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Foundation gaining in funds and trust of churches

By Melanie Childers
Staff Writer

LOUISVILLE—Fifty years and \$50 million invested has made the Kentucky Baptist Foundation healthy and wealthy—and a wise investment choice for a growing number of churches.

Chartered in August 1945 as a charitable, non-profit organization, the Kentucky Baptist Foundation celebrates 50 years of service to Kentucky Baptists this year.

But 1995 is memorable for another reason as well. During its anniversary year, the Foundation surpassed \$50 million under asset management.

The Foundation's primary programs include general estate stewardship consultation for individuals; endowment and charitable giving education and promotion; and investment management.

The Foundation, an agency of the Kentucky Baptist Convention, encourages individuals to make planned gifts and donations for the advancement of various Baptist causes.

It also receives gifts for endow-

ments, invests the principal and distributes the income to Baptist causes as indicated by the donors. Gifts are received in the form of stocks, bonds, real estate, cash, gift annuities, life insurance or bequests in wills.

In addition to its longstanding record with Kentucky Baptist agencies and institutions, the Foundation is quickly gaining a reputation as an ideal resource for many churches.

The Foundation considers its role in education as an important ministry, said President Richard Carnes. It offers educational seminars on estate

planning at no cost to churches.

The Foundation staff conducts about 25-30 seminars each year in local churches, Carnes noted. These often are held churchwide on Sunday or Wednesday evenings, or during luncheon meetings for senior adults.

Such seminars may intimidate some people, Carnes acknowledged. "It's difficult when they're thinking about an event that ultimately leads to their death. However, we all have the responsibility to care for ourselves, our loved ones and the causes that are

□ See *Foundation gaining ...*, page 9

FOR THE RECORD

Fatherless America

A growing number of American children celebrate Father's Day each year without a father in the home. A prominent social researcher says this trend has dangerous implications for the nation's future. See pages 1, 6 & 7.

Trademark plan dropped

The Southern Baptist Foreign Mission Board has dropped its plan to trademark the name "Lottie Moon Christmas Offering." See page 2.

Family Forum

My almost-12-year-old son wants to wear weird hair styles and clothes that are far too big. It drives me crazy. Help! See page 4.

Editorial

What can churches do to help stem the tide of America's growing fatherlessness? See page 5.

Sci-fi religion?

A Kentucky author has trekked into a land few Christian writers dare to go: science fiction. See page 10.

'Battle Fatigue' author offers help for weary

NASHVILLE (BP)—Some people call it "the yuppie flu," "chronic fatigue syndrome" or "the sickness of the '90s."

Joe Brown has a different name for the same kind of problem in "Battle Fatigue," a new book from the Southern Baptist Sunday School Board's Broadman & Holman Publishers.

"Battle fatigue is being overwhelmed with a continuous schedule that does not allow you enough time to regroup and build your emotional and spiritual reserves," says Brown, pastor of Hickory Grove Baptist Church in Charlotte, N.C., since 1984.

Brown aims through his book to help readers diagnose whether they have battle fatigue. The book asks such questions as, "Are you constantly in a hurry? Tired all the time? Overwhelmed by 'little things'?" Always a week away from being caught up? Then you've got battle fatigue.

The book is targeted for anyone who is caught up in the fast pace of modern life, Brown says. "We tried to avoid ecclesiastical language as much as possible. This book is geared for everyone: the person in the pew or the person in the street."

In fact, a wide range of people showed Brown the book needed to be written.

"For about the last four to five years, a lot of people I have come into contact with—both Christian and non-Christian—have been saying things like, 'I don't have time for this' or 'I don't have enough energy for that.' It seemed like everybody was short on resources."

He points his readers to the spiritual side of life as the primary key to recovering from battle fatigue.

"You're a spiritual being," Brown says. "If you're physically exhausted and you're emotionally exhausted, chances are you don't take care of yourself spiritually either."

According to Brown, relaxation is key. See *'Battle Fatigue' ...*, page 6

Fatherlessness becomes the great divider

By Marv Knox
Editor

If trends continue, the "primary fault line" dividing Americans in the next century will not be race, religion, class, education or gender, but patrimony—the presence of a father in the home, according to a new book on the status of fatherhood.

And the growing absence of fathers in American homes will continue to erode the foundation of society, insisted David Blankenhorn, author of "Fatherless America" and president of the Institute for American Values.

That erosion and the perils which accompany it—teen pregnancy, crime, violence against women, educational failure and poverty—will not be controlled until society once again "celebrates the ideal of a man who puts his family first," he insisted.

Ideal fatherhood provides benefits in two directions, Blankenhorn said. "Fatherhood, more than any other male activity, helps men to become

good men," he began. Statistically, fathers are "more likely to obey the law, to be good citizens and to think about the needs of others" than adult males who are not fathers.

Fatherhood also enriches the lives of children, he added. "It provides them with a father's protection and ... a father's money and material resources. It provides them with what might be termed 'parental cultural transmission'—a father's distinctive capacity to contribute to the identity, character and competence of his children. And most obviously, (it) provides children with day-to-day nurturing."

But despite the advantages of fatherhood, Americans are changing their minds about "the role of men in family life," he claimed. "As a cultural idea, our inherited understanding of fatherhood is under siege. Men in general, and fathers in particular, are increasingly viewed as superfluous to family life—either expendable or as part of the problem."

Fatherhood has been "diminished"

in three ways, Blankenhorn noted.

"First, it has become smaller," he explained. "There are simply fewer things that remain socially defined as a father's distinctive work."

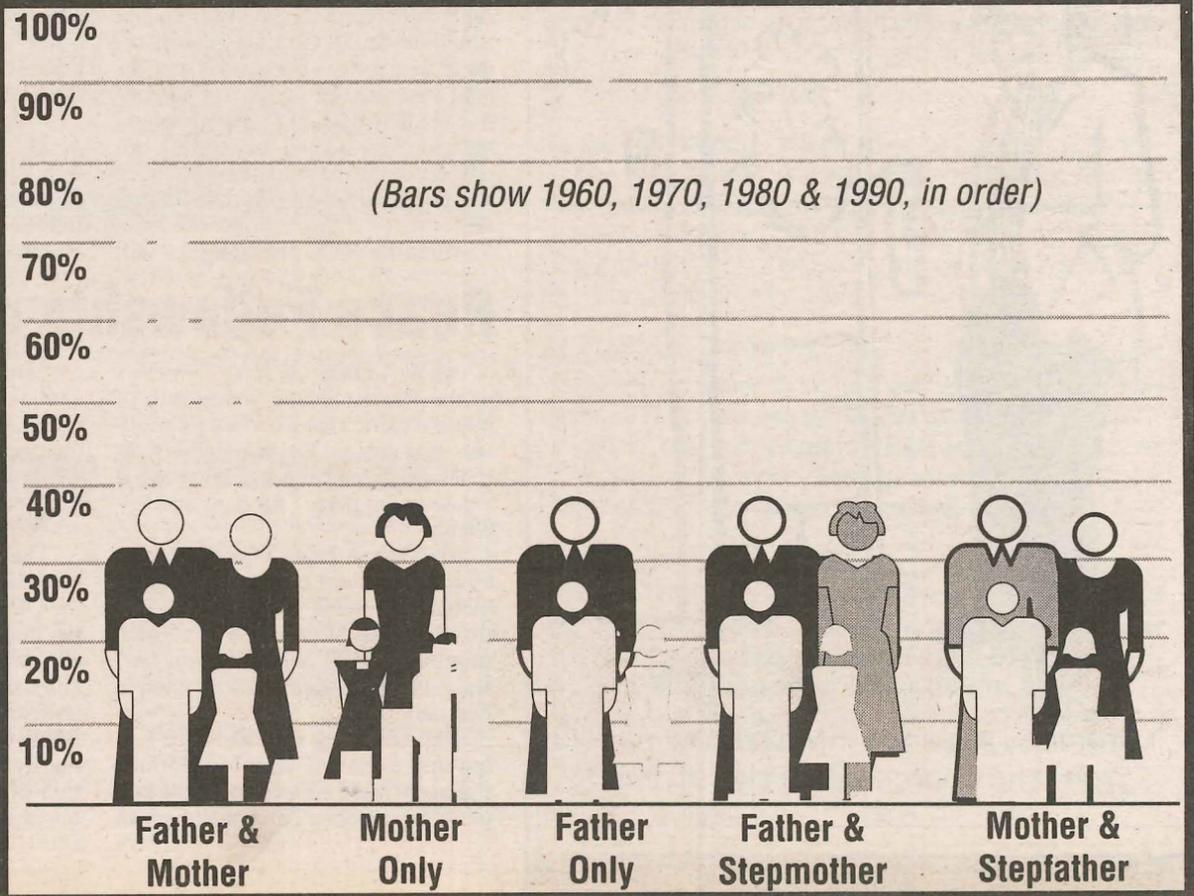
"Second, fatherhood has been devalued. Within the home, fathers have been losing authority; within the wider society, fatherhood has been losing esteem. Fathers are simply not very important."

"Third, fatherhood has ... become decultured," or robbed of a common definition of what being a father means. This fragments the role a father plays in the family and, as an extension of families, in society, he said.

The decline in fatherhood has more than a theoretical impact, Blankenhorn stressed. It directly involves mothers and their children, and as those children grow up, it impacts communities.

"Tonight, 40 percent of American children will go to sleep in homes in which their fathers do not live," he reported. "Before they reach the age

□ See *Fatherlessness ...*, page 6



BAPTISTS

BAPTIST BITS

■ **Toby Druin** has been named editor-elect of the Texas Baptist Standard, the largest Baptist newspaper in the United States. Druin, 60, has been managing editor of the paper since 1976. He succeeds Presnell Wood, who will retire at the end of 1995.

■ **Smith & Helwys Publishing Inc.** dedicated a new 20,000-square-foot office building and warehouse May 25 in Macon, Ga. The 4-year-old independent publisher, created in response to conservative control of the Southern Baptist Sunday School Board, now has 27 employees and posted total sales of \$2.2 million last year.

FMB drops Lottie Moon trademark plan

BIRMINGHAM, Ala. (ABP)—Administrators at the Southern Baptist Foreign Mission Board have dropped an effort to trademark the name "Lottie Moon Christmas Offering."

The relationship between Woman's Missionary Union and the FMB "is far more valuable than control of the Lottie Moon Christmas Offering trademark," said Don Kammerdiener, FMB executive vice president, in a joint statement released by both organizations.

Kammerdiener and David Button, FMB vice president for public relations and development, flew to Birmingham June 5 to meet with na-

tional WMU leaders, who expressed surprise when they accidentally learned about the FMB's trademark application. WMU has promoted and collected the Lottie Moon offering since its inception.

