Russians, Japanese, Asian Indians, Vietnamese and Haitians.*

■ *Language/cultural specialists and pastors to initiate these ethnic works and funds to support these workers.*



**MARKETPLACE MINISTER** Marc Biennestin (center) explains to Kentuckians Calvin Wilkins (right) and Larry Martin how he met most of the leaders of his church while driving a cab. Biennestin, a native of Haiti, says he chose that occupation because he knew he would meet people who need to know Christ.

### The Boston challenge

■ An estimated 3 million of Greater Boston's 4 million people do not claim a personal relationship with Jesus Christ.

■ On a typical weekend, no more than 10 percent of Greater Boston's population will be in any place of worship—Protestant, Jewish, Catholic or other.

■ More people live in Greater Boston than in the entire state of Kentucky, yet Southern Baptists have only 63 congregations there. Kentucky has more than 2,300 Southern Baptist congregations.

■ Boston Baptists have one congregation for every 64,000 people; Kentucky Baptists have one church for every 1,500.

### Construction projects

If the church were a building and the only time a church could gather for worship were 11 a.m. on Sunday morning, Greater Boston Baptist Association would be in trouble.

Only 12 of the 63 congregations in the association own a building. The remaining 51 meet wherever they can, whenever they can. Storefronts, hotels, town halls, "converted" hardware stores and barns, homes and church buildings of other denominations all have been used as gathering places for Boston Baptists.

And each Sunday at any hour from 8:30 a.m. through 9 p.m. at least one of the association's churches meets for its primary worship time.

Because of the high cost of land and restrictive zoning regulations, only five of the more than 40 congregations begun since 1982 have been able to purchase buildings or land on which to build.

Most of the buildings churches do own need extensive repairs and remodeling.

#### Needs:

■ *Construction teams to remodel and repair existing church buildings.*

■ *Funds to purchase construction materials for new buildings.*

■ *Funds to purchase construction materials for repairing and remodeling existing church buildings.*

### Children's ministry

Even though New Colony Baptist Church in Billerica is one of the oldest Southern Baptist churches in New England, it can't rest on its laurels. It must continually re-establish its identity and ministry in the community.

Located in a town where the median age of residents is 31, the 30-year-old church found its current ministry niche in providing summer activities for children ages 4 through 12.

"When we discovered that in addition to our one-week vacation Bible school, there was only one other

week of summer children's activities in town, we knew God had opened a door for us," said Pastor Jack Parrott.

On a shoestring budget and with much prayer, the 75-member church began a four-week, five-day-a-week summer camp program in 1991. Utilizing youth groups from southern states, the program now has grown to five weeks and enrolls 120 children.

"We could reach twice as many children if we had leaders and resources," Parrott said.

The camps run July 4 through the

second Friday in August and provide music, vacation Bible school, sports and dramatic arts activities.

Eight out of 10 participants have no connection with New Colony church.

#### Needs:

■ *Teams to conduct the 1996 "Super Summer" weeks.*

■ *An on-site coordinator for the "Super Summer" camps.*

■ *Sponsors to pay the \$500 per week rental fee for the high school gym where some of the camp activities are held.*



**THE GANG** Campers gather for a group photo at the end of last summer's "Super Summer" camps in Billerica.



# Boston

## A Partnership Preview

### Baptist campus ministries

Harvard. Radcliffe. Massachusetts Institute of Technology. Wellesley. Brandeis. Northeastern University. Boston University. Boston College. Tufts.

The list goes on and on. In fact, Greater Boston is home to 76 colleges and universities with more than 250,000 students. At any given time, 20 percent of the future political and business leaders of developing countries are said to be studying in Boston's schools.

Today, Greater Boston Baptist Association has Baptist campus ministries on 13 of the 76 campuses. However, only two campus ministry directors have permanent, salaried positions.

Doors are continuing to open not only on the prestigious world-class campuses, but also on cam-

pus whose students come from around New England, said Betsy Draper, the association's Baptist campus ministries director.

She wants to see both areas of campus ministry expand: "Southern Baptists need a strong presence at schools like Harvard and Massachusetts Institute of Technology; their students will influence the future of our world. But we also need a strong presence at New England-oriented schools; their students will influence the future of Southern Baptist churches in New England."

#### Needs:

■ *Financial support for campus ministries.*

■ *"Getting the school year started" packages for use in autumn ministries.*

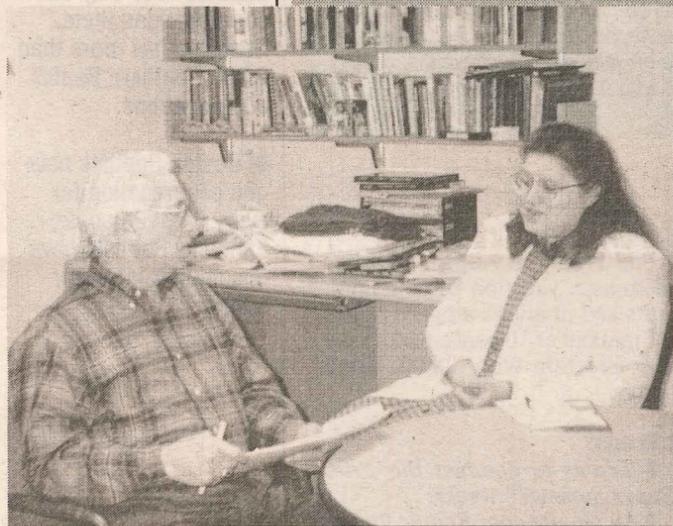
■ *Long-term volunteers to work with spouses and children of international students at Massachusetts Institute of Technology.*

■ *An itinerant campus minister to work with campuses now untouched by Baptists.*

■ *Partners to provide funds for living expenses and transportation costs for an itinerant campus minister, travel expenses for volunteer and part-time campus ministers, four major annual outreach activities, van rentals for transporting students to activities.*

■ *Semester missionaries to begin campus ministries.*

**ON CAMPUS** In her office at Massachusetts Institute of Technology, Betsy Draper, Baptist campus ministries director for Greater Boston Baptist Association, explains to Calvin Wilkins, Kentucky Baptist Convention Partnership coordinator, the desperate need for campus ministries on all 76 Boston-area campuses.



### Youth ministry

"In New England, youth group is a part of your Christian training," according to Allyson Clark.

As chairperson of the Greater Boston Baptist Association youth council and minister to youth at First Baptist Church in Sudbury, Clark has taken that philosophy to the churches of the association.

"If youth don't do missions and ministry now, they won't as adults," she believes.

With few financial and personnel resources—but with great faith—Clark coordinates two association-wide youth mission projects each summer. Junior high youth work in the Greater Boston area; senior high youth go out of state.

That's a miracle in itself, considering that most Boston youth groups average five to 10 teens.

#### Needs:

■ *New International Version Bibles (new, not used) to be given to youth who have no Bibles. "We could use cases," Clark said.*

■ *Youth music for use with choirs, ensembles, etc.*

■ *Discipleship materials. "Fif-*

*teen of your church's 'extra' copies will service three GBBA church youth groups," Clark said.*

■ *Keyboards.*

■ *Sponsors for van rentals for associational youth mission trips.*

■ *A long-term volunteer to serve as an associational youth coordinator.*

■ *Youth ministers' resource network.*

■ *Subscriptions for volunteer youth ministers to youth ministry journals.*

■ *Youth specialists to train volunteer youth ministers.*



Allyson Clark

### Prayer intercessors

Like Joshua of old, Craig Schroder encircles Boston and surrounding towns and expects walls to come tumbling down.

But unlike Joshua, Schroder doesn't march around the city blowing trumpets; he marches around calling on God in prayer. And he expects barriers to the gospel to come down.

Schroder, prayer strategist for Greater Boston Baptist Association, believes "the city can be taken for Christ with prayer."

To that end, for the past year and a half he has led prayer walks around 16 of the 157 towns surrounding Boston.

The prayer strategy is working, said Pastor David Jackson of Community Baptist Church in

Weymouth. He credits a 21 percent reduction in crime over the past three years in his town to the prayer emphasis. Now, each month he and his congregation walk their town, praying street by street, house by house.

#### Needs:

■ *Kentucky prayer intercessors who will join Boston intercessors in specific, earnest prayer for Greater Boston communities.*

■ *Funds for Schroder's faith-based volunteer ministry.*

■ *Prayer for a permanent home for the Schroder family. In the 10 years he, his wife Sabra and their four young sons have lived in Boston, they have moved nine times.*



Ignatius Meimaris, Boston director of missions, meets with Calvin Wilkins of the KBC, Jack Parrott of New England and Larry Martin of the KBC.

### Ministry in hard places

Pastor Tony Kebreau has grown Haitian Church of the New Jerusalem in inner city Dorchester into a ministry bursting at the seams.

Having grown from a handful of people meeting in a run-down

hardware store

13 years ago, to

more than 450 today, the church

exemplifies the spirit of many congregations in Greater Boston Baptist Association.

Not one to shy away from hard work, Pastor Kebreau not only

planted and grew the church but also

worked full time as an electrical engineer and completed

three master's

degrees in engineering, divinity

and counseling—in addition to

being a husband and father.

"He's typical of GBBA pastors," said Director of Missions Ignatius Meimaris. "Eighty-five percent are bi-vocational. They work long and hard. They pay the price of sacrifice."

