



# WESTERN RECORDER

May 23, 1995  
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**CHURCH LEADERS**  
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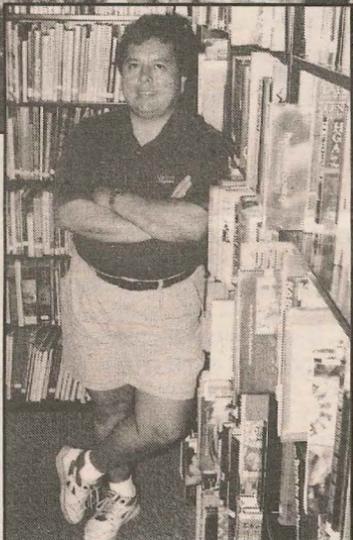
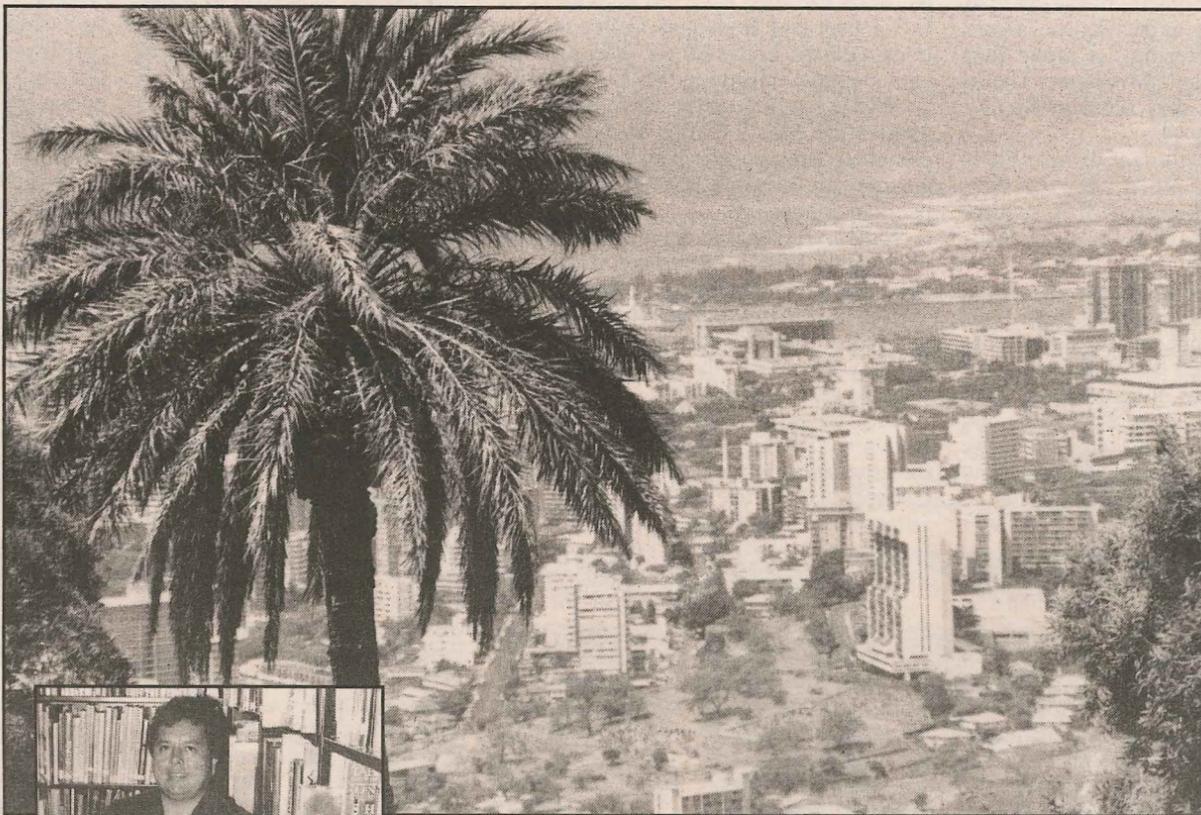
**FOR THE RECORD**

**Lottie trademark**  
The Southern Baptist Foreign Mission Board has attempted to trademark the name "Lottie Moon Christmas Offering," a move that has drawn criticism from Woman's Missionary Union officials, who had not been consulted.  
*See page 2.*

**Disaster relief**  
Kentucky Brotherhood swung into action last week to provide disaster relief ministries in the wake of damaging winds and rain across the state.  
*See page 3.*

**Editorial**  
The Foreign Mission Board's application to trademark the name "Lottie Moon Christmas Offering" demonstrates something has changed between the FMB and Woman's Missionary Union: Trust has crumbled. *See page 5.*

**New 'Contract' unveiled**  
The Christian Coalition has unveiled a "Contract with the American Family," a political agenda that has drawn both praise and criticism from religious leaders.  
*See page 6.*



**PARADISE LOST** *The vast majority of Hawaii's residents claim no personal relationship with Jesus Christ, and reaching them with the gospel requires overcoming several strong cultural and economic barriers. Missionary pastor Jerry Sulliban (inset) stands in the Kappa library, where his church rents meeting space to hold worship services. Due to high land prices, many churches in Hawaii cannot afford property. (BP photos by David Winfrey)*

## Ministry in Hawaii hard work more than a life in paradise

By David Winfrey  
SBC Home Mission Board

HONOLULU (BP)—Contrary to popular belief, Southern Baptist missionaries in Hawaii don't greet each beautiful ocean sunrise as the beginning of another day in paradise.

Baptist work in the Hawaiian islands is diverse, challenging and often misunderstood, missionaries explain. In fact, it's hard work.

"We'd probably get 15 to 20 letters a month from people saying they felt called to Hawaii without any understanding of what all that means," said Veryl Henderson, who recently moved back to the mainland after 26 years in Baptist work on the islands. Henderson most recently was state missions director for the Hawaii Baptist

Convention; now he holds a similar post with the Colorado Baptist Convention.

"It's hard to explain to a person the different factors," he said, listing Hawaii's high cost of living, cultural diversity and religious pluralism.

"The first year is very traumatic," Henderson added. "Once you get past the honeymoon stage of living in a nice place, then living in Honolulu is just like living in any other big city. It has all the human social problems of any other city."

And the high cost of both moving to and living in America's 50th state makes missions work there even more taxing, he said. The median price for a basic three-bedroom, two-bath house is \$356,000. Land often

□ See *Hawaiian ministry ...*, page 10

## Reproducing music can stain image of a church

By Melanie Childers  
Staff Writer

Churches could end up singing the blues if they keep their photocopy machines humming with illegally copied music.

What's more, violating copyright laws may hit a sour note for churches' reputation and witness in their communities, Kentucky Baptist Convention leaders warn.

"As I visit around the state, I see a lot of violations," said Jim Cordell, KBC church music director. In some cases, he said, entire music libraries have been created from photocopied music—a blatant violation of federal copyright laws.

In other cases, however, churches may be violating the rules in less obvious ways.

With the increase in worship resources and in visual appeal, more contemporary churches display lyrics of praise choruses on large screens, while bulletins of many traditional and liturgical services often include written prayers and alternate music texts, or words to choral anthems to reinforce the choir's message, Cordell said.

Such changes can be positive, but they also create copyright hazards if not handled correctly, he noted.

One religious body discovered just how high the price can be for violating copyright laws.

A lawsuit against a Catholic bishop in Chicago in 1976 set the precedent for dealing with copyright infringements by churches. The church had to pay almost \$200,000 because of using photocopied or typewritten lyrics of the copyrighted songs of others.

□ See *Making illegal copies ...*, page 12

## 'Queen of Division Street' lives the gospel among prostitutes

ARLINGTON, Texas (ABP)—Ever since she was a little girl and her grandmother gave her a storybook about the Old Testament character Queen Esther, Bettye Baker wanted to be a queen.

She finally has gotten her wish. Baker is known as the "Queen of Division Street" to the prostitutes, homeless women and children she ministers to seven days a week through Mission Arlington, a non-profit organization affiliated with First Baptist Church of Arlington, Texas.

"I never thought I'd get to be a queen like this, but I wear the title proudly," Baker said.

She conducts luncheons and Bible studies throughout the week for the women of Division Street, also

providing care for their children. Most of her work centers around getting to know the women personally so she can discover and attempt to meet their needs.

"I pray for the Lord to send me all of the women in crisis on Division Street," Baker said.

Baker's work on Division Street began a year and a half ago when the Arlington police chief contacted Tillie Burgin, organizer of Mission Arlington. Police in Fort Worth had cracked down on prostitutes, so many moved their business to nearby Arlington. Arlington police appealed to Burgin for help in cleaning up the new red-light district.

In the fall of 1993, police ran seven sting operations on Division Street with 40 to 45 prostitutes ar-

rested each time, Baker said. Since Baker began her work in the neighborhood in August 1993, there have been no more sting operations and crime has been reduced.

Before being asked to help with the work, Baker said she never had noticed the need that existed on Division Street.

"I didn't realize (prostitution) was real in Arlington," she said. "I had never seen it because I hadn't looked. I was too busy getting to church."

As a pastor's wife, she had worked in every facet of church life. But she had never seen such needs beyond the walls of the church.

When Baker finally saw this need, however, she responded.

Burgin asked Baker if she had

any ideas of how to go about reaching the women of Division Street for Christ. Baker suggested a ladies' luncheon since most of the women on Division Street live in motel rooms and have no way to cook hot meals.

But Baker asked for a couple of days to pray and think about jumping into the new work, wondering what she had to offer that would make her effective in such a ministry.

During those two days, she said, God brought to her mind Ezekiel 22:30 which says, "And I looked for a man who would stand in the gap for me."

"That was God talking to me. It went through my mind two days and

□ See *'Queen of Division ...*, page 13

# BAPTISTS

## BAPTIST BITS

■ **The Annuity Board** will not increase rates for its medical insurance plans this year, according to Joel Mathis, senior vice president of the agency's insurance services division. This is the third year for stable rates in the insurance program.

■ **Resolutions to be recommended** for consideration at this year's Southern Baptist Convention annual meeting should be sent in advance, if possible, to the resolutions committee. Proposed resolutions should be mailed to Convention Relations, SBC Executive Committee, 901 Commerce St., Nashville, Tenn. 37203 or faxed to (615) 742-8919.

■ **Training sessions** for Crossover Atlanta volunteers will be Friday, June 16. Crossover Atlanta is an evangelistic blitz to precede this year's annual meeting of the Southern Baptist Convention. For information about how to participate, call (404) 936-5233.

## FMB seeks to trademark Lottie Moon Offering name

RICHMOND, Va.—Ten months ago, the Southern Baptist Foreign Mission Board quietly filed a claim to trademark the name "Lottie Moon Christmas Offering," a move that alarmed Woman's Missionary Union officials when they accidentally discovered it May 11.

Amid a firestorm of protest, FMB officials announced May 18 they were putting their trademark request on hold to allow discussions with WMU.

In the current context of a proposed restructuring of Southern Baptist Convention agencies, WMU officials interpreted the FMB action as further evidence of a systematic plan to unseat them from the SBC table. The restructuring proposal virtually ignores WMU and assigns most of its traditional roles to other agencies.

Numerous supporters of WMU have charged the restructuring proposal ignores WMU as punishment for WMU remaining an auxiliary to the SBC and thus preventing the SBC's new conservative leadership from taking control of WMU's board. The architects of the restructuring plan—seven white males—have denied this charge, saying they merely are respecting WMU's request to remain autonomous and therefore cannot give WMU any assignments.

Among the restructuring proposals that have drawn the most scrutiny: Giving the FMB primary responsibility for promoting the Lottie Moon Offering, which WMU created and has collected on behalf of the FMB for 107 years. The annual offering raises more than half the FMB's annual operating budget.

At the time the restructuring proposal was announced in February, FMB President Jerry Rankin was quick to say that despite the proposed changes, the FMB would continue to work with WMU in the same way as

before. He never mentioned that in July 1994—seven months earlier—the FMB had filed a request with the U.S. Patent and Trademark Office to trademark the Lottie Moon Offering name without informing WMU.

WMU learned of the trademark application May 11 after a routine computer database search by a WMU attorney in Virginia turned up the pending application.

Earlene Jessee, executive director of Virginia WMU, questioned these apparently contradictory actions. "When the FMB is telling WMU that they are still partners in missions, why did they not inform them of this important action?" she asked.

In a statement released May 16, Dellanna O'Brien, WMU executive director, said she was "surprised and disappointed" by the revelation. "Our attorneys are investigating to see what legal grounds we have" in relation to the Lottie Moon name, she added.

Rankin said the application for trademark status has nothing to do with the proposed restructuring but is intended only to protect the name from unauthorized use. Some Southern Baptist churches have raised money under the name "Lottie Moon Christmas Offering" but sent receipts elsewhere, he said.

He did not cite examples of churches that have misused the offering. But he said that could refer to churches that use the Lottie Moon Offering name to raise money for both the FMB and the rival Cooperative Baptist Fellowship or it could refer to "megachurches" that attach Lottie Moon's name to a once-a-year unified missions offering that funds the FMB and independent non-SBC missionaries.

"A church has a right to send funds anywhere it wants ... but funds for the Lottie Moon Offering are legally for the Foreign Mission

Board," Rankin said.

No one, apparently, disputes that the FMB has the legal right to funds collected for the offering. WMU never has indicated a desire to channel Lottie Moon funds anywhere but to the FMB.

But questions about other issues, such as the right to promote the offering in churches or use the offering's name in promotional literature, are less clear.

WMU claims at least an "emotional" ownership in the offering, of which some observers say they will be deprived when the restructuring proposal cuts them out of any official role in promoting the offering.

The offering was started by WMU in 1888. WMU set offering allocations until 1956, when the auxiliary's leaders announced they would take only an advisory role in determining expenditures, with final approval by the FMB. WMU leaders also determined at that time to make it a church-wide offering and invite men to contribute. Previously, it had been considered exclusively a WMU offering.