Kammerdiener said the decision to drop the trademark application was made the previous week in a telephone conversation with FMB President Jerry Rankin, who is visiting missionaries in Asia.

WMU Executive Director Dellanna O'Brien, one of four WMU leaders at the Birmingham meeting, welcomed the FMB move.

"This decision has helped to affirm the historic role of the WMU in its

support for the offering," O'Brien said in the statement. "This has been an emotional issue for our membership. I believe the decision will help put this issue behind us and contribute to a closer relationship between these two missions partners."

In the joint statement, Kammerdiener said the FMB would not block any attempt by WMU to secure a trademark on its own. But he suggested "that it may be in the interest of both parties to drop the matter."

"We're grateful for the freedom the FMB has given WMU to apply for a trademark ... but we have no immediate plans for doing so," O'Brien responded.

Lewis asks for 3 amendments to report

ATLANTA (BP)—After raising public questions about the proposed reorganization of the Southern Baptist Convention, Home Mission Board President Larry Lewis says he will speak in favor of the report on the convention floor if three amendments are made.

Lewis outlined his suggested amendments to the report of the Program and Structure Study Committee in a three-page memorandum to HMB trustees and members of the SBC Executive Committee June 2.

"The only part of the ... report I oppose is that which deals with home missions philosophy and strategy," Lewis said. "With a few simple word changes, I could support the entire report and would be glad to do so on

the floor of the convention."

His proposed changes are:

■ Amend the sentence, "The North American Mission Board is charged to focus upon direct mission strategies with a focus on direct evangelism and church planting," to read, "The North American Mission Board is charged to focus upon direct and cooperative mission strategies with a focus on evangelism and church planting."

Although Lewis said he realizes the study committee meant a different use of the phrase "direct missions," the report nonetheless has been clouded by picking up a term that carries a very specific and negative meaning in current HMB relations with state conventions.

■ Delete the word "career" in the provision which directs the North American Mission Board to "appoint, approve, support and equip career missions personnel."

The committee's wording could be interpreted as prohibiting the use of short-term missionaries such as church planters, who compose 75 percent of the present home missions force, Lewis said.

■ Amend the report's endnote which calls for larger, primarily Southern state conventions to fund all their evangelism and missions programs without SBC support.

Lewis' proposed amendment would call for these stronger states to assume a greater portion of their own support.

'94 Lottie gifts almost hit goal

RICHMOND, Va. (BP)—Southern Baptists increased their giving to the 1994 Lottie Moon Christmas Offering by about \$3 million over the year before and came short by less than 1 percent of meeting the offering goal, which hasn't been met since 1981.

The figures, released June 2 by the Foreign Mission Board, showed the final tally even surpassed the board's March 10 projections by nearly a half million dollars.

When the books closed May 31, giving stood at a record \$85.93 million, or 99.92 percent of the \$86 million goal.

"I think this is one more way Southern Baptists have of saying regardless of any secondary circumstances, the primary thing is for them to move ahead in missions," said Don Kammerdiener, FMB executive vice president.

Kammerdiener noted that after four years of a virtual plateau, offering receipts rose in 1993 and 1994. "Breaking through this plateau gives us encouragement that the trend will continue. This gain points us toward the even greater gain needed to reach the \$100 million sesquicentennial goal."

That goal for 1995, Southern Baptists' 150th year, will require a 16.4 percent increase in giving.



Reorganization will take one vote, not two

NASHVILLE (BP)—The proposed restructuring of the Southern Baptist Convention can be approved in one vote at next week's SBC annual meeting, the convention's legal counsel has ruled.

Contrary to some earlier reports, legal counsel James Guenther said June 6 the report of the Program and Structure Study Committee will require a majority vote at only one annual meeting. However, an amendment to SBC Bylaw 15, which would be made necessary if the report is approved, would have to be approved in two consecutive meetings, Guenther said.

Guenther said messengers will

first be asked to vote on the entire proposal. If the report is approved by a simple majority, an amendment to Bylaw 15 will be offered immediately, he said. The bylaw changed would have to be approved both this year and next year.

Bylaw 15 includes a list of the SBC's agencies and institutions. Since several agencies and institutions would be deleted or renamed, the list would have to be restated.

Although the reorganization proposal has drawn much criticism for virtually ignoring Woman's Missionary Union and assigning some of its traditional duties to other agencies, Bylaw 15 would continue to list

WMU as an auxiliary to the SBC, Guenther said.

Also last week, SBC Executive Committee President Morris Chapman said it will be possible to amend the restructuring report from the convention floor. In an on-line conference on SBCNet, Chapman said the study committee would prefer the report be adopted as one piece "because they see it as an organic whole."

"Nevertheless, amendments may be offered from the floor, and if the body adopts them they would become a part of the report," he continued. "If the convention chooses to amend, they (committee members) would certainly understand."

Peace Fellowship restates position on gays

NEW YORK (ABP)—Directors of the Baptist Peace Fellowship of North America have revised a controversial statement they adopted in February declaring the organization a "welcoming place" for gays and lesbians.

Meeting in New York City May 19-20, the board of directors unanimously adopted a "Statement on Justice and Sexual Orientation" which supersedes the "Statement on Gay and Lesbian Justice" they adopted in February.

Ken Sehested, Baptist Peace Fellowship executive director, said the statement is a "refinement" of the previous pronouncement, not a reversal.

"The heart of our conviction—that sexual orientation is irrelevant to Christian discipleship—remains unchanged," Sehested said. "But there was a widespread feeling that the earlier document did not communicate what we intended."

The February statement prompted the American Baptist Churches in the USA to cut off ties with the Baptist Peace Fellowship until its "stated aims, goals and resolutions are consistent with American Baptist policies." Sehested said American Baptist leaders took offense not primarily with the statement's affirmation of gay and lesbian orientation, but with a sentence pledging to op-

pose denominational resolutions which attack homosexuals.

The revised statement still welcomes people into the Baptist Peace Fellowship of North America regardless of sexual orientation and terms inclusion of gays and lesbians an issue of justice. The statement goes on to acknowledge that sexual orientation is "a matter of significant conflict within the church and the larger culture."

"In welcoming gay and lesbian people into our movement, we do not intend to break relationship with those who disagree with our position, but rather seek to deepen dialogue," the statement says.

KENTUCKY

Baptist agency trains foster kids for life

ELIZABETHTOWN—Rebecca Sanders is now a young wife, new mother and successful day care owner.

As a former foster child, she credits a Kentucky Baptist program as critical in putting her on the road to success.

She is a former resident of Glendale Children's Home, a ministry of Kentucky Baptist Homes for Children. The care provided at Glendale, and the independent living program in particular, helped prepare for life on her own, she said.

Sanders described her childhood as "horrible" and said she was seriously ill before she could find the courage to tell anyone of the abuse, including sexual abuse, she had to suffer at home.

She was placed in state care, but then, she said, she was seriously ill. She was ill not only emotionally and mentally, but physically. She suffered from depression and a desire to die and an eating disorder which case workers thought might keep her hospitalized the rest of her life.

But things changed when she was sent to foster care through Glendale Baptist Children's Home.

"With my family, I didn't even know where my next meal was coming from," she explained. "In foster

care, I found out there were people who did care about me, so I began to take care about myself and to heal."

When she was a senior in high school, she entered the independent living program, which is designed to help youth make the transition to independence in the adult world. Participants receive life skills instruction in an activity-centered classroom. They learn about managing money, obtaining and maintaining a job, preparing meals and other daily living skills.

She shared an apartment on the Glendale campus with other independent living participants.

While in high school, Sanders worked two years at a day care center. After high school, she attended a community college. Then eight months before her 21st birthday, while working for a food service company, she decided she was ready to be totally on her own and found an apartment with the help of the independent living coordinator.

With assistance from the state, she received a \$300-per-month stipend for rent and utilities until she was 21. As a young person with no family support system, Sanders said she never would have been able to establish herself without the financial help and

the skills the independent living program provided.

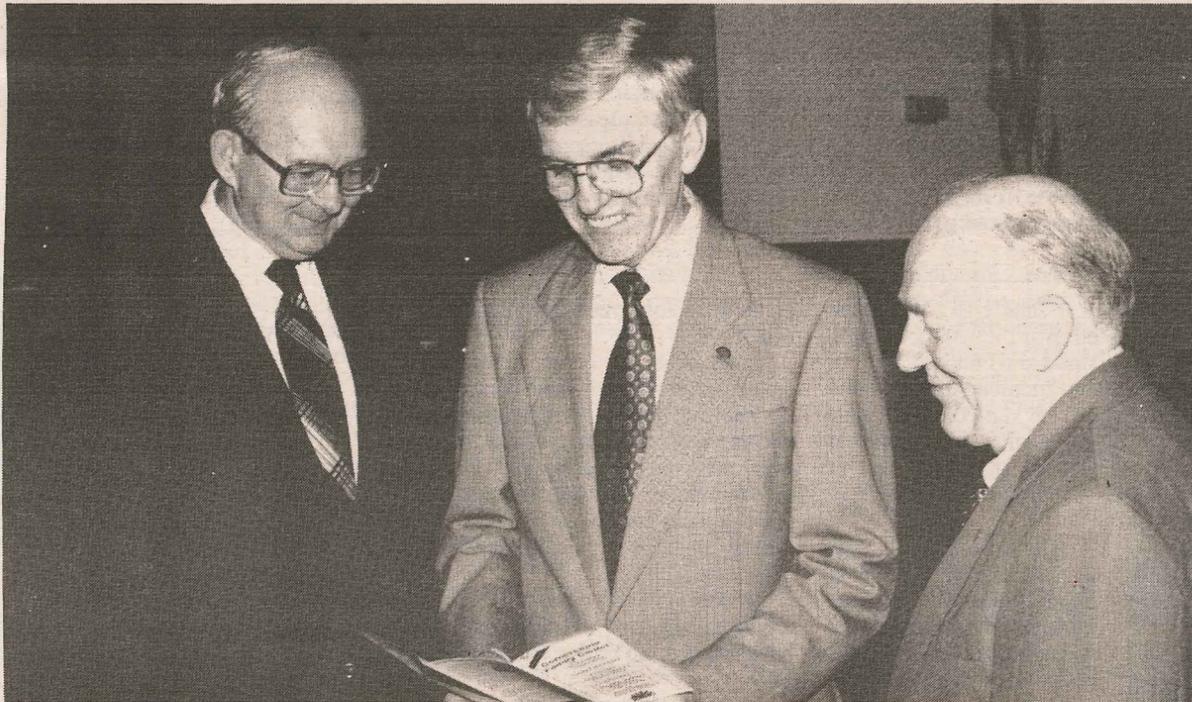
She got her start as a day care provider when she discovered a co-worker had no child care. She was able to care for the children since she and their mother worked different shifts. When other mothers started asking her to care for their children as well, she decided to become a full-time provider.