In this terrain where Baptists

are few and needs many, pastors

must be committed, gifted, trained,

wise and willing to go the extra mile,

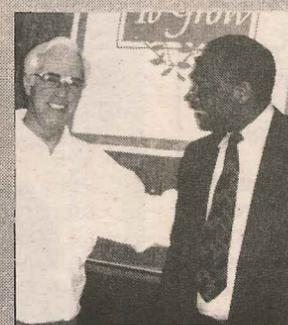
Meimaris said. But when this happens,

God blesses the ministries, he added.

■ *Needs:*

■ *A new roof for Haitian Church of the New Jerusalem. Estimated cost: \$25,000.*

■ *Kentucky churches for joint ministry projects with New England Baptists in Haiti.*



Tony Kebreau (right), with Calvin Wilkins of the Kentucky Baptist Convention partnership missions office.

More information about opportunities in the Boston partnership will be available in the fall. For extra copies of this report, call the Western Recorder at (502) 244-6470. For general information about partnership missions opportunities, call the partnership missions office at (502) 245-4101.

## 'We're still in shock,' says pastor who's buried five

By Charles Willis  
SBC Sunday School Board

OKLAHOMA CITY (BP)—Mark Estep started to get into his car on the morning of April 19, when the sound of a startling boom filled his garage.

Never would he have expected so much could happen in an instant to change the course of families, congregations and pastors all across Oklahoma City. Certainly he did not know how quickly his life and his church family would be altered forever.

He recalled thinking the sound was too loud to be a sonic boom. Going back into the house, Estep, pastor of First Baptist Church of suburban Nicoma Park, Okla., turned on his television set.

Within a few minutes, routine programming was interrupted by a news bulletin, the first of many reports to come about the bombing of the Alfred P. Murrah Federal Building.

Although Nicoma Park is 14 miles from the disaster site, Estep knew immediately the potentially awful consequences for his church.

Later, he continued to cope with the results of that day, both as pastor and as an individual with overloaded emotions and strained physical limits.

He has participated in the funerals

of five people, all of whom had special meaning to him and to the congregation he leads.

Dana Cooper, who operated the day care center in the federal building, was a member of the Nicoma Park church, and her 2-year-old son, Chris, was dedicated at the church just a year ago. Surviving them are her husband, A.C., and her parents, Linda and Karl Brown, all active members.

Also killed was Mike Loudenslater, whose father and three brothers are members of the church. In recent months, he had moved his membership to a different church when he moved to another community.

Member Paul Ice died, leaving two daughters who are church members. And still another member, David Walker, left behind a wife and children.

Estep has struggled with his emotions while trying to minister to spiritual and practical needs of surviving family members. Throughout the intervening days, he has led his church in dealing with shock.

"We had more people in church the Sunday after the bombing than we had on Easter Sunday," he said. "People are looking for answers. I don't know why God allowed this to hap-

pen, but I do know this: All things work together for good to them that love the Lord."

Acknowledging the inadequacy of words, he used what he describes as a "trite" description of the congregation being "devastated, but at the same time having a level of peace."

"I don't think we're out of the shock stage. We are not yet into the grieving stage."

Estep's life became "non-stop, literally" on that April morning and, he said, "from that moment on, my life has been dramatically changed. I have been up early every day and have been on the telephone until late at night. Much time has been spent at the hospital and at the notification center," the site where families waited to learn the fate of relatives presumed to have been in the explosion.

He struggles with composure while recalling a time at the notification center when he heard the cries of a woman who had hidden herself in the fetal position in a blanket, as though trying to create a cocoon for herself.

"I haven't wept like this in a long time," he said. "I'm really tired, physically, emotionally and spiritually. I feel like I have spent myself, and God has given me a strength and energy I

should not have left over to help these people."

Through it all, he has tried to devote some of his time to his wife, Robin, and his children—Chris, Nick and Chelsea.

As a church, he said, First Baptist's grieving "will not come for another week or two, and when it gets here, it will be pretty immense."

While he has tried to provide some opportunity for expression of feelings through testimonies, which have resulted in the shedding of a lot of tears, he said he expects future expressions of anger.

"We cannot blame God for what happened. He understands our hearts and our anger. He will bring healing in good time."

Estep pulls from his desk a stack of notes sent to him from the children at a pastor friend's church in Denver. The writings are both touching and refreshing, he said, in their innocence and creative spellings.

"A book of theology wouldn't have helped me any more than this," he observed. "What people need now are words that are sympathetic, genuine, real."

"We just need to cry with each other for a while. We just need to be here for each other."



Mark Estep

## Baptist crime scene investigator says faith gives hope

By Charles Willis  
SBC Sunday School Board

OKLAHOMA CITY (BP)—Being involved in his church helps Kent Harville keep emotional balance despite a career that could lead to emotional and spiritual coldness.

Harville, a technical investigator with the Oklahoma City Police Department, deals with work situations many people could not endure long: he "processes" crime scenes.

In more specific terms, the 15-year police veteran and ordained Southern Baptist minister photographs, sketches and diagrams crime scenes. He takes measurements, dusts for fingerprints and photographs and fingerprints dead crime victims. He sees the graphic results of some of the most repulsive crimes in the city.

Harville also conducts the city's Technical Investigation School.

Ironically, he was doing just that on the morning of April 19 when the class of 20 people was jolted by the bombing of the Alfred P. Murrah Federal Building, five miles away.

Bomb investigator Ed Southard, was talking about bomb scene investigation. Harville, leaning in his chair against the wall at the back of the classroom, felt the wall move and joked with Southard, "Is this something you've added for effect?"

Harville quickly realized the situation was no joke, however. Plumes of smoke began rising from downtown. Rushing to his vehicle, he turned on the police radio and heard officers talking about victims.

Class was suspended as the guest instructor and several class members soon were deployed. Harville was assigned to meet a helicopter to take aerial photographs of the crime scene.

For the next week and a half, Harville juggled directing the remaining sessions of the school with working in the temporary morgue, a wing of the heavily damaged First United Methodist Church.

One of his most difficult duties was going to a local home to dust for prints to confirm the identity of a bombing victim. A child, one of many without dental records, could not be identified without confirming fingerprints from toys and other favorite little-girl possessions.

And as the days piled up, the bodies delivered to the morgue arrived in a variety of conditions.

But Harville said the unusual number of victims and their disfigurements did not cause him undue emotional distress.

"I look at this as my job," he reflected during an interview two weeks into disaster rescue efforts. "It's a large crime scene. Human elements affect me more away from the scene—when I hear a child read a poem on television or a video report is accompanied by music."

"I don't think of the bodies I deal with as people who have families. They are bodies."

He admitted in this instance, coping is more difficult "when the victim is a good, upstanding citizen that this should not have happened to. That affects you more than someone who is involved in criminal elements."

Harville is quick to point out he could not maintain balance in his emotions and his spiritual life "if it were not for church."

"If all you dealt with were lawbreakers, you'd have a hard time," he said of his career. "If I couldn't leave that at work and go be involved with good people at church, I couldn't do



it."

Church, for Harville, is Quail Springs Baptist Church of Oklahoma City, where he said he sees "my really close friends," and where he has received expressions of concern for his work in recent days.

Sitting near the "Chaplain's Corner" at the crime scene, Harville's thoughts returned to the massive effort to remove bodies from seemingly unending wreckage.

"This is the biggest thing I've ever been a part of. It's been a sense of amazement at the different government agencies coming together to do the job."

Looking around at the innumerable volunteers serving food and meeting a variety of other practical needs, he continued, "This may be cliché,

but it gives you a good feeling about human nature and people willing to give of themselves."

Harville and his wife, Barbara, are the parents of two daughters, Amber, 16, and Allison, 9. Having to work on a crime scene involving children, he observed, "helps you appreciate your kids as the gifts that they are."

"It isn't the enormity of the disaster. It's the little personal things that make me think about it and feel bad about it."

"I'm not glad for the event, but I am glad I could have some small part in helping with whatever talents or skills I have to offer. I've worked a lot of crime scenes, but this will be the most memorable and tragic crime scene I've been a part of."

"I'll remember this forever."

**TIME TO REMEMBER** Kent Harville kneels with his daughter, Allison, at a street corner near the bombed federal building where people have left flowers, cards and stuffed animals. Allison asked to visit the site after learning that Mary Ann Fritzler, who taught her Sunday school class last year, was among those killed in the blast. (BP photo by Jim Veneman)

## NATIONAL NOTES

■ **The U.S. surgeon general** should teach sexual abstinence outside of marriage as the only way to avoid teenage pregnancy, Rep. Tom Coburn, R.-Okla., told the Senate Labor and Human Resources Committee May 3. Coburn, a Southern Baptist gynecologist, testified on opening day of confirmation hearings for Henry Foster as surgeon general. Coburn said he opposed the Foster nomination because Foster "has not gone far enough" in promoting abstinence.

■ **Most Americans** believe religion is losing its influence in public life but still consider it relevant to solving life's problems, according to pollster George Gallup. Opinions about religion's impact in America have changed dramatically over the years, but the sense that religion remains relevant to contemporary problems "has been remarkably constant" over the last 20 years, Gallup said.

■ **In a victory** for shareholders who promote corporate responsibility, the Kimberly-Clark Corp. made an abrupt about-face May 9, announcing it will spin off its tobacco-related businesses because they are incompatible with its mission as a maker of consumer and health-care products. The company has been the target of a campaign—"Kleen Tobacco Out of Kimberly-Clark"—by corporate responsibility shareholders seeking a spinoff of the tobacco-related interests. The campaign has been led by a Catholic priest.