Rankin said there was nothing secretive about the application, but "it didn't occur to us" to discuss it with WMU or anyone else. "There was no intent to withhold information from WMU or anyone else," he said.

He added: "There is no effort on the part of the Foreign Mission Board to seize ownership of the Lottie Moon name. We have simply sought to register the name of the Lottie Moon Christmas Offering, not the name Lottie Moon. ... It's really unfortunate for some to interpret this as an effort to betray WMU or that it has anything to do with discussion in the Southern Baptist Convention over the WMU's role in promoting the offering. That is simply not true."

The U.S. Patent and Trademark Office was scheduled to publish the

FMB's application on May 26. The publication is routinely followed by 30-day comment period in which the application can be challenged.

However, one week after the application was discovered and made public by WMU, Rankin announced the FMB was placing its request on hold.

In a May 18 statement, Rankin said the FMB was "deeply sorrowed and regret(s) that we have offended WMU, which fills such a strategic role as a partner in missions education and promotion."

Rankin said he and WMU Executive Director O'Brien will meet at the "earliest opportunity" to discuss the matter.

O'Brien said she was "pleased" with the announcement about seeking dialogue with WMU.

"When a Christian brother asks for forgiveness, you give it," she said. "The details will have to be worked out later. This is the first step toward a fuller understanding of this unfortunate incident."

Lottie Moon was a colorful and sometimes controversial Southern Baptist missionary who served in China from 1873 until she died from starvation on the way home from the mission field in 1912.

In 1887 she wrote a letter suggesting women in Virginia organize a special Christmas offering to help her raise money for an infrequent furlough. The following year, WMU was organized and immediately took up Moon's challenge by instituting an annual offering and week of prayer for foreign missions.

In 1918, at the suggestion of Annie Armstrong, WMU's first corresponding secretary, the annual offering was named the Lottie Moon Offering for Foreign Missions.

Compiled from Associated Baptist Press and Baptist Press reports

## Restructuring committee won't add WMU

BIRMINGHAM, Ala.—Despite an appeal from leaders of Woman's Missionary Union, the seven-man committee which has proposed a massive restructuring of the Southern Baptist Convention will not amend its report to recognize WMU.

Dellanna O'Brien, WMU executive director, asked the Program and Structure Study Committee to add WMU's missions and ministries statements to the restructuring plan, which virtually ignores WMU. The request came in a letter to committee Chairman Mark Brister, pastor of Broadmoor Baptist Church in Shreveport, La.

A major point of contention has been the committee's proposed reassignment of primary responsibility for the Lottie Moon Christmas Offering for foreign missions and Annie Armstrong Easter Offering for home missions to the SBC's two missions boards rather than to WMU, which started both offerings and has been the driving force behind them.

Brister called O'Brien's request merely the result of a "misunderstanding and misperception" of his committee's report.

The Foreign Mission Board and Home Mission Board have had input into offering planning and have set allocation of the mission offerings for years, he noted. "Assigning the two mission boards primary responsibility for promoting the two mission offerings was done long before" the current proposal.

"While we have profound appreciation for WMU's initial promotion of these offerings and friendship supporting the offerings over these many years, the greater cause is the cause of Christ," he wrote to O'Brien. "The Program and Structure Study Committee believes that we will ultimately reach more people for Christ in our world desperately in need of Jesus if our beloved convention maximizes the efficiency of our operations."

O'Brien had told Brister that adding WMU's mission statement to the committee's recommenda-

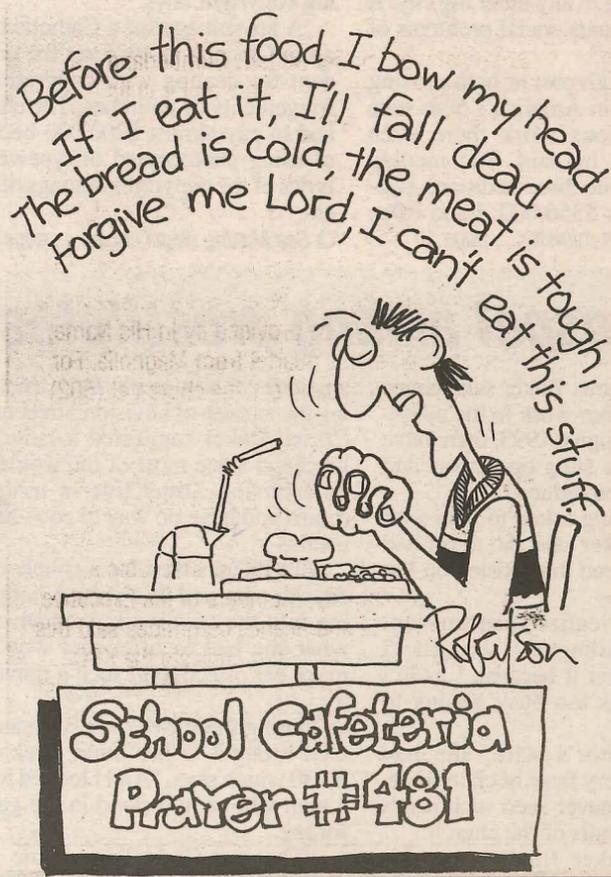
tions would "calm the fears expressed by many that there is an attempt to alienate Woman's Missionary Union from the cooperative efforts of the SBC."

Brister previously said the committee's report does not change the SBC's relationship to WMU. And the current presidents of both SBC mission boards have said they plan to continue to work closely with WMU.

Still, O'Brien wrote: "Despite the assurances that nothing has changed, it's quite clear that things have changed. People say we haven't been deprived of anything, but we have. Otherwise, there would be some statement in the report at least acknowledging WMU's contribution."

O'Brien said there is historical precedent for her request: In 1967, WMU presented its program statement to the SBC—although not required to do so—and the statement was approved by the SBC.

Compiled from Associated Baptist Press and Baptist Press reports



## Brotherhood teams roar into action after high winds

By Marv Knox  
Editor

May storms sent Kentuckians scurrying for cover and brought more than 250 Kentucky Baptist disaster relief workers scrambling to their aid.

As of Monday morning, May 22, 169 Kentucky Baptists had prepared hot meals and cleaned up damage in the path of twisters that brought destruction on Breckenridge, Hardin and Meade counties May 14. More than 70 volunteers had removed trees from homes and roadways in Rowan County in the wake of a ferocious storm May 18.

"In both places, our Kentucky Baptist disaster relief people were on the scene before the National Guard," reported John Lott, associate director of Kentucky Baptist Brotherhood, which operates the relief program.

"Sixty-six of our volunteers re-

sponded on a four-hour call May 14," reported Mike Klein, coordinator of the Kentucky Baptist relief unit stationed at Stithton Baptist Church in Radcliff.

Working from the Stithton site, Baptists cooked and helped deliver about 5,000 hot meals to residents of Breckenridge, Hardin and Meade counties, said Klein, a member of Victory Baptist Church in Lexington.

The Kentucky Baptist workers cooked food provided by the American Red Cross, he explained. Then, Baptist volunteers accompanied Red Cross workers on delivery runs throughout the three-county area.

The Radcliff unit also cleaned up 131 damage sites, Klein added. "Our people cut up fallen trees and then dragged the debris to the streets so the city or National Guard can clean it up," he said.

The Red Cross estimated about

1,000 homes sustained damage. Klein predicted Kentucky Baptist relief work would end Monday, May 22, or the following morning.

In Morehead, Kentucky Baptists are expected to work at least through the middle of this week, said unit coordinator Paul Anderson, a member of Beacon Hill Baptist Church in Somerset.

Although a feeding station hasn't been needed in Morehead, chainsaw teams have cleaned up storm damage throughout Rowan County, Anderson reported from the unit stationed at First Baptist Church in Morehead.

"We've seen some indications of tornadoes, but this looks more like the work of heavy straight-line winds," he said. "The ground was so saturated that the wind just toppled many trees. Several 200-year-old oaks in front of Morehead State University were uprooted."

Combined with other broken trunks and branches, uprooted trees closed off many roads and destroyed or damaged about 185 residences, Anderson noted.

Kentucky Baptist chainsaw crews cut down damaged trees that were leaning on property, he said. They also cut up fallen trees into log lengths and stacked them out of the way. Crews worked with the county road department to clean streets and highways so school buses could run May 22.

The Kentucky Baptist disaster relievers put in long hours each day, helping people put their lives back together. But response to the physical damage of the storm was only part of their task, Klein said.

"When they get the opportunity, our people are quick to share their faith," he explained. "This is a great witnessing opportunity."

**"In both places, our Kentucky Baptist disaster relief people were on the scene before the National Guard."**

*John Lott, associate director of Kentucky Baptist Brotherhood*

## Six honored as Kentucky Acteens Advisory Panelists

Six girls have been named to this year's Kentucky Acteens Advisory Panel by Kentucky Woman's Missionary Union.

The six are Ami Dale, Jeannette Grace, Kristy Smith, DeAnna Terry, Amy Tindall and Kellie Williams.

Dale is a member of Gardenside Baptist Church in Lexington, where she sings in the youth choir. She also has been a member of the Kentucky Baptist All-State Youth Choir and the Central Kentucky Youth Orchestra. She graduates this spring from Dunbar High School.

Grace is a member of New Hope Baptist Church in Cadiz, where she participates in the youth group, puppet team, speakers' tournament, youth Bible drills and clowning ministry.



Dale



Grace



Smith



Terry



Tindall



Williams

She graduates this spring from Christian County High School.

Smith is a member of Lone Oak First Baptist Church in Paducah, where she participates in the youth choir, works with children's choirs and teaches vacation Bible school. She is completing her sophomore year at Lone Oak High School.

Terry is a member of Highview

Baptist Church in Louisville, where she is president of her Acteens group in addition to involvement in choir and missions trips. She graduates this spring from Highview Baptist School.

Tindall is a member of Clayvillage Baptist Church in Shelbyville, where she participates in the youth group, puppet team, adult choir and Bible drills. She is completing her junior

year at Shelby County High School.

Williams is a member of First Baptist Church in Murray, where she is involved with the youth group, youth choir, youth council, puppet team and missions trips. She is completing her junior year at Calloway County High School.

Panelists are selected from applicants in the Acteen StudiAct program.

## Pastor reports spiritual hunger among Russians after visiting

By Karen Owen  
Owensboro Messenger-Inquirer

CALHOUN—The average Russian's diet is simple, Franklin Skaggs learned. Russians eat mostly potatoes, cabbage and beets.

But it's spiritual food, not meat, many Russians hunger for these days.

"The hunger concerning truth and the word of God is just unbelievable," said Skaggs, the 59-year-old pastor of Calhoun Baptist Church, who was in St. Petersburg and Ufa March 30-April 12. "Young people are just flocking to the church."

His flight over gave Skaggs a hint of what to expect while teaching a week-long Old Testament class for ministers in Ufa. A Russian college student asked him for a Bible.

The young woman told Skaggs she was a "believer," but she never had read the Old Testament.

Skaggs went to Russia as part of a partnership between Baptists there and the Kentucky Baptist Convention.

Skaggs was the first of the Kentucky Baptists to go to Ufa, a city of more than 1 million people 1,500

miles southeast of St. Petersburg. The city had a lot of Muslims and some Orthodox Christians, in addition to the "believers," Skaggs said.

His new friends took him to church services that lasted more than three hours and included three sermons. When they invited him to meals, the families stood for prayer both before and after dining.

Skaggs' hosts in Ufa were survivors of the nuclear meltdown at Chernobyl. The mother and both teenage daughters each had health problems, Skaggs said.

In his Old Testament classes, Skaggs had about 16 pastors or ministers as students, plus another 20 or so, curious and eager to learn, who stood around the walls or out in the hall. Most of the ministers were young and had been Christians only a few years, Skaggs said.

"I am multiplying my ministry through the lives of these people I'm teaching," he said. "There will not ever be churches in Russia without trained leadership. We can go over and build buildings, but if they don't have trained leadership, we're just spinning our wheels."

### BLUEGRASS BURGEOO

■ **Georgetown gives honors.** Georgetown College conferred honorary doctorates May 13 on Chia-Wei Woo and Martha Ozer. Woo is a 1956 Georgetown graduate who currently serves as the first president of the Hong Kong University of Science and Technology. Ozer is a 1954 Georgetown graduate and psychologist who has gained national recognition for efforts to assist the disabled.

■ **Sanders "Coach of the Year."** Campbellsville College baseball coach Beauford Sanders has been named "Coach of the Year" by the Kentucky Intercollegiate Athletic Conference.

■ **DOMs support partnership.** The Kentucky Directors of Missions Fellowship has adopted a resolution in support of the Kentucky Baptist Convention's partnership with Russian Baptists. The resolution praises Bill Marshall, Benton Williams, Calvin Wilkins and the KBC Executive Board for their leadership.

■ **Laurel River buys property.** Laurel River Baptist Association has purchased additional property adjacent to its current office site. The additional land will be used in the future for expanding the association's ministries, according

to Director of Missions Roy Faulkner.

■ **Social work major added.** Cumberland College will offer a social work major in its bachelor's degree program beginning next fall.

■ **DaySpring coming.** Severns Valley Baptist Church in Elizabethtown will hold its annual DaySpring conference for women June 3 from 8 a.m. to 3 p.m. Iris Blue, a nationally known speaker from Houston, Texas, will be the keynote speaker. Music will be provided by In His Name, a Christian women's quartet from Magnolia. For registration information, call the church at (502) 765-7822.

■ **Clarification:** Last week's Western Recorder reported that the Kentucky Baptist Convention's Executive Board allocated \$5,000 to Kentuckians Against Casinos to help fight against casino gambling in Kentucky. Members of the Executive Board's business and finance committee said this should have been clarified to indicate the KBC was not giving the money to Kentuckians Against Casinos but would spend the money in support of efforts jointly coordinated with Kentuckians Against Casinos.

# 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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## The 'Disturber'

I hope this letter will be considered for the Western Disturber. Yes, that's what the name should be, because it does just that; it disturbs the readers. The "Disturber" is an inside joke among many preachers.