Now she's certified and has opened a family day care in her home.

She also counsels foster teens who currently are in the independent living program. She said she always tells them things will get better if they don't give up. And she advises them to continue in the program so they'll be as well-prepared as possible.

Kentucky's independent living program draws upon the resources of private agencies like Kentucky Baptist Homes for Children, with state and federal assistance. During 1994, more than 800 foster teens participated in the Kentucky program. Kentucky Baptist Homes for Children trains about 80 teens through independent living programs each year.

For information about becoming a foster parent, call Kentucky Baptist Homes for Children at (800) 456-1386.



PARTNERS IN MINISTRY Curtis Mooney (center), president of Kentucky Baptist Homes for Children, looks over new literature for the Cornerstone Family Center in Pikeville with Carl Boyd (left), director of missions for Pike Baptist Association, and Jim Smith, director of missions for Enterprise Baptist Association. A partnership between the two associations and Kentucky Baptist Homes for Children has established professional Christian counseling, foster care and pregnancy counseling and adoption services in the Big Sandy area. A formal dedication service for the Cornerstone Family Center building was held June 4. The center, located in the Harold community, was built with labor and dollars donated by volunteers from the two associations.

Warford named KBC missionary in residence

Charles Warford has been named missionary in residence with the Kentucky Baptist Convention for a nine-month period beginning Sept. 1.

Warford will work directly with KBC Executive Secretary-Treasurer Bill Marshall to promote missions awareness and Cooperative Program giving.

Warford and his wife, Carolyn, currently serve as Southern Baptist missionaries in Germany. He is chairman of the German Baptist mission,

the organization of missionaries serving in that country.

He is a native of Ballard County and a graduate of Georgetown College, where he was president of the Baptist Student Union and of the Ministerial Association.

He also holds three degrees from Southern Baptist Theological Seminary.

Warford served as pastor of Bethabara Baptist Church in Habit in the late 1950s. He served three other

churches out of state before being appointed by the Foreign Mission Board in 1986.

During their temporary assignment back in Kentucky, the Warfords will live in a missionary house provided by Broadway Baptist Church of Louisville.

After Sept. 1, Warford will be available to speak in Kentucky churches, associations, world missions conferences, youth meetings and other groups.

BLUEGRASS BURGEO

■ **Nominations sought.** The search committee appointed to nominate a new executive director for Kentucky Woman's Missionary Union is accepting recommendations. Names or resumes should be sent to the committee's chairwoman, Delores Spears, 7 Village Drive East, Paducah, Ky. 42003.

■ **College payment plan.** Campbellsville College has announced a new option in paying for tuition and fees. Beginning next fall, the college will offer a monthly payment plan administered by Tuition Management Systems. Rather than paying all expenses for a semester up front, as normally required, participants in the new system will spread the cost over the course of the semester. There will be a \$40 annual enrollment fee.

■ **Abundance available.** The traveling student music group Abundance from Cumberland College is accepting bookings for the 1995-96 academic year. New members of the group include Dana Junker of Corbin, Chris Wilder of Waynesburg, Jerry Kemper of Verona, Steven McKelvy of Williamsburg, Todd Hughes of Jacksonville, Fla., and Kaleen Roberts of Milford, Ohio. Contact Rick Fleenor at (606) 539-4241.

■ **Morrow elected.** Doug Morrow, research assistant for Kentucky Baptist Homes for Children's development department, has been elected to a two-year term as president of the Kentucky chapter of the American Prospect Research Association.

■ **Estate planning seminar.** The Pawling Heritage Society of Georgetown College plans a free seminar on estate planning for attorneys, certified public accountants and other financial planning professionals June 22 at 11 a.m. Approved continuing education credit is available for attorneys and accountants. To register, call (502) 863-8041.

■ **Campbellsville listed.** Campbellsville College is listed in the Princeton Review's new edition of "Student Access Guide to the Best 306 Colleges."

■ **Helpers needed.** Kentucky Baptist Homes for Children is seeking volunteers in the Louisville area to assist in both the development office in Middletown and the family services building in downtown Louisville. Volunteers with typing or computer skills are especially needed. Call (502) 245-2101 for information.

■ **Reeves elected.** Robert Reeves, associate director for public relations with Kentucky Baptist Homes for Children, has been elected to a one-year term as vice president of the Southern Baptist Child Care Development and Public Relations Group. The group's next annual conference will be held in Louisville in 1996.

■ **Clarification:** A May 30 story about Laurel River Baptist Association's efforts to support the Russia partnership did not clearly indicate that the \$8,000 the association raised above the goal will be sent to a Russian church project as well. None of the money donated will stay in Kentucky, Director of Missions Roy Faulkner said.

■ **Correction:** The listing of top Kentucky churches in vacation Bible school attendance that appeared in the May 22 "Events" section should have included Severns Valley Baptist Church in Elizabethtown and First Baptist Church of Mount Washington. The list was provided by the Kentucky Baptist Convention Sunday school department based on reports filed with the Southern Baptist Sunday School Board. Severns Valley enrolled 900 students in VBS last summer, and First Baptist Church enrolled 537.

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

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Time to speak up

As Baptist Christian women, submissive in nature and prayerful in spirit, we have remained quiet about the threatened exclusion of Woman's Missionary Union from the Southern Baptist Convention. However, when a life of sainthood as demonstrated by Lottie Moon has been reduced to that of a trademark, it is time to speak up!

The attitude and stance taken by the "powers that be" in the convention have been spiritually and emotionally devastating to those of us who consider WMU as our heritage, dating back four generations.

WMU is a part of the foundation of our Baptist churches. We know of no WMU in any Baptist church that tries to usurp authority or rule the church community.

We only wish to continue with the same zeal and enthusiasm to follow the command of our Lord Jesus Christ, when he said, "Go into all the world and preach the gospel." We perceive the restructuring proposal as "fixing something that is not broken."

We do not wish to be judgmental, but in our humanity, we question the motives of the leaders of our Southern Baptist Convention.

*Pat Welch, WMU director
First Baptist Church
Middlesboro*

Reconsider

As a Christian group, a Baptist-believing group and a mission-minded one as well, we of the Aberdeen Baptist Woman's Missionary Union ask the Southern Baptist Convention to reconsider the proposed reorganization plan excluding WMU.

WMU has been the backbone for

missions both near and far away. This organization has prayed for, promoted and given to the mission work for many, many years. WMU has constantly reminded Southern Baptist churches of the Lottie Moon, Annie Armstrong and Eliza Broadus offerings for the support of missions.

We do not understand the convention's desire to create a women's ministry when it already has a vibrant and active one in WMU.

We ask you to search your hearts and souls, but most importantly go to our almighty Heavenly Father and ask his will to be done in this matter.

We do not believe anyone would want to let the work of WMU be done in vain, or be forgotten.

We ask that the proposal be reconsidered, but we also ask you to recognize the ongoing ministry of Woman's Missionary Union.

*Aberdeen Baptist Church WMU
Bracken Baptist Association*

Vote no

We, the members of Clear Fork Baptist Women's group, have studied the "Covenant for a New Century" which will be presented for approval at the Southern Baptist Convention. Woman's Missionary Union is not specifically addressed in this report at all, but the work WMU has done for over 100 years has been assigned to other entities. This causes us much concern.

WMU has engaged in missions education for women, girls and preschoolers as well as initiating the Lottie Moon Christmas Offering and the Annie Armstrong Easter Offering. Through these offerings, we have raised countless millions of dollars for missions.

be and what it "really is." They may have glossed over the letters of Paul, who understood and endured a life of criticism from members of the many congregations he started and/or nurtured. Careful reading of those letters will help one see that Paul, too, at times, was rather thin-skinned about criticism.

ON MISSION TOGETHER



William W. Marshall

The truth is that sometimes criticism, whether in small or large doses, can be beneficial. Think about it. Sometimes it is in criticism we grow most.

Admittedly, I am made uncomfortable by someone who apparently feels "called" to be a constant critic. They may not realize they lose their potential for positive influence in their lack of moderation.

Still, there will always be a few of those around, and we might as well grow accustomed. And sometimes they are right in the essence (if not manner) of their criticism.

Most pastors will admit that their best critic is their spouse and, sometimes, their children. In a healthy relationship, we may learn more about ourselves from family than from anyone else. Given the intimacy of those relationships, that shouldn't be a surprise. We do well to take seriously criticism by our mates and our children—even if we disagree with the

We feel the proposed reorganization is not only unfair, but may very well hinder the missions effort around the world. Therefore, we respectfully and prayerfully request that you vote against the reorganization of the SBC.

*Odell Brown, president
Clear Fork Baptist Women
Bowling Green*

Relate to WMU

In recent months, the Southern Baptist controversy has caused a stir among one of the most important parts of our denomination, Woman's Missionary Union. The leaders of our national convention seek to reorganize the denomination's agencies.

There seems to be an omission. WMU has been an integral part of Southern Baptist life. Certainly there are no plans to stop associating with the independent agency, so they say. But could it be that since the SBC leadership has no control over WMU, they feel the need to dismiss their reliance on WMU?

Since WMU is an independent agency, they cannot expect the SBC should make them a part of its structure and organization. However, the request by WMU leadership to be included in the report, not as an agency of the SBC but as a partner with the mission boards, is not inconsistent with the plans of the committee for restructuring or WMU's vision for missions education and support.

I pastor a church that has heavily relied on its WMU as many others have. We will continue to rely on them, I am certain. Because missions is so important, please find a way for WMU, the best missions education and support organization, to have a formal relationship with the SBC.

*Kevin A. Purcell
Falmouth*

content and/or "manner of presentation"!

Especially have I come to appreciate the difference between a critic and an enemy. While a critic may be wrong, they may also be right. However, they mean you no personal or professional harm. They may not like what you say, or do, or like you personally, but they are not attempting to harm you.

However, and regretfully, there are those who, for whatever reasons, have crossed the bridge from critic to enemy.

They are the ones who will invent untruth and will twist and pervert truth to serve their cause. These are they who can do a leader the most damage; these are they who can damage a reputation or ruin a career.

We live in a time of twistedness; of broken relationships; of untamed cynicism; of causes which are said to justify whatever means necessary.

Jesus died by the hands of such persons; persons who presumed to be religious. Paul, too, was lied about by people who were determined to "do him in."

There are critics aplenty, God bless 'em! But, Lord, please protect us from our enemies, and help us remember that you will not honor dishonor.

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



Drives me crazy!

By Jewell Nelson

Q My almost-12-year-old son wants to wear weird hair styles and clothes that are far too big. It drives me crazy. Help!

A Think what's really important in life. Are big clothes and weird hair harmful to him or to others?