## Christian Coalition wrongly caricatured, Reed says

WASHINGTON (ABP)—Religious conservatives who are politically active have been falsely characterized, Ralph Reed told a Jewish group gathered in Washington May 5.

Reed, president of Pat Robertson's Christian Coalition, said religious conservatives "have been caricatured and stereotyped as a danger to tolerance, a threat to the separation of church and state and that they desire to break down the values of a pluralistic society."

The coalition's real aim, Reed told the American Jewish Committee, is "a mainstream agenda of limited government, of lower taxes, of safe neighborhoods, of schools that work and of traditional values."

To achieve those goals, Reed said, the organization seeks "to legislate not our theology" but "our public-policy views."

In formal responses at the breakfast meeting, Baptist and Jewish leaders welcomed Reed's affirmation of pluralism and church-state separation but questioned the Christian Coalition's record in these areas.

"Frankly, I'm underwhelmed by a lot of the talk of religious liberty and mainstreaming and good words for pluralism with an organization that has the track record of the Christian Coalition," said James Dunn, executive director of the Baptist Joint Committee, a religious-liberty watchdog group in Washington.

"I'm troubled by the moral credibility, the political tactics, the interfaith relationships and the religious understanding of the Christian Coalition," Dunn said.

James Rudin, interreligious affairs director of the American Jewish

Committee, said the United States "is increasingly a multi-religious, multi-racial and multi-ethnic nation, but groups like the Christian Coalition appear to be advocating an exclusivist America."

"It would be an America that in the critical arenas of governance and politics would bestow special preference upon a particular brand of Christianity," Rudin said.

Reed appealed the largely Jewish audience to "form a genuine friendship ... based on our mutual opposition to religious bigotry and intolerance in all its ugly forms."

He acknowledged evangelicals never would know the suffering experienced by Jews during the Holocaust but lamented that politically active evangelicals have been greeted by "hostility and intolerance."

"When religious bigotry and anti-Semitism are directed at you, then we in the Christian community have a moral obligation to defend you, because we might be next," Reed said. "And when Roman Catholics and evangelicals are being victims of rhetorical religious bigotry, I believe you have an obligation to defend us, because you might be next."

Bigotry has an impact, Reed said, citing a Gallup survey showing that while 5 percent of Americans said they would not want a Catholic or a Jew as a neighbor, 33 percent said they did not want to live next door to a fundamentalist evangelical.

"Now imagine that," Reed said. "One out of every three Americans doesn't want to live next door to somebody who reads their Bible, who prays daily, who obeys the law and who tries to raise their children to be

successful and productive adults."

Dunn said the Christian Coalition's credibility is damaged both by its tactics and the behavior of its founder, Robertson.

Robertson, he said, "built a vast television empire with tax-deductible contributions for a 'ministry' under the cover of tax exemption and then sold it off for great profit."

Dunn also noted that while Reed has rejected the notion that the United States is a "Christian nation" and affirmed church-state separation, Robertson has used his television program to sound a contradictory message.

It is appropriate that the public policies advocated by the Christian Coalition be debated in the public arena, Dunn said. "But it's inappropriate that we start that debate with the misguided assumption that those policies warrant the label 'Christian.'"

Dunn also disagreed with the charge that opponents of policies advocated by Reed's group are "Christian bashers."

"Some may be," he said, "but many are sincere, committed Christians whose life and faith experiences lead them to different political choices than those espoused by the so-called Christian Coalition, which has become a de facto part of the GOP, God's Own Party."

"But God is not a Republican or Democrat," Dunn said.

In rebuttal remarks, Reed noted that one-third of the organization's 1.5 million members are either Democrats or independents. "We have never equated our movement with either party," he said.

Saying he was "honored and privileged" to work for Robertson, Reed

also defended his boss's acquisition of stock in the Family Channel. U.S. tax law required Robertson's non-profit organization to sell the for-profit subsidiary, Reed said. When he was unable to find a buyer, Robertson sold the Family Channel to a partnership. According to Reed, Robertson holds stock originally valued at \$183,000 that is now worth "about \$80 million."

"That stock is in an irrevocable trust that he does not have access to and upon his death every cent of it goes to CBN," Reed said.

Robertson's desire is to reach people, not to amass personal profit, Reed said.

During a question-and-answer period, Reed acknowledged that religious groups can cross the line of acceptability in political involvement.

He cited one organization's 1992 full-page ad that said a vote for Bill Clinton is a "sin against God."

Reed said the organization, a New York congregation, had a constitutional right to place the ad, but added, "I think that went way over the line in the appropriate role religion should play in our civic discourse." Reed noted that he sent out a press release at the time denouncing it.

"I think to vote for Clinton was a lot of things, not the least of which was a mistake, but I don't believe it was a sin," he said.

Robertson's legal organization, the American Center for Law and Justice, has filed suit defending the organization's right to place the anti-Clinton ad and challenging IRS enforcement of a statutory ban against partisan campaigning by churches and other non-profit organizations.

## Gallup Poll finds 18 percent identify with Religious Right

By Mark Wingfield  
News Director

PRINCETON, N.J.—Ever wonder just who makes up the much-talked-about Religious Right?

It's 18 percent of the population, according to the Gallup Poll. But the kind of people who identify themselves as being among that 18 percent holds a few surprises.

In polls late last year, the Gallup organization asked American adults if they thought of themselves as members of the Religious Right.

Those most likely to claim that label are Southerners, Republicans, non-college graduates, people over 65 and those who claim to be "born again."

But, contrary to common stereotyping, the Religious Right label also was claimed nearly twice as often by blacks than whites (30 percent vs. 17 percent) and more often by females than males (21 percent vs. 15 percent).

Although the Religious Right has been most closely identified with the Republican Party—24 percent of Re-

publicans claim to be part of the Religious Right—a good number of Democrats claim the label as well. The Gallup surveys found 16 percent of all Democrats who identify themselves as part of the Religious Right.

In reporting the poll results in the April issue of the "Emerging Trends" newsletter, the Gallup organization draw a clear distinction between those who say they are "born again" or "evangelical" and those who identify with the Religious Right. Only one-third of all Americans who says they are "born again" claim the Religious

Right label.

Regionally, 26 percent of Southerners identify with the Religious Right, compared to 16 percent of Easterners, 15 percent of Midwesterners and 12 percent of people in the West.

The newsletter notes that the number of people identifying with the Religious Right stood at 16 percent of American adults one month prior to the 1994 elections, peaked at 22 percent of all adults the week before the elections and slid to 14 percent one month later.

## Spread the news: These tired old rumors still are false

By Ken Camp  
Baptist General Convention of Texas

DALLAS (ABP)—They're back: Perennial rumors linking Procter & Gamble to Satanism and alleging that Madalyn Murray O'Hair has petitioned the Federal Communications Committee to take religious programming off the airwaves.

Both rumors are false. Always have been. Still are.

Christians who perpetuate these rumors provide "perfect nourishment for those who live by fear instead of faith," according to Phil Strickland, director of the Texas Baptist Christian Life Commission.

"There are too many people feeding at the trough of rumor and conspiracy fantasies," Strickland said. "And feeding on conspiracy fantasies can have horrible consequences."

Procter & Gamble recently issued a packet noting the return of a "completely ridiculous and false story" that the company's president appeared on a talk show to discuss his organization's ties to Satanism.

The informational packet from Procter & Gamble includes letters from Southern Baptist Convention President Jim Henry, evangelist Jerry Falwell, a representative of the Billy Graham Evangelistic Association and other religious leaders noting that the

rumor is untrue and urging everyone to ignore those who spread the lies.

"None of this is true. The president of P&G has never appeared on any talk show to discuss Satanism," according to the cover letter by Elaine Matthews, resource manager for Procter & Gamble.

"We have successfully filed lawsuits over the years against a number of people who were intentionally spreading this lie, and will do so again if necessary," she continued.

Procter & Gamble has obtained judgments of up to \$75,000 against individuals who have spread false rumors tying the company to Satanism.

Another recurring falsehood con-

cerns RM 2493. It originated when two broadcast producers petitioned the FCC to stop accepting applications from religious institutions for television and FM channels that had been reserved for educational use.

Their request was rejected by the FCC in 1975. But the case number somehow became linked to atheist Madalyn Murray O'Hair in a series of bogus petitions that have circulated for the last 20 years.

Christians who continue to spread rumors without checking their veracity are "irresponsible," Strickland said. "We have a distinct ethical responsibility as Christians to seek the truth."

## Baptist gives New Agers Bibles

ASHEVILLE, N.C. (BP)—No incense, crystals or African drums. Just a folding table stacked with 1,200 paperback Bibles is all the Southern Baptist Home Mission Board's interfaith witness group had to draw visitors to their booth at the Life Enrichment Expo.

Surrounded by advocates of the New Age—all hawking their own path to a higher consciousness—Bill Gordon, associate director of the HMB's interfaith witness department, was nonetheless at ease among the exhibitors at the Asheville, N.C., show.

"We believe that all people need to hear the gospel," he said, "and that there are many people here who have never heard an evangelical presentation of the good news."