I desire to see many people come to accept the Lord as Savior, but it is hard to win them when they only hear "wars and rumors of wars" within the Kentucky Baptist Convention.

Nothing is going to be settled with all the bashing of this side and that said. Why do we have to pick a side? Are we playing some sandlot game? No way! There is only one team, and it's the team of the Lord Jesus Christ!

In a recent issue of the "Disturber," there was talk of "tulips and turnips." I coined a phrase to go along with the salad-bar mentality. The phrase is TOMATO (Take Our Message And Tell Others). This is exactly what God wants us to do, not fight and bicker within the camp. So "lettuce" team up and fight the real war, the war with the devil.

Curtis Brock  
Hustonsville

## Who divides?

As I read Bill Marshall's recent article (WR, May 16), I was astounded by his final statement, "What is happening at Southern Seminary may prove to be the catalyst which could bring open division between the KBC and the SBC." In conjunction with Marv Knox's continuing vindictive diatribes against conservatives in general and Dr. Mohler in particular, it appears our state staff has engaged in the partisan politics of the liberal wing of our convention.

As for me, the activities of Southern Seminary are a reason for giving

thanks to God for giving Southern godly leaders who will stand for the clear teachings of his holy word.

As a Southern Seminary student during 1981-83, I remember the diatribes against conservatives, the mockings suffered by those who believed in the inerrant word of God and the rampant liberalism that burned like wildfire across Southern Seminary.

If I were Dr. Marshall and Marv Knox, I would be more concerned about my actions dividing an already fragile KBC than I would about the activities of Southern Seminary dividing the KBC and SBC.

John Keefe  
Hustonsville

## Calvinism distorted

Molly Marshall (WR, May 9) and the Western Recorder have distorted Calvinism.

Calvinism is a profound understanding of God and the relationship he sustains to his creation. God is a holy, sovereign Lord who graciously bestows saving grace upon individuals of a rebellious, sinful race. Simply put, Calvinism is the gospel in its purest form.

Moreover, the roots of Calvinism, striking far deeper than the 16th century or the genius of John Calvin, run through all the fertile layers of Christianity to the Apostle Paul, who defended his doctrine against the same objections urged against Calvinism today, demonstrating that his doctrine and Calvinistic doctrine are the same.

Charles Hodge, James Boyce's teacher at Princeton, once declared, "The last issue must be between atheism and its countless forms and Calvinism."

Russell Fuller  
Florence

## Where to from here? (Part II)

The trauma created by what is taking place at Southern Seminary is not the only factor which is currently undermining the relationship between the Southern Baptist Convention and many Kentucky Baptist churches.

In February, the SBC Executive Committee approved the Covenant for a New Century which, if approved by the messengers to the SBC in two consecutive annual meetings, will bring major change to the structure of the convention. (A thorough report on the Covenant was printed in the Feb. 28 issue of Western Recorder.)

Nothing in the Covenant impacts Kentucky Baptists as much as that which wasn't said about Woman's Missionary Union.

The bottom line is that Woman's Missionary Union is left unclear as to its future role in SBC life. The Covenant clearly states that the responsibility for promoting the foreign and home missions offerings will reside with the two missions agencies, and missions education will reside with the proposed North American Mission Board, which will combine the

Home Mission Board, Brotherhood Commission and Radio-TV Commission. So where does that leave WMU?

On April 11, Dr. Dellanna O'Brien, president of Woman's Missionary Union, auxiliary to the SBC,

wrote a letter to the Brister Committee, the SBC special committee which presented the Covenant to the Executive Committee, requesting that the committee add WMU's missions and ministries statement to the restructure plan. The committee has since voted unanimously to decline her request.

Since WMU's role in the missions offerings and the missions education is not included in the document, it leaves WMU's future role with the SBC at the discretion of the two SBC agencies. While verbal reassurances of needing WMU's help have come from FMB President Jerry Rankin, such reassurances carry no weight into the future if not part of a formal document.

While Rankin and HMB President Larry Lewis have talked about possible proposals to include an affirmation of WMU's work in the docu-

## Such a place

I want to respond to the editorial regarding a seminary "for such a time as this" (WR, April 25). There is such a place—Baptist Theological Seminary at Richmond, Va.

BTSR is a place of warmth, love, care and traditional Baptist values. It will train ministers in an atmosphere free of contentiousness.

BTSR possesses the spirit, love, openness and commitment of the Southern Seminary of old, while looking forward into the ever-changing Baptist life and the world at large. BTSR upholds the Baptist heritage of the priesthood of the believer and the autonomy of the individual church while recognizing God speaks to and calls women and men to spread his word in today's world.

BTSR's mission statement declares its heart and soul. It states:

"The purpose of the seminary is to provide advanced theological education and training for effective leadership in the various ministries of the church for those men and women who are called and committed to Christian ministry."

It dedicates the seminary to:

- Distinctive Baptist heritage.
- Racial and gender inclusiveness.
- Ecumenical commitment and global perspective.

■ Classical theological disciplines and opportunities for hands-on practice in ministry.

■ Excellence in scholarship and spiritual growth.

It took Southern Seminary over 100 years to become the fine institution and facility it once was. BTSR has the best of the essence of Southern woven into its foundation. The hand of God is evident in its formation and beginnings. It truly is the seminary "for such a time as this."

Donna Suzanne Thurman, BTSR trustee  
Lexington

ment, they have not reached a point of beginning the process. And despite the verbal assurances that "nothing has changed," WMU's O'Brien has stated: "Things have changed. Otherwise, there would be some statement in the report at least acknowledging WMU's contribution."

One SBC leader has admonished WMU leadership by suggesting that WMU not act "victimized." However, thousands of Baptists, lots of them in Kentucky, believe they have, indeed, been victimized.

The record of WMU stands as an irrefutable testimony to its vital role in Southern Baptist missions history. If new Southern Baptist leaders have either forgotten that or have a more limited appreciation for that history, they are now hearing from hosts of others who have not.

Whatever the SBC finally concludes about them, WMU will survive.

What remains to be seen is the extent of damage this is doing to the confidence needed by Southern Baptist leaders to move our convention boldly into the next century. They seem to be taking several steps backward on this one.

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



## 'Village' blessing

By Diana Garland

The oft-quoted African proverb, "It takes a village to raise a child," speaks the truth that children need more than two parents. They need a community of supportive relationships to nurture them into adulthood.

Children are not the only ones in a family who need villages, however. Strong marriages do not develop in the privacy and solitude of the household; they grow in the supportive nurture of a "village," a community.

Couples need a community to bless their relationship and to "en-courage" them—to give them courage. The community of faith must make clear the true characteristics of healthy marriage—faithfulness, patient and steadfast love, persistence in working through differences, willingness to repent from wrong and to forgive each other, a sense of humor and joy, mutual submission to Christ as Lord, and to sacrifice one for the other.

What can we do as a community of faith to nurture couples?

■ Persistently present a Christian view of marriage from the pulpit and in Bible study. Recognize that learning to love one another faithfully is a critical aspect of discipleship training. Study "Covenant Marriage" or other marriage enrichment materials as a part of your church program.

■ Provide ways that couples can share honestly and openly with one another and find comfort and encouragement for their marital journeys. Hold marriage retreats that give time for informal sharing. Have a couples' evening at church once a month with a meal, a speaker on marriage and time of sharing.

■ Share openly about the challenges and difficulties, as well as the joys, of living faithfully and lovingly with a spouse. Church should be the first place, not the last place, couples can share worries and problems. When we share our own marital experiences, we help others know that problems are normal and can become channels of ministry to others who can learn from our experiences. It takes agreement between spouses and self-assurance to share your experiences with others. Such sharing helps create the village we all need.

Diana Garland is director of the Gheens Center for Christian Family Ministry at Southern Baptist Seminary.

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

## Intentions aside, Lottie trademark crumbles trust

Does Jerry Rankin have honorable intentions regarding Lottie Moon? Last summer, as president of the Southern Baptist Foreign Mission Board, Rankin secretly applied to trademark the name "Lottie Moon Christmas Offering." Ten months later, when an attorney accidentally uncovered his deed, Rankin protested the move was a benign "responsible business decision" and insisted his motives are pure. Circumstances surrounding the deal question his credibility.

The offering is named for a true Southern Baptist saint. Lottie Moon, a missionary to China from 1873 until her death in 1912, gave her life to share the good news of Christ with people halfway around the world. In 1888, she convinced Woman's Missionary Union to launch a Christmas offering for foreign missions. After her death, WMU named its annual foreign missions offering in her honor.

Rankin's attempt to trademark Lottie drew understandable cries of dismay from WMU, especially given the context. The proposed reorganization of the Southern Baptist Convention punishes WMU for refusing to let the SBC select its board. If approved, it would reassign WMU's work to other agencies. Rankin's attempt to isolate the Lottie offering away from WMU adds insult to injury.

But Rankin insists his intentions are honorable.

In a press statement released by the board, Rankin said he does not intend to press forward on the trademark application until he can talk with WMU leaders. Interestingly, he changed his intention only after he got caught. For the past 10 months, he has intended to go forward. As a matter of fact, sources close to the incident confirmed that he signed a legal document stating he knew of no other organization that would be interested in using the Lottie Moon name. Did the leader of the Foreign Mission Board completely forget about Woman's Missionary Union? When he signed that statement, he intended to go forward—without

WMU's knowledge, let alone approval.

Furthermore, how can Rankin claim proprietorship over a name that belongs to all Southern Baptists? Yes, the board cites an attorney's opinion stating proceeds of the offering are the board's, but nobody disputes that fact. However, the Lottie Moon Offering is at least equally linked to WMU. WMU started it in 1888, named it for Lottie in 1918, and has conducted it for 107 years. WMU women have taken in millions upon millions of dollars and turned them all over to the board. The offering equally belongs to Southern Baptists who sacrificed every Christmas of their lives to give to the Lottie Moon Offering.

Even though Rankin cites infringement on the sanctity of the Lottie Moon Offering name as a reason for the trademark, he fails to make his case. If churches have conducted missions fund-raisers as the "Lottie Moon Christmas Offering" and then channeled the money to other causes, he should name them. Moreover, in the spirit of Christ's model of reconciliation in Matthew 18, the FMB should contact those churches and seek restitution.

But even leaving the churches out of this situation, Rankin's Lottie-trademark maneuver reveals a disingenuous attitude toward WMU.

When the proposed SBC reorganization plan was announced, Rankin told WMU leaders "nothing has changed" between the organizations. Even though the proposal gives all WMU's responsibilities to other organizations, "nothing has changed," he insisted.

Unfortunately, he was wrong. Whatever the outcome of the reorganization, something important has changed. When the head of the Foreign Mission Board hides such important actions from WMU and all Southern Baptists, something big has changed. Trust has crumbled, whatever his intentions.

Marv Knox

**Despite protests to the contrary, the attempt to put a trademark on "Lottie Moon Christmas Offering" poses a threat to the strength and stability—if not the very future—of Woman's Missionary Union.**

## Can't believe it

For over 107 years, Woman's Missionary Union has taught, done and supported missions by praying and giving, and undergirding the Southern Baptist Convention.

WMU has written the best teaching materials for the biggest, most prayed-for group of missionaries on this planet. We begin by providing children with missions experiences and teaching them Jesus' command to "go into all the world and preach the gospel."

No telling how many billion cookies, barrels of Kool-Aid, acres of pizza, millions of hot dogs it takes to grow a generation of missions-aware adults!

We have been misunderstood by insecure pastors afraid we are "trying

to run the church." Now we are misunderstood by an insecure SBC hierarchy because we refused to become an agency of the SBC so they could appoint our officers.

SBC rulers now plan to take away our historic purpose and give the task of teaching missions to the Sunday School Board. They think all the board has to do is send a letter to each church saying "send money" and millions of dollars WMU raises will come rolling in. Not so. Many hours of teaching, promotion and praying back up those mission-support dollars.

The missionaries on the field are uneasy because they do not know what will happen to their support when WMU is excluded.

I can't believe Southern Baptists want to bite the hands that fed them

as Mission Friends, GAS, RAs, Act-eens—or missionaries.

June Rice

Kentucky WMU executive board  
Paintsville

## Support WMU

We, the Baptist Women of First Baptist Church of Murray, are writing concerning the "Covenant for a New Century" which will be presented for adoption at the Southern Baptist Convention meeting in Atlanta this June.

In our church, Woman's Missionary Union has dynamically led the mission efforts for 64 years. We consistently have been in the top 10 churches in Kentucky in giving to home and foreign missions. More than 100 men and women have gone out from our church to serve on mission fields. This year, volunteer teams

are going to Russia, Utah-Idaho, Indiana and Kentucky.

We are a loyal Southern Baptist church, giving 22.5 percent of our budget to the Cooperative Program. Our Woman's Missionary Union has been dependable and accountable to the task our Lord has entrusted us. We feel that the national Woman's Missionary Union has also been responsible and accountable to the SBC in its efforts to promote mission education and support mission causes here at home and around the world.

We believe Woman's Missionary Union should remain an auxiliary to the convention and strongly oppose any attempt to assign Woman's Missionary Union tasks to other entities within the convention.

We ask that you give this matter prayerful consideration.

First Baptist Church Baptist Women  
Murray

## BAPTIST FORUM

## Harmony among the sexes won't be achieved within the next generation

If you've spent the last little while holding your breath waiting for peace between the sexes, go ahead and pass out now.

I just got back from a campout with 200 6-, 7-, 8- and 9-year-olds, and I can tell you flat out: Boys and girls still don't get along, and they don't plan to start any time soon.

Every May, I find myself out in the woods at the YMCA's Camp Piomingo, enjoying nature and thanking God I was born in the 20th century, during an era of firm mattresses and hot showers.

For three years now, my kiddoes and I have participated in the Y's Indian Princesses program, where dads and daughters form tribes and periodically do daughter-dad stuff, like roller skating, pinewood derbying, eating junk food and camping out in

the woods.