Think, too, about transitional ages. There are many, but a good example is the 2-year-old who says, "No" and "Me, do it myself" regularly. The 11-to-12-year-old, the 15-to-16-year-old (and other transitional ages) say, "No" and "I want to do what I want to do. Let me out of these restraints." The restraints may be real or perceived, so the transitional ages often are rebellious.

Specifically, think about your almost-12-year-old who is into the transitional stage of pre-puberty and puberty. More hair, hormones and feet than ever before. And at the stage of wanting to be both independent and dependent.

Kids like to dress to be different, so they all dress alike.

The greatest danger of big clothing might be tripping over the trouser crotch and breaking a tooth. The hair style grows out.

Compromise on selecting clothing. Dress-up clothes fit, and daily clothes are larger, but not to the detriment of tripping.

The hair issue seems minor compared to what some children are doing today that will destroy their lives. Some suggestions:

■ Don't nag. It only increases the rebellion.

■ Be sure your child is involved in activities he enjoys, sports, drama, music, hobbies.

■ Commend your son for any, even minor, accomplishments.

■ Occasionally write a note of appreciation and stick it in a surprise place—in the refrigerator, on his pillow, in the big-pants pocket or on the TV screen.

■ Keep the line of communication open.

■ Hug him. Tell him you love him.

■ If he ever wants to talk, listen. Don't use the time to teach a lesson.

If your son feels good about himself, this too shall pass.

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

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

Churches must inoculate against fatherlessness

Fatherlessness has reached epidemic proportions in America, and it will plague the next generation if churches don't inoculate families against its onslaught.

This week before Father's Day, the Western Recorder takes a look at fatherlessness. A package of articles on David Blankenhorn's book "Fatherless America" begins on page 1. A speech by Vice President Al Gore is printed below. They cite a vicious cycle: Fatherlessness leads to violence among boys, out-of-wedlock pregnancy among girls and poverty. Then, those traits produce another generation of fatherless children.

So, what can our churches do for fatherless America? Diana Garland, director of the Gheens Center for Christian Family Ministry at Southern Seminary, and John Lepper, director of the Kentucky Baptist family ministry department, offered several suggestions:

First and foremost, the pastor must be a powerful role model and advocate for fatherhood, they insisted.

"If the home is important, that must be modeled in the church," Lepper said. "This starts with the pastor, including the pastor's relationship as a spouse and as a parent, which must be solid."

"Our pastors need to lift up the role of the father and declare how irreplaceable that is," Garland added. "The church has been silent as fathers have maintained the cultural definition of the father as 'breadwinner' but have not known other ways to be involved with their children."

"It's time we spoke loudly from our pulpits" stressing the importance of fathers remaining in their homes and closely connected to their chil-

dren, she said. "It's time fatherhood was modeled by church staff, and it's time church discipline emphasized men's responsibility, as Christians, to be good fathers."

Next, churches must help fathers develop parenting skills, Lepper noted. The process first assists men in achieving self-worth as individuals, which gives them the "solid self" esteem needed to nurture others. It progresses to help them enjoy strong relationships with their wives, he explained, noting valuable parenting skills build upon self-esteem and strong marriages. Then it proceeds to enable fathers to nurture, discipline and guide their children lovingly and effectively.

Training resources include "Covenant Marriage" and "Parenting by Grace," as well as the Fall Festivals of Marriage, he said. Another is World Changers, which strengthens fathers' roles as they join their children in cross-generational mission work, Garland added.

Third, churches must not forsake children whose fathers have left them, Garland stressed. "A great need is for 'spiritual fathering' for children whose fathers cannot or will not be involved in their lives."

Many regular church programs, such as Sunday school and missions organizations, can be adapted to cross-generational training in order to encourage men to be good biological and spiritual fathers to children in the church, she also noted.

These three steps are vital if churches are going to prevent the plague of fatherlessness from spreading to the next generation of Americans.

Marv Knox

Churches need to do at least three things regarding fatherlessness in America: Emphasize the importance of fatherhood from the pulpit and through church action, help fathers remain fathers and become better fathers, and provide "spiritual fathers" for children whose biological fathers have left them.

American fatherlessness creates 'a cultural & spiritual crisis'

We are in the midst of an epidemic of father absence.

This epidemic is borne out in cold, hard statistics: Nearly 6 million children live in homes without fathers. Children without fathers are twice as likely to drop out of school. Boys without fathers are more prone to violence. Girls without fathers are more prone to have a child out of wedlock, starting the cycle over again. Two-thirds of unwed mothers are poor. Three-fourths go on welfare.

But cold statistics do not help us understand the dimensions of fatherlessness in a child's life—aching disappointment, loneliness, lack of self-esteem.

I come with one simple message for the men of America: Our children need us. For your sake, for their sakes and for the future of this nation, I am asking the men of America to commit themselves to their children once again.

In one way, I am asking us to re-

turn to the traditions of our past. Until very recently, poor children were likely to have had a father in their home, whether their parents were penniless immigrants or the descendants of slaves.

Now that most poor children do not have fathers in their homes, we look back with some nostalgia. Suddenly, we understand how important many of those fathers were to the hopes and dreams of poor children who aspired to be part of the American dream.

Some people point out how important fatherhood is because of economics. But for too long, policy-makers have defined the role of father as nothing more and nothing less than breadwinner.

Fathers always have been more than a paycheck. Focusing solely on economics ignores the stunting effect on fatherhood faced by the middle-class dad who works two jobs to make ends meet and never can come

home for dinner. It ignores the damage done by the upper-class dad who is so busy climbing the corporate ladder he has no idea who his children's teachers or friends are. Focusing solely on economics lets a lot of dads off the hook.

Defining the problem of fatherlessness as an "underclass problem" ignores divorced middle-class dads. Divorce often leaves the child without a father. As many as 20 percent of children of divorce have not seen their natural father in five years. Even more haven't seen their father in a year.

We talk about the Deadbeat Dad to articulate our anger at fathers who fail to give their children financial support. But our fatherlessness crisis is far more severe than bumper-sticker phrases. In addition to financially Deadbeat Dads, we have emotionally and morally Deadbeat Dads, depriving their children of the love, time, character, lessons, spiritual guidance and positive examples children desperately need from their fathers.

Throughout this epidemic of fa-

therlessness, millions of brave single mothers have struggled to raise their children alone. Many have done wonderful jobs, but even the very best mother cannot replace the loneliness and sense of loss suffered by those children who never have known their father.

So, we must find a vocabulary to affirm these single mothers and praise those who do a heroic job of parenting. We must acknowledge that some fathers—like those who inflict violence on their families—ought to be kept out of the family. Yet we must not soften our insistence that children need two parents. And we must not soften our demand that public policies and attitudes must be changed to improve the chances that fathers will stay with their families—not just financially, but physically, emotionally and spiritually.

We must recognize the crisis of fatherlessness is a cultural and spiritual crisis.

Vice President Al Gore
Washington

GUEST EDITORIAL

I'd be quite honored if more people would make the mistake Shelby did

"Look who's here, Shelby," Valorie told her 2-year-old daughter as the child bounded into the kitchen on a Sunday morning.

"Granddaddy!" Shelby shouted, turning on a humongous smile that quickly fractured into a frown of confusion.

For just an instant, this toddling niece of mine mistook me for my father.

Although I'd never really thought about it before, I can see how such a mistake could happen. A picture taken at my high school graduation shows us in almost-identical profile: Same nose and forehead. Similar upturn at the corners of the mouth. Both of us in glasses.

And those similarities have grown more pronounced in the past 20 years, as time has brought us closer to physical parity. I've

developed about as many wrinkles. And, quite unfortunately, my hairline has out-receded his.

Still, Shelby caught me off guard when she mistook me for Daddy. What a nice surprise. In retrospect, I'd be even more pleased if someone were to mistake my character for Daddy's.

He's a Baptist pastor who practices the message of grace, love, responsibility and integrity he preaches. Martha, Martin and I never got mixed signals about behavior in our

home. What Daddy said at church and what Mother and Daddy did in public, they lived at home.

Nowadays, some people make a lot of political hay by talking about "family values." They mean practically everything under the sun, and sometimes nothing real on earth. But when I hear "family values," I think about some of the values Mother and Daddy taught us:

■ "Try to understand the Lord's will for your life, and then do it."

■ "Do your best. That way, you always

can look yourself in the mirror, and you never have to worry about what others do."

■ "Treat every girl or woman the way you'd want people to treat your sister or mother."

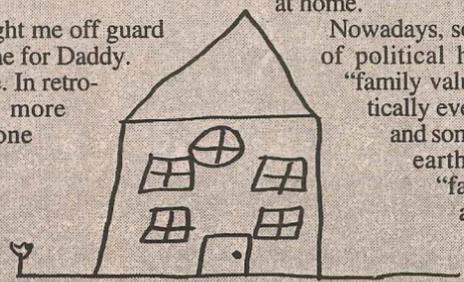
■ "Never lie. You're not smart enough to keep up with all the lies you'd have to remember once you started."

■ "When you make a mistake, don't get defensive. There's a lesson to be learned in every mistake."

■ "Eat your vegetables."

I wish I could repay my dad for all he's done for me. I can't. About the best I can do is say: "Thanks, Daddy. I'm trying to raise Lindsay and Molly like you raised me. Happy Father's Day. I love you."

Marv Knox



Fatherlessness becomes the nation's great divider

Tips for fighting fatherlessness

What can America do to reduce fatherlessness and ensure that every child has a father?

Comprehensive, fool-proof answers don't exist for what sociologist David Blankenhorn describes as the nation's "most harmful demographic trend."

But in "Fatherless America," his new book, Blankenhorn offers the following "modest proposals":

1 Every man in the United States should be requested to take the following pledge:

"Many people today believe that fathers are unnecessary. I believe the opposite. I pledge to live my life according to the principle that every child deserves a father; that marriage is the pathway to effective fatherhood; that part of being a good man is being a good father; and that America needs more good men."

2 The president of the United States should issue an annual report on the document of fatherhood.

The report would document society's progress regarding what might be called "leading fatherhood indicators"—percent of births outside of marriage, divorced males per 100,000 married males, male prisoners per 1,000 males and percent of children living apart from their fathers.

3 Men should create Fathers' Clubs in their communities.

These clubs would "invigorate fatherhood at the grassroots through organized father-child activities and through community leadership, including reaching out to fatherless children."

4 Congress should permit localities to apply for designation as Safe Zones.

Local leaders who want to create Safe Zones would develop and implement serious strategies for reducing male violence by increasing male responsibility. They would be supported by financial aid and in-kind resources.

5 Public housing should be transformed by married fathers.

The U.S. Department of Housing and Urban Development could change policies to aim at "tilting the balance in public housing decisively toward married couples, especially married couples with children." This would change housing projects from the most fatherless places in the country to places of fathers and family influence.

