



# WESTERN RECORDER

May 30, 1995  
Vol. 169, No. 22

## FOR THE RECORD

**Samford sued**  
Professor John Killinger is suing Samford University for breach of contract, claiming he has been prevented from teaching in the university's divinity school because of his moderate theological views. *See page 2.*

**Student clubs**  
A new movement is underway to start student-led Bible clubs in Kentucky's secondary schools. *See page 3.*

**Editorial**  
If you're wondering what to do about the delicate balance between church and state, look to Jesus. *See page 5.*

**Olympic opportunities**  
Baptists are playing a major role in ministries related to the 1996 Summer Olympics in Atlanta, and more volunteers are needed. *See page 7.*

## Gambling losing ground, opponent says

BRANSON, Mo. (ABP)—The gambling industry, despite gains in recent years, was dealt a losing hand in state elections last fall, according to a Methodist minister devoted to halting the spread of gaming across the nation.

"I am encouraged in the fight against gambling," said Tom Grey of the National Coalition Against Legalized Gambling.

The tiny, year-old coalition has made significant strides against the gambling industry's massive resources.

"We have been beating them with the sacrifice and the willingness of people to stand up. And we've been beating them with the truth. If you have the truth, you don't have to have money and muscle. People power and the truth is all that it takes," he said.

Truth is on the side of those opposed to the spread of gambling, Grey insists. The key is to know the truth and proclaim it over and over, until enough people hear and become convinced that gambling is a bad bet.

"The truth has to be unpacked. It cannot lay in some study. It cannot lay in some resolution. We have to be

present. We have to stand up. We have to go to the meetings. We have to stand up, even if we're the only ones," he said.

At a recent gathering of coalition members, a map of the United States hung on the wall. In states where efforts to introduce or increase gambling were unsuccessful, the word "WON" was written in red letters. In states where gambling initiatives were unsuccessful, the word "LOST" was written in bold black letters.

The map was covered with 19 "WON" designations and only two "LOST" ones. "In November we encircled a superior force and we broke them," Grey said. "Now we have a chance to take the whole army down."

A Vietnam veteran, Grey often speaks in military terms when he describes his war against gambling.

Gambling foes stopped the march of the gaming industry in the U.S. last year, Grey said. A business as speculative as gambling must expand in order to survive, he added. Last fall, their expansion was stopped. Now their survival is threatened.

"I think this," Grey said. "We've established a beachhead in enemy ter-

ritory. Our victories in November put us in that position. But now the gambling people are going to move aggressively against us. ... We surprised them last fall. But now the free ride is over. This is big business. This is us against all of their might.

"If they're going to come after us, I know only one thing to do—and that is attack," Grey said. "If we don't, they'll overwhelm us."

The key to winning is education, Grey said. During the recent coalition meeting in Branson, Mo., Grey and others outlined the costs of gambling in precise and telling terms:

■ The economic benefits of gambling have been vastly exaggerated and its downside diminished greatly or ignored, noted University of Massachusetts professor Robert Goodman. Gambling is changing the role of government from regulation to the point of preying on citizens by enticing them to gamble so states can collect more revenue, he said.

Goodman predicted vigorous efforts to continue the spread of gambling, including the use of interactive television to allow people to bet on

□ *See Gambling advances ..., page 7*

## Progressive evangelicals seek voice in politics

WASHINGTON (ABP)—Progressive evangelical Christians, saying they want an equal voice in the public square, began May 23 to organize an alternative to the Religious Right.

Members of the new evangelical caucus said they offer a different kind of politics that emphasizes spirituality rather than ideology.

Approximately 100 religious leaders, representing Baptists, Catholics, Episcopalians, Quakers, Methodists and others, released a joint statement challenging what they called the Religious Right's politics of polarization.

"The Religious Right has been such a strong and singular media voice on matters of politics and morality that even the word 'Christian' now has become associated with a particular brand of very conservative Republican politics," said Jim Wallis, editor of *Sojourners* magazine.

"But the public perception of a right-wing evangelical juggernaut is a false impression that we would like to correct," Wallis continued.

Tony Campolo, an American Baptist scholar, said the loose-knit coalition plans to do three things:

■ Organize a caucus that will appear at gatherings of evangelical Christians to ask for an equal voice with the Religious Right.

■ Solidify a grassroots movement in which college students work with

□ *See Group plans ..., page 7*



**ALMOST READY** V.A. Tinker, a layman from Shady Grove Baptist Church in Marietta, Ga., tightens a bolt on the gazebo outside the Southern Baptist Home Mission Board's new office building in suburban Atlanta. Employees will move into the \$20 million facility, seen in the background, June 12. An open house and dedication ceremony are planned June 21, during the Southern Baptist Convention annual meeting in Atlanta. (BP photo by David Winfrey)

## Laurel River builds Russian church in \$10 installments

By Joyce Sweeney Martin  
Staff Writer

LONDON—Don't tell Baptists in Laurel River Association that \$10 doesn't go far these days. They've sent plenty of \$10 bills to build a church on the other side of the world.

The journey began when Director of Missions Roy Faulkner and associational missions leaders met last September to discuss how they might plug into the Kentucky Baptist Convention partnership project to build churches in Russia.

Faulkner knew several Laurel River churches wanted to get involved and would gladly take money from their general fund to build a church. He also knew some individuals, if asked, would give significant amounts of money.

But he was looking for more than that. He wanted the project to be personal. "I was looking for a hands-on approach," he explained.

So Faulkner suggested that 1,000 people give \$10 each in order that the church would be built "by many of us instead of a few."

The idea caught on.

The association enthusiastically endorsed it in annual meeting last October. Messengers set a \$10,000 goal to help the Moscow Baptist Church construct a building. In addition, messengers voted to raise \$2,400 each year from 1996 through 1998 to pay the pastor's salary.

The 4-year-old Russian church of 100 baptized members is located in a town 20 miles southeast of Moscow and currently meets in a rented house.

Laurel River leaders set aside January to raise the money for their partnership project.

As Christmas approached, interest in ministry to Russia grew as Laurel River churches filled 800 Christmas bags for Russian children through the KBC/Russia partnership.

Then came January. The project was launched with little fanfare. In mid-January, Faulkner sent letters, accompanied by red-brick-like offering envelopes to the churches. He promoted the project in the associational newsletter.

And then the "bricks" with \$10 contributions enclosed started pouring in. "We plastered the walls of the associational office with them," he said. "It was exciting."

The first batch came from

□ *See Laurel River builds ..., page 3*

# BAPTISTS

## Killinger sues Samford, alleging discrimination

**Killinger claims he was assured his "moderate religious philosophy," as expressed in numerous books he had written, was acceptable and that he would have ongoing teaching responsibilities at the divinity school.**

By Bob Allen  
Associated Baptist Press

BIRMINGHAM, Ala. (ABP)—A faculty member at Samford University is suing the Baptist school in Birmingham, Ala., alleging religious discrimination and broken promises have kept him from teaching in the Beeson Divinity School.

In a lawsuit filed last December in United States District Court, Professor John Killinger alleges Beeson Dean Timothy George has refused to let him teach courses in the divinity school because Killinger is a theological moderate.

Killinger alleges religious discrimination, breach of contract and negligence by Samford administrators. He also charges that under George's leadership, the divinity school has become fundamentalist and sectarian, violating terms of the bequest that established the school in 1988.

That \$19.3 million bequest carries a stipulation that should the Beeson Divinity School ever cease to be operated "in an interdenominational manner," the gift to Samford will terminate and be given instead to a Kentucky school—Asbury Theological Seminary in Wilmore.

"The Beeson Divinity School is not interdenominational, but instead advocates the theology, liturgy and biblical interpretation of the fundamentalist wing of the Southern Baptist Convention," Killinger's suit alleges.

Samford officials declined to discuss the lawsuit.

Killinger, a Kentucky native and

former Baptist turned Presbyterian, joined Samford's faculty in 1989 as one of a new class of interdisciplinary "university professors" permitted to teach in several areas. But it was the prospect of teaching preaching in the university's new, ecumenical, evangelical divinity school that attracted him primarily, he claims.

"I would not have accepted a position at Samford if I had known I would not be permitted to teach homiletics in the divinity school," Killinger said.

Killinger taught preaching, worship and literature for 15 years at Vanderbilt University in Nashville. He has written more than 50 books, including "Fundamentals of Preaching," which is used as a textbook in many colleges and seminaries.

In meetings with Samford President Thomas Corts, Provost William Hull and George in 1989, Killinger says he was told his coming to Samford would "add prestige and guidance" to the divinity school.

Killinger claims he was assured his "moderate religious philosophy," as expressed in numerous books he had written, was acceptable and that he would have ongoing teaching responsibilities at the divinity school.

A 1989 news release announcing Killinger was joining Samford said he would teach English and religion courses in the undergraduate College of Arts and Sciences and the divinity school. In the release, George described Killinger as "an outstanding scholar and brilliant teacher" who brings "a rich background of versatile service in preaching and ministry

along with expertise in religion, literature and the arts."

In five years, however, Killinger, 61, says he has been allowed to teach only one required course in the divinity school, a worship class in the fall of 1989. Instead of the key role he says he was promised at the divinity school, Killinger maintains he "has been relegated to elective courses which have attracted few students."

Killinger says while he was on a writing and research leave in England in 1993, George cancelled the course he was scheduled to teach that fall. Killinger says he complained, and Hull intervened to restore the course on prayer and pastoral care. Since 1993, Killinger says, George has refused to allow him to teach "or have any role" in the divinity school.

Recently, when the rest of the Beeson faculty moved to a new building, Killinger was not allowed to join them, he says.

Killinger charges that George has directed the divinity school "on a fundamentalist course through his close ties to the fundamentalist wing of the Southern Baptist Convention." As a result, Killinger "has been deliberately and consciously removed from the day-to-day activities of the divinity school," the suit alleges.

Killinger's suit alleges that George told him "many fundamentalists in Alabama are opposed to (his) moderate philosophy" and that Killinger has made statements in sermons and speeches which were interpreted "as being contrary to the fundamentalists' strict view of the Bible."

Killinger charges that George's

actions violate the terms of the Ralph Waldo Beeson will that established the divinity school. Beeson, a Birmingham philanthropist, left \$19.3 million to Samford for the creation and establishment of a divinity school that is "Protestant Christian, evangelical and interdenominational."

Beeson gave another \$5 million to fund endowed chairs for five non-Baptist professors and stipulated that professors should not be predominantly from one denomination. When Killinger filed suit, he says, there were six professors and four administrators in the divinity school, including only two non-Baptists.

Speaking through an assistant, George told Associated Baptist Press he "has nothing negative to say" about Killinger and the case "is presently in the hands of attorneys."

Corts also declined to comment about the pending litigation. "I think matters of this type are played out in the courts. That's where they have to be dealt with, so we would not address it."