Our spring campout is the highlight of the year: A weekend in rustic cabins in the woods beside the Ohio River. A weekend of crafts and outdoor games. A weekend of soda pop and s'mores.

The only real problem is that the Y sets up these campouts so Indian Princesses share the campground with Indian Guides, boys who are enduring the same back-to-nature experience with their dads. In case you haven't noticed, 6-, 7-, 8-

and 9-year-old girls and boys disdain each other with mutual fervor. Most of the time, this animosity can be controlled by distance. Boys at one campsite; girls at another.

During field games, however, our counselor audaciously forced boys and girls to compete against each other. We ran relay races. We passed hula-hoops around human circles without letting go of our hands. We even played kickball.

You would have thought inheritance of the planet was on the line. From ages 6

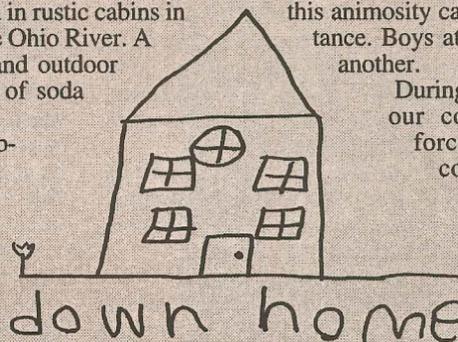
through 9, boys and girls are about the same size, and the teams were evenly matched. So, girls won some games, and boys won others.

But the actual competition paled in comparison to the taunts in-between. Girls jeered; boys hissed. Woe be unto the boy who lacked the bravado of a girl. Woe be unto the girl who shed a tear in combat. And double woe be unto the dad who encouraged the kids to "just get along."

So, based on firsthand observation of tomorrow's adults, I predict gender harmony is at least a generation away.

That's all right by me, because I don't want smelly ol' boys paying sweet attention to my girls for a long time, anyway.

Marv Knox



## Christian Coalition unveils 'Contract' with families

### Highlights of the contract

Here are the 10 points of the Christian Coalition's "Contract With the American Family."

- **Passage of the Religious Equality Amendment.** Amend the Constitution to allow religious expression in public places—courthouse lawns, at high school graduation ceremonies and sports events. The proposed amendment does not seek to restore compulsory sectarian prayer or Bible-reading in schools.
- **Local control of education.** Eliminate the Department of Education and transfer most of its money to families and local school boards, with the remainder going to deficit reduction. This measure would include repealing Goals 2000, a federal initiative the Christian Coalition contends establishes "politically correct" national education standards.
- **School "choice."** Pass laws that enhance parental choice of schools, including voucher programs and tuition tax credits that would provide financial assistance to parents for use at the school of their choice.
- **Protecting parental rights.** Pass a "parental rights act" to reduce government interference and ensure parents have the primary responsibility to raise their children. The coalition also urges defeat of the U.N. Convention on the Rights of the Child, a human rights treaty it believes interferes with the parent-child relationship.
- **"Family-friendly" tax relief.** Give families with children a \$500 tax credit; make married couples eligible for a tax rebate of up to \$145. The coalition supports a measure that would allow homemakers to contribute up to \$2,000 annually toward an IRA, providing equitable treatment to spouses who work at home.
- **Restoring "respect" for human life.** Put limits on late-term abortions and reverse Clinton administration policy requiring states to use Medicaid dollars for abortions. The coalition also urges ending funding of organizations that promote abortions.
- **Restricting pornography.** Protect children from exposure to pornography on the Internet and cable television. The coalition also hopes to make possession of any child pornography a federal offense.
- **Privatizing the arts.** The National Endowment for the Arts, National Endowment for the Humanities, Corporation for Public Broadcasting and Legal Services Corporation should be funded through private contributions, with no government assistance.
- **Support for private charities.** Enhance contributions to private charities as a first step toward transforming public welfare into a system of private and faith-based compassion.
- **Crime victim restitution.** Require convicted criminals to make monetary restitution to their victims. The coalition also recommends passing legislation to encourage states to instill work and study requirements for prisoners.

WASHINGTON—After embracing the Republicans' Contract with America, the Christian Coalition May 17 unveiled a contract of its own on Capitol Hill—the "Contract with the American Family."

The 10-point plan calls for a constitutional amendment to allow religious expression in schools and other public places; eliminating the federal Department of Education and transferring most of its money to local school boards; tuition tax credits that could be used for church schools; and limits on late-term abortions.

"This is not a Christian agenda. It is not a Republican agenda. It is not a special-interest agenda," declared Ralph Reed, executive director of the 1.6-million-member coalition. "It is a pro-family agenda and it is supported by the vast majority of American people, Republican and Democrat, Christian and Jew, Protestant and Catholic, black and white."

However, spokesmen for other religious groups disputed Reed's assertion and declared their opposition to parts or all of the contract.

"The Contract With the American Family is more accurately called 'A Contract With Some of America's Families,'" declared the American Jewish Congress. "Prayer in the schools, vouchers, restricting abortions—these are not even Band-Aids, not even a beginning response, to the crisis that confronts American families."

Barry Lynn, a Baptist and executive director of Americans United for Separation of Church and State, predicted the coalition's contract could eventually lead to demands for an "officially Christian America."

"It's a sad day in American politics when a TV preacher's political front group dictates the agenda for the United States Congress," Lynn told a news conference attended by more than a dozen religious groups opposing key elements of the coalition's contract. "The real contract with American families is the Constitution, and we don't need to amend it or do an end-run around it."

Reed introduced the 39-page contract with representatives of some of the coalition's 50 state chapters standing behind him. Their numbers underscored the growth of the organization,

which began with the remnants of coalition founder and religious broadcaster Pat Robertson's failed 1988 presidential campaign.

Reed declared that this new contract is not an ultimatum.

"I want to make it clear these are the ten suggestions, not the Ten Commandments," he said. "Our purpose is not to legislate family values. It is to ensure that Washington values families."

The proposals were welcomed by such Republican luminaries as Sen. Phil Gramm, R-Texas, who is seeking the GOP presidential nomination, and House Speaker Newt Gingrich.

"What we have is a 10-point program that is broad-based and I think when the American people look at it, they're going to be for it," Gramm said.

Gingrich, whom Reed introduced as "a good friend of ours and of the American family," said: "Here are some key values that matter the most to most Americans. We are committed to keeping our faith with the people who helped with the Contract with America."

Reed met with Senate Majority Leader Robert Dole immediately after announcing the coalition's contract. But he distanced the contract from the 1996 presidential campaign.

"We are not specifically seeking the endorsement of presidential candidates," Reed said.

Reed also rejected criticism that the coalition's proposed Religious Equality Amendment is an attempt to overturn the previous Supreme Court ruling declaring organized prayer unconstitutional in public schools.

However, the coalition does want to replace the three-part "Lemon test," used by the Supreme Court since 1973 to determine whether activities violate the Constitutional ban on establishing religion. "We think it has been used to marginalize the expression of faith in the public square," Reed explained.

Reed said congressional support for the contract shows religious conservatives have gained "a place at the table, a sense of legitimacy and a voice in the conversation we call democracy."

But Lynn of Americans United said what Reed really wants is to "saw

the legs off the chairs of everybody else at the table."

The contract also would saw off one of the two pillars which support the First Amendment, charged Melissa Rogers, associate general counsel of the Baptist Joint Committee.

"The initiative's innocuous-sounding language about religious equality and free expression thinly disguises its aim: undermining one of the two pillars of religious liberty, the First Amendment's establishment clause," she said.

Rogers said the Constitution already protects religious practice. Students can pray silently or audibly, even collectively, as long as they don't disrupt school activities, she said. "But the First Amendment prohibits a teacher from calling on a student to lead the class in prayer, something the new amendment would allow."

Robert Parham, executive director of the Baptist Center for Ethics in Nashville, praised the contract's priority on family issues and conceded the Coalition's "agenda on pornography and the arts deserves serious consideration."

But Parham said the contract "contains a number of serious flaws."

Parham noted that the contract was based not on any biblical perspective but on "extensive polling and focus groups" among Christian Coalition members and supporters.

The contract assumes that a reduction in federal taxes will result in an increase in private charity directed to people in need, Parham said. That assumption "misreads human nature and demonstrates little acquaintance with real church life," Parham said.

"Few Christians oppose the lofty goal of replacing 'the welfare state with a culture of caring,'" Parham said, but no evidence exists to indicate that "human beings would be more generous if they had more money."

Representatives of the Southern Baptist Christian Life Commission, who generally find agreement with Christian Coalition positions, had not responded to the contract's unveiling as of press time May 22.

Compiled from Religion News Service and Associated Baptist Press reports

## Study calls for restoring 'culture of marriage' in nation

NEW YORK (ABP)—America's most important domestic challenge is rebuilding a "culture of marriage," according to a new study, "Marriage in America: A Report to the Nation." "The divorce revolution—the steady displacement of a marriage culture by a culture of divorce and unwed parenthood—has failed," the report says.

The study calls for re-establishing a culture where child well-being is the top priority and the relationship between husband and wife is characterized by mutual and equal regard.

The report was released by the Council on Families in America, a non-partisan organization of academics, public-policy experts and family advocates sponsored by the Institute

for American Values, based in New York City.

It notes that non-marital births have increased from 5.3 percent in 1960 to more than 30 percent today. Furthermore, it says, more Americans are marrying later in life or foregoing marriage altogether.

The primary evidence for the failure of the divorce-and-non-marriage culture, the study says, is the deteriorating well-being of children:

- Violent crime among juveniles has increased from 16,000 arrests in 1960 to 96,000 in 1992, even though the total juvenile population remained steady.

- The poverty rate for children has increased from 15 percent to 22 percent.

Multiple studies have found direct links between the dramatic increase in these social problems and the breakdown of the family.

"Some experts have suggested that the current generation of children and youth is the first in our nation's history to be less well-off—psychologically, socially, economically, and morally—than their parents were at the same age," the report says.

The study blames a shift in values away from the institution of marriage to the values of individualism, choice and personal liberty for the rise of the culture of divorce and non-marriage.

Many scholars, marriage therapists, lawyers and family-court judges bring a bias against marriage, emphasizing the goals of individual

self-actualization and "good divorce," the study notes.

The report presents four goals aimed at shifting cultural values and public policy toward strengthening marriages:

- Reclaim the concept of permanent marriages and affirm marriage as the best environment for raising children.

- Decide out-of-wedlock child-rearing is wrong, every child needs a father present in the home, and divorce is too common.

- Resolve to increase the number of children raised in two-parent families and decrease the number who are not.

- Resolve that parents will spend more time with their children.



## Religious leaders call for end to patenting of genes

WASHINGTON (RNS)—Concerned that biotech companies are on the verge of "life-grabbing," just as settlers once grabbed up land on the western frontier, a group of prominent religious leaders has called for a moratorium on patenting human and animal genes.

"We believe that humans and animals are creations of God, not humans, and as such should not be patented as human inventions," reads the statement signed May 18 by 186 Catholic, Protestant, Jewish, evangelical, Buddhist, Hindu and Muslim religious leaders.

"The question of whether you can reduce God's creations to patentable inventions is one of the great theological questions of our day," said social activist Jeremy Rifkin, who pulled together the unusual coalition.

The group wants to reverse a 15-year policy that has allowed the patenting of human genes and genetically altered animals, such as mice, pigs and sheep.

They plan to raise public debate

on the issue in Congress and the White House, as well as in churches, synagogues, temples and mosques around the country.

Richard Land, head of the Southern Baptist Christian Life Commission, wants to go further and "unpatent what's already been patented." He warned that "designer human beings are just over the horizon."

Although the religious leaders who signed the document have different theological views, they all agree it's wrong to reduce "sacred" life forms to something that can be patented, marketed and sold for profit.

"The fundamental issue is ownership," said United Methodist Bishop Kenneth Carder of Nashville, whose denomination first opposed gene patenting in 1984. "If the chemist who identified oxygen claimed exclusive ownership, that would be unthinkable. We are objecting to the ownership of genes."

The religious coalition was careful to point out it does not oppose

genetic research or the therapeutic medical use of genetic engineering.

Notably absent from the religious coalition was the 300-member National Catholic Conference of Bishops, which is strongly pro-life. The group advised inquiring bishops not to sign the statement.

But because the church allows its bishops to act individually, 79 Catholic prelates endorsed the statement on their own.

"We didn't take a position on it because it doesn't make a distinction between animal and human life," said Sister Mary Ann Walsh, spokeswoman for the bishops conference. "We certainly don't hold animal life in the same regard as human life."

In 1987, the U.S. Patent Office announced that any genetically altered animal, human gene, cell or organ could be patented. But human beings and human embryos cannot be patented, said Stephen Kunin, U.S. deputy assistant commissioner for patent policy. The first animal patent was issued in April 1988 for

the so-called genetically engineered "Harvard mouse" used for cancer research.

Nine genetically altered animals, as well as hundreds of human genes, have received patents.

While the religious leaders say they are not pitting religion against scientific progress, some public officials, scientists and the biotech leaders claim the moral objections are ill-informed.

"What is being patented is not something created by God," said Richard Maulsby, a spokesperson for the U.S. Patent Office. "It's a chemical compound that comes from genetic material."

Without patents, biotech companies say they wouldn't pursue the gene research and development that leads to wonder drugs and medical therapies that save lives. Patents give researchers and their companies exclusive rights and provide a financial incentive.

With additional reporting by Baptist Press and Associated Baptist Press

### CLASSIFIED ADS

**SEEKING:** Russell Cave Road Baptist Church is seeking to fill the following part-time positions: Youth director, pianist, church secretary. For more information, please contact the following people: Rev. Rick Monk, (606) 299-4611 for youth director and church secretary; Veronica Tichenor, personnel chairperson, (606) 293-1478, for youth director and church secretary; Gene King, (606) 233-1934 for pianist; or send resumé to: Russell Cave Road Baptist Church, 3179 Russell Cave Road, Lexington, KY 40511.