6 Community organizers should "build the infrastructure for a broad new populist movement to empower families and strengthen family life."

The goals would be "the reversal of family fragmentation, the recovery of the fatherhood idea, the protection of children and the rehabilitation of community values and institutions."

7 An interfaith council of religious leaders should speak up and act up on behalf of marriage.

This should involve recommitment on the part of clergy to requiring premarital preparation and promoting marriage enrichment.

8 Congress and the president should require "that the first question of policy makers regarding all proposed domestic legislation is whether it will strengthen or weaken the institution of marriage."

This would involve examining virtually all changes in tax law and the welfare system, to ensure that regulations don't promote family breakup and out-of-wedlock childbearing.

9 Local and county officials nationwide should draft a vision statement that would seek to make their communities places "where healthy family structure is nurtured and fewer children are born out of wedlock."

10 State legislatures should "support fatherhood by regulating sperm banks."

Regulations could ensure that these modern resources are not used to help birth children in fatherless families.

11 Well-known athletes, who have the attention of the nation's youth, should organize a public-service campaign promoting the importance of fatherhood.

12 Family scholars should write new, sensible high school and college textbooks about marriage and parenthood.

These resources could reinforce the importance of intact families with loving fathers.

Continued from page 1

of 18, more than half of our nation's children are likely to spend at least a significant portion of their childhoods living apart from their fathers."

The absence of fathers means more than merely setting one less place at the family dinner table, Blankenhorn said. Rather, fatherlessness leads to increases in youth violence among boys and teen pregnancy among girls, he charged.

A 1990 report by the Progressive Policy Institute notes, "The relationship between crime and one-parent families is so strong" that it overrides other possible relationships to crime, such as race and income, he said.

And psychological development studies on teen boys reveal that boys without a father in the home show higher incidents of rage and greater tendency toward "protest masculinity, the unrestricted aggression and swagger of boys who must prove their manhood all by themselves, without the help of fathers," he said.

"Put simply, we have too many boys with guns because we have too few fathers," he claimed.

Similarly, girls who grow up without a father in their homes are more likely to become unmarried teen mothers, he added. Unmarried teens show the rate of unwed teen pregnancy has risen parallel to the increase in fatherlessness in American homes.

"Adolescent childbearing is inextricably linked to the decline of fatherhood," Blankenhorn insisted. This happens "not only because more and more adolescent boys are willing to impregnate girls without the slightest intention of becoming an effective father, but also because more and more adolescent girls are growing up without a father in the home."

Similar studies document that fatherlessness also leads to domestic violence against women, child sexual abuse and child poverty, he said.

Blankenhorn acknowledged that some biological fathers who are married to the mothers of their children commit sexual abuse and beat their wives. But still-married fathers comprise a tiny minority of the perpetrators of abuse and violence, he noted. The majority of abusers are stepfa-

thers, mothers' boyfriends and aggrieved divorced fathers, he said.

Collectively, the increase in youth violence and teen pregnancy, along with soaring rates of domestic violence, child abuse and poverty, present all of society with heavy burdens and dangerous consequences, he stressed. Even intact, healthy families pay huge social costs, not to mention state and federal costs, because of fatherlessness in increasing numbers of other families.

Tragically, the absence of fathers in America's homes is a matter of choice, he reported.

"Today's fatherlessness is almost wholly volitional—the consequence not of one collective decision, rooted in social necessity, but of many individual decisions, rooted in personal adult preferences," he said. "At bottom, contemporary fatherlessness is about personal freedom, a lifestyle choice."

An extreme view of individualism has led many parents to seek divorce because it met their needs, rather than the needs of their children, he explained.

This trend has been fed by a complementary view of individualism which says an individual parent—usually the mother—can do everything two parents can do, thus denigrating the role of the father in childhood development.

All this leads to "a culture of fatherlessness," where having a father or not having a father is equally legitimate, Blankenhorn said.

In light of this tragedy, America needs to see a return of the "Good Family Man," he prescribed.

"As a father, the Good Family Man is not perfect, but he is good enough to be irreplaceable," Blankenhorn said. "He is married. He stays around. He is a father, and he strives for his children to need him, and he strives to give them what they need, every day. He knows that nothing can substitute for him. Either he is a father, or his children are fatherless. He would never consider himself 'not that important' to his children."

Blankenhorn reported the results of focus groups from around the country, who were asked to define

what a father ought to be. A Good Family Man:

■ Provides for and protects his family.

He "knows the value of money" and is willing to work hard to provide his wife and children with the resources to be secure, but not necessarily wealthy.

He also puts his family first, protecting them from physical harm, but also enabling his children to grow up as safe as possible from dangerous cultural pressures.

■ Shows he loves his spouse and children through his actions.

He spends time with his family. He is not so consumed with work or personal pleasures that he never is home or is totally distracted when he is home. He is openly affectionate with his wife and children.

■ Lives and teaches biblical and moral values.

He is a spiritual leader and a good role model for his children. He balances priorities in his own life. He helps his children as a problem-solver, teacher and guidance counselor. He is a good listener and takes the feelings and perspectives of his family into account.

■ Remains flexible. He has not adopted rigid roles for "women's work," for instance. He shares the home workload as a partner with his wife, although he freely acknowledges gender distinctions.

"All these pieces ... fit together, adding up to one man—the good father," Blankenhorn said. "A good father is not simply a man who performs certain tasks for his children. He is a man who lives a certain kind of life. He is upright. He sets a good example. He has high moral character. He shows his love through his actions. ..."

"Undergirding this entire way of thinking is one simple premise. Fathers are necessary. As a guarantor of child and society well-being, the Good Family Man is unique and irreplaceable."

And as such fathers train up their children and instill in them powerful, life-affirming qualities, Blankenhorn stressed, they strengthen all of society for yet another generation.

'Battle Fatigue' author offers hope for weary

Continued from page 1

tionships are a key to recovery from battle fatigue. "Jesus said: 'Love the Lord with all thy heart and all thy mind, and your neighbor as yourself.' It's important to put these two things into effect in your life—having fellowship with God and with your fellow man and reaping the benefits of those relationships," Brown says.

Another key to recovery is spiritual disciplines. A survey by researcher George Barna found only 18 percent of evangelical Christians have a daily time with God that includes prayer and Bible study.

Drawing from an Old Testament story in 1 Kings 18, Brown writes of how Elijah rebuilt a broken altar by using 12 "remembering stones." He urges altars with "remembering stones" such as prayer, worship, praise, holi-

ness, Bible study, faith in God, belief in Jesus Christ, spending time with God and serving others.

Although some might see battle fatigue and "burnout" as synonymous, Brown makes a distinction.

"Battle fatigue is a precursor to burnout," he says. "They're probably first cousins. You can recover from battle fatigue a lot quicker than you can from burnout. Burnout is a more drastic stage of battle fatigue, when you're to the point where you're beyond any remedial remedy."

Even someone who is not a Christian may benefit from the book, Brown says. "A non-Christian could get a lot out of it, but the ultimate solution is fellowship with Jesus Christ. A non-Christian is going to have to make a decision as to what he thinks about Jesus Christ."

Gaining access to the power of

God is critical for anyone who wants to avoid physical, emotional and spiritual exhaustion, Brown says.

He warns that even Christians will not be able to access God's power if they hold on to "bits of Baal," a reference to a pagan god mentioned in the Old Testament. "We must remove all false gods from our lives, those things that we thought would bring the rain but could not because they are powerless."

He lists five "bits of Baal" that may hinder a Christian's access to the power of God:

■ Ambition to achieve fame, success or glory no matter what the cost.

■ Unholy desires.

■ Memories of the past that hold you captive.

■ Unhealthy relationships.

■ Business activities and recreational endeavors that take precedence over a relationship with God.

FAMILY

The unnecessary father and other points of view

By Marv Knox
Editor

The "Leave it to Beaver" days have faded into the never-never land of nostalgia, according to studies conducted by sociologist David Blankenhorn.

Back in the early '60s, Ward and June Cleaver raised Wally and Beaver according to a defined cultural standard: Dad had a good job and provided for the family. Mom's life was in the home, creating an inviting nest for her husband and children. And no matter what their problem, the boys knew Dad would work it out—in 30 minutes or less.

But now Ward Cleaver is dead. And his place in the family—provider, protector, nurturer and guide—is in intensive care, according to Blankenhorn's new book, "Fatherless America."

"Today's expert story of fatherhood largely assumes that fatherhood is superfluous (and) unnecessary or undesirable," wrote Blankenhorn, director of the Institute for American Values. "An essential claim of the script is that there are not—and ought not to be—any key parental tasks that belong essentially and primarily to fathers."

This perspective views the male parent as what Blankenhorn calls the Unnecessary Father—totally out of date and unneeded.

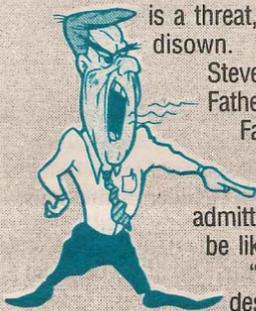
The Unnecessary Father can be replaced by a good mother, a teacher, a friend of the mother or any of a number of other surrogates, Blankenhorn explained. "He may be useful in some ways. He may be a nice guy, perhaps even a force for good. But he is non-essential, peripheral, 'not that important.'"

"Fatherless America" describes eight other types of fathers:

The Old Father is the father children hate. He is a threat, a tormentor, someone his children want to disown.

Steve Crafts, profiled in the Boston Herald on Father's Day 1992, described his father, an Old Father: "His job was to go out and earn the money and punish the kids when he got home. He had trouble showing affection or admitting he had made a mistake. I resolved not to be like him."

"The Old Father wields power," Blankenhorn described. "He controls. He decides. He tells other people what to do. He has fangs."



The New Father is a nice-but-neutered reversal of the Old Father.

"He is nurturing," Blankenhorn described. "He expresses his emotions. He is a healer, a companion, a colleague. He is a deeply involved parent. He changes diapers, gets up at 2 a.m. to feed the baby, goes beyond 'helping out' in order to share equally in the work, joys and responsibilities of domestic life."

Whereas the Old Father saw masculinity as a synonym for power, the New Father rejects that notion as an "obsolete sex role." He's been described as the "like-a-mother father."

For all his nurturing and helpful attributes, the New Father is flawed, Blankenhorn asserted. "The New Father model is a mirage," he said. "It purports to be about fatherhood, but it is not. There is no father there. The New Father is a ... form of genderless parenthood, a direct repudiation of fatherhood as a gendered social role for men."



The Deadbeat Dad is a bad guy, Blankenhorn conceded. "He is morally culpable. He is a criminal; he belongs in jail. He is the reigning villain of our contemporary fatherhood script."