Touted as "the largest body, mind and spirit expo in the South," the three-day show, April 21-23, allowed Gordon to share the gospel alongside self-proclaimed psychics and holistic healers.

For the most part, Gordon said, those coming to the expo were open to at least taking a Bible.

"We are in a seed-planting ministry here, planting the seed of the Word of God," he explained. "Although we realize in many cases it

may be awhile before we see any fruit."

The most difficult people to witness to are those who embrace the New Age belief that they are God, Gordon said.

He recalled one incident where a man responded to the inquiry, "What will you say to God when he asks you why he should let you into his heaven?" by saying: "I am God and I would never ask myself that question."

Those drawn to New Age are inquisitive about spiritual things, although their idea of spirituality often is at odds with orthodox Christianity, Gordon said.

"I think many of the people here are searching spiritually. They're often easy to witness to because many of them are seeking spiritual truth and they're interested in spiritual things," he noted.

This is not the first time Gordon has packed up and headed out to share the gospel in such an unfriendly setting. And to hear him talk, it won't be the last.

"This is an opportunity for us to give the word of God out to people who would never hear it," he stressed. "If we don't share it with them, who will?"

## Roberts: Be discerning of God's true movement

WAKE FOREST, N.C. (BP)—Christians should take a critical look at spiritual movements touted as the work of God, according to the director of Southern Baptist interfaith witness efforts.

Phil Roberts, former professor at Southern Baptist Theological Seminary and now head of interfaith witness for the Home Mission Board, made the appeal in a recent address at Southeastern Baptist Theological Seminary.

Christians should "test and discern when God is really at work and when he isn't," Roberts said. "We can know the difference."

He cited a passage from 1 John 4 to support his claim: "Beloved, do not believe every spirit, but test the spirits."

"We live in a pluralistic, mixed-up, confused world from a spiritual point of view. What the apostle is calling for here is spiritual and theological discernment," Roberts declared.

To illustrate, he cited the "Toronto Blessing," in which people are displaying prolonged laughter and other emotional outbursts attributed to a movement of God's Spirit.

Yet this movement does not stand up to the tests that determine whether God genuinely is at work and a part of it, Roberts said.

"We want to see revival, but how can we know when the action is of God and produced by the Spirit of God and is not being produced by the emotional propensities of one person or another?" he asked. "There are evidences and characteristics that we know only the Spirit of God will produce when he is alive and at work among his people."

When a movement is genuinely the work of God, Jesus Christ will be exalted, Roberts said.

"It tells us in II Corinthians 11 there are many who have gone out and who have preached another Jesus. You can look at the Jehovah's Witnesses (who say) that Jesus actually is

Michael the archangel, who was used of God and became the Son of God by adoption," Roberts said.

"The Mormons teach that Jesus was the spiritual child in heaven, brother of Lucifer, who was born to the physical relationship between Elohim and Mary. The New Age teaches the guru Jesus, a graduate of the Shirley MacLaine school of theology."

Jesus is not exalted by these religions, Roberts stressed.

"One of things that most concerns me about the 'Toronto Blessing' is that often times—I quote—'When the spirit starts to move, preaching is halted, prayer is halted, praying is ceased in order to let the emotions roll.' That is not the essence of the work of the Spirit of God," Roberts said.

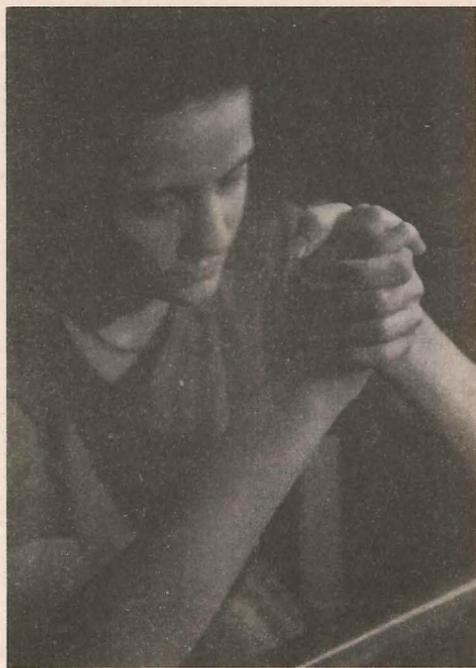
"The sign, or the mark, of every cult and cult movement is that there is a contradictory authority that is brought into play against God's word," Roberts said.

Jim Jones of Jonestown-massacre fame "stood in his pulpit in Indianapolis and said to those people, 'The problem with you folks is that you're listening to this book (the Bible), and you're not listening to me.' Then he threw it on the floor and stomped on it. Now, when that happens in the life of a person either literally or spiritually, you can be sure it won't necessarily lead to physical suicide but it will lead to spiritual suicide."

A true moving of God produces a loving and godly service on the part of God's people, Roberts said.

"The question to us today is if God loves the world that much, shouldn't we? Should we not give of ourselves in every way that we can, and all that we can, so that the world may hear the message that Jesus saves?"

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# PEOPLE

## Russian women have persevered in faith, Kadaeva says

Alone one night in her dorm room, Kadaeva faced squarely the "Who am I?" question. She prayed a prayer her mother had taught her: "Lord, increase my faith. Help my unbelief."

By Joyce Sweeney Martin  
Staff Writer

Russian Baptist women preach and teach. They counsel, perform works of charity in the community, run church life. Indeed, they do everything "pastoral" except officiate at weddings and baby dedications.

But this is nothing new for a people just recently liberated from political and religious oppression, according to the president of the women's department of the Union of Evangelical Christians-Baptists in Russia.

Newfound freedoms merely give official sanction to what had been done behind closed doors for years, Vera Kadaeva said in a recent interview while visiting Kentucky.

Kadaeva has been president of the Russian Baptist women's department since its beginning in 1993. But organized women's work in the former Soviet states predates the communist era. As early as the mid-1800s, Soviet women were involved in prison, inner city, homeless and student ministries as well as Bible studies, she said. In addition, noblewomen ministered to employees on their rural estates.

By the beginning of the 20th century, women's ministries had become highly organized. The first national conference of women was held in Kiev in 1924, seven years after the Bolshevik revolution.

Even when communism became more deeply entrenched, the women continued to minister.

And perhaps more significantly, even when pastors were carried off to prison, the women bore the heavy burden of keeping "Christ's body in-

touch," she said.

They "prayed behind locked doors and closed windows," often knowing that informants were in their midst. "Prayer was their main instrument," Kadaeva explained.

Women also provided financial and emotional support for the families of imprisoned pastors and pastors' widows.

Many restrictions were dropped during the early 1940s, after church leaders supported the Russian war effort in World War II. Thus, believers—many of whom were women, since so many men died in the war—who had been scattered by World War II were able to start churches across the Soviet Union.

"Often, churches were started long before an ordained minister came," Kadaeva said.

Not unusual is the story of a blind woman in Volgograd who encouraged believers to meet in her home during World War II. After the war, this group became the first church in that city.

But restrictions returned in the late 1950s when communist authorities closed many churches and prohibited religious services outside official places of worship. Even then women continued their vital leadership in the underground church, Kadaeva said.

For her, that era was one of per-

sonal struggle as well.

As a young university student studying to be a chemical engineer in the early 1970s, she was caught in a vise common to many students: "My father was a minister, so the authorities assumed I was a Christian. But even though I knew a lot about God, I was not a true believer."

Alone one night in her dorm room, Kadaeva faced squarely the "Who am I?" question. She prayed a prayer her mother had taught her: "Lord, increase my faith. Help my unbelief."

And as was often the case, Kadaeva faced recriminations from the authorities when she announced that she had become a Christian. Their image of a Christian, she said, was that of an old woman, uneducated; "a person from the dark ages"—not a bright, young university student.

"They were afraid I would bring other students to Christ," she said.

Although Kadaeva was isolated from other students, she was allowed to continue her education. She graduated and took a job as a chemical engineer in Kiev.

There she joined a church and worked with the youth. Often, they traveled to nearby villages to talk about Christ, even though such things officially were not allowed.

Then came "glasnost" and "perestroika" in the late 1980s. Under President Mikhail Gorbachev, religious meetings were allowed.

When Christians proved to Gorbachev that they were "the healthiest, the most trustworthy, strong supporters of the community, and that we supported him," ministry opportunities mushroomed.

Ministries in government-run prisons, nursing homes, children's homes and orphanages blossomed. Whereas under 70 years of communism Christians had been excluded from the community and charity had been forbidden, now Christians were welcomed.

In the ensuing years, ministry doors that were closed, she said. For example, for the past two years in the intellectual and cultural center of St. Petersburg, women have led government-sanctioned Bible studies in 60 public schools for parents, teachers and students.

Today in Russia alone, Baptists number 100,000 people. Of these, 70,000 are women.

And with their newfound freedom, modern Russian Baptist women continue in the tradition of their foremothers, Kadaeva concluded: "We are available to serve."



**SERVING WOMEN** Vera Kadaeva, president of the Russian Baptist women's organization, poses with three other Russian women in a hospital where they regularly minister.