Killinger filed his suit in the U.S. District Court for the Northern District of Alabama, Southern division, claiming unlawful discrimination based on religion under Title VII of the Civil Rights Acts of 1964 and 1991. Previously, the complaint says, he filed a charge of discrimination with the Equal Employment Opportunity Commission.

The suit seeks compensatory and punitive damages, court costs and asks that Killinger be restored "to the teaching position for which he was hired."

### BAPTIST BITS

■ **Hendrix honored.** John Hendrix received the Findley and Louvenia Edge Award for Teaching Excellence at Southern Baptist Theological Seminary May 19. Hendrix, professor of Christian education, has taught at the seminary since 1984.

■ **SBC report on-line.** The Southern Baptist Convention's Book of Reports—everything you ever wanted to know about the SBC annual meeting—is available electronically this year through SBCNet, the convention's electronic network on CompuServe. SBCNet subscribers may find the Book of Reports in the library section of General Ministry B Forum. For information about subscribing to SBCNet, call (800) 325-7749.

■ **Women in ministry to meet.** Southern Baptist Women in Ministry will hold its annual meeting July 20 at First United Methodist Church of Fort Worth, Texas. Among business this year, the group will vote whether to retain the word "Southern" in its name. For program information, call (502) 896-4425.

■ **Compromise reached.** A Baptist association in San Diego, Calif., averted a floor fight over a motion to require member churches to include "Baptist" in their names. Instead, messengers to San Diego Southern Baptist Association voted overwhelmingly to "strongly encourage" that congregations use the label. A growing number of new churches in the region are adopting the "community church" label.

■ **West Virginia elects Phillips.** Jere Phillips has been named executive director-treasurer of the West Virginia Convention of Southern Baptists. Phillips, 43, has been director of the Tennessee Baptist Convention's missions department since 1990.

He will succeed Don Mathis, who resigned the West Virginia post to return to a pastorate in Kentucky, where he is pastor of Central Baptist Church in Winchester.

■ **Gardner-Webb grants degrees.** Gardner-Webb University in Boiling Springs, N.C., presented its first-ever master of divinity degrees to five graduates May 13. Gardner-Webb is one of a growing number of Baptist-affiliated schools to begin divinity schools in recent years.

■ **Harding to lead Utah-Idaho.** Jim Harding has been elected executive director-treasurer of the Utah-Idaho Southern Baptist Convention. He has been the convention's religious education director since 1990.

Harding, 37, succeeds Clyde Billingsley, who left to become executive director of the Montana Baptist Fellowship.

■ **New Orleans dedicates campus.** New Orleans Baptist Theological Seminary officially dedicated its new North Georgia campus May 15. The 6.5-acre property and 50,000-square-foot buildings were a gift from members of Columbia Drive Baptist Church of Decatur, Ga., who continue to meet in the facility.



"This is Sherry's answering service. Please leave your name, age, length of hair and whether or not you have an earring, at the sound of the beep."

## Plan unveiled to start youth Bible clubs at schools

By Joyce Sweeney Martin  
Staff Writer

Christian clubs geared to youth reaching youth for Christ are popping up on secondary school campuses across the nation. And Kentucky Baptist teens want to get in on the action, according to state youth evangelism director Monty Carter.

Among Southern Baptists, the movement began in 1990 when Randy Brantley, director of youth evangelism for the Arkansas Baptist Convention, led in establishing a Christian club—dubbed M-Pact—on a public school campus in his state. Five years later, more than 400 Arkansas public school campuses have M-Pact clubs.

In addition, Southern Baptists in Texas, Arkansas, Ohio and Louisiana have introduced the clubs.

The clubs, which are student-initiated and student-led, exist to impact—thus the name M-Pact—a campus for Christ through the positive relationships established by club members with unbelievers. Unlike some Christian clubs, M-Pact clubs “are not holy huddles or social cliques,” Carter emphasized.

While more than 12,000 of the 20,000 secondary school campuses across the nation have Christian clubs of some sort, Carter believes there is a need for clubs with M-Pact’s purpose.

“The intent is not to indoctrinate or colonize high school campuses,” Carter said, “but to provide a place where Christian students can come together to find ways to reach and minister to fellow students.”

And the M-Pact clubs are not just

for Baptists. Carter hopes Southern Baptists will be catalysts in the movement, in the same way as the “See You at the Pole” and “True Love Waits” emphases.

Legally, M-Pact clubs stand on firm ground, Carter said. In 1990, the U.S. Supreme Court ruled that public schools which permit any extra-curricular clubs to use school facilities cannot deny the same privilege to religious-based clubs.

M-Pact clubs follow the rules established for other extra-curricular clubs, including operating with a constitution and by-laws and with an adult sponsor who is a teacher at the school, Carter explained.

He hopes 200 Kentucky secondary school campuses will have M-Pact clubs by the close of the 1995-96 school year. To that end, his office

sponsored training led by Brantley for 12 facilitators from across Kentucky in April. In turn, these people are available to KBC churches.

“While the KBC or an association or a local church cannot initiate or direct a club, we can train and encourage our teens to see the campus where they spend seven or more hours a day as their mission field,” Carter said.

In addition, the Southern Baptist Home Mission Board youth evangelism office has established a national secondary school database and next month will mail a brochure on Christian clubs to every Southern Baptist church.

For more information about M-Pact clubs, contact Carter at the Kentucky Baptist Convention evangelism office, Box 43433, Louisville, Ky. 40253, (502) 245-4101.

**“The intent is not to indoctrinate or colonize high school campuses, but to provide a place where Christian students can come together to find ways to reach and minister to fellow students.”**

Monty Carter

## Kentucky experience launched Robbins’ creative ministry

By Melanie Childers  
Staff Writer

A former member of Kentucky Baptists’ Son teams is taking her act to a brand-new national drama ministry called Face to Face.

Rebecca Robbins is the newest in Face to Face’s group of five young seminary-trained ministers who are committed to sharing the gospel through drama, music, education and recreation.

An accomplished singer and pianist, Robbins just graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas. She most recently has performed with Southwestern’s drama team, the Company.

Robbins was raised in a Christian home in Lancaster and attended Lancaster Baptist Church. Through vacation Bible school, Girls in Action and other activities, she was urged to discover and use her gifts, she said.

“The best experience for me is

when I was 9, I started piano lessons; and when I was 12 or 13, my youth minister used me as the piano accompanist for children’s choir,” Robbins explained.

By the time she was a junior in high school, she had been hired as the church pianist.

“I am so grateful for that nurturing,” she said. “You get used to being in front of people. ... It opened up a lot of things for me.”

Robbins majored in piano at the University of Kentucky, graduating in 1989 with a degree in arts administration.

She credits the Kentucky Baptist Son teams, popular summer creative arts and sports teams sponsored by the Kentucky Baptist Convention’s student ministries department, with her initial love for the arts.

“When I was a teenager, I really looked up to them, and then I had the opportunity to perform on SonBurst in 1988,” said Robbins, who actively participated in UK’s Baptist Student

Union. “That was the first time I realized I could be a minister through creative arts.”

After college, Robbins moved to Louisville and worked for Actors Theater and a youth performing arts school. But she never felt completely satisfied, she said.

Finally a friend suggested that she consider campus ministry and try a few seminary courses. That’s where she discovered drama could be a viable tool for ministry, even beyond the college years.

“We live in a visual society,” Robbins said. “People not only need to hear the gospel; they need to see it.”

“Jesus used parables to speak in ways people could understand. We can use all of our senses to meet people ... where they are,” she explained.

And that’s Robbins’ hope for the new ministry of Face to Face.

Face to Face Director Karen Anderson has secured incorporation articles for the group and is applying for grants and endowment funds.

“All of us are graduates of Southwestern and former members of the Company,” Robbins explained. “All of us have a passion to utilize drama ministry as a viable tool for full-time ministry.”

Face to Face members expect to work bivocationally for awhile, but hope the non-profit organization eventually develops into a full-time parachurch ministry.

Face to Face is accepting bookings for upcoming youth or churchwide events—particularly next year, Robbins said. They also are prepared to lead drama workshops.

The name Face to Face is based on 1 Corinthians 13:12: “For now we see through a glass, darkly; but then face to face...”

“Christ wants us to come face to face with him,” Robbins said. “As we come face to face with others, that message is communicated.”

Contact Face to Face at P.O. Box 380154, Birmingham, Ala. 35238, (205) 991-9473.



Rebecca Robbins

## New Bethel has ‘Here’s Hope’ homecoming

By Victoria Hicks  
Freelance Writer

VERONA—New Bethel Baptist Church’s “Here’s Hope” revival this spring seemed as much like homecoming as it did a key component in a nationwide evangelistic campaign.

The revival, which began on Sunday morning and concluded Wednesday night, featured five preachers. Each of them, plus the minister of music and pianist, spent formative years in the nurture of the small rural church in North Central Kentucky.

Some of them were born in the community. Others spent childhood and youth years at New Bethel. They are children of teachers, farmers, former pastors and Sunday school teachers.

In addition, each of them already had a close bond with Pastor George Naylor. He had become friends with them individually, mostly at Cumberland College in Williamsburg, long before he was called to be pastor of their home church.

Ron Huffman, director of metro-

politan missions for Western Connecticut Baptist Association and a pastor in New England for 15 years, preached to a capacity crowd Sunday morning. The 221 worshipers doubled the church’s average attendance.

A potluck lunch following the service opened the door to renewed friendships, laughter, shared memories and “catching up.”

The love and sense of community in Christ made church members and visitors even more aware of the hope offered in Jesus, participants said.

Tim Edwards brought that hope to the pulpit Sunday evening.

“Hope is in the spirit of the doing,” said Edwards, a bivocational minister in Charlottesville, Va., and supervisory librarian for the National Ground Intelligence Center. “Hope is in friendship. If we are to envision hope, someone must give it to us. Jesus did just that.”

Jerry Huffman, Ron Huffman’s brother and a chaplain for the Winchester Police Department, led the Monday evening service. He is interim pastor of Corinth Baptist Church

in Winchester.

Tim Searcy, a former missionary to Colombia who now is an assistant professor and director of institutional planning at Clear Creek Baptist Bible College in Pineville, led the Tuesday night meeting.

Steve Alford, who was an infant in the New Bethel congregation, returned to conclude the series Wednesday night. He is pastor of Belleview Baptist Church in Burlington.

The music team—pianist Greta Stephenson and music evangelist Jon David Lucas—also are New Bethel offspring.

The preachers and musicians laced their messages with hope, which reflected the revival’s theme, “Here’s Hope. Share Jesus Now.” That motto has guided Southern Baptists’ national simultaneous evangelism emphasis, which began in January and continues through early fall.