Although the Deadbeat Dad has abandoned his children and their mother (and, chances are, he never married her), he is really bad because he won't pay child support.

The Deadbeat Dad is awful, but Blankenhorn also faulted culture for being inconsistent in its relationship to him. On one hand, culture says fathers aren't important anyway; but on the other, it says Deadbeat Dads ought to be forced to pay.

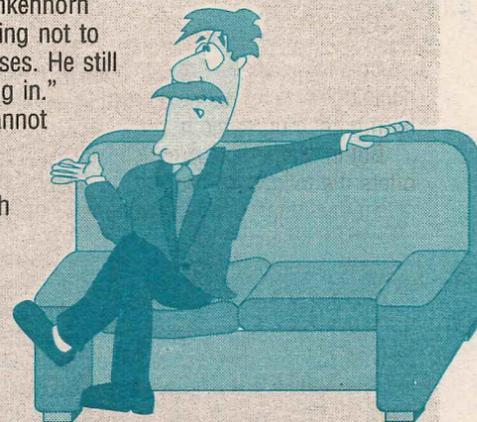
"If we expect these new men to be fathers, we should start telling them so," he said. "If we do not, we should stop kidding ourselves," because fathers who aren't part of their kids' lives won't pay anyway.

The Visiting Father is almost invisible, Blankenhorn explained, calling him "a shadow dad, a displaced man trying not to become an ex-father. He is a father who has left the premises. He still stops by, but he does not stay. He is on the outside looking in."

While the Visiting Father wants to be a good dad, he cannot be, Blankenhorn insisted.

On the positive side, he's basically good to his children, and he represents the majority of fathers who do not live with their families but see them regularly and pay child support.

But he cannot provide an adequate fathering relationship for his children because "visiting" and "fathering" are contradictory terms, Blankenhorn said, contending the full benefits of fatherhood are delivered to children over time through ongoing contact in the home with them and their mother.



The Sperm Father "completes his fatherhood prior to the birth of his child," Blankenhorn said. "He is a minimalist father, a one-act dad."

But the Sperm Father also is becoming more prolific, he added, noting this type of father now is responsible for "as many as 30 percent" of U.S. births.

This father can be the mother's one-night stand, a boyfriend who moves on or perhaps even a donor to a sperm bank.

"Today's re-emergence of the Sperm Father as a mass male phenomenon constitutes our society's clearest example of cultural regression," he said. "The Sperm Father signifies a relapse from society to the state of nature."

The Stepfather and the Nearby Guy are "substitute fathers," he noted. "They are not fathers, but they serve as what are frequently called 'father figures'—non-fathers who help raise other men's children."

They are the opposite of the Sperm Father; their relationship to children is strictly social, not biological.

The Stepfather has a much more formal relationship to the children, since he is married to their mother. The Nearby Guy can be the mother's boyfriend, a family friend, neighbor, teacher, coach or "any adult male who is willing and able to take a fatherly interest in a child growing up without a father." For the most part, they are viewed positively, since they are providing some support for children.

Still, the Stepfather does not measure up to biological fathers who remain in families, Blankenhorn said. He cited studies that indicate remarriage "does not appear to have an overall protective effect" on the children.

And, although the Nearby Guy may be commendable, society's willingness to call him a "father" reflects more on the desire for things to turn out well than on the actual relationship between children and a father, he said.

The Good Family Man, although representing a minority of fathers, is the ideal dad, Blankenhorn said. "The Good Family Man puts his family first," he explained. "He is responsible for them. He sacrifices for them."

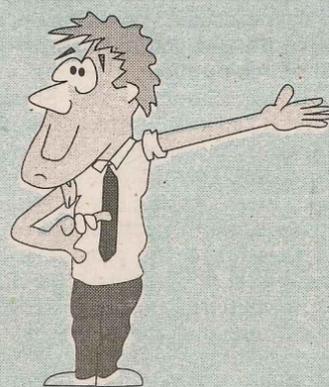
The Good Family Man instinctively assumes the role of provider. Even though his wife may work outside the home, he takes on the responsibility for making sure his children's physical needs are met.

This father also protects his family, from physical danger and from "destructive forces in the larger society," Blankenhorn said. He prepares his children for facing the future in a challenging world.

The Good Family Man nurtures his children. He hugs his children and their mother. He joins with their mother in

housework, what Blankenhorn called "hands-on fatherhood." And this father also "sponsors" his children. "Paternal sponsorship means fathers teaching children a way of life," Blankenhorn explained. "More than providing their material needs, or shielding them from danger, or even taking care of them and showing them affection, paternal sponsorship means ... endowing children with competence and character by showing them how to live a certain kind of life."

The proof of the Good Family Man's effectiveness comes when his children launch out on their own as competent adults, he contended.



BAPTISTS

Big SBC structure has evolved from simple roots

The SBC's organizational journey

By Marv Knox
Editor

From humble beginnings, Baptists have developed increasingly large and sophisticated organizational structures. Here's an overview of the journey:

■ A single church.

Most historians date the modern Baptist movement to 1609, when a group of English Separatists fled to Holland. Led by John Smyth and his protege, Thomas Helwys, they practiced believer's baptism—the concept of baptizing a Christian after the individual professes faith in Jesus Christ.

True to Baptist tradition that would follow, this tiny congregation split, reports American Baptist historian Robert Torbet. Since somebody had to get the believer's baptism chain started, Smyth had baptized himself. Later, he doubted the validity of his baptism and joined the Mennonites. Helwys vigorously disagreed, and by 1611 or 1612, he and a remnant of the church returned to England.

■ Associations of churches.

As Baptists grew, they started new congregations. Eventually, churches within close proximity joined together in associations, Torbet reports.

During the period from 1624 to 1630, five or six General Baptist congregations grouped together. They shared a belief in "general atonement," the notion that "whosoever will" may come to faith in Christ.

In 1644, seven Particular Baptist churches convened to draft what came to be the First London Confession, a statement of common beliefs. They derived their name from their belief in "particular atonement," the notion that salvation is only for those whom God has elected to save.

In America, the first associational grouping occurred in 1707, when five small Baptist churches formed the Philadelphia Baptist Association.

■ Societies.

Although associations linked churches by geography and doctrine, Baptist churches also eventually felt compelled to work on a larger scale to do what they could not do alone. Consequently, they formed societies to accomplish specific ministries and tasks.

The largest, and most widely known, was the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions, formed in 1814. Since it met every third year, it was called the Triennial Convention. And although it had "convention" in its name, it actually was a society, banded together exclusively to support foreign missions.

Cooperation in societies reflected a willingness to set aside concerns about centralized authority in order to do ministry, writes Jesse Fletcher in "The Southern Baptist Convention: A Sesquicentennial History."

■ State conventions.

"Missions-motivated connectionalism" encouraged Baptists in the South to form state conventions, Fletcher says. Their structure resembled that of large associations, not societies, he adds. Yet they combined the roles of associations and societies. Members shared geographical proximity like associations, yet they also teamed to do ministry like societies.

South Carolina was the first to organize, in 1821. Kentucky organized in 1837.

■ A national convention.

Three primary factors prompted Baptists in the South to organize the Southern Baptist Convention in 1845, Fletcher writes. They were "a growing Baptist confessional and connectional consciousness, a passionate missionary conviction, and a visceral sectional spirit."

Although less high-minded, the last reason may have been most important, Baptist historians have reported. Like most other Americans, Baptists were products of their culture, and that culture was increasingly divided. The SBC's organization specifically was prompted by the American Baptist Home Mission Society's decision not to appoint slaveowners as missionaries. Baptists in the South met and created the SBC, establishing both the Home Mission Board and the Foreign Mission Board.

A third entity, Southern Baptist Theological Seminary, was founded in 1859. Woman's Missionary Union, an auxiliary to the SBC, was formed in 1888. And the Sunday School Board was formed in 1891.

Since 1900, the SBC has created an additional 19 national agencies, institutions and commissions.

By Marv Knox
Editor

This year's proposed reorganization of the Southern Baptist Convention continues a centuries-old trend toward centralizing denominational authority, according to Baptist historians.

However, some Southern Baptists have reacted to recent consolidations of power by reverting to patterns of cooperation that were more common about 200 years ago, the historians claim.

Baptists historically have had a "highly decentralized nature" and originally were "highly suspicious of organizations other than the local church," writes Jesse Fletcher, author of "The Southern Baptist Convention: A Sesquicentennial History."

Nevertheless, Baptists' pragmatism and passion for missions eventually propelled them to cooperate for common causes, Fletcher said in an interview. For example, 19th century Baptists joined forces for the sole purpose of sending missionaries.

The trend developed down through the years, enabling Baptists to cooperate in order to perform increasing numbers of tasks under a denominational structure, said Fletcher, chancellor of Hardin-Simmons University in Abilene, Texas. And it continues today, when a new SBC reorganization proposal "looks more like a centralized structure" than previous developments, he added.

In the years immediately following its founding in 1845, the SBC functioned like a hybrid between a modern convention and a society, Fletcher said. Conventions perform multiple ministries channeled through a centralized organization. A society performs a single ministry, and members band together for that purpose alone.

"We began with just two boards," the Home Mission Board and the Foreign Mission Board, Fletcher noted. "Initially, the convention did a lot of the work of the boards during its annual meetings."

"But gradually, the scope of the activity of the boards and their intensive work put the individual boards and their executives on their own, reporting to and getting instructions from the convention."

The formation of the Sunday School Board in 1891 caused the convention to take another step toward "resembling what we've known since then," Fletcher said. By providing Sunday school literature and other materials for church programs, the Sunday School Board gave the SBC and its churches a national identity and a common way of doing and organizing church, he said.

Despite its growth in numbers of adherents and types of ministries, the convention still functioned somewhat like a cluster of societies, he added.

Agents hired by the agencies and institutions traveled the country, appealing for money, but the SBC lacked a unified method of financing the its common ministry and integrating its work.

"By the turn of the century, we found ourselves in a different world,"

said Albert McClellan, longtime associate executive secretary of the SBC Executive Committee, who has spent years teaching and writing about SBC history and development.

From 1845 until the turn of the century, SBC annual meetings were small, and messengers spent several days developing and debating recommendations for the convention's few agencies, McClellan said. "It was possible to bring together consensus recognizing two ideas—diversity and missions."

But as the annual meetings got larger and the work of the agencies grew more complex, Southern Baptists began to complain about disorganization, he said.

About that time, the trend toward centralization erased societal tendencies and provided impetus for a more organized way of doing business, Fletcher says in his book.

The Executive Committee, which sets a convention budget and acts on behalf of the convention between annual meetings, was created in 1917 and came into its own in 1927. The Cooperative Program, the SBC's unified budget, was launched in 1925. And the rules for seating messengers to the annual meetings, which originally allowed representatives from individual donors and societies, gave churches the exclusive right to send messengers in 1931.