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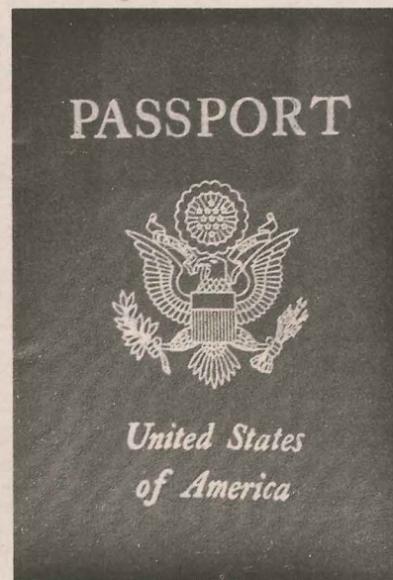
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# PEOPLE

## Kentucky nun tells of her torture in Guatemala

By Julia Lieblich  
Religion News Service

WASHINGTON (RNS)—Sister Dianna Ortiz remembers praying the night armed men abducted her from a Guatemalan convent and took her to a clandestine cell where she was repeatedly raped and tortured.

"I asked God, 'Why are you forsaking me?'" she says. "Then I heard the cries of other people being tortured, and I asked, 'My God, why have you forsaken us?'"

For the past five years Ortiz, a North American who taught children in Guatemala, has been posing that same question to U.S. officials. Only now are they listening.

Rep. Robert Torricelli, D-N.J., wants to know just who was responsible for her torture and whether they had any ties to the U.S. government. In early April, President Clinton authorized an independent advisory group to conduct a government-wide inquiry to find out what the CIA and other federal agencies knew.

And a federal judge recently ordered Guatemalan Gen. Hector Gramajo, a conservative presidential candidate and former defense minister, to pay \$47.5 million to Ortiz and nine

Guatemalans who were imprisoned or tortured or whose families were killed under Gramajo's command.

At 36, Ortiz looks more like a college student than a nun. Chin-length brown hair frames a delicate face with large brown eyes. The only hint of her vocation is a small wooden cross hanging from a string, a gift from a Guatemalan forced into exile. From the string is suspended a shell-like fragment.

"It's a piece of bone given to me by a Mayan woman whose son was killed," she said in an interview in Washington. "His bones were his only remains."

Ortiz often wonders whether dying would have been better than enduring her memories of cigarette burns and decapitated bodies. She is still trying to understand the role of God in her suffering and looking for meaning amidst the horror. For now she consoles herself with the knowledge that her pain unites her with the tens of thousands of Guatemalans who have been tortured or killed or who have disappeared during a three-decade old civil war, and that when she recounts her story, she is telling theirs.

Ortiz hesitates when asked about life before Guatemala. "I don't re-

member anything before Nov. 2, 1989," she says, finally. "Not only was I violated, but I was stripped of my memory. For now I have to rely on others to be my memory."

Her friends remember an animated teenager from New Mexico who entered the Ursulines of Mount St. Joseph in Maple Mount, Ky. "She was young, delightful and extremely enthusiastic," says Bill Hammer, a priest. "She was childlike in the best sense. She had a basic belief in the goodness of people."

In 1987 Ortiz left Kentucky to teach children in San Miguel Acatan, a remote Indian village in the Guatemalan highlands.

In the summer of 1989, there was a resurgence of assassinations and disappearances. Human rights groups blamed those killings, and the razing of 440 Mayan villages, on the military with ties to the extreme right.

Many encouraged Ortiz to leave, but she was convinced she belonged with the Guatemalans.

"I began wondering what it meant to be with the people," she says. "In my journal I asked God to help me immerse myself fully into their lives. I guess God heard my prayers."

Discussing her abduction still fills

her with dread. "When I talk about it, it's as if I am back in the clandestine cell," she says, her eyes filling with tears. "I hear the voices of torture and they are overwhelming. I hear my (assailants) saying: 'Even if you tell people what happens here, no one will believe you.'"

Ortiz says she identifies with Jesus in the gospels, noting, "He too was a survivor of torture."

"But I have been angry at God. Sometimes I see God as very distant and deaf to the cries of the poor and oppressed. At times I have doubted God's existence."

"The God I know today is beyond the God I knew from the Scriptures," she says. "I believe in a God who dwells in people, even those who commit atrocious crimes. I don't believe that people are born with the instinct to destroy human life. They, too, are victims of psychological torture."

Still, it is too soon for her to forgive her torturers, she said. "I struggle with the whole concept of forgiveness. Here I am a Catholic and a religious woman. But how can I forgive someone who not only shattered my life but committed atrocities against humanity?"

**"I'm just one among millions subjected to hideous forms of torture in countries governed by military regimes. It's not just my voice, it's our voice. Their suffering has become my suffering and my suffering has become theirs. To me this is what faith is about."**

Sister Dianna Ortiz

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# PEOPLE

## Pikeville church's pageant tells story of Jesus to 6,400

By Polly Ward  
Floyd County Times



Harveys appointed by HMB

ATLANTA—Randall and Frances Harvey have been appointed to missionary service in Louisville by the Southern Baptist Home Mission Board. Harvey, 34, will serve as director of the Jefferson Street Baptist Center. He has been serving as interim director of the center since last August. He is a graduate of Arkansas State University and Southern Baptist Theological Seminary and previously served as chaplain at Wayside Christian Mission in Louisville. Mrs. Harvey, also a graduate of Southern Seminary, is a social worker with Bridgehaven Mental Health Center in Louisville.

PRESTONSBURG—The Jenny Wiley State Park amphitheater came alive with a pageant on the life of Christ for three weekends in April.

The professional-quality production, "The Deliverer," was the work of the music and drama ministries of First Baptist Church of Pikeville. More than 100 church members were involved in the production, from constructing sets and sewing costumes to singing and acting.

By the end of the pageant's eight-performance run April 29, an estimated 6,400 people had seen the story of Jesus's life from birth to ascension, said Pastor Rick Shannon.

"People from just about every denomination and every age saw it," he said. "Some said they had seen passion plays by professionals and they were not as good as this one."

"The Deliverer" was created two years ago by First Baptist staff members Rebecca Martin, who wrote the script, and Yvonne Clark, who orchestrated and arranged the music. Martin and Clark also wrote two original songs for the production.

"We had been praying about the fact that the Lord wanted us to do something outside of church," Martin said. "Lost people felt intimidated to come into the church. The pageant

was an answer to prayer."

Although Martin and Clark had collaborated on church productions before, this was the first major product they had staged outside the church.

After three months of rehearsals and two months of creating sets and costumes, the pageant debuted at the Jenny Wiley amphitheater last spring. More than 4,000 people saw last year's performances.

The pageant's cast and crew is composed of teachers, hospital employees, housekeepers, carpenters, lawyers and others who have no professional acting or singing experience.

"They are just a bunch of volunteers who love the Lord," Martin said. "They were real scared, and we were as scared as they were to do such a major event. But we had already staged dramas at church. We looked at it as a step of faith."

This year, the pageant drew crowds of up to 900 people for each performance. Each person who attended was given a program guide and a decision card. Shannon said six people professed faith in Jesus Christ after seeing the pageant and about 50 others registered other spiritual decisions.

"It's a tremendous presentation of the life of Christ," he said. "I'm pleased and proud of our people for our effort."

## BLUEGRASS BURGEOO

■ **Americans United chapter forming.** A Kentucky chapter of Americans United for Separation of Church and State is being formed. The group's next meeting will be May 22 at 7:30 p.m. at Clifton Baptist Church in Louisville.

■ **Church secretaries to meet.** The Kentucky Baptist Secretaries Association will hold their annual meeting July 27-29 in Murray. The program includes information on how to do a better job, how to feel more confident and the opportunity to earn basic certification. The week-end also includes Bible study, recreation and conversation. For information, contact Grace Bristow at (502) 683-6234.

■ **College surpasses goal.** Campbellsville College has surpassed its challenge goal by \$1 million for the second phase of its Vision 2000 capital campaign. In this phase, the college raised \$6.3 million, beyond the \$5.3 million goal.

■ **Campbellsville honors employees.** Campbellsville College recently honored faculty and staff for milestone years of service: Bill Bennett, 25 years; Rick Genningfield, Mark Bradley, Patricia Cowherd, Sharon Gowin, Paul Lamber, Joan McKinney and James Moore, 15 years; Margaret Foster, Dwight Giles and Kenneth Martin, 10

years; Lisa DeWeese, John Hurtgen, Zandell Newton, Beauford Sanders Jr. and Andrew Wilson, five years.

■ **Cumberland honors employees.** Cumberland College recently honored faculty and staff upon retirement and for milestone years of service. Retirees include Margaret Bowlin, Anna Beth Brooks, Mary Ann Dowling, John Duke, Doyle Gilbert, Ann Hoffelder, Robert Hoffelder, Jack Williamson and Lou Williamson. Other honorees included Margaret Bowlin, Connie Bush, Sharon Douglas, Erica Harris, Wyndee Holbrook, William Kinney, Shelleigh Moses, Cynthia Norton, Fay Partin, Norma Patrick, Pam Perkins and Pearl Wingeier, 10 years; Jane Carter, B.J. Canupp, Suanne Early, Lolan Redden, Jennifer Sexton and Susan Wesley, 15 years; Jana Bailey and Michael Colegrove, 20 years; and Doyle Gilbert and Jim Hicks, 25 years.

■ **Drain joins First Step.** Jolian Drain has joined the staff of Kentucky Baptist Homes for Children as a counselor for the First Step Pregnancy Counseling and Adoption program. Drain holds a bachelor's degree in family relations and child development from the University of North Texas and has been an adoption caseworker with Childplace in Jeffersonville, Ind.