Victoria Hicks, a freelance writer in Louisville, also is a product of New Bethel Baptist Church.

## Laurel River builds church

Continued from page 1

members of Woman’s Missionary Union three days after the letter of appeal went out.

In October at the quarterly associational WMU meeting, Faulkner had challenged the women to put aside \$1 a week and collect the money at their January quarterly meeting. The women accepted the challenge and set a \$1,300 goal.

They not only reached their goal, they gave \$1,446.

But that was just the beginning. By the time the project concluded at the end of February, Laurel River Baptists not only had given the \$10,000 promised to help the Moscovsky church. They had given an additional \$15,000—enough to pay the pastor’s salary for three years, with \$8,000 left over.

Not a bad trip for a wad of \$10 bills.

# OPINION

## WESTERN RECORDER

P.O. Box 43969  
Louisville, Ky. 40253  
(ISSN 0043-4132)

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Second class postage paid at Louisville, Ky.

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## Ironic ad

I think it is ironic that with all the hoopla and criticism over Calvinism, the Western Recorder is selling advertising space for Louisville Presbyterian Theological Seminary, a bastion of Calvinism.

Paul Blizard  
Paducah

## Jesus is no lily

There are so many songs with Jesus as the lily of the valley. They sound pretty, but I feel they lower the Savior's name.

The lily only is beauty to the eye. Isaiah 53:2 says there is no beauty in him that we should desire him.

It's also here today and gone tomorrow. Revelation 1:8 says, "I am the Alpha and Omega, the beginning and the ending."

In Song of Solomon 2:1: "I am the rose of Sharon and the lily of the valley." I think that is the woman speaking, and that would make Jesus a female.

Mildred Miller  
Magnolia

## Shifting away

I am writing concerning Bill Marshall's outline of paradigm shifts (WR, May 16). Let me say that I agree with some but strongly disagree with his paradigm concerning the Cooperative Program. Since the Southern Baptist Convention has taken a swing in its leadership over the past several years, turning the ship around, I've been wondering how long it would take for our secretary-treasurer to lead Kentucky Baptists slowly away from the Cooperative Program. Well, I can stop wondering, because this is exactly what his paradigm is doing. True! Kentucky Baptists have never

moved away from the Cooperative Program as "the" main source to do missions, regardless of who was in leadership of the SBC. Sure, we have special offerings to help support the Foreign and Home mission boards, but that does not do away with the Cooperative Program as "the" main source for Kentucky Baptists to do missions.

Kentucky Baptists, let's not be blinded by this paradigm shift that opens the avenue to do missions some other way by making the Cooperative Program "a" way to do missions rather than "the" way to do missions.

Mark Payton  
Danville

## Loving obedience

Regarding "Buy the Boat" (WR, May 16): Why do you do what you do? If your motive is anything other than loving obedience to Christ, it's wrong (John 14:15).

The love of God is the foundation of obedience toward Christ. God doesn't save all, but thankfully, he saves some. God might have left all of us ruined in sin. But God loved, chose and called to himself some of the very ones who practiced rebellion against him. By his electing love and the overcoming power of his grace, he has changed our hearts and minds from hostility to love him as he loves us.

That love of God for his people is the spring from which flows our obedient love. We are "the elect of God, holy and beloved." Therefore, we do everything in the name of the Lord, giving thanks to the Father through him. As he loves his people and saves them by means of the gospel, we love his people and preach the gospel to lead them to Christ. As he assembles his people for worship, in his love we

children who can't fend for themselves, soon died of deprivation.

"We had come to this village atop a 3,000-foot-elevation mountain just outside Port au Prince, the capital of Haiti. It was 10 years ago, my first expedition outside the United States in a medical mission team. I was totally unprepared for the conditions we found. Although I had traveled throughout the world before and since this visit, I have never seen anything like this. Only 700 miles off the coast of Florida, people are starving to death.

"After a physical examination and some social history of her obtained with the aid of my interpreter, we agreed she was critical, not expected to live but a few days, but too sick to

transport to an orphanage on the other side of the capital. We treated her several infections with antibiotics, and gave her aunt, who was keeping her, some multiple-vitamin preparations to assist in replacing her extreme losses. Another important thing we did was to bring into the village five tons of rice and beans; the staple of the Haitian diet. The food was distributed to each hut as needed, and the rest stored for the future.

join with his people in worship. As Christ provides for his work through his people, as his people we give obediently to his work.

So, if you "buy the boat," be certain it's an act of obedient love toward him who first loved you. In so doing, you make your calling and election sure.

Greg Pearson  
Louisville

## History lesson

Mark Wingfield's "brief history" of the Southern Baptist Convention errs (WR, May 9).

It claims the Landmark movement that began in 1851 gave birth to the terms "alien immersion" and "closed communion." Virtually all Southern Baptists agreed with Landmarkers in rejecting alien immersion (immersion of believers by pedobaptist preachers) and in practicing close communion.

Southern Baptists defended the practices long before Landmarkism arose. For example, John L. Dagg's 1845 articles on "strict communion" in The Christian Index and R.B.C. Howell's 1841 "Terms of Sacramental Communion" argued that since valid baptism is prerequisite to communion, such pedobaptists as Methodists and Presbyterians could not participate.

As late as 1871, Second Baptist Church in Richmond, Va., fired its pastor when he embraced open communion. The same year, David Shaver, anti-Landmark editor of The Christian Index, wrote that not a single southern association would approve of recognizing alien immersions, noting that the Georgia Baptist Association decried alien immersions as early as 1810.

Landmarkism invented "local communion," in which only members of the local church could participate.

Gregory Wills  
Louisville

"We moved from village to village throughout the country with our medical team and our most important asset, the love of God. Although we saw thousands of people, I could not forget the little orphan girl. Finally, after two weeks, as our tour was drawing near an end, we returned to the village on the mountain. On this return visit, the first thing that caught my eye was that little girl. She was now running and playing with the other children of the village. Her physical appearance hadn't changed much; she still had the bloated belly and stick-legs. But now her eyes glistened with life, and her face smiled with love.

"Most physicians can count on their hands the number of patients whose lives they know they saved. This one I marked up on my list. How much more important is it to help win the life of the unsaved to God? The angels rejoice when one sinner is saved. Our mission field is all around us. You see: We are all missionaries. When Christ commanded, 'Go ye,' he meant you-all. Whether in Haiti, or Africa, or South America, or Russia, or Covington, Newport, or Florence, the Great Commission is the same, 'Go, preach and baptize.'"

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



## FAMILY FORUM: S I N G L E S

### Positive relationships

By Harry Rowland

**Q** I have met a nice, recently divorced lady at church. She is reluctant to pursue a relationship. How can I build a relationship?

**A** Ralph Waldo Emerson said, "A friend may well be reckoned the masterpiece of nature." Positive relationships bring us joy and pleasures, and negative relationships lead to misery.

Here are a few suggestions to help build a positive relationship when the timing is right.

■ **Friendship.** Simply, this is the art of loving other people. Good relationships begin here. A healthy friendship involves accepting others as they are, bearing the limitations of others and controlling resentment when we are disappointed.

■ **Communication.** To communicate means to make understood. This commitment to being understood is very important in the beginning of every relationship. As one enters a new relationship, it is important to make each other comfortable by sharing the goals of the relationship. Each person entering a relationship is asking, "What do I want out of this relationship?" Spending time defining the relationship as it begins and again at developmental points is key to having a positive relationship.

■ **Self-disclosure.** This is the authentic disclosing of our real selves. This does not imply sharing all one's "baggage" and certainly not on the first date, but it does mean to be honest about who you are. It is a question of integrity.

■ **Acceptance.** This involves caring which is not possessive and which demands no personal gratification. Acceptance is valuing a person unconditionally. Too many times when a relationship begins, one or both people try to make the other into what they believe they want. This is dangerous because it affects self-disclosure, and one may never get to know the real person until it is too late.

A relationship developed with these thoughts in mind at the proper time has a good chance to be a positive, rewarding experience even if it never proceeds further than friendship. Then you have been the recipient of another of God's masterpieces.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

## She would have died

Dr. Herb Booth is a physician in Northern Kentucky. A former chair of the Kentucky Baptist Executive Board's administrative committee, Herb is one of countless Kentucky Baptist laypersons who have become involved in partnership missions. An active member of Florence Baptist Church, his article which appeared in the April 1 issue of "Focus," the Northern Kentucky Baptist Association's newsletter, is one that all Kentucky Baptists should read:

"She was supposed to die, like so many of the rest, of starvation. When I first saw her, she moved haltingly toward me. She didn't seem to be afraid of this white doctor, only something else slowed her progress. She was about 2 years old, and an orphan. Her expression was apathetic, her eyes expressionless and her hair flagged with dark and light areas typical of extreme malnutrition. Her abdomen was bloated, and her legs were stick-like, the perfect example of starvation. Like so many pictures from Ethiopia, and Somalia, and other areas of the world where people, especially the smaller

### ON MISSION TOGETHER



William W. Marshall

# EDITORIALS

## Jesus reveals balanced model of religious liberty

If you're wondering what to do about the delicate balance between church and state, look to Jesus.

You remember what happened: The Pharisees, Jesus' mortal enemies, conspired with the Herodians, a first century Jewish political action committee, to trap him. The Pharisees believed paying taxes to civil authorities was a sin. The Herodians, who supported the local political honcho Herod, thought everybody ought to pay taxes. So, together they asked Jesus, "Is it lawful to pay taxes to Caesar?" They thought they had him: "Yes," and he's a heretic; "no," and he's a traitor.

Jesus's reply is the theme for Religious Liberty Sunday, June 4. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," he told them. Jesus saw truth in-between the extremes. He balanced loyalty to God with appropriate loyalty to the government.

Almost 1,800 years later, the founders of the United States echoed Jesus' balanced perspective. In the First Amendment, they addressed the God-and-country question: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The First Amendment holds a tenuous yet vital tension between state support for religion and state prohibition of religion. The government can't create or sponsor religion, but neither can it keep citizens from practicing religion.

On Religious Liberty Sunday, as well as every other day, Baptists can be proud of the First Amendment's religion clauses and the religious freedom they guarantee. The earliest European pioneers on these shores came to escape religious persecution themselves, not provide it for others. Under their rule, Baptists were a persecuted minority in the New World. Consequently, Baptists championed the cause of all religious underdogs when they promoted the First Amendment. A Virginia Baptist pastor, John Leland, worked with James Madison to secure its inclusion in the Bill of Rights.

Not surprisingly, the religion clauses have swirled at the center of some of the most passionate and controversial constitutional debates. That's because they speak to two of the most passionate areas of human emotion—religion and politics. In recent years, they have been attacked from both directions.