In the mid-1950s, as the SBC and its churches enjoyed a post-war boom, the convention looked to the corporate world for guidance in effectively handling rapid expansion.

In the ensuing years, the convention patterned itself after big business, claimed Bill Leonard, an American church historian and head of the religion department at Samford University in Birmingham, Ala.

"The denominational model in American has tended to follow the corporate business model," Leonard said. "This particularly has been true in the 20th century, with a trend toward national centralization."

"A national body was seen as the best provider of overall services, such as literature, education and missions. Smaller churches that could not afford to send their own missionaries could combine with larger congregations to do more organizationally."

This business-efficient structure jelled in the 1970s, with the Executive Committee and an Inter-Agency Council gaining strength to coordinate the work of the agencies. In the mid-'70s, Southern Baptists dreamed up Bold Mission Thrust, the campaign to present the gospel to every person on the planet by the year 2000.

The impetus of denominational development worked well until controversy wracked the convention, beginning in the late '70s, historians and other observers say.

"We worked together on the basis of confidence and mutuality," McClellan said of the earlier years. "There was generally an atmosphere of respect from Southern Baptists for each other. We could go to the convention and say with confidence and integrity, 'Blessed be the tie that binds.'"

But conflict dominated Southern

Baptists in the '80s, historians agree. And although the overt political battles for control of the convention ended with the conservatives' victory in 1990, the fallout continues, they note.

In the summer of '90, moderates met on short notice to begin developing what would become the Cooperative Baptist Fellowship. Based in Atlanta, it provides disaffected Southern Baptists with opportunities to plug into a Baptist missions/ministry system now that the SBC is closed to them.

SBC and Fellowship leaders argue over whether the Fellowship is a new convention or not, with SBC officials saying it is and Fellowship advocates saying it isn't.

Whatever the ultimate answer, it currently functions like a hybrid, historians note. In one respect, it's a society for doing missions. In another, it's a convention-type distributor of funds for an expanding array of other Baptist societies.

The presence of the Fellowship, along with a host of other vibrant para-church groups—from Habitat for Humanity, to InterVarsity, to World Vision—indicates "regionalism and localism have prevailed over a national bureaucracy," Leonard insisted.

"That is true, whether you're talking about IBM, the Department of Housing and Urban Development or the SBC. It's not that churches aren't doing Baptist things, but that they're doing some para-church and some denominational things. The lines are blurred."

This "blurring" began before the SBC began fragmenting, with the rise of evangelical para-church groups like Campus Crusade for Christ in the early '70s.

Meanwhile, the SBC's reorganization plan seems to be steering the convention in another direction, Fletcher said.

"When other organizations are getting flatter from top to bottom, we're seeing more of a pyramid structure in the SBC," he explained. Despite reducing the number of SBC agencies, the reorganization plan adds at least one level of denominational strata, with a new Great Commission Council placed over the two mission boards. And one of those boards, the North American Mission Board, will combine three current SBC agencies into one mammoth organization.

In addition, while current business models emphasize strengthening grassroots participation in decision-making, the SBC is consolidating the power of its chief decision-making body, the Executive Committee, he said. That puts the "top" and "bottom" of the SBC pyramid even further apart.

That's because the streamlined '90s-look of the SBC "still has its feet in the '50s," Leonard said. "The question is this: Is the SBC bureaucracy so tied to the '50s that it cannot downsize quickly enough?"

The answer will be played out over time, Fletcher said. Whether recent moves will have positive or negative results, "these changes are the stuff of history," he asserted. "They just happen."



Oneida Baptist Institute

Barkley Moore Offering: "Education for Time and Eternity"

A supplement to the
Western Recorder,
June 13, 1995

Meet some of the class of 1995

Our students tell Oneida's success story best

WHAT IS ONEIDA?

Oneida Baptist Institute provides a climate for youth that is conducive to development of respect for authority, honesty in word and action, the highest moral Christian behavior, well-adjusted and responsible personality, strong physical vigor, an appreciation of the value of an education and the attainment of each student's highest intellectual potential

A NEW OFFERING

This is the first year for Oneida Baptist Institute to benefit from the Barkley Moore Father's Day Offering, recently approved by the Kentucky Baptist Convention Executive Board. This offering is named in memory of our longtime president, Barkley Moore, who died in 1994. Offering gifts will supplement funding from the Kentucky Baptist Convention, individuals, churches, associations and student fees.

SEE FOR YOURSELF

You are invited to visit the Oneida campus any time. Tours are available for individuals and groups. Come see for yourself what God is doing at Oneida Baptist Institute. Write to the school at P.O. Box 67, Oneida, Ky. 40972-0067. Or call us at (606) 847-4111.

Mike Summers was a quiet, not-so-small young man when he enrolled in our school. At the time, we had no idea what a blessing he would be to us.

At the time of his birth, his mother was not married. Though Mike knows his father, there never has been much contact. Mike grew up without the benefits of a normal family relationship.

Mike did not do well in school and failed first grade. He later failed the third and fifth grades. When Mike was 10 years old, his mother passed away and an aging grandmother took over the responsibility of raising him. Already big for his age, having failed three grades did not help the situation. Mike did not find school interesting, and he missed many days.

In addition to his academic problems, Mike was something less than a model student. At the end of his eighth grade year, it was determined he was not ready to enter high school. He had missed 30 days of school that year and was told he would have to repeat the eighth grade.

His grandmother, now 88 years old, was encouraged to bring Mike to Oneida. So that summer he came.

We found Mike to have a pleasant personality. Mike was never a problem for us. Oneida was nearly an ideal environment for him.

Sitting in chapel at the beginning of the fall term, repeating the eighth grade, Mike heard our cross country coach encourage students to go out for the team. The coach explained that we did not cut stu-

dents from our sports program like many schools do. He stated that if a student comes to practice, gives his best and has a good attitude, he will always be on the team. Mike decided that under those terms he had nothing to lose.

He had never gone out for sports before. One big factor was his size—he weighed 280 pounds. Mike did all that we asked of him. Needless to say, he was not one of our better runners. In fact, he came in last in every race—sometimes 10-15 minutes after the runner before him.

There was a time when he was discouraged, but the coach told him, "Mike, you may have crossed the finish line last, but you did cross it. Just think of all those students who did not have the guts to go out for cross country; you crossed the line ahead of all of them." That was just the boost Mike needed.

After cross country, he went out for wrestling. In spite of all the running, he was still overweight and very weak. He could have become discouraged and embarrassed, deciding to quit. Instead, he finished the wrestling season, though he never got to compete—something about no one in his weight class.

Mike completed the eighth grade for the second time. He had been in our special help program, and his grades had greatly improved. Mike was now ready to begin high school.

At the start of his freshman year, the announcement was made about cross country. Mike did not need any prodding. He was there that evening waiting for the coach's instructions.

Mike did a little better that year. Instead of coming in 10-15 minutes behind the last runner, he was only about 5 minutes behind. After cross country it was wrestling again. That year he got to compete once or twice. With all of the running and wrestling, Mike had lost nearly 100 pounds. His self-esteem nearly went off the scale. He did not win either of those wrestling matches, but remember we told him the most important thing was to finish the race.

Something else happened that ninth grade year. When the honor roll was called for the second quarter, his name was called. To be on the honor roll, one must have a B average or higher. From that second quarter of his freshman year until graduation, he was on either the B, A or straight-A honor roll. Pretty good for a boy who had failed four grades before coming to Oneida.

When Mike entered the 10th grade, he went out for cross country again. That year he was not always the last to cross the finish line. He went out for wrestling again. With his new physique, he was able to put on a good showing and finally won a

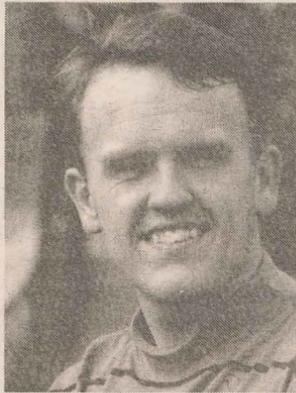
match. Mike was a very modest young man. But when he won that wrestling match, you would have thought he had just won the most important wrestling match in the world. The many hours of running, exercising and all those last finishes had finally paid off. Mike had won.

Because Mike had failed four times, his age finally caught up with him. When he entered the eleventh grade, he was no longer eligible to compete in high school sports. Disappointed but not discouraged, he found many other interests. His long love for art continued. He had been involved in Baptist Student Union for years. His other accomplishments included: "110 Percent" awards for wrestling, cross country, basketball, track and field, "Most Improved" award in chess and cross country, "Most Outstanding Freshman" award, "Coach's Award" and highest grade point average in wrestling, and second place in the state Class A wrestling championship.

Mike also was involved in Fellowship of Christian Athletes, choir, Y-Club, Academic Team and BETA Club. He served as a teacher's aide, campus ministry assistant and a BSU small group leader.

Like many who come to Oneida, Mike had some problems. Some would even say he was a problem child. The family could not pay the modest room, board and tuition, so Mike was given a partial scholarship. Mike is a beautiful person, and has always been grateful for what he has received at Oneida.

We thank God for sending Mike our way.



MIKE SUMMERS
He finished the race

"This place has been a turning point in my life."

Anne Hanson arrived at Oneida the summer before her eighth grade year. She came to us from Greenview, Ill.

During the initial admission assessment, her parents had described Anne as "bubbly, smiles all the time, tender-hearted, loving, but failing, just not making it in public school, seven years of feeling like a dummy."

Anne was the youngest of three girls. The two sisters were very high achievers: one was the valedictorian of her class, the other was salutatorian. Anne, on the other hand, was struggling with a learning disability. She explained, "In the public school none of the teachers understood my learning disability. They thought I was lazy."

At O.B.I. Anne was placed in our Special Help program that first summer and repeated seventh grade. By August she was ready for regular eighth grade classes. She recalled, "At Oneida the teachers understood me and helped me to a

great extent. I learned how to cope with my learning disability."

And her grades? Anne was on our academic honor roll all of her freshman year, two quarters of her sophomore year, all of her junior year and all of her senior year.

In addition to catching up on her studies, Anne made time for many co-curricular activities. She was on our work program and served as an office aide, dormitory hall monitor and a lifeguard. She participated in volleyball, swimming, softball, Fellowship of Christian Athletes and choir. She was one of our Baptist Student Union small group leaders and earned many awards for sports and outstanding scholar-

ship.

Anne shared that doors have opened for her at Oneida that were closed back home. She was captain of our swim team, while her public school did not even have a swim team. In regard to other sports, "At home I didn't get to play much because I was failing. Here I've had better grades and have played varsity sports. It proves to me I'm not worthless."