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# PEOPLE

## Baptist campers do 5 projects

CAMPBELLSVILLE—A record turnout of 50 people helped the Kentucky chapter of Campers on Mission spread out across Taylor County for five simultaneous missions projects last month.

The Baptist campers set up a headquarters April 22-29 at Green River State Park with motorhomes, trailers and vans. From there they fanned out to Campbellsville College, Acton Baptist Church, Raikes Hill Baptist Mission, Saloma Baptist Church and Liberty Baptist Church to perform a variety of tasks.

"This is, as far as I know, the first time any Campers on Mission group has ever undertaken a project where

five mission jobs were done simultaneously," said Guy King, president of the Kentucky chapter. "It was a tremendous success."

King said the mission group started planning for the projects well in advance, with help from Bill Beard, director of missions for Taylor County Baptist Association. All the churches and the college had necessary materials on hand when the volunteer workers arrived.

Although most of the participants were above age 60, they "worked like young folks all week and would limp and groan to their RVs at night, then get up and be gone early the next morning," King said.

At Acton, the volunteers removed an old chimney, did general carpentry, repaired drains and did roofing. At Raikes Hill they installed a new drop ceiling and lighting. At Saloma, they did carpentry, electrical work, remodeled two restrooms and installed new fluorescent lighting. At Liberty, painted the church building inside and out, stopped water leaks in the basement, dug new drain ditches and repaired and reset wrought iron rails. The campers did a variety of jobs at Campbellsville College, including electrical work, painting and ceiling installation.



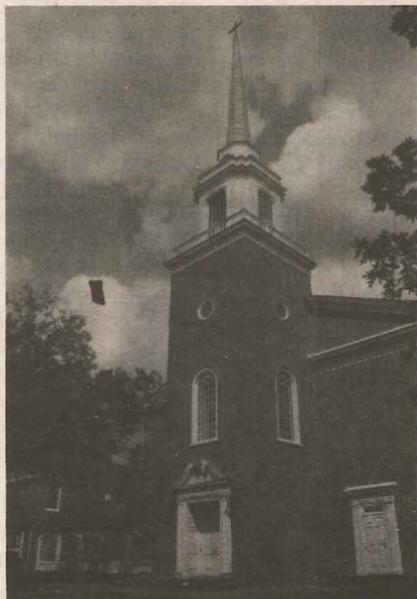
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## Two Kentucky couples appointed by FMB

RICHMOND, Va.—Two couples with Kentucky ties were appointed to missionary service by the Southern Baptist Foreign Mission Board April 28.

Jeffrey and Kathy Deasy will live in north Brazil, where they will teach music at the North Brazil Baptist Theological Seminary in Recife.

He is a native of Franklin and is the son of Mr. and Mrs. Wilbern Deasy. He considers Providence Baptist Church there his home church.

Recently he has been pastor of Cross of Calvary Baptist Church in Corydon, Ind., and a worker for United Parcel Service in Louisville. He earned the bachelor of music degree from Belmont University and the master of divinity in church music degree from Southern Baptist Theological Seminary.

Mrs. Deasy is a Tennessee native. She earned the bachelor of music degree from Belmont University and the master of church music degree from Southern Seminary. She has been minister of music at Cross of Calvary Baptist Church.

The Deasys have two children, Justin Alan, 11, and Jacqueline Marie, 9.

Bruce and Trini Cobb will work

through Cooperative Service International, a Southern Baptist aid organization, in south central Asia.

His parents, Mr. and Mrs. Daniel Cobb of Georgetown, were Southern Baptist workers in Thailand for 33 years.

He received the bachelor of arts degree from the University of Louisville and the master of divinity degree from New Orleans Baptist Theological Seminary. He also attended Gardner-Webb College and Morehead State University.

Cobb has been pastor of Revelation Baptist Church in Lexington, Green Mountain Baptist Fellowship in Bennington, Vt., and has served as a chaplain at St. Joseph Hospital in Lexington. Since January he has been interim pastor of Penn Avenue Baptist Church in Georgetown.

Mrs. Cobb's parents also were Southern Baptist missionaries, serving in the Philippines. She received the bachelor of science degree in nursing from Samford University and has worked as a nurse at St. Joseph Hospital in Lexington and with a private medical practice in Lexington.

The Cobbs have three children, Sarah Maria, 9, Anna Grace, 5, and Beau Cameron, 3.



Deasys



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# PEOPLE

## PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist Convention partnerships with Baptists in Russia and Utah/Idaho.

- Russian home missionaries who need ongoing financial support.
- Russian Baptist pastors as they prepare for Kentucky volunteers who will work with their churches this summer.
- The KBC partnership office staff as they seek to staff medical teams to go to Russia this summer and fall.
- More eyeglasses needed to meet the requests from medical teams that will go to Russia this year.
- Construction and repair teams that will work in Utah/Idaho this summer.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **BEDFORD**—Bedford Church called **Jamie Ward** as minister of youth. Ward is a student at Southern Seminary.

■ **BLOOMFIELD**—Bloomfield Church called **Doug Bunch** as pastor. He previously was pastor of Trinity Church in Falmouth.

■ **BOWLING GREEN**—**Grover Westover** resigned as pastor of Burton Memorial Church April 9, to become pastor of Harmony Church in Whiteville, Tenn.

■ **CADIZ**—Rock Front Church called **William Rogers** as pastor.

■ **EKRON**—Buck Grove Church called **Scot Taylor** of Knoxville, Tenn., as associate pastor with primary emphasis on youth ministry. Taylor is a graduate of Carson Newman College and a student at Southern Seminary.

■ **ELIZABETHTOWN**—**Isaac B. McDonald** has completed an interim pastorate at Bloomfield Church. He is available for pastoral supply and interims and may be contacted at Box 2072, Elizabethtown, Ky. 42702, phone (502) 737-7731.

■ **HENDERSON**—Immanuel Temple ordained **Harry Breamer Jr.** to the gospel ministry April 30.

■ **INEZ**—Inez First Church ordained **John Day, Garmon Preece, Darryl**

**Ward and Sonny Ward** as deacons April 23. Paul Schmidt is pastor.

■ **LA GRANGE**—**Barry Miller** resigned as minister of music at De-Haven Memorial Church. He will continue to live and work in the area.

■ **LOUISVILLE**—**Charles R. Gaba**, a former Kentucky Baptist minister, died Jan. 14. He earned three degrees from Southern Seminary, including a Ph.D. in psychology of religion, before becoming a dermatologist. A 30-year member of Deer Park Church, he was active in the Cooperative Baptist Fellowship and in seeking reconciliation among Baptists.

■ **LOYALL**—First Church called **Jack Helton** as pastor. Helton was president of the May graduating class of Clear Creek Baptist Bible College. He began his new ministry May 14.

■ **MARION**—**Jere Hughes**, 57, pastor of Second Church, died April 21. He is survived by his wife, Doris; two sons; one daughter and six grandchildren.

■ **OWENSBORO**—**Jimmy Gentry** resigned as pastor of Lewis Lane Church to become pastor of Springfield Church in Springfield, Tenn. Gentry will begin his new ministry in June.

■ **PROVIDENCE**—**Danny Davis** resigned as pastor of First Church to be-

come pastor of First Church at Clermont, Fla.

■ **SHEPHERDSVILLE**—Bullitt Lick Church called **Richard Christian** as minister of music and education. He will begin his new ministry June 4.

■ **STANFORD**—Calvary Hill Church will celebrate its 20th anniversary June 4. An all-day service is planned. Guest speakers will include **William Carter** at 10:45 a.m. and **John Carter** at 2 p.m. Eddie Miller is

pastor.

■ **WESTPORT**—Westport Church called **Natalie Kline** as minister of youth. She is a student at Southern Seminary.

■ **WHITESVILLE**—New Panther Creek Church ordained **Tony Shouse** to the gospel ministry.

■ **CORRECTION: J.W. Farmer** was called as interim pastor at Long Lick Church in Stamping Ground, not pastor, as previously listed.



**LAST SUPPER** Thirteen men from First Baptist Church of Maysville portrayed Jesus and his disciples in a "living portrait" during a recent worship service. The still-life scene was accompanied by music by the adult choir, soloist Betty Kalb and a mixed quartet. Jesus and the disciples were portrayed by Marvin Burke, Steve Ullery, Jim Maher, Sam Holloway, Tom Duncan, Chris Ullery, Bill Hensley, Bill Montgomery, Kent Kalb, Ben Hensley, Eddie Meek, Eddie Foster and Harold Ullery.

## Fine arts awards

On April 25 we presented our fine arts awards in chapel.

Twenty-three students lettered in choir this year. The "Most Improved Singer" was Ryan Gregory. Jerry Boblett was "Singer of the Year," while Ashenafe Mahmoud accepted the "Director's Award" from director Dianne Blades.

Art teacher Cheryl Walton gave letters to 13 students. She recognized four elementary pupils for their artwork: Jessi Chesser, Zech Siler, Noel Spencer, and Joy Woods.

Two middle-schoolers accepted honors for "Most Promise" in art: Chris Brumley and Natalie Blades.

Drama coach Debbie Winters awarded 33 students who lettered in drama. Emma Opdahl took the "Senior Award" for her work with the make-up crew.

Our "Best Supporting Actress" was Alicia Butcher, whom Winters described as "born with the gift of acting." Jason Kuhns was named "Best Supporting Actor." His most recent role was that of the lion in "The Wizard of Oz."