Some Americans want to undermine the establishment clause, thus allowing the government to support or sponsor religion. School-prayer

proposals illustrate this threat. Under the guise of freeing students to pray in school, these proposals would force public schools—an arm of the government—to administer or regulate religious activity. However, what government regulates it can control. Erosion of the establishment clause would have serious repercussions for the practice of religion in America.

Other Americans want to obliterate the free exercise clause, thus allowing the government to limit religious practices based on expediency. An example of this threat was the Supreme Court's 1990 decision in *Employment Division of Oregon vs. Smith*. A majority of justices declared the government did not need to prove it had a "compelling interest" in order to prohibit religious activity. Fortunately, Congress reversed this ruling with the 1993 Religious Freedom Restoration Act. The new law restored the previous practice, forcing the government to prove it has a valid reason to limit any religious practice.

The most recent threat to the delicate balance of religious liberty is the proposed Religious Equality Amendment, part of the Christian Coalition's "Contract with the American Family." The amendment does not specifically seek to restore compulsory sectarian prayer in schools, but it would provide for religious practice in public places, such as high school graduations and sporting events. The amendment would undermine the First Amendment's establishment clause and bring government into the business of regulating or administering religious practice in the public domain.

The amendment's supporters argue it merely would ensure First Amendment freedoms. But by introducing religious practice into public places—places to which all citizens have access, places which require government regulation—the amendment would imperil both religion clauses. In support of majority practice of religion, it would infringe upon the establishment clause. And in enabling government to determine what is and is not appropriate religious activity in public places, it would infringe upon the free exercise clause.

Consequently, any amendment that undermines the First Amendment religion clauses would destroy the dynamic tension that enabled this nation to preserve religious liberty to a degree unsurpassed in history. And Baptists, who survived persecution to champion freedom of religion, have a monumental stake in preserving religious liberty.

Marv Knox

**"The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty."**

John Locke  
17th century English philosopher

## Pied Piper

The news media assumes the role likened to the "watchman on the wall" of ancient times. Namely, to keep the populace informed of ongoing events and to sound out warnings when the threat of attacks and invasions were imminent.

Much of the news media of today are like the Pied Piper—focusing on

judicial trials—namely, O.J. Simpson's—beyond the attention they merit.

The Simpson trial has been given more interpretation and analysis than any trial in this century, almost continual live coverage by cameras in the courtroom. Yet a trial of terrorists accused of bombing the World Trade Center received scant attention—a few colored-pencil sketches.

If the terroristic movement in this country had been given the same degree of scrutiny that the Simpson trial has been given, we would have been anticipating these terrible events. Maybe the Oklahoma bombing plot could have been uncovered and its needless destruction avoided.

Our leaders, and those reporting the news, should realize that those responsible aren't just deranged but are dedicated to render death and destruction upon the innocent, because their

actions are the acts of war. America is at war with an enemy that hasn't been identified but one we must defend against.

Will we be surprised when some group who is waging a "secret war" against America detonates a surplus war materials nuclear device in some unlikely place? Any such place will be unlikely, but it cannot now be unexpected.

Ted A. Smith  
Ashland

## BAPTIST FORUM

## 'Boxer Rebellion' says more about fashion than about a Chinese uprising

Two words of advice for parents trying to figure out the younger generation's fashion code: Forget it.

I'm not talking about glossy-magazine, Paris-runway, names-you-can't-pronounce fashion. Haute couture is kind of like nuclear physics. Nobody can understand it, much less afford it.

I'm talking about garments that seemingly normal kids put on their bodies.

During a recent trip to the mall, I dropped into a store once known for classic casual wear—khakis, polo shirts, cardigan sweaters and loafers.

A sales clerk, who looked like a drummer in a grunge-rock band, sneered a greeting but didn't offer to help. So I browsed through the store. Didn't take long. They

had loads of baggy jeans, designed to be worn low on the hips; the kind that would've caused kids in my day to make moon jokes. They had loads of ugly flannel shirts, designed to be worn over "natural" T-shirts that look like they've been worn on a goat-herding expedition. And they had stacks of men's boxer shorts.

Seems like boxers are the rage these days, and not just with guys. Girls wear them too. On the outside. Where people can see.

Lindsay has been an aficionado of boxers-as-britches for a couple of years now.

She went off to camp and came back with a whole flock of little girls wearing green tie-died boxers, the so-called uniform of their team, the Psychedelic Sisters, that week.

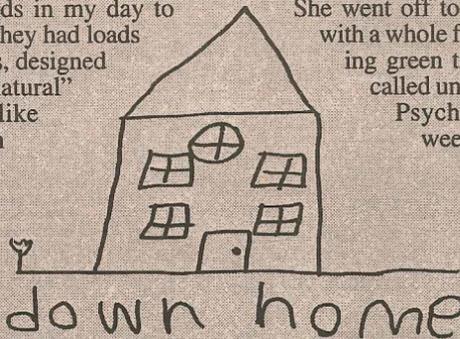
If camp weren't enough, Lindsay decided she actually likes wearing boxers. Says they're comfortable, which, I suppose, has been the point

ever since ancient guys gave up loincloths. I said a prayer of thanksgiving when that

daughter of mine outgrew her original boxers, but she decided she was in the market for more. Regrettably, I have been complicit in this sartorial sin. Just the other day, I stood silently by as her mother bought two pair—a navy-and-white gingham number, with yellow sunflowers, and another that looks like it's been made from a flag. The sales clerk said they can't keep the flag boxers in stock. So many girls, so few flags.

To be fair, I must say baggy boxers provide more modest attire than the short-shorts girls wore back when we were kids. That's fine by me. And since I'm not the daddy of sons, I'm not too worried about whether or not the trend turns, and little boys start wearing women's underwear.

Marv Knox



# BAPTISTS

## Commission opposes its elimination

AUGUSTA, Ga. (BP)—Trustees of the Southern Baptist Historical Commission voted to oppose the proposed restructuring of SBC agencies, which would eliminate the Historical Commission.

The 30-member commission has adopted a two-page "response" to the Program and Structure Study Committee's recommendation, which will be voted on by messengers to next month's SBC annual meeting in Atlanta.

"We are not in agreement with (the proposal) ... and oppose the recommendation to dissolve this agency," the statement says.

Commissioners said the restructuring plan does not sufficiently "reassign all of the work of the commission to other agencies."

Nor does the plan make adequate safeguards to ensure Southern Baptist history is thoroughly recorded, they said.

Meanwhile, the Southern Baptist Historical Society, an auxiliary of the Historical Commission, voted the same week to become independent if

the commission is eliminated.

Albert Wardin Jr., a retired Belmont College church history professor, said the restructuring proposal is the "most serious challenge" the society has faced since its founding in 1938.

Wardin, president of the 750-member society, said it became an auxiliary of the Historical Commission in 1952, the year after the commission was formed by the SBC.

"Southern Baptists need an independent historical voice," Wardin told the group. However, Wardin said the society needs to cooperate with the SBC and not become a "dissident body."

Prior to the Augusta meetings, statements made by Adrian Lamkin, a former Historical Society president, drew criticism from Mark Brister, chairman of the Program and Structure Study Committee.

Lamkin said, "Some people are concerned that if the Historical Commission is dissolved, the door could be opened for not only a revisionist view of history, but perhaps even a

closing of some of the books for open investigation, such as records of the (SBC) Peace Committee."

Brister, pastor of Broadmoor Baptist Church in Shreveport, La., responded that Lamkin's statement is "itself a revisionist view of recent history." Brister said the report of the Program and Structure Study Committee explains the importance of Baptist history and affirms its importance.

Brister said the "bottom-line" question is structure. "Does the (proposal) support Baptist history? Absolutely. The question is how do we best preserve, disseminate and shape our heritage, given the priorities of our denomination to facilitate, extend and enlarge the Great Commission ministries of Southern Baptist churches."

The Brister committee's proposal would assign the Historical Commission's archival functions to a council of the six SBC seminary presidents and its educational responsibilities to the Southern Baptist Sunday School Board.

## N.C. leaders call for restructuring delay

CARY, N.C. (ABP)—Four officers of the Baptist State Convention of North Carolina have issued a formal request that consideration of the Southern Baptist Convention's restructuring proposal be postponed for at least one year.

The postponement is necessary to provide more time for discussion and resolution of "uncertainties that exist" in the report, they said.

The statement—released May 25 by Alfred Ayscue, president; Kathryn Hamrick, first vice president; Jack Glasgow Jr., second vice president; and Marian Grant, recording secretary—urged SBC leaders to use their influence to delay consideration of the report.

The request was addressed to Mark Brister, chairman of the SBC Program and Structure Study Committee; Morris Chapman, president

of the SBC Executive Committee; and Jim Henry, SBC president. Brister was not immediately available for a response. Executive Committee officials declined to comment until they received the letter.

The North Carolinians cited "reactions from some agencies, an auxiliary and individual Baptists alarmed at the far-reaching consequences" of the report. "While there may be merit in some of the substantive changes which are set forth, there remain questions that should be resolved prior to presentation to the convention for approval."

"We make this request for delay as officers of one of the largest, strongest and most supportive old-line state conventions," the four said, noting the strategic role which North Carolina has played in the Southern Baptist Convention from its incep-

tion.

The primary concern identified by the North Carolina officers is the relationship between the SBC's Missionary Union and the SBC. The proposal reassigns WMU's mission-education tasks to the Brotherhood Commission. WMU's role in women's ministries would be given to the SBC Sunday School Board. And WMU's responsibilities in Lottie Moon and Annie Armstrong offering promotion would be given to the renamed home and foreign mission agencies.

"For 107 years the WMU has made contributions of inestimable worth to SBC life," the statement observed.

"People do not understand how this auxiliary to the convention can be held in such low regard as to be effectively shunned in the report."

## CLC convenes racial reconciliation event

NASHVILLE—The movement for a corporate repentance of racism in conjunction with the 150th anniversary of the Southern Baptist Convention's founding gained steam at a May 22 consultation sponsored by the SBC Christian Life Commission.

Several statements already have adopted statements of repentance for past attitudes of racism. These statements generally express sorrow about the "racist" attitudes of those who founded the Southern Baptist Convention in 1845 in a dispute over whether slaveholders could serve as missionaries.

A similar resolution is to be suggested at the SBC's June 20-22 annual meeting in Atlanta.

SBC President Gary Frost, an African-American pastor in Ohio, and CLC Executive Director Richard Land coordinated the recent "Racial Reconciliation Consultation" in Nashville.

The 14 participants adopted a res-

olution which acknowledges the role slavery played in the SBC's formation and confesses that racism continues to harm the convention.

"We repent both of conscious and unconscious racism and apologize to all African-Americans for condoning and perpetuating individual and systemic racism in our lifetime," the resolution states.

It further asks "forgiveness from our African-American brothers and sisters."

A significant point in the deliberations revolved around the appropriate use of the word "repentance" in the document.