**NEEDED:** Immediate opening—summer church recreation program, part-time (30 hrs/wk) primarily evening. Responsibilities: Supervision after-school program, developing and supervising summer gym schedule for children through senior adults, and assisting with children's and youth activities as needed. Salary information available upon request. Send resumé to: Rosemont Baptist Church, Attn.: Recreation Committee, 556 Rosemont Garden, Lexington, KY 40503.

**AVAILABLE:** Free-lance Macintosh desktop publisher available long- or short-term for Christian publications. (502) 361-2056.

**WANTED:** Part-time or bivocational minister of youth for a growing, vibrant congregation. Send resumé to: Oakland Baptist Church, P.O. Box 154, Oakland, KY 42159. Oakland is located in Warren County, north of Bowling Green.

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

**FOR RENT:** Sanibel Island, Fla. 2-bedroom, 2-bath condo available for vacation rental. Large pool, tennis courts, bikes, canoe, screened porch, lovely secluded beach. Weekly rates May-December 16, \$550. Call Pat Owen (502) 895-8752.

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

**WORK:** Stuff envelopes from home. \$500-\$1,000 weekly. S.A.S.E.: J. Gomez, 89-97 217 St., Queens Village, NY 11427.

**RECIPES:** Abundanza, recipes. Grandma Cicconi wants to share five of her delicious family favorites with you, only \$5. Mail check or money order to: Sunflower Box 654, 3712 N. Broadway, Chicago, IL 60613.

**CRAFT:** Want to make money while having fun? International craft company offers fantastic "Opportunity package." Send \$4 to Pretty Punch, P.O. Box 430-Dept. 10D, Edgewater, FL 32132.

**FOR SALE:** Bowhunting equipment. Bowhunters Discount Warehouse, America's largest archery supplier, stocks over 5,000 bowhunting items at 20-40 percent off retail. Call (800) 735-2697 for free 160-page catalog.

**CARE:** Kinnett Care. Services include live-in and hourly care, personal care, meals, housekeeping, companionship. Free in-home assessment; insured and bonded. Call 24 hours, (502) 499-7777.

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

## Religious groups divided over Jerusalem embassy proposal

WASHINGTON (RNS)—Republican presidential hopeful Robert Dole's bill to move the U.S. embassy in Israel to Jerusalem has pushed the volatile issue of that city's political future to the top of the agenda for American Christian, Jewish and Muslim leaders concerned with the Middle East.

Christian and Jewish support for the bill is split. Within the American Muslim community, however, there is no debate. Muslims are uniformly and adamantly opposed to the measure.

Muslim leaders cast the Dole legislation as a bid by the Kansas senator to gain support within the politically influential and increasingly conservative American Jewish community. They likewise see it as an insult to the politically weak Muslim community.

"Whether there will be a Palestinian state and what its boundaries will be is seen by American Muslims as an issue for Palestinians first and foremost," said Khaled Suffari, assistant director of the American Muslim Council in Washington. "But Jerusalem is a holy city for all Muslims, and as such all are deeply distressed and concerned about its future."

Maher Hathout, a senior advisor to the Los Angeles-based Muslim Political Affairs Council, noted that the growing American Muslim community, now 3 million to 5 million strong, soon will be larger than the Jewish community, which has about 5.5 million members, but which has been slowly decreasing in size.

"Muslims are here to stay and in the world to stay," Hathout said at a Capitol Hill briefing on Muslim issues. "American policymakers ignore that at their own risk."

Dole thrust the issue to center stage May 8 when he announced during a speech to the American Israel Public Affairs Committee, a leading Jewish lobbying group, that he was introducing legislation that would move the embassy from its current location in Tel Aviv to Jerusalem.

Israel has long claimed Jerusalem as its capital, but only Costa Rica and El Salvador have located their embassies in that city.

Liberal and mainline Christian groups generally oppose the Dole bill, citing concern for what they see as its potential to rupture beyond repair the fragile peace talks between Israel and the Palestine Liberation Organization.

More conservative Christians, who generally take a strong pro-Israel stand, tend to see the embassy issue as an extension of Israel's claim to all of Jerusalem.

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Galatians 3:28

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# HOT TIPS

# EVENTS FOR ALL KENTUCKY BAPTISTS

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

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

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

**Media meetings**  
 If you plan to attend any of the media library leadership conferences at Ridgecrest or Glorieta, contact the Kentucky Baptist Media Library Association for information about Kentucky get-togethers for networking and fellowship. Contact Ruby Morgan at the KBC, Box 43433, Louisville, Ky. 40253, (502) 245-4101.

## Training set for church secretaries

Where do church secretaries go to get training, encouragement and spiritual development unique to their work?

To the annual conference of the Kentucky Baptist Secretaries Association.

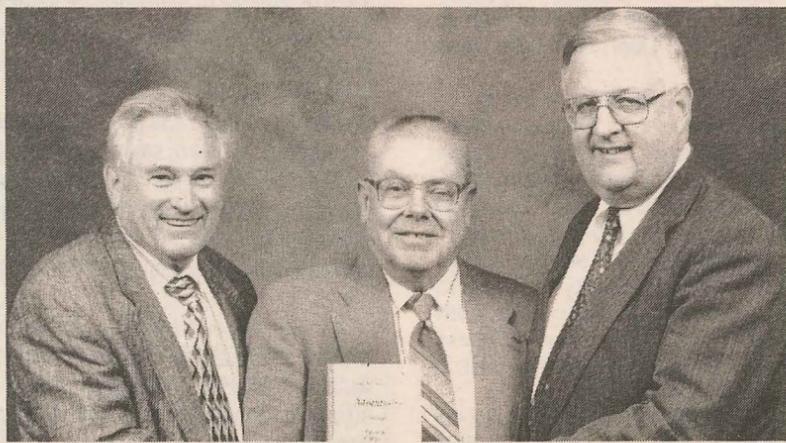
This year's conference, July 27-29 at Murray State University, offers three tracks for training under the theme "Bloom Where You Are Planted."

One track is part of the rotating series which leads to certification in the Secretarial Personal Enrichment Program. Another track focuses on spiritual development and communication issues, such as effective use of bulletins, newsletter design and communication skills. The third track includes sessions on office automation through computer systems, managing stress in the office and developing a healthy lifestyle.

In addition to professional training, the annual conference provides excellent opportunities for networking with other church secretaries.

**Dates:** July 27-29.  
**Cost:** \$70, including overnight accommodations or \$45 for commuters. There is an additional \$20 fee for the track leading to certification and another \$15 fee for first-time students enrolling in this three-year certification program.

**Registration:** For a brochure and registration form, contact Cathy Heberer at the Kentucky Baptist Convention, Box 43433, Louisville, Ky. 40253, (502) 245-4101.



**NEW GUIDE** Don Spencer (right) and Delbert Fann (center) of the Kentucky Baptist Convention receive a copy of the new Lay Bible Academy study guide on Galatians, Ephesians and Philippians from Doran McCarty, interim director of Seminary Extension, a Southern Baptist program offering basic theological education.

## Lay Bible Academy offers tapes

A new unit, "Gospels III, Jesus' Final Days," has been released in the Lay Bible Academy study guide and audio cassette series. This unit focuses on the events leading up to and including Jesus' crucifixion and resurrection.

Lay Bible Academy is a non-credit study program, with low-cost, easy to understand study materials. The program is designed for anyone who wants to learn more about the Bible. Study guides and audio cassettes make learning easy and interesting.

Lay Bible Academy study materials

### YOUTH & YOUTH LEADERS

## Bring a friend to YouthFest '95

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

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

**Dates:** June 9-10.  
**Place:** Frankfort.  
**Times:** Doors open at 5:30 p.m. June 9, and the first session begins at 7 p.m.

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

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

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

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



Images



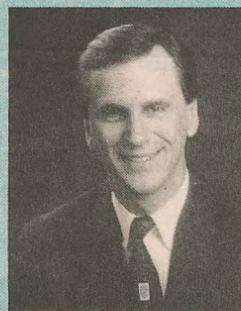
Point of Grace



Alicia



The Matthews



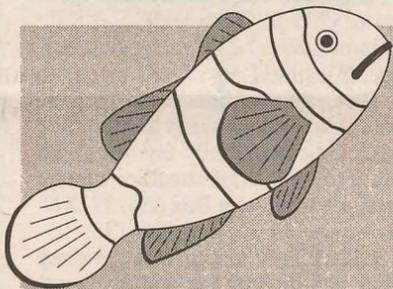
Jerry Johnston

## Men's fishing tournament June 2-3

Grab your fishing pole and head for Nolin Lake June 2-3 for the southern regional fishing tournament sponsored by Kentucky Brotherhood.

The weekend begins at 7 p.m. Friday with a "Fishing for Men" service led by Bill Jagers. The fishing tournament follows the next morning at 7 a.m.

**Cost:** \$30 per boat.  
**Lodging:** Available at three area motels.  
**Contact:** Bob Morrison, (502) 821-6400.



## Top 20 Kentucky churches in VBS enrollment last year

Church	Enrollment
1. Highview Baptist Church, Louisville	800
2. Lone Oak First Baptist Church, Paducah	648
3. First Baptist Church of Owensboro	529
4. Little Flock Baptist Church, Shepherdsville	522
5. First Baptist Church of Bowling Green	507
6. Rose Hill Missionary Baptist Church, Ashland	501
7. Eastwood Baptist Church, Bowling Green	469
8. Living Hope Baptist Church, Bowling Green	462
9. Southside Baptist Church, Princeton	456
9. Fort Mitchell Baptist Church	456
11. Central Baptist Church, Corbin	429
12. Elk Horn Baptist Church, Campbellsville	427
13. First Baptist Church of Madisonville	415
14. First Baptist Church of Belfry	410
15. Erlanger Baptist Church	404
16. Second Baptist Church of Hopkinsville	401
17. South Side Baptist Church, Covington	384
18. Red House Baptist Church, Richmond	376
19. Central Baptist Church, Winchester	370
20. Binghamtown Baptist Church, Middlesboro	365

# EVENTS

## FOR ALL KENTUCKY BAPTISTS



### BOYS, RA LEADERS

## Boys' camps West & East

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

Camps for boys will be offered at Jonathan Creek Baptist Assembly in West Kentucky and Cedar-more Baptist Assembly near Shelbyville. Camp dates at Jonathan Creek are in June; camp dates at Cedar-more are in June and July.

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

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

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



### SUNDAY SCHOOL LEADERS, FAMILY MINISTRY LEADERS

## Build caring teachers & family ministers

If you're a Sunday School worker or family ministry leader in your church, plan now to attend the biggest one-day training event in Kentucky this year: Super Saturday.

Super Saturday conferences will be offered in six locations this year, with many sessions specifically designed to strengthen Sunday School teachers, Sunday school workers, Sunday School leaders and family ministry leaders.

At Super Saturday, you'll pick up tools to be a caring Sunday school worker, including emphases on:

- Outreach and ministry.
- Worker enlistment.
- Training resources.
- Teaching techniques.
- Weekly preparation.
- Effective literature.
- Personal renewal.
- Teamwork.

Super Saturday also will offer tools for caring ministry to families. Sessions will focus on:

- Coping and survival skills to help families in crisis.
- Biblical perspectives to guide divorcing or divorced individuals.
- God's healing comfort in the midst of family strife.
- The unique ministry grandparents can provide.

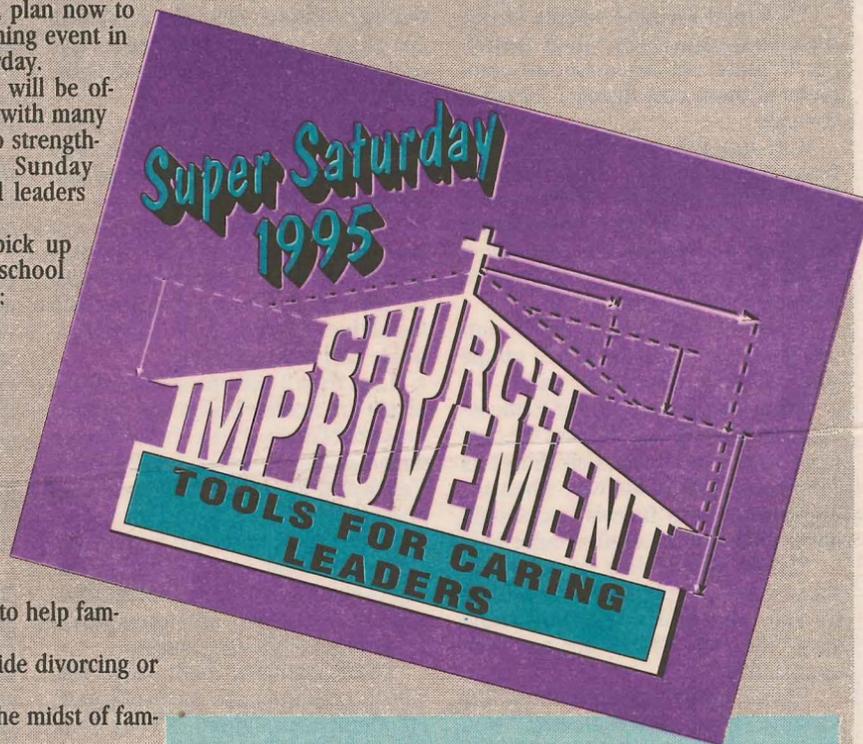
The theme of this year's sessions is "Church Improvement: Tools for Caring Leaders."

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

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

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

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



### Super Saturday dates and locations

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

■ **Keyboard retreat**  
Mark your calendars for the Kentucky Baptist Convention's keyboard retreat Sept. 22-23 at Broadway Baptist Church in Louisville. Concert artists will include Ron Boud and Don Phillips. For details, call the KBC church music department at (502) 245-4101.

■ **Space available**  
Fall dates are open for church special events at Jonathan Creek Baptist Assembly in West Kentucky. Plan your church retreat or meeting at this Baptist camp located on Kentucky Lake and nearby many other attractions.