Winters gave out two "Best Actress" honors. Theresa Dancy was awarded for her portrayal of "Christine" in "The Phantom of the Opera." Holly Hasting took the other prize for her role of "Dorothy" in "The Wizard of Oz."

Chris Byers was our "Best Actor." Chris was the phantom in "The Phantom of the Opera," then played the wizard in "The Wizard of Oz."

Amy White accepted the "Director's Award." She recently played both the Witch of the North and the Witch of the South in "The Wizard of Oz."

Nathan Bauman took the "Drama Award." Nathan first became involved in drama by vacuuming the stage. He later worked lights, then was stage manager. After numerous tryouts, he finally began acting. Nathan played the beloved

scarecrow in "The Wizard of Oz."

Judy Palmieri gave certificates to 13 girls who had been on our winter color guard.

Band director Donald Sutton gave letters to 20 students for band.

Mike Summers was named the band's "Most Improved." Jeff Stanhope earned the "110% Award." Heather Strickland was "Best New Marcher." Heather and Chris Byers accepted "Soloist Awards." Brandy Spratt was honored for her work as field commander, and Crystal Harrison "Most Valuable Player."

Sutton also recognized students for performance in concert band, pep band and jazz band. Chris Lee was "Most Improved" in concert band,

while George Cerveny and Elizabeth Beeler were "Most Valuable Players." Pep band's "Most Valuable Player" was Chris Whitaker, and Kris Perry took the "M.V.P." award for jazz band.

Emily Key earned the band's "Director's Award" and the "Miss Music Award." Chris Byers accepted the "Espirit De Corps" honor.

Piano instructor Sherry Tillman awarded letters to 14 students. Six others had enough fine arts credits to earn letter jackets, while 11 received jacket bars.

Holly Hasting, Mayumi Suto and Mark Tully were named "Outstanding Freshmen." Karen Bishop was piano's "Outstanding Junior." Chris Byers accepted an "Outstanding Senior" award. Sara Newbury took honors for "Outstanding Senior" and "Most Creative Pianist." Patricia Wood earned four awards: "Outstanding Sophomore," "Most Versatile," "Top Scholar" and "Pianist of the Year."

We hope you rejoice with us in these accomplishments.

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

## THIS IS ONEIDA



W.F. Underwood

## A trip to the zoo

"I'm going to the zoo with you," takes Rebecca and me by surprise. A beautiful spring day out of the office and an opportunity to encourage a hardworking wife is enough motivation.

Our departure is delayed with the discovery the child safety seats are set for older children (a childless engineer must have designed them). An experienced parent comes to our aid, and soon 17 3- and 4-year-olds are aboard for the Child Development Center's annual trek to the Knoxville Zoo.

"I would rather drive than ride," is my philosophy, so I drive a van with nine children, my wife, and teacher Kim Coggins (her husband, Eddie, is a first-year student from Florida). Head teacher Patricia Whisnant drives the other van with teachers Chatty Washam and Tanya Norton (her husband, Mike, is a third-year student from California). About 5 miles down 25-E our nine begin to chant, "Faster, faster, Miss Tricia is going to hit us."

Everyone holds to another hand as we head for the admission gate, except Matthew. He won't hold hands, but he doesn't mind the wrist tether attached to Miss Kim.

First stop, the elephants. "He's got his tail on his face!" Bethany observes. The polar bear and a seal in training are favorites. Spencer missed the snakes and insists I take

him back for a view.

The teachers get to choose between a ride on the train or a camel—a unanimous vote for the train. Waiting at the station, Nicholas crawls into my lap. "Keep your head inside the car."

Since I'm not yet a grandparent, the pleas of "Carry me" don't get much response. We stop at the restrooms. "Oh, this is why my wife wanted me to come."

On the way out of town is the second highlight of the day—McDonalds. The kids play on the climbing unit while the meal is being prepared. I can't go because of a 4-foot height restriction.

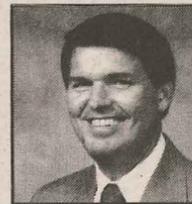
One final restroom visit before the drive home. Everyone has to go except Matthew, who finally declares, "It won't work."

Five minutes down the road, seven of our crew are asleep. "Is it rest time now, Miss Whideger?" "Yes, it is, Tyler." "No, it's time to eat," he responds. Tyler and Kelsey talk all the way home.

Thanks to these for a great day at the zoo: Curt, Matthew, Isaiah, Seth, Hunter, Spencer, Tyler, Bryce, Shawn, Nicholas, Trace, Kaylea, Bethany, Tiffany, Mindy, Kelsey and Jenna.

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

## CLEAR CREEK CHRONICLE



Bill Whittaker

# MISSIONS

## SBC leaders remember Lottie Moon

CARTERSVILLE, Ga. (BP)—On the eve of celebrations marking the 150th anniversary of the founding of the Southern Baptist Convention, leaders of the Foreign Mission Board and Woman's Missionary Union returned to Cartersville, Ga., where Lottie Moon first heard God's call to foreign missions.

FMB President Jerry Rankin and WMU Executive Director Dellanna O'Brien came to pay tribute to the "school marm from Virginia" whose life has come to symbolize Southern Baptist foreign missions commitment.

They recounted in special services at First Baptist Church of Cartersville how Charlotte Diggs "Lottie" Moon—then 33—felt called in May 1873 to leave her successful teaching career in Cartersville for mission work in faraway China.

"At that time, China was the mission field," Rankin explained.

By late 1873—just six months later—Moon was in China, laying the foundation stones for a career that today is remembered annually in Southern Baptists' Christmas offering that bears her name.

The Lottie Moon Christmas Offering will raise more than 46 percent of the FMB's 1995 budget.

Nearly 20 years after her call to missions, Moon returned—in May 1892—to thank the women of what was then called Cartersville Baptist Church for their support.

"Right noble have you held the rope," Moon said as she rose to thank the women.

"Right noble have you gone down into the well," they responded.

In the 1995 services, O'Brien said, "I doubt that any of us here personally knew Lottie Moon, but we all carry Lottie Moon in our hearts.

"She has become for us what it takes to take God's word around the world."

O'Brien, who recounted the history of Moon's missionary career, presented the Cartersville church with a plaque of appreciation for its support of Moon's ministry.

Rankin noted Moon's call came after her pastor, R.B. Headden, preached on the need for Christians to heed God's call to foreign missions. Earlier, Headden had attended an associational meeting, where he became convicted of his need to preach on missions.

Rankin encouraged Southern Baptist pastors to continue to preach about the need for people to respond to God's call to carry the gospel to people around the world.

Before the May 4 service at the Cartersville church, Rankin and O'Brien visited the original church building—now a large home currently being remodeled—where Moon announced to the congregation that God was calling her to China. The Georgia Woman's Missionary Union previously erected a stone monument at the home.

## Visiting seminary, 7-year-old learned of Jesus' call

RICHMOND, Va. (BP)—"Jesus Loves Me" is more than a well-loved hymn for children in Mary Sampson's eyes. It's a song that changed her life.

As a 7-year-old living in Louisville, she learned the lyrics in Mandarin Chinese, the 77-year-old Sampson recalled.

Her tutors were several Chinese pastors visiting her family in Kentucky. They attended Southern Baptist Theological Seminary, where Sampson's father was a member of the financial board.

Those childhood experiences "had a tremendous influence on me," Sampson said in an interview during the May 7 sesquicentennial celebration at the Southern Baptist Foreign Mission Board in Richmond, Va.

"I began reading everything about China I could. Then when I began to ask God what he wanted me to do with my life, it was very clear: 'I want you to go to China.'"

Sampson followed that call. In 1945 she was appointed a missionary to China by the FMB. But she served there only a year, returning home to care for an ill family member as communism advanced across China.

She later did advanced studies in Chinese languages at Yale University and in the Philippines. In 1951 she returned to missionary service among the Chinese, doing student work and teaching English in Taiwan at Chung Hsing University in Taichung. She retired in 1983.

But that one year in China—Southern Baptists' first foreign field—made its mark on her life. She'll never forget the winter of 1945-46, when hordes of refugees arrived in Shanghai, fleeing the communist advance. Sampson lived with other missionaries in a compound surrounded by a high wall.

Refugee families began to settle outside the compound. They wrapped themselves in padded quilts to ward off the bitter cold. Two newborn babies froze to death.

"We saw their little bodies wrapped in



**CHINA CONNECTIONS** Mary Sampson (left) gives a warm greeting to Eloise Glass Cauthen at the May 7 sesquicentennial celebration at the Southern Baptist Foreign Mission Board. The women, both retired missionaries living in Richmond, Va., share a love for China, Southern Baptists' first foreign mission field. (BP photo by Sandy King)

rags the next morning when we opened our gate to go out," she related. "I took those bodies inside, and our cook wrapped them and buried them."

Those memories came alive when Sampson returned to China in the late 1980s as a tourist. She visited the neighborhood where she lived and the church she attended in Shanghai. The house still stands, but the church now is a girls' school.

Sampson keeps current through a weekly newspaper on China. And she's watched with interest as Southern Baptists have been allowed to work in China in various ways—such as teaching English—through Cooperative Services International, a Southern Baptist aid organization.

"I'm deadly envious that I'm 77 years old and I'm not able to volunteer," she said. "I

would love to be able—as an American woman—to stand in a communist classroom and just by my life give some kind of a witness to Jesus, though I could never mention his name in the classroom."