"As we discussed the issue, the participants agreed we needed to deal with repentance in a biblical, responsible, productive way," Land said. "There are many Southern Baptists, and I include myself among them, who are grieved by the role that racism has played in our denomination's past and who are eager to apologize

and ask for forgiveness from our African-American brothers and sisters—but who have grave theological problems with the concept of repenting for the sins of our forbears since we believe that only the individuals who committed the sins can repent for those sins.

"In other words, we are not Mormons. We cannot, by anything we do, change the status of our forbears before God for their sins," he added. "Consequently, our statement employs language which allows us to repent of the 'conscious and unconscious sins ... in our lifetime.'"

The meeting began with a fellowship meal and included a lengthy session of corporate prayer as well as prayer in small groups.

An equal number of African-American and Anglo Southern Baptist leaders were invited to the meeting.

Based on a Baptist Press report

## Baylor links to abortion pill criticized

WACO, Texas—The Baylor College of Medicine in Houston has drawn fire from Baylor University graduates for participating with Planned Parenthood in clinical trials of the controversial abortion pill RU-486.

Planned Parenthood is sponsoring clinical trials of the French abortion pill at a dozen sites across the nation in cooperation with the Population Council, which was given the U.S. patent for RU-486.

Baylor University, based in Waco, Texas, no longer has direct control over Baylor College of Medicine.

However, the university does appoint 11 of the medical center's 44 trustees and has the right to withdraw use of the Baylor name at any time.

A group of 17 Baylor University alumni have asked incoming Baylor President Robert Sloan to distance the university from the medical college.

"We feel that the medical school no longer deserves to bear the name of our great university," the alumni stated in a May 25 news release.

They asked Sloan to initiate two actions after his June 1 inauguration: Discontinue Baylor's appointment of 11 people to the college's trustee board and end the medical college's use of "Baylor" in its name.

"Baylor University permits the medical school to use the Baylor name, but we know that this contractual agreement is revocable," the alumni said.

Sloan could not be reached for comment May 25.

Signers of the alumni letter include Mike Singletary, NFL Hall of Fame-bound linebacker and two-time Southwest Conference player of the year; Richard Neill, a dentist who led a campaign in the Dallas/Fort Worth area against daytime airing of the Phil Donahue show; and Chuck Kelley, professor of evangelism at New Orleans Baptist Theological Seminary.

"This is not an attack on the Green and Gold," said Thomas Goodman, pastor of First Baptist Church of Eastland, Texas, and another signer of the protest.

"It's not a denominational controversy. It's an abortion pill controversy, and nothing more," he noted.

Goodman said he initiated the effort to ask Sloan to address the RU-486 testing.

Based on a Baptist Press report

## Missionary seriously hurt in Kenya

NAIROBI, Kenya (BP)—

Jo Scales, a Southern Baptist missionary in Kenya for 25 years, was seriously wounded May 21 by gunmen who sprayed the vehicle she was driving with automatic weapons to force the car to stop. The men did not aim at the tires but shot through the doors and windows. Several bullets were deflected by the doors and others punctured the roof and windows on trajectories that indicated they passed within inches of Scales and her husband, Louie.

Her right leg was shattered by one of the bullets and, according to doctors, she will need a bone graft to bridge a one-inch gap in the femur presently held in place by a metal plate. She also was wounded in the left leg and on the right hand.

Missionaries who saw the car marveled at near misses—describing how some bullets were deflected by seemingly too-thin sheet metal and how other bullets had traveled on a trajectory that seemed to be en route to the Scaleses in the head or chest.



Jo Scales

## More volunteers sought for Baptist Olympics ministry

ATLANTA—When the 1996 Summer Olympic Games come to Atlanta, Southern Baptists will have a "once-in-a-lifetime international ministry opportunity," according to leaders of Atlanta International Ministries.

Olympic officials expect 16,500 athletes representing 200 nations, 25,000 Olympic family members and 3 million spectators to attend the games July 20-Aug. 4, 1996.

Atlanta International Ministries, dubbed AIM '96 for short, will serve as a clearinghouse for Southern Baptist volunteers who want to minister at the games.

At least 5,000 Southern Baptist volunteers will be needed to assist in evangelism, hospitality, sports ministries, chaplaincy, creative arts, pin

trading, Scripture distribution and prayer events. Specialists such as translators, medical personnel and secretarial support personnel also will be needed.

Meanwhile, a Southern Baptist has been named director of religious services for the 1996 Summer Olympics. Home Mission Board volunteer specialist Elmer Goble, who directed Southern Baptist ministries during the Los Angeles Olympics in 1984, will coordinate all religious support for athletes and staff during the Atlanta games.

In addition to scheduling religious services, Goble will be responsible for offering Bible studies, personal prayer rooms and religious literature distribution among athletes and staff.

The Olympic Village religious center will be in Georgia Tech's Baptist Student Union building. The religious center will provide equal access for the five recognized world religions: Christianity, Judaism, Islam, Buddhism and Hinduism.

For the first time in Olympic history, chaplains will be assigned to work with the security staff as well, Goble said. Southern Baptist chaplaincy consultant Lowell Lawson will coordinate that work.

To facilitate ministry beyond Atlanta during the games, the HMB and AIM '96 have developed an "interactive pocket guide" to the Olympics, which can be used as a witnessing tool.

The 32-page booklet lists world

and Olympic records for sporting events from archery to yachting. It includes space to record the 1996 winners as well as a four-page explanation of the plan of salvation.

The four-color guide will be distributed in Atlanta during the Olympics and will be used by Christian groups in at least 40 other countries.

The guides also are available for distribution by local churches or associations. To order interactive pocket guides, call the AIM '96 office at (404) 872-0096.

To volunteer to assist with AIM '96 ministries, write to Ginger Howell, director of volunteer projects, Atlanta International Ministries '96, Box 78005, Atlanta, Ga. 30357 or call (404) 872-0096.

## Group plans alternative to Religious Right

Continued from page 1

their local churches to combat community problems.

■ Initiate a broad-based program of community politics that sheds the traditional labels of conservative, liberal, Republican and Democrat to address teen pregnancy, gay bashing, poverty and racism.

The leaders said they do not expect to become a highly financed political machine like the Christian Coalition. Instead, the new network will borrow the organizational methods of Martin Luther King Jr. in which local communities worked together to effect change.

Members of the group met with congressional leadership, including House Speaker Newt Gingrich, R-Ga., and House Minority Leader Richard Gephardt, D-Mo., to discuss their concerns about the Religious Right's political agenda.

Campolo, a professor of sociology at Eastern College in St. Davids, Pa., said leaders of the Christian Coalition declined the group's invitation to meet and pray with them.

Campolo said progressive evangelicals do not intend to "declare war" on the Christian Coalition.

"We are actually applauding the Religious Right in one respect," Campolo said. "They have made America conscious that political issues are at

the heart of the Christian faith. For too long evangelicals have disengaged themselves from the political arena, acting as though this does not concern us.

"What happens politically does concern us, because we believe Jesus Christ is Lord of all, and we want his will done in every sector of human existence. We thank them for making America aware that politics is religious," Campolo said.

Progressives have lacked the Religious Right's "ability to seize the microphone," Campolo said. "We have been so busy doing community work that we haven't spent any time or money doing media work. And so they get all of the attention, because that is where they have put their efforts.

"The time has come for us to speak up and be heard in the media as well," he said.

James Forbes Jr., senior minister of the Riverside Church in New York City, lamented a division in the Christian faith between those who would urge "personal morality and those who would promote justice, societal and structural change."

"What concerns me most deeply," Forbes added, "is the use of the Christian label for a brand of religion which has abandoned prophetic justice and compassion for the poor, the elderly

and our children."

"The tragedy is that in the name of the suffering servant of Nazareth, Jesus the Christ, some who call themselves Christians encourage politicians to pray the Lord's prayer but without the Lord's spirit," Forbes said.

James Dunn, executive director of the Baptist Joint Committee in Washington, said he is both amazed and irritated to hear the Religious Right purport to speak for the entire evangelical community.

"We violate that holistic essence of Christianity when in self-righteousness we try to come and speak for all conservative Christians," he said.

"The public ethic and personal morality are two sides of the same coin," Dunn said. "If either one is genuine, the other is implied. And if either tries to exist without the other, it's not going to last very long."

Campolo said the group does not oppose the Religious Right's engagement in public discourse but does oppose its tactics.

The new group includes some of the nation's most prominent evangelicals, including officials of InterVarsity Fellowship, Zondervan Publishing House, World Vision, World Relief, Evangelicals for Social Action, Habitat for Humanity and Christianity Today magazine.

## Gambling advances slowing, opponent says

Continued from page 1

minutia such as whether the next football play will be a pass or a run or in what round a boxing match will end.

"This is not paranoia," Goodman said. "This is a conscious effort to start small and build to full-scale gambling."

■ Legalized gambling is bad for areas businesses, good for bankruptcy courts, produces no "new" wealth or jobs and results in tremendous social costs, University of Illinois professor John Kindt told participants.

"Legalized gambling is a regressive tax on the poor," he said. "It makes poor people poorer. And it intensifies every social problem that exists."

Social costs, increased crime and the lack of positive economic impact far outweigh the benefits of legalized

gambling, Kindt said. When gambling is first introduced, "there are some benefits," he said. "But when compared with the costs, this is not a close call."

"If you get the numbers out, people will see," he said.

■ Gambling's only benefits are it creates a new form of entertainment and shifts some jobs from one sector to another, said University of Illinois professor Earl Grinols. However, the new entertainment comes at a tremendous cost and there is no net gain in jobs, he said.

Legalized gambling results in an increase in problem gamblers, unhealthy ties between the industry and the government and unbelievable social costs, he said.

Gambling is a bad bet for raising tax revenues, because it costs the pri-

vate sector \$2.75 to \$4.75 for every dollar the government collects in taxes, he said. "It's incomprehensible that a state would choose gambling to raise tax revenue," Grinols said, "but the problem is most states do not know these numbers."

The National Coalition Against Legalized Gambling is working to change that. At their recent meeting, members of the organization voted to hire a national fund-raiser, produce a regular newsletter and take other steps to move the group to the "next level."

The move is needed to counter what one leader called "the incessant pressure for the expansion of gambling" and what another said is the plan of the gambling industry to bring Las Vegas-style gambling within the reach of every community in the nation.

## Financial scandal hits many religious organizations hard

WASHINGTON (RNS)—Evangelical ministries, religious colleges and international relief organizations are reeling in the wake of revelations that they may have lost millions in a philanthropic concept that proved too good to be true.

At least 100 religious organizations bought into a double-your-dollars matching grant offer from the Foundation for New Era Philanthropy of Radnor, Pa., which filed for Chapter 11 bankruptcy protection May 15.