■ **Super Saturdays**  
The annual Super Saturday training conferences are scheduled for six locations in August. See the article in this Events section for details.

■ **Secretaries**  
Church secretaries from across Kentucky will gather in Murray July 27-29 for their annual training conference. Call Cathy Heberer at (502) 245-4101 for details.

## KBC Calendar

### June 2-3

■ Southern regional fishing tournament at Nolin Lake

### June 3

■ Church weekday education conference at Southern Seminary

### June 4

■ Religious Liberty Sunday

### June 9-10

■ Youth Evangelism Conference at Frankfort Civic Center

### June 17-24

■ Kentucky Changers in Covington

### June 18

■ Father's Day

### June 18-19

■ Woman's Missionary Union

annual meeting, Atlanta

■ SBC Pastors' Conference

### June 20-22

■ SBC annual meeting in Atlanta

### June 24

■ Church weekday education conference at Rose Hill Missionary Baptist Church in Ashland

### June 25

■ Annuity Board Sunday

### June 25-July 2

■ All-State Youth Choir and Orchestra

### July 2

■ Christian Citizenship Sunday

### July 4

■ Independence Day

### July 6-19

■ Kentucky Baptist Chorale and Kentucky Baptist Singing Women tour of Russia

### July 7-8

■ Brotherhood Steering Committee meeting, Hopkinsville

### July 8-16

■ Kentucky Changers event in Hopkinsville

### July 27-29

■ Kentucky Baptist Secretaries Association annual conference, Murray

### July 31-August 3

■ Mountain Missions Conference, Oneida Baptist Institute

### August 5

■ WMU associational council training

### August 6

■ Day of Prayer for World Peace

### DISCIPLESHIP

## Free training & materials offered

Could your church use \$100 worth of free discipleship materials?

You could be eligible if your church meets one of these three requirements:

■ You never have had discipleship training in your church.

■ You have not had discipleship training in your church in several years.

■ You have very limited discipleship training in your church.

Representatives from the Kentucky Baptist Convention's discipleship training department are available to provide a free consultation with church leaders about how to start, restart or revitalize a discipleship training program. With the consultation, you'll receive \$100 worth of free training materials.

■ **Contact:** Call Doug Strader or Jim Clontz at the KBC discipleship training department at (502) 245-4101 or write to the KBC at Box 43433, Louisville, Ky. 40253.

### Free financial tips

Does your church use wise financial procedures for money entrusted to the church for ministry? Do you need help in the way you receive, count, spend, account, report and audit your financial gifts?

The Kentucky Baptist Convention offers a free consulting service to churches on these issues. For assistance, call Doug Strader at (502) 245-4101.

# MISSIONS

## Hawaii ministry more hard work than life in paradise

**The median price for a basic three-bedroom, two-bath house in Honolulu is \$356,000. Land often costs more than \$500,000 an acre.**

*Continued from page 1*

costs more than \$500,000 an acre. "It's hard for most people on the mainland—especially where Southern Baptists are strongest—to comprehend those cost factors," Henderson said.

Just moving a pastor to Hawaii from the mainland costs between \$10,000 and \$15,000. "If they move (back) within two years, it bankrupts the church," Henderson explained. "That's the reason it's important to raise up local leadership."

Local leadership also already understands the Asian influence on the state's culture, Henderson said.

When Henderson moved to the islands in 1969, he had to learn the customs associated with such things as Filipino weddings and why when going to a Chinese funeral one should never wear the celebration color red.

"When you violate an unwritten social code, people may stop talking to you, and you might not know why," he said. "Most are not very confrontive."

Even a basic Baptist tradition like visitation must be re-evaluated. "You do not visit in people's homes, because if you do they are obliged to feed you," he explained. "Most visitation is done in the front yard or at the

door of the home."

Ask O.W. "Dub" Efurud how many Southern Baptist churches in Hawaii are ethnic, and the state convention executive director will grin and reply, "All of them."

The diverse ethnic mixture in Hawaii holds no majorities; every person in Hawaii is a member of an ethnic minority group.

"A lot of people are not used to that who come from the South," Henderson said. "Some come with the attitude that they're going to teach the natives all they know, and that attitude will have difficulty."

Less than 2 percent of Hawaii residents are Southern Baptists, according to the Glenmary Research Center, which studies religious participation. Yet that is the largest representation of any evangelical Christian group. Catholics account for the largest religious affiliation of any group in Hawaii, claiming 21 percent of the population as members. Mormons claim 3.5 percent of the population.

These statistics don't mean Hawaii residents are anti-religious, Henderson explained. "They look upon religious life as being very private. Consequently, their attitude would be, 'You have your religion. I have mine. I'm very glad for you, but

don't try to impose on me.'"

Henderson's witnessing approach in Hawaii was to be seen as a friend as well as a Christian. In addition to his mission work, he coached pee wee baseball and wrestling and was a member of the Jaycees.

"To me, the response is relational—to build relationships with people and then secondly to share how Christ can meet the needs of daily life.

"People may not be interested in Jesus Christ or the Bible or the church until they are in crisis," he said. "So we have to love them when they don't want to be loved. Then when they get to their moment of crisis they at least have a friend or acquaintance they can call for help."

Once a group of believers is formed, finding a place for them to meet is another critical issue, Henderson said.

To answer high property costs, churches must consider whether to buy land or rent their meeting space. The state convention's goal is to start six new churches a year, "with the understanding that four of them will probably never have property of their own," he said.

That's still a hard concept to sell, he added, noting most pastors were trained with the philosophy that a

mission should look like a church.

Even when church planters start congregations without buildings, pastors who follow often don't have the same vision, Henderson said. "And all of a sudden the energy shifts from being the church in community to being a church without a home. And so the emphasis shifts to 'We've got to find a house for our church.'"

Which is not to say the convention has given up on buying property. Leaders recently completed Mission Hawaii 2000 Site Fund, an effort to raise \$5 million to purchase 10 church sites.

Leaders originally tried to raise \$1 million in Hawaii and \$4 million from Baptists with ties to Hawaii on the mainland. Instead, they raised \$1.5 million locally and only \$250,000 outside.

The experience had a uniting effect on Hawaii Baptists and allowed them to buy three sites to date, Henderson said.

"It illustrated to us that Hawaii has more resources and is able to do more than we thought we could. We sometimes had the feeling that if somebody would do something for us we could do something and I think this gave us the feeling that we could do something ourselves."

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# MISSIONS

## Hurricane ministry blew new life into Hawaii church

By David Winfrey  
SBC Home Mission Board

ELEELE, Hawaii (BP)—If you want your church to grow stronger in fellowship and missions, a hurricane might do the trick.

At least that's what happened for Pastor Mel Campos and Eleele Baptist Mission after Hurricane Iniki hit in 1992.

"What it did for our congregation was provide the occasion for our members to be on mission together," said Campos, a native of the island of Kauai who lived 21 years in North Carolina.

In the aftermath of the hurricane's destruction, church members "discovered they had skills they could render for ministry in times of crisis," the pastor explained.

Since then, the church has grown, both in attendance and in ministry participation "I think it's opened the door for them to be on mission when they're not in crisis," Campos said.

When the storm hit on Sept. 11, 1992, Campos was where many island residents would love to have been: six time zones away in the mountains of North Carolina. It took him two weeks to get back to the is-

land and to his wife and children, who hid in the church building's storage room during the storm.

Campos, a former minor league baseball player and media professor, had been with the mission six months before the storm. "It drove us closer together. We knew we had people in our congregation with big needs."

Initial help arrived from neighboring islands. Subsequent volunteers came from California and as far away as the church Campos attended in Poplar Springs, N.C.

Campos coordinated most of the work from the Eleele church. "It was hard work, but it was one of those things where you get up in the morning and can't wait. It was a lot of fun."

From feeding to rebuilding, Southern Baptists' work impressed church members and community residents alike, Campos said. "I think the volunteers' efforts did more than we could ever do to get the word out and show who Southern Baptists really are."

Residents "couldn't believe that these were volunteers who were paying their own way to come out here and help," he added. "It was a wonderful witness."

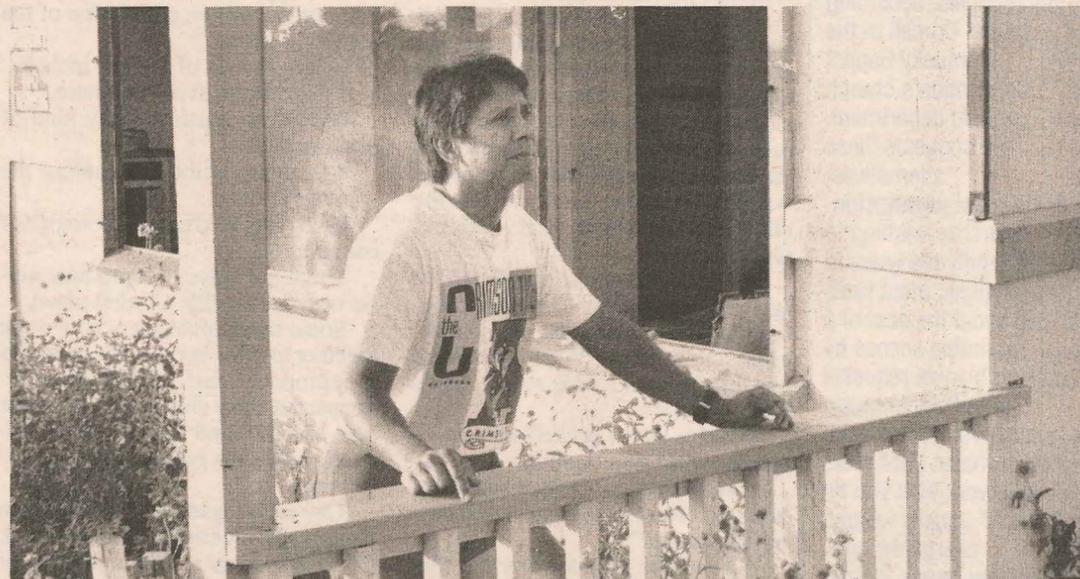
Baptist volunteers ministered to

many residents swindled by con artists posing as builders who never completed their jobs, he said. "There were a lot of elderly people who got ripped off by contractors and didn't have any money left."

The church, which constituted last September, has grown from about 25 people before the hurricane to an average attendance of 75 today.

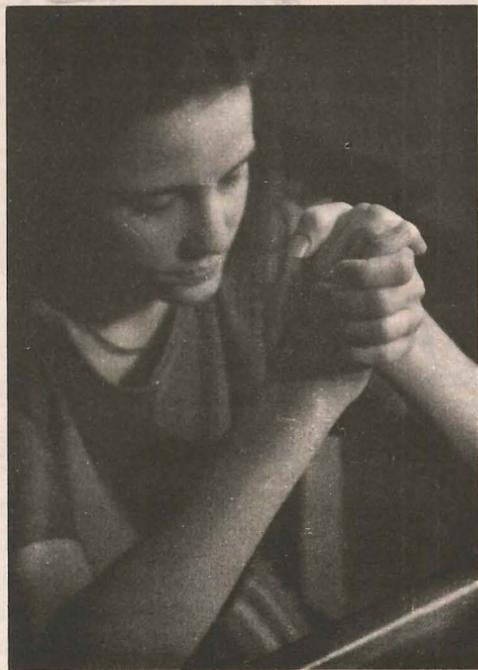
"The bulk of the growth came after the volunteers being here," Campos said.

The hurricane rebuilding proved that members, not the building, define a church, he said. "It wasn't so much what we were doing, it was the church saying to folks, 'We have something going on and you need to come be a part of it.'"



**SURE FOUNDATION** Pastor Mel Campos stands on the porch of a house blown from its foundation by Hurricane Iniki in 1992. Southern Baptists' response to the disaster caused many people to hear about the sure foundation offered in a relationship with Jesus Christ. (BP photo by David Winfrey)

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## Making illegal copies can stain a church's reputation

### Alternatives to copying music

When budget constraints prevent churches from purchasing music, leaders should consider options other than making illegal photocopies, according to Jim Cordell of the Kentucky Baptist Convention's church music department. He suggests these alternatives:

#### ■ Request permission.

Churches wishing to print only the lyrics to choral music most likely can avoid the cost of a reprinting license by making blanket requests of individual music publishers, Cordell said. "Most music publishers will work with you on that," usually without charge, he said.

#### ■ Borrow music.

Larger churches in the association often are willing to loan copies of their music. Also, some associations are developing loan libraries, and the KBC church music department is in the process of updating its music loan network, Cordell said.

#### ■ Use the hymnal.

"Remember that the hymnal is a tremendous resource we overlook a lot of times," Cordell said. "With a little creativity, hymns can be arranged for choirs." Or directors may choose to buy hymnal accompaniment books or other hymn arrangements for themselves and their accompanists, while choir members sing from a hymnal.

#### ■ Write original pieces.

"More and more people are taking a stab at writing their own music," Cordell said. Computer programs and other technological advances are making it easier to prepare music manuscripts. Church members who write music could be encouraged to put their skills to use for the church.

*Continued from page 1*

"I'm not aware of Kentucky churches that have run into legal problems," said Don Spencer, director of the KBC annuity department and an authority of legal issues related to churches. "Yet a lot of them are operating in violation of the law."

"Most of these violations are not intentional," Cordell added. "Some churches just don't know."

However, Cordell said he suspects some music leaders in small churches don't want to be told what they're doing is wrong. "They want to consider themselves the exception to the rule. ... They have tight budgets. And they have the idea that if someone writes music for God, or for the church, it should be free," he explained.

Consequently, these people tend to ignore the fact that Christian songwriting is a livelihood for many musicians, he added. "While the word 'stealing' seems a little strong, that's really what it is."

When is use of printed music a violation of the copyright law?

A rule of thumb Cordell suggested is to ask, "Am I copying to avoid buying the music?"