Sampson can't do that at this stage of her life. But she hopes to leave a little of her Chinese legacy with the mission agency that sent her to China.

She still has some letters from one of the Chinese pastors who wrote to her family after returning to their native China from Louisville. She recalls as a young girl going with her father to ask some Chinese laundry workers in Louisville to translate the letters.

She hopes to turn those letters over to the FMB's archives, which include artifacts related to Southern Baptists' beloved Lottie Moon's service in China.

## Celebration highlights 150 years of FMB work

RICHMOND, Va. (BP)—A sesquicentennial celebration May 7 led about 375 participants to leaf through pages of Southern Baptist Foreign Mission Board history—a history pocked with obstacles yet driven by a passion for the salvation of people.

Against a backdrop of parading flags, the celebration, "On Mission With God for 150 Years" at the FMB headquarters in Richmond, Va., recounted how the board has grown since its formation in 1845.

Indeed, the convention that birthed the most massive foreign missions effort in Protestant history was born out of controversy. And the FMB weathered dramatic setbacks before it gathered momentum for explosive growth after World War II.

The Southern Baptist Convention was formed 150 years ago at the impetus of mission societies in the South that no longer could support mission efforts of their northern brothers during the years leading up to the Civil War. The Northerners refused to appoint slaveholders as missionaries.

After the split, both Northern and Southern Baptists endeavored to carry the gospel to the world. That's still a challenging goal 150 years later, said FMB President Jerry Rankin.

About 1.7 billion people from countless ethnic groups have yet to hear the gospel, said Lewis Myers, FMB vice president for World A strategies. World A is a designation for people groups to which the gospel is still inaccessible.

If people from these groups each took five seconds to introduce themselves, it would take 2,695 years, Myers said. Each of the few known believers among them would come by every 600 years.

Early FMB leaders focused on gathering support at home, recruiting missionaries and then expanding the mission enterprise into new countries. But it was the FMB's immediate past president, Keith Parks, chief executive from 1980-92, who turned the spotlight toward unreached people groups, Rankin said.

Many unreached people groups

are self-contained cultures hidden behind geopolitical boundaries drawn up by treaties after major wars. "Now, God is opening up the doors of opportunity. He's breaking down barriers (to) people who for centuries have been isolated," Rankin said.

The audience at the celebration spilled out of the FMB's Baker James Cauthen Chapel into the lobby and a nearby overflow room set up with closed-circuit television. Each participant received a commemorative copy of the video "Celebration: Our History in Foreign Missions," which was shown during the service.

Presentations during the Sunday afternoon celebration mentioned several key names in FMB history. Among them were chief executives James Barnett Taylor, the first corresponding secretary, who guided the board from 1845-71; Theron Rankin (1945-53), who envisioned great growth after World War II; and Baker James Cauthen (1954-79), who turned much of his predecessor's vision into reality.

# Georgetown College — Educating in the Age of Technology

One of the greatest challenges facing the small, private liberal arts college is the ability to compete on the technology superhighway. Georgetown College has made great strides in the last few years to provide students, faculty and staff with opportunities to utilize up-to-date technology.

"Implementing technology requires a plan, a lot of small steps from no technology to super technology," said Grover Hibberd, director of information technology services. "In the past three years, members of the Georgetown College community have gained access to several forms of technology, including voice mail, e-mail, the Internet, multimedia capability, eight up-to-date computer labs for students and more than 175 computers for faculty and staff."

Several Georgetown College faculty and staff are leading the way in utilizing technology in the classroom or the office. The following are only a few examples of the innovative techniques being used on campus.

In order to offer his students state-of-the-art technology, Jim McCormick, chair of the art department, purchased the newest, most-advanced equipment and then used his sabbatical to study innovative art technology. He has spent countless hours so that art majors and minors, and other students and faculty on campus could benefit from the advances continually being made in technology for art and related fields.

Dr. Ilse Newbery, recently retired professor of German, integrated computers and interactive multimedia into her courses and found that the application of technology significantly helped her students understand the subject matter. She used the computer for several different language exercises, including a trivial pursuit game with questions drawn from culture, civilization, literature, history, geography, fairy tales and songs.

Dr. Sigrid Suesse-Fiedler, associate professor of German, carries on Newbery's technological tradition by using the college's satellite capabilities to bring German documentaries, television shows and news broadcasts into the classroom.

Dr. Barbara Rafaill, chair of biological sciences, requires students in two of her classes to use multimedia techniques in place of handmade visual aids for their oral presentations. This helps her students learn both valuable information and skills that will be needed to survive in the competitive job market.

Dr. David Forman, associate professor of graduate education, has replaced his blackboard and overheads with a computer and television screen. A multimedia package allows Forman to incorporate motion, color, sound and layering

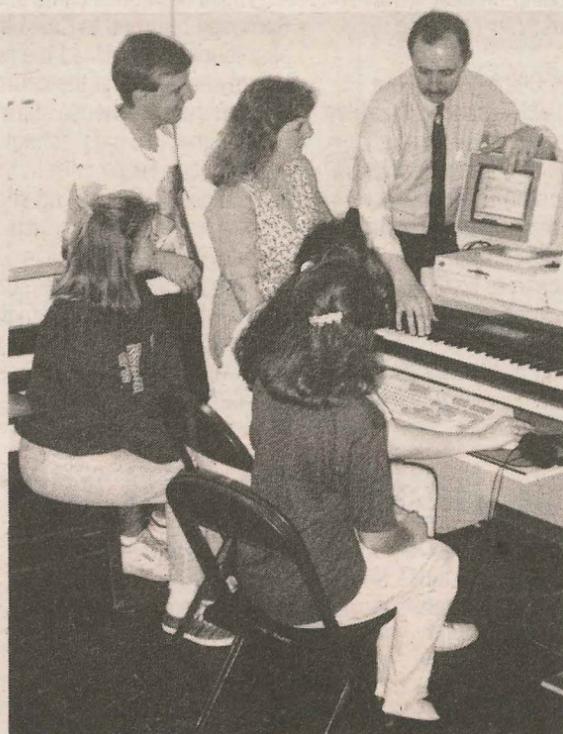
as an accompaniment to his lectures.

Dr. Sonny Burnette, chair of the music department, uses the Korg keyboard and a computer to teach students how to apply technology to the field of music through hands-on application.

The facilities management office uses a standard software package to facilitate the planning and purchase of natural gas, a purchased checkbook program to track budgets, a specific program for scheduling the use of facilities and a customized software package for work order processing.

Jack Donovan, manager of campus safety, learned and developed his own computer systems to catalog student car registration records and chemicals and hazardous materials in compliance with federal law. He has linked the campus safety office with state and national crime information networks for easier investigation of safety issues and crime reports for the college community.

Garvel Kindrick, director of enrollment management, developed and implemented a prospect tickler system that enables prospective students to receive a number of timely mailings throughout the year for equal or less cost than one bulky mailing sent at the time of inquiry. He initiated the purchase of laptop computers for all admissions counselors to have when they travel, so they can immediately enter a prospective student into the tickler system to ensure a quick turnaround for requested information. He also developed a computerized application



Dr. Sonny Burnette, chair of the music department, demonstrates how technology helps him compose music.

process to enable students to apply to Georgetown by computer disk.

Many of the featured faculty and staff are recipients of the Rollie Graves Technology Excellence Award, which recognizes those who best use technology to enhance learning or improve job performance. Douglas Graves and Diane Graves Smith '71 established the award to honor their father, a former trustee of Georgetown College and retired vice president of GTE.

In a recommendation for the Graves Technology Award, Dr. David Fraley, assistant professor of chemistry, stated, "Technology just for technology's sake frequently is an inefficient use of money that does not necessarily get the job of teaching or learning done any better. When new technology does cause improvements in the ability of our graduates to obtain a better education or a better job, then it succeeds wonderfully. And that generally means 'hands-on' for the students. Our faculty and staff continue to succeed in this growing age of technology."

## Classroom of the Future

By Dr. William Gillespie, Communication Arts Chair

When we used to think about the future, we'd think centuries and decades ahead.

No more.

Now when we think about the future, it's as much as we can do to think ahead in years. The future of education will be shaped by the future of instructional technology.

Here are examples of what we can expect:

Sooner—

- ✦ Textbooks and the college catalog on CD-ROM.
- ✦ Worldwide information search capabilities with software to distill the wealth of information.

Later—

- ✦ Computers will be voice-responsive with personal video-conferencing capabilities, wirelessly connected to the global net.
- ✦ Student "papers" will be oral/visual presentations, submitted electronically with accompanying text and images.
- ✦ Classes will be taught by faculty who team-teach from their own classrooms on different campuses around the world.

Learning to use new instructional technologies and integrating their capabilities into the fabric of education will be our great challenge.

## One card does it all!



Now students, faculty, staff and President's Club members can use one orange plastic card, the G-Card, to eat in the cafeteria, make a long-distance phone call, check out a library book, get a drink or snack from a vending machine, make duplicates on a copy machine or make a purchase in the bookstore. Future plans for the G-Card include use with laundry machines, at select off-campus locations like Pizza Hut, and eventually with an ATM machine or as a credit card.

# GEORGETOWN

COLLEGE  
GEORGETOWN, KENTUCKY

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committed to our heritage of Christian discernment.