They are among an estimated 300 investors, including such venerable institutions as the University of Pennsylvania and the Philadelphia Museum of Art. Individual investors such as Laurance S. Rockefeller and financier John Templeton placed money with New Era with the understanding that their money would be doubled and given to charity.

In the religion world, such prominent organizations as World Vision, Campus Crusade for Christ and InterVarsity Christian Fellowship have put their money at risk.

None of the Kentucky Baptist Convention's schools or agencies is known to have invested with New Era. However, it is possible that agencies or institutions of other state Baptist conventions were involved.

Pennsylvania officials are investigating whether New Era was involved in a Ponzi scheme, which creates the illusion of financial success by using contributions from new investors to make good on earlier promises.

The foundation solicited money from non-profit institutions with promises the investments would be doubled in six months with matching grants from anonymous donors. The Wall Street Journal reported May 16 that New Era founder and CEO John G. Bennett Jr. acknowledged to his staff over the weekend that the group of anonymous donors did not exist.

Officials from the evangelical relief organization World Vision and the InterVarsity Christian Fellowship, a campus ministry, said their organizations made substantial investments in New Era and received the promised return. Encouraged by their initial successes, World Vision and InterVarsity each invested \$1 million or more. Now the outcome is uncertain.

The Coalition for Christian Colleges and Universities, which represents 90 schools, invested \$350,000 in New Era's "New Concepts in Philanthropy Fund."

Paul Nelson, president of the Evangelical Council for Financial Accountability, said he fielded many queries about New Era and warned organizations to be wary of New Era's "unconventional" methods. He estimates that about 100 of the 800 ministries affiliated with his organization have been involved with New Era's matching grant program.

Not everyone New Era representatives approached took the bait, however. Officials at Pat Robertson's Christian Broadcasting Network, for example, declined to participate. "I guess you could say we don't make investments in categories that fall into the it-seems-too-good-to-be-true category," said CBN spokesman Gene Kapp.

## Russian parliament leader cites need for Baptist work

### Kentuckian will see World A with student ministers

RICHMOND, Va. (BP)—Many college students of the "been there, done that" generation may soon have to find a new mantra if they catch a vision of reaching World A for Christ.

That's the hope of Project Discovery organizers who plan to send 25 state Baptist student directors and associates this fall to a region of World A—that portion of the globe which has had little or no contact with the Christian gospel. Ralph Hopkins, associate director of the Kentucky Baptist Convention's student department, will be among the participants in Project Discovery.

"We see those who have leadership responsibilities for students as very strategic," said David Bishop, project coordinator for Cooperative Services International, the Southern Baptist aid organization sponsoring Project Discovery. "They have influence over the next generation of workers who will carry the good news to the unreached."

Project Discovery participants will spend nearly a week walking the same streets, meeting the same people and seeing the same needs that confront Christian workers who live in World A.

The participants hold the key to student involvement in World A, explained Project Discovery planners, who want to provide the momentum to get students into places where they can make the greatest impact.

The current project traces its beginnings to 1992, when 66 Baptist students and nine leaders worked on outreach projects in Kazakhstan.

MOSCOW (BP)—The chairman of Russia's parliamentary subcommittee on religious groups reportedly has named Baptists among those who should work to help the country achieve spiritual rebirth—and he invited missionaries to help.

Southern Baptists now maintain 53 Foreign Mission Board missionaries in Russia, the first of whom began to arrive about the time communism fell in all of Eastern Europe. Kentucky Baptists are assisting these missionaries in a five-year partnership.

Parliament member Vitaly Savitsky's statement, quoted in the Moscow Tribune, sounded a different note from regularly published remarks by communists and nationalists in parliament who have backed Russian Orthodoxy as the only legitimate Russian religion. These leaders have characterized anything non-Orthodox as foreign and even have threatened to curtail the activities of non-Orthodox groups.

Savitsky accused some government officials of using the alleged activities of cult groups to portray democracy as a first step toward anarchy, according to the newspaper report.

For their own political agenda, officials opposing democracy are pointing to groups such as the cult Aum Shinri Kyo from Japan as reasons why free expression will eventually unravel Russian society, Savitsky was reported as saying.

The leader of Aum Shinri Kyo and 24 of his followers were charged May 15 with murder and attempted murder in a nerve gas attack on the Tokyo subway system March 20. The cult is known to be extremely active in Russia.

In his statements, Savitsky condemned foreigners who impose alien ideas on Russians but stressed groups seeking "to contribute to the country's spiritual rebirth" will always be welcomed to Russia.

Then he spoke directly about Baptist missionaries: "Why don't (missionaries) help the Orthodox re-establish churches or train priests, or help the Catholics, that have nothing, regain an official church building, or work with the Baptists that have been in Russia for centuries? That's what's really needed here," he said.

## North Korea allows 1st relief donation from Western agency

WASHINGTON (RNS)—In a breakthrough that could open a pipeline between North and South Korea, the evangelical agency World Vision International announced that North Korea has agreed to accept its offer of 470 tons of emergency food relief.

The food, targeted for hungry women and children, is the first significant aid provided by a Western relief group to be allowed into North Korea. It could be an important symbolic act on the part of the North Korean government, according to some specialists on the region.

The first shipment of 300 tons of corn meal, purchased in China and brought by train across the Yalu River to Nam Yang, North Korea, arrived May 10. The second shipment was to have crossed the river May 15.

World Vision officials said they hoped the \$93,000 effort, delicately negotiated over the past five months with officials from both the North Korean and U.S. governments, is only the beginning of longer-term aid efforts.

"For the religious community, both in South Korea and the United States, there is a real passion for reconciliation," said World Vision spokesman Gary Roebbelin. "World Vision is seen as a part of that reconciliation process, able to get past the stereotypes on both sides."

Scott Snyder, an Asia specialist at the United States Institute of Peace, said North Korea's decision to accept aid from a Western religious organization was significant.

"What is notable is that it is World Vision that is providing the food," said Snyder. "The North Koreans have been very skittish about establishing relations with non-governmental organizations."

Poor harvests have plagued North Korea for several years. In the past two years, according to World Vision, North Korea has not been able to produce adequate food supplies for its 22.6 million people. The agency has reported instances of malnutrition and blindness due to the food shortage.

For World Vision, the next step in alleviating hunger on the Korean peninsula is a direct shipment from South Korea to the North.

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**BUILDING UP THE BODY OF CHRIST**

### Dixon: A special place

If you talk to most native Kentuckians long enough, you will find that most of us are connected in some way to a small town that is special to us.

For me that place is Dixon. It is a town of less than 600 people in the center of Webster County. My dad's folks moved there around 1810 and all of my grandparents or their families were living in the area by the 1900 census.

I have wonderful memories of that place and the people who live there. If I have an overnight trip to Western Kentucky, I always try to wind up there to spend the night with my folks.

Dixon is also a special place for many young women served by Kentucky Baptist Homes for Children. Our Dixon Temporary Shelter there provides respite for young women who need to be out of their own homes, but for whom a long-term place is not yet available.

It amazes these young women to learn that I grew up in Dixon. Most of them did not know the town existed before their placement but they usually tell me that it is a special place for them. They mention our staff, the church and the school,

which has always been very supportive.

One of the young ladies for whom Dixon is special is a teenager I'll call Cassie. She lived at the shelter several months ago after having suffered the pain and trauma of sexual abuse. During her first weeks in care, she was very quiet and withdrawn. She didn't want to

have anything to do with the staff or the other girls. This isn't unusual in cases such as these and the Dixon staff worked with her gently. With compassion and skill they worked to move Cassie to the place where through counseling she could begin to deal with her feelings of hurt and anger. She eventually began to respond to the

staff and the other girls in positive ways and began to make real progress.

Cassie's journey is not over. She is now receiving care at Glen Dale and continues to build on the healing that began at Dixon. For her sake and for many other young women I am grateful for a special town called Dixon.

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

### HOMES FOR CHILDREN



Curtis C. Mooney

# PEOPLE

## Kentucky graduates of Southern Seminary



**Harold Adams**  
Master of divinity  
Clermont



**Bruce Alvis**  
Master of divinity  
Dot



**Virginia Boaz**  
Master of divinity  
in church music  
Hopkinsville



**Kathleen Breunig-Bolton**  
Master of divinity  
Louisville



**Woodson Brewer**  
Doctor of philosophy  
Louisville



**David Bullock**  
Master of divinity  
Somerset



**Joan Clagett**  
Master of divinity in  
pastoral counseling  
Elizabethtown



**Steve Cripps**  
Master of arts in  
Christian education  
Owensboro



**Bill Dickens**  
Master of theology  
Covington



**James England**  
Master of divinity  
Glasgow



**Jeffrey Fuller**  
Master of divinity  
Ashland



**Dale Gatewood**  
Diploma in  
Christian ministry  
Frankfort



**Angela Goodwin**  
Associate of Arts  
Louisville



**Thaddeus Griggs**  
Master of arts in  
Christian education  
Fort Thomas



**Ed Hamlin**  
Master of divinity  
Springfield



**Dalton Holt**  
Master of divinity  
Louisville



**Steve Hussung**  
Master of divinity  
Murray



**Bradley Lauer**  
Master of divinity  
in Christian  
education  
Bardstown



**Todd Lester**  
Master of divinity  
Frankfort



**Joseph Macupa**  
Master of divinity  
Louisville



**Rebecca Matheny**  
Master of divinity  
Bowling Green



**Tommy Mitchell**  
Master of divinity  
Ludlow



**James Norvell**  
Master of divinity  
in Christian  
education  
Corbin



**Deborah Nowell**  
Master of social  
work  
Murray



**Alice Rabb**  
Master of church  
music  
Bardstown



**Samuel Raizor**  
Associate of arts  
Louisville

### CLASSIFIED ADS

**SEEKING:** Big Bone Baptist Church, Union, Ky., is accepting resumes for a part-time youth minister. Would prefer a husband/wife team. Send resumes to Big Bone Baptist Church, 11036 Big Bone Church Rd., Union, KY 41091.

**HOLYLAND:** \$1,648. Oct. 30 - Nov. 8, 1995. Roundtrip air from New York, first class hotels, meals, much more! Economical add-on fares available. Pastor-hosted pilgrimage. Free brochure from Renewal Pilgrimages. (800) 654-1166, (210) 980-2746.

**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 resume 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 resume to: Rosemont Baptist Church, Attn.: Recreation Committee, 556 Rosemont Garden, Lexington, KY 40503.

**FOR SALE:** Allen church organ, model 301-B. New speakers and amplifier. Contact Jerry at (606) 864-4194.

**SEEKING:** Minister of youth and children. Send resume 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.

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**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.