A brochure produced by the Mu-

sic Publishers Association offers a brief definition of copyright laws: "The U.S. copyright law is designed to encourage the development of the arts and sciences by protecting the work of the creative individuals in our society—composers, authors, poets, dramatists, choreographers and others."

Copyright law prohibits any person to copy a publication in any way without the written permission of the copyright owner.

Infringements of the law include:

- Copying to avoid purchase.
- Copying music for any kind of performance.
- Copying without including the copyright notice.
- Copying to create anthologies or compilations.

There are ways to reproduce music or lyrics legally, Cordell noted.

Some music publishers now work together to offer licenses for churches to reproduce music. While these do not permit choir directors to purchase one anthem and make 20 photocopies, they do permit restricted reprinting.

One such organization is Christian Copyright Licensing International. CCLI serves as a clearinghouse for

more than 1,600 music publishers, from Abingdon to Zondervan.

A small annual fee to CCLI registers a church or organization with a license number and allows the church to reprint music in a number of ways:

- To print songs in bulletins, liturgies, programs and songsheets.
- To print songs in bound or unbound songbooks.

■ To make overhead transparencies or slides or to utilize electronic storage and retrieval methods for visual projection of songs.

■ To record songs in church worship by audio or audio-visual means, and to distribute them without charge to no more than 15 percent of the

church members.

The membership fee for CCLI is based on regular combined attendance at a church's main services. For example, a church with 24 or fewer attenders would be required to pay \$40. For a church with 1,500-2,900 in attendance, the fee is \$390.

CCLI also requires a credit listing beneath each use of a copyrighted song, as well as an annual report logging music that was used.

The Kentucky Baptist Convention has purchased a CCLI license, Cordell said, for events such as the KBC annual meeting when songsheets or music may need to be printed as part of the program.

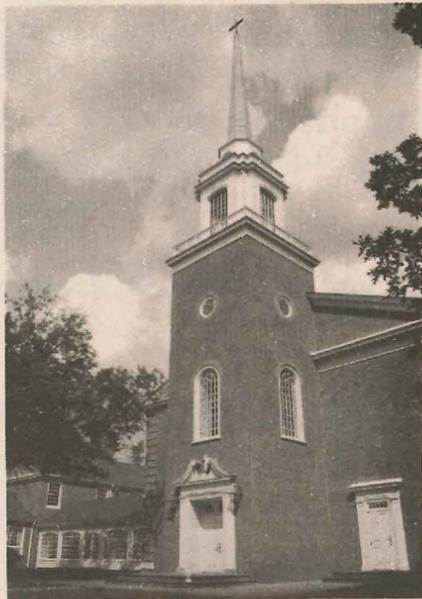
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Kentucky Baptist Homes for Children



# PEOPLE

## 'Queen of Division Street' takes gospel to prostitutes

Continued from page 1

two nights. I was to stand in the gap," Baker said.

She didn't know what to do or how to do it, but she went to work on Division Street knowing God was in control. "All I knew was that I had to get out and meet people," she said.

She set out on a Saturday to visit the women of Division Street and invite them to the first luncheon the next Wednesday. Twelve women agreed to be picked up for the luncheon.

But on Wednesday, only one showed up.

"Tillie asked me how many I had and I told her I was pleased because attendance was doubled. We had two counting me," Baker said.

"Normally, I would be discouraged. But I wasn't worried. God started it, God was in it and he still is. I have to make a difference one woman at a time," she said.

The third week, attendance at the luncheon doubled to four. The fourth

week it doubled again to eight, and the fifth week to 16. The Wednesday before Thanksgiving, attendance doubled yet again to 32.

On a recent Wednesday, 60 women attended the luncheon. With the help of women volunteers from the church, Baker gives the women a hot meal and leads a Bible study and prayer time.

After working on Division Street for several weeks, Baker led a young woman to faith in Jesus Christ.

As Baker got into her car and drove home, she recalled, tears of joy filled her eyes. But there were tears of sadness as well, because she couldn't remember the last time she had a similar opportunity.

"The Lord told me, 'Bettye, it's because you spend all of your time teaching saved people,'" she said.

She had been substitute teacher for a Sunday school class at First Baptist Church in Arlington. Now, she says she has found her niche with the

women of Division Street.

"God called me out of my comfortable pew in such an emphatic way that I know my place," Baker said.

"I have never done anything in all of my life for the church or God that has given me such extreme joy and fulfillment. I like to choose to work for God. It is my choice and I love it," Baker said.

Baker said she is sometimes asked why she continues to work on Division Street, since most of the women apparently are not interested in changing their lifestyles, but only in getting a free meal.

"That's fine," she said. "They need a warm meal. Every time they come, that gives God another chance to touch their lives."

Baker said she hopes the women of Division Street will see Christ's love demonstrated in her service to them. "We've got to show them that there's something different when God is in people's lives."



**A BIG HUG** Bettye Baker welcomes a girls to Westwood Village Mission in Arlington, Texas. The girls' mother attends a weekly luncheon and Bible study for homeless women and prostitutes. (ABP photo by Laura Horne)



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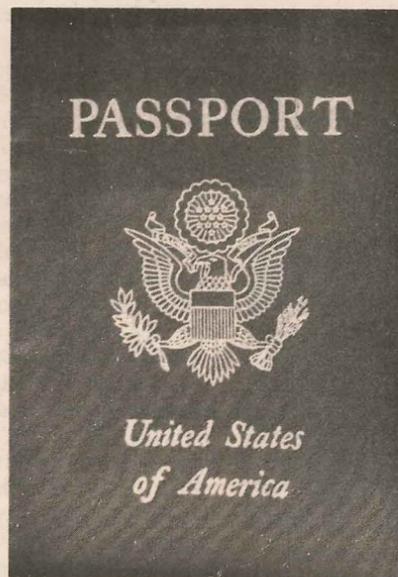
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- Safety for Kentucky teams working in Russia.
- The need for another couple to work with partnership coordinators Larry and Joy Lindsey in Russia.
- Kentucky medical teams who will go to Russia over the next weeks.
- Russian home missionaries who are starting new churches.
- Churches of Utah/Idaho as they plan summer vacation Bible schools.
- Evangelism teams that will go to Utah/Idaho this summer to present the gospel in predominantly Mormon towns.

## Mountains to the Mississippi

Compiled by Ann Tatum

- **BEDFORD**—Kevin Shrum resigned as pastor of Bedford Church to become pastor of Inglewood Church in Nashville, Tenn. Shrum will begin his new ministry mid-June.
- **BEECH CREEK**—Beech Creek Church called John Brandon as pastor.
- **BENTON**—First Missionary Church called Russell Lievers as pastor. He will begin his new ministry June 4. Lievers previously was pastor of Horse Cave Church.
- **BREMEN**—James Watts Jr. resigned as pastor of Bethlehem Church.
- **NEW HARMONY** Church called Archie Oliver as interim pastor.
- **CAMPTON**—Campton Church called Ron Barnett of Waynesburg as pastor. He will begin his new ministry June 4.
- **COLUMBIA**—Columbia Church called C. Michael O'Neal as pastor May 14. O'Neal previously was pastor of River View Church at Cox's Creek.
- **DRAKESBORO**—Charleston Farber resigned as pastor of Ebenezer Church to become associate pastor at First Southern Church in Evansville, Ind.
- **GREENVILLE**—Tom Wilkins resigned as pastor at Pleasant Hill Church.
- **HICKMAN**—First Church celebrated its 149th anniversary May 21. Former pastor Joe Williams was

- guest speaker. A potluck dinner and afternoon events concluded the celebration. Danny Zickefoose is pastor.
- **LOUISVILLE**—Rockford Lane Church will celebrate its 40th anniversary June 4. A church-wide picnic and a 2:30 p.m. concert will follow the worship service. Charter members, former members and visitors will be recognized. Call (502) 447-2591 for more information. Ron Abrams is pastor.
- **RICK BRENNY** resigned as minister of youth at Carlisle Avenue Church to continue his education.
- **SOUTHSIDE** Church called Chris Alley of Tennessee as minister of music. Alley is a student at Southern Seminary.
- **MURRAY**—Coldwater Church called Harry Yates of Mayfield as pastor.
- **POWDERLY**—James Watkins resigned as pastor of New Paradise Church May 14.
- **PURYEAR, Tenn.**—Oak Grove Church dedicated its new debt-free fellowship hall April 30.
- **RUSSELL SPRINGS**—First Church called William Ramage of Flintstone, Ga., as pastor. Ramage will begin his new ministry June 1. He is a graduate of New Orleans Seminary.
- **WESTPORT**—Covington Church will celebrate its 150th anniversary June 11. A potluck meal and 2 p.m. service will conclude the event.

## Creative teaching for children reduces discipline problems

By Terri Lackey  
SBC Sunday School Board

NASHVILLE (BP)—Teachers who sit kids down in a classroom and instruct them through rote memorization and mindless drills can expect discipline problems and hyperactivity in their students, two childhood education professionals said.

"There is far too much mindless skill and drill and pseudo-learning going on in classrooms today. Children have brains, and they should use them," Jerry Aldridge, coordinator of early childhood programs at the University of Alabama at Birmingham, told a group of children's leaders attending an annual conference at the Baptist Sunday School Board.

"We cannot expect today's children to learn through the same means as they did 20 years ago," agreed Jane Healy, author of several books on learning and brain development.

Children today need more brain stimulation than ever before because they are inundated with media forces that do their thinking for them, Healy said. She believes the short attention spans of children and their inferior language development are due to increased external interference.

Teachers need to take up the learning slack and provide participatory classroom experiences, said Aldridge and Healy, who do not discount the parental role in a child's

learning.

"Teachers who are having great success with their students are doing things differently," Healy said. "They are keeping children active and allowing their minds to find meaning in what they are doing. They are letting the students construct their own knowledge rather than training them to just repeat back what they are teaching."

"Little children need to wiggle, touch, act out and demonstrate with their bodies," she said.

Aldridge listed several dos and don'ts of teaching:

- Don't use long periods of work sheets, workbooks and sitting.
- Do find out what the children know and what they want to know about a topic and construct a lesson where children ask the questions.
- Don't hurry children from activity to activity. "Children are rushed in classrooms and rushed by parents. We live in a society where we are already running from one hour to the next," she explained.
- Do give children longer time to complete projects.
- Don't use a system of rewards and punishments, which lead to manipulation.
- Do find the child's specific strengths and use those to help him or her learn. "If we find a child's God-given talent, we won't have to use rewards," she said.

## Spring sports awards

On May 4-5 we honored students in our spring sports program.

Oliver Hawkins, athletic director, announced 18 Academic All-State winners. He remarked that these students have not only excelled on the playing field, but also in the classroom. Seven of our All-State winners had maintained 4.0 grade point averages.

Coach Donna Chesser awarded participants in middle school track and field. She named Tasha Congleton and Jason Middleton "Most Improved." Christina Foley and Bryan Roy had Highest GPA. Adrienne Smith took the Coach's Award. Another Coach's Award and "Most Improved" went to Levi Akers.

Coach Dora Lee Phillips awarded our high school track and field team. She described her team as highly competitive people, very talented people who can inspire others to excellence.

Jennifer Hubbard earned the Coach's Award. Phillips explained that Jennifer would say I don't know if I can do it, but Ill sure try. A second Coach's Award went to James Curtis. James was only able to compete in one meet, but Phillips noticed he works just as hard as the guys who are participating.

Patricia Wood took honors for academic excellence and "Most Dedicated." John Bivens was our "Most Dedicated" boy.

Kristina Cecil and Jacob Akers earned "Most Team Spirit." Jacob also had the boys highest GPA.

Vanessa Houk and Bre Sharp were noted for outstanding service to the team. Ashenafe Mahmoud and Ben Hoverter were also named for outstanding service.

Coach Laura Stockton awarded our softball

players. Jennifer Echert and Amber Kempthorne took the title of Lady Mountaineer.

Laura Hasty had the highest GPA. Anne Hanson won the "Hustle Award," while Jennifer Echert and Melissa Brandon took "Best Offense." Melissa also earned "Best Defense."

Monica Bova was named "Most Versatile." Marena Woods and Rahel Girma were "Most Improved." Rahel, our pitcher, changed from slow-pitch to fast-pitch this season.

Coach Russell Gordon presented tennis awards. He had a nearly new team this season, with only two returning players from last year. He recognized Justin Swanson, who was undefeated but did not have enough varsity matches to letter. "Best Singles Players" were Mark Tully and Jade Neal. George Cerveny and Bryan Gregory were the "Best Boys' Doubles Team." Jade Neal and Sarah Gordon were the "Best Girls' Doubles Team." John Tingle and Neo Taylor were "Most Improved." "100 Percent Awards" went to Stefano Ximenes and Ajabet Abdela.

Three players earned "Coach's Awards;" Doug Ettinger, Jeffrey Ximenes and Eliane Silva. "Scholar Awards" went to Jacob Akers, Jeffrey Ximenes, Heather Strickland and Sarah Gordon.

Coach Ed Lowdenback gave baseball awards. Yohansa Parker was named "Mr. O.B.I. Baseball." Gabe Wyatt took the "Coach's Award," while Jason Young was "Most Improved." Scott Carkin took the "110 Percent Award." Clifford Lowdenback had the "Highest G.P.A." The coach named sixth-grader Will Martin "Rookie of the Year."

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

### THIS IS ONEIDA



W.F. Underwood

## Dennis Rush honored

"I accepted Jesus as my Savior at age 14 and was soon teaching Sunday school. I went to Clear Creek to learn more about the Bible and make a better Sunday school teacher," Laurel County native Dennis Rush testified.

Rush rode a bus to Pineville and took a cab to campus. "I stood there with a bag in each hand, a teenage boy the first time away from home. If that cab had waited a few moments, it would have had a passenger back to town." He kept telling the Lord: "I'm going to make a good Sunday school teacher. I'm going to do the best I can." On the mountain one night he encountered God. "Lord, I know what you want. I'll preach wherever you want. I'll take the first opportunity you give me, but I didn't want it to come too soon. The next morning on the bridge going to breakfast one of the other students asked me to go home with him and preach next Sunday."