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



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**Nicholas Roe**  
Master of divinity  
Lux



**Joseph Rosebush**  
Associate of arts  
Guston



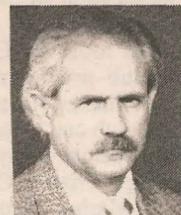
**Jim Sanders**  
Master of divinity  
LaGrange



**Paul Smith**  
Doctor of philosophy  
Hodgenville



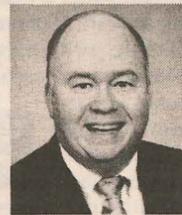
**Scott Smith**  
Master of arts in  
Christian education  
Bardstown



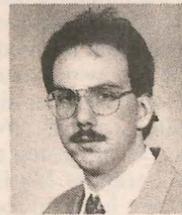
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**Mark Webb**  
Master of divinity  
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**Natalie West**  
Master of social  
work  
Morganfield



**Luther Williams**  
Master of church  
music  
Highland Heights



**Dorothy Wright**  
Master of church  
music  
Louisville

Kentuckians who graduated from Southern Baptist Theological Seminary May 19 are pictured on this page. Information on the graduates was provided by the seminary. Only graduates who provided the seminary's public relations office with full information and photos are included here.

## PRAYER PARTNERS

- Pray for these specific needs related to Kentucky Baptist Convention partnerships with Baptists in Russia and Utah/Idaho.
- Children's camps to be held across Russia this summer and camp leaders.
- Economic problems in Russia.
- Kentucky volunteers as they prepare for evangelism projects, including deaf project, planned for this year in Russia.
- Kentucky summer Baptist Student Union team that will go to Russia May 31.
- Mission Service Corps volunteers who serve in Utah/Idaho.
- Directors of missions/home missionaries who serve in Utah/Idaho.
- Jim Harding, the newly-elected executive secretary of the Utah/Idaho convention.

## Mountains to the Mississippi

Compiled by Ann Tatum

- COLUMBIA—Donnie Jesse resigned as pastor of Sparksville Church.
- DANVILLE—Bruce Richardson resigned as minister of music at Lexington Avenue Church. He will continue to live and work in the area.
- FRANKFORT—Crestwood Church called Mindy Peck as part-time children's ministry director.
- GEORGETOWN—Great Crossing Church will celebrate its 210th anniversary June 4. Doug Strader, director of KBC discipleship training and stewardship, will be guest speaker. Dinner at the church and 2 p.m. service will conclude the event. Ken Willoughby is pastor.
- HENDERSON—Leslie Huff, director of missions at Green Valley Association for 12 years, will retire July 31. He will move to Murfreesboro, Tenn.
- INDEPENDENCE—Coleburn Hooten, pastor of Hickory Grove Church for 31 years, will retire June 25. A reception and recognition service will be at 3 p.m.
- INGLE—Cedar Point Church ordained Dennis Wilson and Gayle Roy as deacons May 7.
- KEVIL—Spring Bayou Church called John Charles as pastor. He previously was pastor at Gethsemane Church in Richlands, Va. He will begin his new ministry June 11.
- LEXINGTON—Trinity Church called associate pastor E.B. Smith as interim pastor.
- LOUISVILLE—Joellen Johnston recently celebrated 15 years as organist at Beechmont Church.
- Crescent Hill Church called Mark McClintock as minister of childhood education. McClintock has served as minister of childhood education at Carlisle Avenue Church.
- MARION—Emmanuel Church called Harry Neal as pastor May 21. He previously was pastor at First Church in Byrdstown, Tenn.
- OWENSBORO—Tim Whipple resigned as minister of youth at First Church to become minister of students at Temple Church in Hattiesburg, Miss. He will begin his new ministry June 11.
- PADUCAH—Mark Long resigned as minister of youth at First Church to become minister of youth and college in Charlottesville, Va.
- SHELBYVILLE—Clayvillage Church will ordain music and youth minister Rick Thompson to the ministry June 5.
- WADDY—Waddy Church ordained its new pastor, David Hoshchar, to the ministry May 21.
- WILLIAMSBURG—Cumberland College recently honored Louise Foley with the service award; Emma McPherson with the William T. Miles Community Service Award and Norma Patrick with the Excellence in Teaching Award.

## Ceremony marks SBC's birth

AUGUSTA, Ga. (BP)—Dramatic presentations, historical interpretations, sermons and a declaration of repentance were among highlights of a celebration of the 150th anniversary of the Southern Baptist Convention May 8-10 in Augusta, Ga.

Sponsored by the SBC Historical Commission and the Southern Baptist Historical Society, it drew nearly 900 to a special worship service May 9 at First Baptist Church. More than 300 registered for the full three days of activity.

The actual date of the birth of the SBC was May 8, 1845, at First Baptist Church of Augusta.

A "Declaration of Repentance and Rededication" was read by the congregation and led by Slayden Yarbrough, chairman of the Historical Commission board of trustees. The declaration spoke of the issue of "slavery and the defense of the right to own slaves" as a contributing factor in the founding of the convention in 1845. The declaration pledged "repentance in order to commit ourselves to be agents of Christ's reconciling peace and to combat publicly the sins of racism and exclusion in our communities."

In conclusion, the declaration said, "It is our fervent hope and prayer that by acknowledging and repenting of the sins of our past we will be freed to live in justice and peace in the present."

Girls in Action and Royal Ambassadors youth collected an offering from the congregation—about \$900—which was forwarded to the Home Mission Board for African-American Baptist mission work.

The sesquicentennial will be a major focus throughout the three-day SBC annual meeting next month in Atlanta.

## GEORGETOWN COLLEGE

Publications Editor/Graphic Designer

**Position Description:** Challenging full-time position in exciting academic environment offers a competitive salary for individual supporting the public relations/development activities at a Baptist liberal arts college.

**Responsibilities:** Design and produce quarterly alumni magazine, weekly newsletter, ads, brochures and flyers; provide copy/feature writing to support publications.

**Preferred Qualifications:** A bachelor's degree in related field with at least three years of experience in publications editing, graphic design, copy/feature writing, knowledge of Associated Press style, ability to use WordPerfect and PageMaker 5.0, coordinate printing jobs, be a team player and manage diverse projects in a fast-paced environment.

**Response:** Send letter of application and resume along with six publications/writing samples by Tuesday, June 6, to:

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Georgetown, KY 40324

Women and minorities encouraged to apply

## Academic awards

On May 9 our chapel service was devoted to our academic awards.

Each of our middle school and high school teachers presented certificates to their students who maintained the highest grade point averages.

Middle school principal Ed Lowdenback began by noting education comes first. This is the main reason we are here.

The beginning of the program was a treat for students, faculty and parents as well: Graduation of five children from our staff school kindergarten. The following youngsters donned caps and gowns to accept their diplomas: Jesse Godbold, Zachary Walton, Jessi Chesser, Wendi Estep and Trey Abner. K-2 teacher Marilyn Vaughan stated, "We hope this is only the beginning of their education."

Middle school Bible teachers gave out 13 awards. Twenty-six students were honored for work in English and Literature, 16 in History, 12 in Math and 10 in Science.

Academic team coach Cynthia Knight presented T-shirts to nine students who had participated in Governor's Cup competition. She praised Daniel Kaufman and Jason Laguna, "They almost went to state. If they stick around I expect they will go to state."

High school principal JoAnn Seymour presided over our high school awards. Carolyn Valentine gave a scholar award to Woleba Getachew in English as a Second Language. ESL was one of our new courses offered for the first time.

Journalism teacher Edmund Shelby awarded James Runion for his work on our school newspaper, Jennifer Beller for yearbook and Jason Kuhns for creative writing.

Dan Stockton presented BETA Club awards. This was our first year to have a BETA Club. Four

students took honors for Outstanding Speaker at the Kentucky Youth Assembly, and four for Governor's Cup competition. Sara Newbury had the highest GPA, while Nathan Bauman took the 95% Award. Most Creative went to Renae Barger. Sahara VanHeck was named Most Versatile, and Melissa Pruitt, Most Valuable.

Stockton noted that Mandy Hicks was honored nationally, by publication in the journal of the national BETA headquarters.

Nathan Bauman took the Coach's Award. James Runion, club president, accepted the national BETA Charter Award, the highest honor a club can bestow.

Two special awards were presented by Sgt. Charles Collingsworth of the U.S. Marine Corps. Crystal Harrison accepted an award for musical excellence as a performing high school band member and a musical soloist.

Collingsworth gave Renae Barger a leadership award, and charged the student body, "Whatever you do, give it your best effort. Never quit trying."

Guidance counselor Linda Gordon gave nine students President's Awards for Educational Excellence. To qualify,

students must be exiting either middle school or high school, and must have a cumulative GPA of 3.5 or above for their respective level of education.

One hundred and forty-four additional scholarship awards were given to our high schoolers. As many of our young people leave for summer break, we hope you will join us in praying that they will continue to give of their best.

Written by Denise Spencer, publications

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

## THIS IS ONEIDA



W.F. Underwood

## CLEAR CREEK CHRONICLE



Bill Whittaker

## Russia mission trip

On VE Day, director of student affairs Fred Cummings and other members of our Russia partnership team were in St. Petersburg, heading for a fast-food restaurant (no doubt seeking a change from the borsch). A Russian man asked Fred through an interpreter, "Are you an American?" and then wanted to know "What State?" "Oh, Kentucky!" He must have heard about the Wildcats.

The stranger spoke of the bad things said for many years about Russia and America, "but still you are here. I thank you for still caring and for being here."

Three students, two of our staff and six from Immanuel Church in Danville worked with Vyborg Baptist Church on the Gulf of Finland. The team constructed interior brick walls and six flights of stairs to a future second floor. Rough timbers were on site, but team members sized them, a task the Russians usually did by hand. The Immanuel congregation donated a Skilsaw to the church. Team members left hammers, metric tapes and other supplies. Building contractor Jerry Wilson acknowledged, "Some things we had to back up and do their way; this really taught me some patience."

Senior Johnny Skeans sacrificed his own graduation for this mission

trip. One evening the group presented him a "diploma" and Pastor Slava surprised him with a bouquet and a jasper stone Bible paperweight.

Sunday worship at the Vyborg church was another highlight. Immanuel Pastor Barry Harmon and Cummings preached one week; Skeans and junior student Gary Baker spoke the next Sunday. Both had prepared messages, but the pastor requested they speak about the

Lord's Supper. The common cup reminded all of their united fellowship.

The group visited a school where teachers welcomed them to speak in classes, including testimonies about Jesus.

"As I grew up and attended school, Russia was always 'the enemy.' I found out we have more similarities

than differences," Cummings said. The strong bonding between the new friends was reflected in the tears as they separated. Some ran along side the departing bus.

I've just received a financial report that shows the Russia mission trip has a debit of \$6,000. If we have to use cash flow to cover that and end the year in the red, it will be worth it.

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

# MISSIONS

## Baptist center offers hand up to those fallen low

By David Winfrey  
SBC Home Mission Board

NEW ORLEANS (BP)—In a city that's 6 feet below sea level, the Brantley Baptist Center stands as an island of help to those who have fallen even lower.

For 16 years, director Tobey Pitman has worked at Brantley Center, a Baptist facility located in the heart of New Orleans. It is Louisiana's largest homeless shelter and also includes a drug and alcohol treatment program.

Nearby, Bourbon Street invites visitors to forget their problems. But Brantley's collection of addicts and indigents bears witness to a darker meaning for the Crescent City's motto as "The city that care forgot."

"There's not a lot of sympathy expressed for people who are down and out," says Pitman, 38. "It's always been interesting to me that in New Orleans, being a Catholic place, Southern Baptists operate the largest shelter in the whole state."

The Baptist Rescue Center opened in 1927 for men who came seeking jobs or housing. It has moved twice and was renamed in honor of former director Clovis Brantley. The center now occupies a six-story, brick building one block from the raucous French Quarter.

In a city where the homeless are estimated to number from 8,000 to 15,000, Brantley can lodge up to 270 people. On "freeze nights," workers clear chairs from the chapel for an extra 50 mats.

In the midst of this, Pitman and others offer a spiritual response to problems too many people view as solely physical.

"There's more money set aside for homelessness in the upcoming (federal) budget than there's ever been, but money's not the solution," says the Texas native. "Maybe it's a

feeling that it excuses us from personal involvement."

But personal participation is vital, he contends, to help those who made bad choices get on and stay on a better path.

Clay Corvin is among those who understand the need to be involved.

On Sunday mornings, Corvin starts the center's worship service with instructions before leading in singing. "If you fall asleep, we understand. A lot of you have been on the street all night. If you start snoring, we're going to wake you up."

Corvin first volunteered at Brantley in 1976 while a student at New Orleans Baptist Theological Seminary. When he returned in 1980 to be the school's business manager, he also returned to Brantley. "Just as somebody's been called to a pastorate, I feel like I've been called down there," he says.

Students assist him with preaching, counseling and other duties at the center, which he calls both a shock to the system and the perfect laboratory for practicing the principles they learn.

Although the congregation differs from typical Southern Baptist churches, Corvin says his message remains the same.

"I've preached on tithing and everything else," he says. "God's word is for every man. The thing that I accentuate is God's love."

Corvin requires students attend three chapel services in the center before they can preach. "Most of them never make it three times," he admits.

Pitman understands. "I often hear pastors say, 'I could never do what you do.' And my comment back to them is, 'I could never do what you do,'" he says. "The lesson in that is God gives each Christian particular gifts to fulfill his call in their life, and nobody else can fulfill that call."

Pitman's call came during his second year in seminary. He says he entered school planning to be a pastor "by default."

"My vision of ministry was so narrow that I didn't know what else to do," he says. If some Christians fear a call to full-time mission service, Pitman was just the opposite. "I was afraid I wanted to be in the ministry but the Lord didn't want me to be."

He and his wife, Cathy, prayed one night for an opportunity to apply lessons from the counseling classes he was taking. The next day, a student asked Pitman if he were interested in a part-time counseling internship at Brantley. "It was there, really, that a whole new world was opened to me."

In 1988, he was named director of the center and in the process has become a nationwide resource for Southern Baptists on addiction and homelessness.

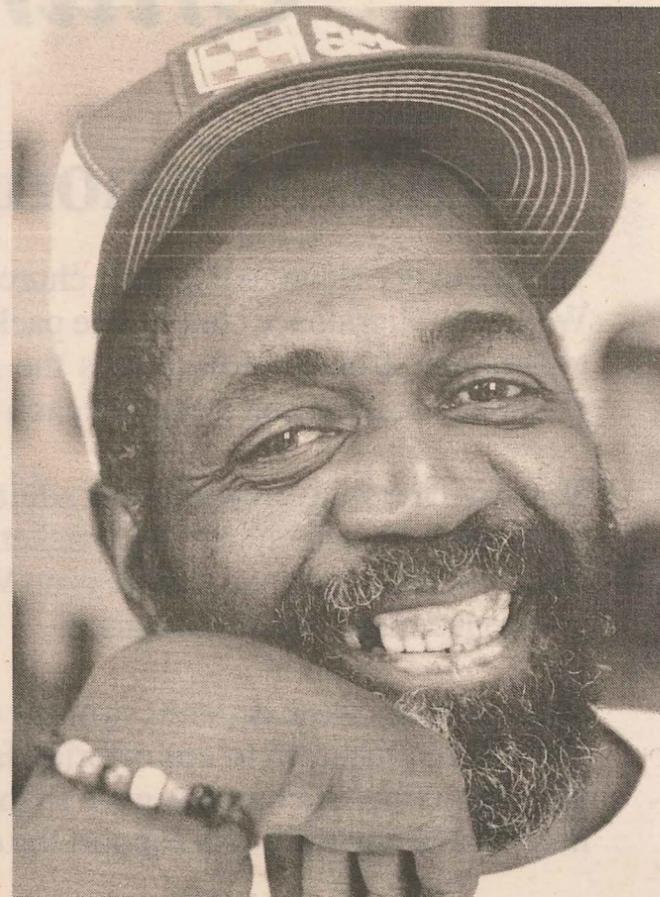
If the work sounds discouraging, don't tell Pitman. "I'll take homeless people over church people any day," he says. "There's no facades to break down. What you see is what you get."

On an office door at Brantley are taped the words of Charles Haddon Spurgeon: "Some men look for tall steeples and big bells. Give me a rescue mission one yard from hell."

If clients in Brantley's drug and alcohol rehab program feel one yard from hell, Pitman and other counselors work to keep them from finishing the trip.

The program accommodates up to 34 people. It lasts at least four months and would cost \$1,000 per day in a traditional hospital, says Kay Bennett, a home missionary from Mississippi. "Only through the Co-operative Program are we able to offer what we do."

Many view drugs or alcohol as an addict's problem, but program director Charlie Holmes says it's actually the solution. It's just not a very good one. "The problem lies underneath," he explains. "Got a headache? Take an aspirin. If you're hurting from the soul, you self-medicate, and I see



drugs (and alcohol) as self-medication."

Holmes, a home missionary from Columbia, Miss., compares addiction to the visible tip of an iceberg of problems. Underneath, he says, lie such issues as guilt, low self-esteem or grief.

Secular programs often fail to treat the entire patient, he says. "Man is a social, sexual and spiritual being, and too many times people deal with two of them and neglect the third. To be successful, you need to deal with the spiritual."

Pitman says he is cautious not to introduce Christianity as a magical cure for the chemically dependent.

Someone who accepts Christ but remains addicted will feel more helpless, he believes. "He's left with only one conclusion. He was so bad off that God couldn't save him."

**NEW LIFE** Frank Jones, a client at Brantley Baptist Center's addiction rehabilitation program, credits the Southern Baptist shelter for giving him a new lease on life. "The center is a dream come true for the drug addict, if you're serious about getting your life back together," he said. "It turned my life around, and I'm grateful." (BP photo by David Winfrey)

## Dropping required chapel attendance increased number of decisions

NEW ORLEANS (BP)—It took a fire marshal to spark a revival at Brantley Baptist Center's worship services.

As is common for homeless shelters, Brantley used to require guests who were registered by 7 p.m. to attend the nightly services.

"It is the standard practice for mission centers," says director Tobey Pitman, a Southern Baptist missionary. "Most missionaries make you go to a chapel service before you ever get something to eat."

Nightly, about 130 people would pack the chapel, which has seating for only 100. Workers were satisfied with high attendance and about 250 annual decisions by clients to become Christians or rededicate their lives, Pitman says.

"We were manipulating them, really, in order to show some pretty impressive numbers," he explains. "Our concern was to get them into chapel. Their concern was to get out of chapel and get to bed."

In 1980, a fire marshal changed all that by telling leadership they could not force people into a crowded room, creating a fire hazard. The impact of not requiring chapel attendance was instant—an immediate 80 percent decrease in attending.

But the center also experienced an unexpected increase in the number of decisions recorded. Last year the center recorded 987 spiritual decisions, although attendance averaged only 50.

The increase may have resulted because worshipers no longer have

the distractions of coughing contests and rattling newspapers that occurred when everyone was required to attend, Pitman says.

"Those who come now come for one reason alone," he says. "They've already got their bed ticket. They've already had their meal. They come now just plainly, clearly out of a concern for their spiritual condition."

Leaders also are more confident about the sincerity of decisions being made, he adds.

"While we manipulated them, they manipulated us through their response to the invitation," he says. "On the back row, you'd see a coin flipping. Heads or tails, who's going to walk the aisle?"

"They learned that you would

never walk the aisle on the first verse. Because if you did that, the speaker would get the impression the Holy Spirit was working and he'd offer a long invitation."

By the third verse, one or two would go forward, hoping leaders would be satisfied and close the service, Pitman says. "We would later learn that the idea was, 'I walked the aisle last night. It's your turn tonight.'"

Pitman notes centers are the gatekeepers for basic physical services and some homeless people may feel compelled to give a response to stay at the center. "You've got them over a barbell, really. And I never want to be guilty of somebody making a spiritual decision to please me."

# Coming Soon to a Church Near You!

## State Missions Week of Prayer Materials

In July, every Kentucky Baptist church will receive a sample packet of state missions materials from Kentucky Woman's Missionary Union. The packet will include a poster, bulletin insert, Eliza Broadus Offering envelope, testimonies from pastors across the state, clip art, associational directors of missions list, sermon outline, children's sermon and a copy of each age-level program.

There will be study materials for adults, youth, children and preschoolers. A card for your church to order extra materials will be included. The packet will be sent to the WMU director. However, the packet will be sent to the pastor or contact person if there is no WMU in the church. This allows every church in Kentucky to pray for and give to Kentucky missions causes.

State missions work depends strongly on the Eliza Broadus Offering. This year, the goal is \$800,000. Only 1162 churches contributed to this offering last year—1130 did not give anything. Just think what would happen if all Kentucky Baptist churches gave to the offering. Over a million dollars could be given for mission work right here! The study materials support the offering because they inform Kentucky Baptists about needs in our state.

*As we know, we feel.  
As we feel, we do.*

Through study, Kentucky Baptists will learn about needs; as they learn, they will begin to feel the pain of others; as they feel the pain, they will begin to do something to alleviate the pain. Pray, give and get involved personally in ministry.

**You Don't Have To Go Far**

**Week of Prayer for State Missions September 10-17**

**1995 Eliza Broadus Offering Goal: \$800,000**

**Our Church Goal: \_\_\_\_\_**

**WOMAN'S MISSIONARY UNION**  
Auxiliary to Kentucky Baptist Convention