After that first sermon in Pulaske County July 25, 1938, Dennis Rush never turned back. He attended four summer sessions at Clear Creek and the first year of the three-year curriculum. He served as pastor of six churches with 37 years at Horse Creek Church in Clay County. Rush is now pastor of Provi-

dence Church.

The Booneville Association elected him moderator several times. He is currently chairman of trustees at Oneida Baptist Institute. On May 24 he and Juanita celebrate 54 years of marriage.

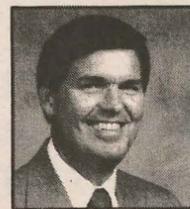
Missions and evangelism have been a significant part of his ministry. One year at Horse Creek, the church was among the top 10 in Kentucky for baptisms and mission giving. He has made three mission trips to Africa and also preached in Korea, Indonesia and Brazil.

Because Rush represents the best of what our ministry does, the faculty selected him for membership in Delta Epsilon Chi Honor Society of the Accredited Association of Bible Colleges.

Rush concluded his testimony at our May graduation: "God bless Clear Creek. I felt like I was on holy ground when I walked on campus. We had wonderful teachers who loved us and taught us the word of God. I will never forget the inspiration, concern and challenge. It will be with me all my life." May God bless us with more students like Dennis Rush.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

# PEOPLE

## Man electrified by accident but shocked by angel

OKLAHOMA CITY (BP)—In the movie "It's A Wonderful Life," Jimmy Stewart met an angel named Clarence. In the real world, Rusty Lathrop met an angel named Jerri Hargis.

At the end of the movie, Clarence got his wings. But in real life, no one seems to know what happened to Jerri Hargis.

Actually, Hargis is the second "angel" Lathrop believes he has come in contact with during his 39 years on earth.

After graduating from vo-tech school, Lathrop became an electrical lineman. He worked for Oklahoma Gas & Electric Co. for 16 years. For eight of those years coworkers called him the "grim reaper" because he volunteered to work all the death calls.

As an emergency serviceman, he received a call at 2 one morning that a car had hit a utility pole and there was an electrical outage.

Upon arriving at the scene, Lathrop saw the fuses had blown and so he began cutting the wires blocking the roadway. He was not wearing protective gloves because he could see that all the wires were deadened.

He cut five of the wires, and as he was reaching for the sixth, a voice told him not to touch that wire, he recalled. "I looked around to see who had said that, but nobody was there."

"I asked a fireman to keep everybody away from the wires and walked to the pole where the fuses had blown. At first, everything looked normal. Then I spotted a live jumper that had broken off and was touching the wire I was about to cut."

That wire had 2,400 volts going through it.

A few years later, on Nov. 1, 1988,

Lathrop was working out of a cherry picker truck on some 7,200-volt power lines in Tishomingo, Okla., when the hydraulics bled off and dropped him 10 feet into another 7,200-volt line.

"It happened so fast I didn't feel the bucket move," Lathrop said. "The line hit me at the base of my neck and the top of my shoulders, rolled off the top of my head, and the electricity exited out of my left leg."

When Lathrop awoke two hours later, he was in the emergency room of Johnston County Memorial Hospital, strapped to a table and with tubes stuck in him everywhere.

From there he was flown to Baptist Burn Center in Oklahoma City, and when he next awoke, he was in a Hubbard tank of water.

After a long argument with doctors, Lathrop was given a mirror and allowed to look at the back of his neck.

"I could not believe what I saw," he recalled. "The whole back of my neck was gone, my spine was in clear view, my head had been scalped about three inches wide from the base of my skull to the top of my head."

In addition, Lathrop's head was swollen to where his ears were closed off and he could see out of only one eye.

As he had before, he prayed to live long enough to see his family. That night in intensive care, he was able to see all the members of his family except his 11-year-old daughter, Brandi, who was not allowed in the unit because of her age.

In the meantime, Lathrop's family was keeping vigil in the waiting room. It was a most somber scene because doctors had told the family he was

getting worse, his kidneys were beginning to shut down and other organs would follow.

"We were surprised when a woman none of us knew walked into the waiting area and asked if anyone knew Rusty Lathrop," recalled Lathrop's mother, Lagatha Bookout.

"I told the woman Rusty had been burned very badly and only the immediate family was allowed to see him," Bookout explained.

Bookout said the woman replied, "I know how he's been hurt," and went to the nurses' station to ask to see him.

The nurses told her only immediate family members were allowed in ICU, and the woman sat down in the waiting room, took a Bible out of her purse and started reading it.

The woman, whom Bookout described as small and in her late 30s or early 40s, said, "I bet you wonder why I'm here," Bookout related.

Bookout said the woman explained, "The Lord told me I had to come and carry a message from him."

The family was further shocked when the charge nurse came into the waiting room, walked up to the woman and said, "You may see Rusty Lathrop now."

Lathrop reported when the woman walked into the room, where his wife and sister were visiting, the usually cold room took on a warm, golden glow and a totally peaceful atmosphere.

"She started telling me every prayer I had prayed, word for word," Lathrop said. "That surprised me because I had never prayed out loud."

Lathrop said the woman told him to quit praying to die, that God wasn't going to let that happen. "She said I

was in the Lord's hands, he was taking care of me and he wasn't through with me yet. She then told me I would get to see my youngest daughter the next morning."

While the woman was in the room, Lathrop said he had no pain, but when she left, the pain returned. "When she left, the room got cold again and the golden glow disappeared."

Later that day, Lathrop's doctor came in and said he was going to do the first surgery the next morning. Such surgeries are usually scheduled five or six days ahead of time, Lathrop said.

The next morning, as he was going to surgery, he got to see Brandi, just as the visitor had said he would.

Since that first surgery, Lathrop has had 41 others and received 63 units of blood. He eventually lost his left leg after a five-year battle with infections.

"On occasion during those five years, I blamed the Lord for what had happened and for not taking me when that was what I had prayed for," Lathrop admitted. "But today I am grateful that he didn't take me, and I thank him every day for letting me live."

Bookout, a member of Knob Hill Baptist Church in Oklahoma City, said the accident brought her son, also a member of Knob Hill, closer to God and to his family.

Just over a year ago, Lathrop walked Regina down the aisle at her wedding.

And what about the "angel?" She left the hospital, and no one has been able to find her even though she signed the register for all those entering Lathrop's ICU unit.

The entry reads simply, "Jerri Hargis (the Lord sent me)."

**Rusty Lathrop's family was surprised when a woman none of them knew walked into the hospital waiting area and asked for him. "I bet you wonder why I'm here," the woman admitted. "The Lord told me I had to come and carry a message from him."**

## SBC's first black chaplain says more minorities needed

By Sarah Zimmerman  
SBC Home Mission Board

ATLANTA (BP)—James Wilborn didn't intend to make history as a Southern Baptist chaplain. He was just looking for a job.

At 26, Wilborn wanted to be a pastor, but churches didn't want a single man as their leader. So in 1974 he became the first African-American endorsed as a Southern Baptist military chaplain, and he hasn't looked back.

"I had a great career," said Wilborn, who retired last year after 20 years in the Air Force. "I got to travel and literally take the gospel to the world."

While Wilborn poked a hole in the race barrier, Southern Baptists are still lacking in ethnic diversity among chaplains, say chaplaincy leaders. And while the chaplaincy force continues to grow, government budget cuts and corporate downsizing threaten the job security of many.

Albert Holmes, Home Mission Board director of business and industrial chaplaincy, is the first African-American to serve on the chaplaincy division staff. After working for the Texas department of criminal justice nine years, he joined the HMB staff in January.

"We need to encourage more minorities" to be chaplains, Holmes said. "Many of them are not aware or informed about the opportunities."

The Navy's chief of chaplains also issued a plea for more ethnic chaplains earlier this year.

Wilborn said many men prefer the power and freedom of being a pastor over the military's up-line accountability. "In the military, you have to answer to the rank and file. If men want to build a building, chaplaincy is not for them. It's for people who want the challenge to go into all the world."

With current trends of downsizing and corporate mergers resulting in layoffs, however, the challenge for many chaplains may be keeping their jobs.

Chaplains are endorsed by the HMB's chaplains commission, but they are paid by the organizations they serve, including hospitals, prisons, businesses and military institutions. Or they volunteer.

To Southern Baptists, chaplains are a bargain. Chaplains receive no Cooperative Program or Annie Armstrong Easter Offering funds, but last year the 2,343 endorsed Southern Baptist chaplains reported 24,036 professions of faith in Jesus Christ.

Yet to some managers trying to

balance budgets, chaplains are expendable.

"Administrators are asking, 'How can we justify spending the money to fund you?' A chaplain must earn the right to be where he or she is," said Bill Donovan, recently retired HMB director of institutional chaplaincy.

Four years ago, 56 chaplains in Georgia state hospitals, mental institutions, juvenile centers and prisons lost their jobs due to government budget cut-backs.

As a West Virginia hospital chief executive officer, Don Smith said he must "balance budgets, conserve resources and avoid waste. Many CEOs take the position that there are not enough dollars to fund both care and caregivers."

Army chaplain Jim Rennell said military leaders are asking, "Can a civilian do the (chaplain's) job cheaper? Can volunteers or part-timers do it cheaper?"

Part-time chaplains may be cheaper but not always as effective, said Huey Perry, director of HMB chaplaincy. Volunteers and part-time chaplains can lead worship services, but they cannot have a thorough understanding of the institution without being there daily, he said.

Most contract chaplains work a limited number of hours and receive

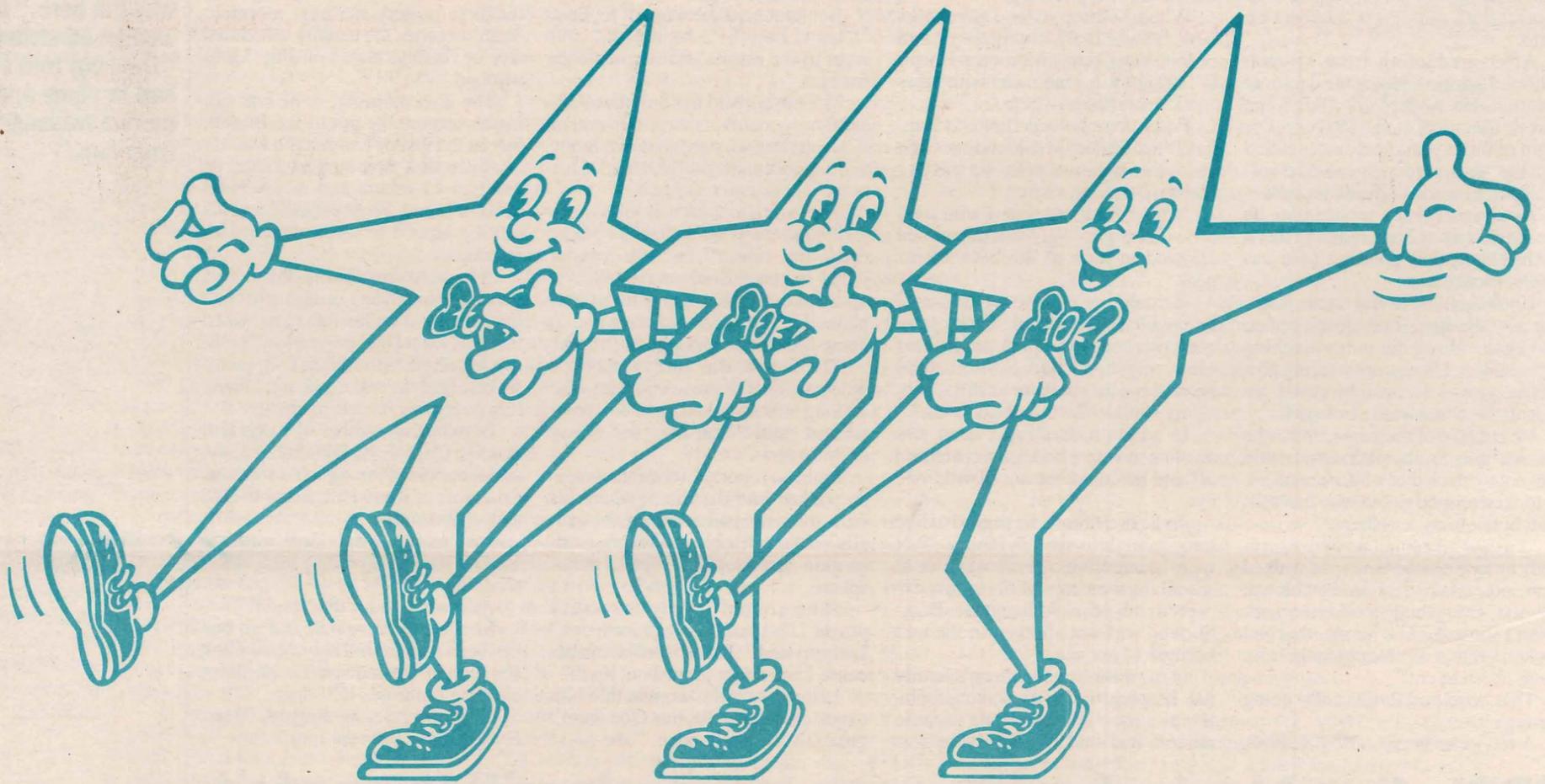
no benefits, Perry said. Consequently, the contract system attracts few qualified professionals.

On the other hand, Perry is optimistic about chaplains' role in the trend toward privatizing institutional care. In some places, private companies have contracts with government entities to run institutions such as prisons and mental health hospitals. Many of those contracts require chaplaincy services, Perry said.



**NO REGRETS** James Wilborn became Southern Baptists' first African-American chaplain when as a single adult he could not find a pastorate. After 20 years of ministry through the Air Force, Wilborn says he has no regrets about his career and hopes others will see the opportunities of chaplaincy. (BP photo by Sarah Zimmerman)

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