Athletics helped Anne in another way, too. "I weighed 300 pounds when I was in the seventh grade. I lost weight here and I lost it the right way. This place has been a turning point in my life. To look at me and what I used to be, I can't imagine



ANNE HANSON
She turned her life around

what I'd be without O.B.I."

Already a Christian when she came to Oneida, Anne still found the Christian environment helped her grow tremendously. "My dad's a minister. My parents have always loved me and have been my best friends. We have no problems at home. I guess were pretty much a Leave-It-To-Beaver family!"

Nevertheless, she continued, "Oneida has brought me closer to God. It has taught me to be a better person. Back home I grew up with a lot of pressure from being a preacher's kid, and from being called stupid in school. I've learned maturity, how to control my temper and to put God into every situation. I've learned how to live."

Anne's future plans include going to college in Indiana. She wants to become either a physical therapist or an occupational therapist. She hopes to coach a sport, too, perhaps swimming.

Oneida Baptist Institute

FAST FACTS

- Oneida Baptist Institute is a boarding school for boys and girls in grades 6-12, with an average enrollment of 550 and staff of 150.
- About 60 percent of Oneida graduates go on to college or other institutions of higher learning.
- A unique Special Help program at Oneida gives extraordinary attention to students with low reading and math skills.
- Oneida also offers advanced placement classes for superior students.
- Oneida receives about 7 percent of its support from the Kentucky Baptist Convention Cooperative Program. Nearly 68 percent of our funds come from individuals, Sunday school classes, WMUs and churches.
- Oneida Baptist Institute does not turn away any young person because he or she cannot pay the modest room, board and tuition fees.
- None of Oneida's students get cut from sports teams or other activities due to a lack of ability. If a student comes to practice, does his or her best and has a positive attitude, he or she will not be cut.
- Oneida has a simple admissions process. Normally, if a youth is physically and mentally competent to be away from home and wants a Christian education and the benefits Oneida has to offer, he or she is accepted.

"Here you can make yourself whatever you want to be."

Chris Byers first visited O.B.I. when he was in the sixth grade. His older brother enrolled in our school, and Chris wanted to come too.

He recalled Dr. Moore's reply: "Well, come on!"

Chris waited until the summer before his eighth grade year. At that time we did not offer middle school classes in summer school. (We do now.) Chris was allowed to take a ninth grade biology class and made A's and B's. He advanced to ninth grade in the fall.

Chris wanted to come to Oneida "because I thought it had more to offer than my

school back home." O.B.I. provided some co-curricular activities that were not available at his public school. He also found courses here that were not offered back home.

Perhaps the main reason Chris sought admission to O.B.I., however, was his need to break away from a stereotype. "I was from a small town," he explained. "The teachers had set expectations. My brothers had made mistakes, and it seemed like they were just waiting for me to do the same."

He knew Oneida would provide him with the chance to make a new start. "Here you can make yourself whatever you

want to be," he said.

Chris decided to jump into the Oneida program headfirst. "I tried everything to find out where my niche was." He learned about responsibility through the work program. He participated in baseball, basketball, cross country, BETA Club, chess team, wrestling, band, drama, and was one of our BSU small group leaders.

While pursuing these varied interests, Chris managed to stay on the academic honor roll every quarter. After graduation he plans to attend Berea College. He is interested in studying English, pre-med, drama and music.

Chris definitely found the support he needed at Oneida. He related, "This school says, 'We'll back you up. We'll help you, give you that boost of confidence.' All together this school is probably the greatest influence on my life."



CHRIS BYERS
He broke the mold

"I value most the morals I have learned at Oneida."

Sara Newbury was born in Niagara Falls, N.Y. After her parents divorced, Sara, her mother and brother moved to Kentucky. When Sara's mother lost her job, grandparents suggested the children come to Oneida.

Sara participated in our work program, academic team, BETA Club, choir, softball, cross country and basketball. She was also one of our BSU small group leaders.

These activities were a special treat to a girl whose family was financially struggling. "I was able to participate in a variety of activities that would normally cost me money I couldn't afford," she said.

Sara really blossomed at O.B.I. She explained, "Though I've always had the desire and motivation to do well in school, Oneida provided me an atmosphere to excel academically and receive awards for my scholastic achievements."

Our piano program was a special blessing for Sara. "My sophomore year I joined piano class, discovered I could compose, and was awarded a plaque for most creative pianist."

Sara shared what she will always treasure most about her years at Oneida: "I value most the life lessons and morals I have acquired at Oneida. I became a Christian my seventh grade year. My mother taught me good morals, but coming to know Christ as my Lord and Savior was the much greater influence."

"Since then Oneida has provided me an atmosphere to mature

spiritually. Along with that, I value the relationships, particularly Christian, that I have developed here. I've met lifelong friends that I would never

have met elsewhere ... I've met friends of other cultures. ... Such diversity, along with having Christ in my life, has helped shape who I am."

Sara plans to continue her studies at Berea College, focusing on music and the social sciences. She remarked, "I feel prepared to ... deal with the many problems I will face, simply because of my Oneida experience, good family influences and God as my guide."



SARA NEWBURY
She learned life lessons

"Oneida has better teachers in advanced placement courses."

Clifford Lowdenback was one of our staff kids. He came to us when his parents joined our staff.

Clifford was not a complete stranger to Oneida. He had visited the campus to play basketball in a tournament. Before moving the family, Dr. and Mrs. Ed Lowdenback gave their son the option of staying in his previous public school. He chose to accompany them to O.B.I., mostly for the athletics.

Athletics was an important area of involvement for Clifford. He played basketball, baseball and golf. He was also a member of our BETA Club, worked on the yearbook staff and was a class officer.

The biggest change for Clifford

in coming to Oneida was the change anyone would make in moving from a public to a private school. He found more limits and structure with us. Since O.B.I. is a boarding school, Clifford had many friends who were in the dorms. He at first thought relationships might be difficult, since he lived in campus housing with his family. He soon made friends easily, however, especially with his basketball teammates.

Clifford thought he made the right decision in coming to Oneida. He told of leaving public school at the end of his sophomore year, "when most of my friends were just getting their licenses and many people were getting more into

drugs."

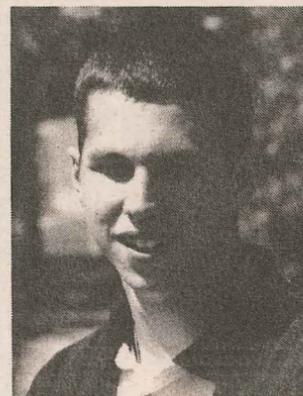
He shared quite honestly, "If I'd stayed there, the negative influences probably would have been a lot worse."

Since he planned on going to the University of Kentucky dental school, grades were important to Clifford.

He firmly believed "if I had stayed in public school, I wouldn't be doing so well academically." In academics Clifford was top-of-the-line at O.B.I. After maintaining a 4.0 grade point average his entire school career, he was our 1995 valedictorian.

Clifford was outspoken about the Oneida school: "It has helped me a lot academically. Other schools are nowhere close to O.B.I. Oneida offers a wider range of courses, and has better teachers in advanced placement courses."

Clifford is a wonderful example of the benefits a staff kid can receive when his parents join the Oneida family in ministry.



CLIFFORD LOWDENBACK
He excelled in academics

"God does miracles. I'm living proof."

Neftali Ofelio "T.C." Guerra came to Oneida three years ago. Though only a freshman, he was already 20 years old.

Originally from Guatemala, T.C. had obtained a third-grade education from his native country. At age 15 he left Guatemala and began working his way through Mexico. A year later he crossed the border into the United States.

After working in cattle drives in Mexico, he became a migrant harvester in the U.S. Hopping trains to move from state to state soon became a way of life for him.

One day the 17-year-old made a mistake that would change his life forever. He took a wrong train trying to get from Florida to North Carolina. Instead he landed in Bowling Green, Ky. In leaping from one train to another to correct his destination, he was pulled under the moving car. T.C. lost both his legs in the accident.

He spoke little English and did not have even one family member in this country. A local pastor and his family took an interest in T.C. and began visiting him in the hospital. He later went to live with them and today calls them Mom and Dad.

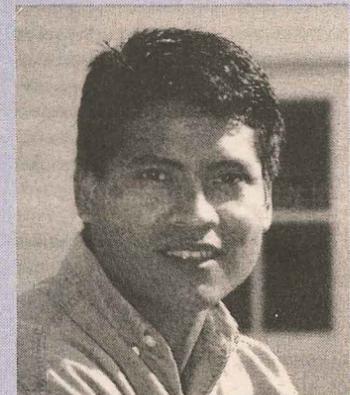
T.C. came to O.B.I. to complete his education. Older students often feel more comfortable in our boarding school than in public schools. T.C. also needed a private school in order to be able to stay in the U.S., since he was not a citizen.

A Christian since age 10, T.C. stated, "I take my faith seriously. It's nothing to play around with." He described how his faith sustained him throughout his recovery, recalling: "I never gave up on my life. I just took it day by day."

Today T.C. readily expresses gratitude to God: "I owe God a lot. He's done more for me than I deserve ... There's no doubt in my mind that He's there ... If it wasn't for God, I'd be dead."

T.C. plans to translate his personal experience into ministry to others. He wants to attend Lindsey-Wilson College and become trained in prosthetic orthopedics.

"God does miracles," he said with a smile. "I'm living proof."



Oneida Baptist Institute

"I have never loved the Lord as much as I do now."

Ben Callandt came from Augusta, Ga., at the start of his sophomore year. On admission his mother had described his academic performance as "failing but capable."

Ben recalled, "I was becoming a handful. I skipped school. I was never at home but always with friends."

Ben's mother sent us copies of two letters he wrote to her from Oneida. He wrote the first on his second day of school, and it focused on his saying goodbye. "When you left we said our goodbyes and I walked back to the dorm with tears in my eyes as home left me. I felt so lonely, but I got my composure back and unpacked. ... I love and miss already what I have taken for granted. ... I love and miss you more than you will ever know."

One month later, his letter evidenced the work of God in his life. "I have never loved the Lord as much in my life as I do now. He is my answer

to everything. Pray that God can do with me what He did with Jeremiah in Jeremiah chapter 8. I want to turn my life over completely to him ... "I want him to mold me into such a beautiful piece of pottery like Jeremiah."

Ben explained, "I'd been a Christian most of my life, since kindergarten. Then when I was in middle school, I went to a church camp and re-dedicated my life to the Lord. God's always played a part in my life." Because of his faith, Ben found that attending a Christian school afforded him more advantages than a lot of people have. It didn't take long for Ben's grades

to skyrocket. He made the honor roll his very first quarter at O.B.I. and remained on the honor roll.

In addition to academic improvement, Oneida gave Ben a lot of respect from people. "I feel better about myself, and I've gained more self-control than I would have at home," he said.

Work was surely one key to Ben's success at O.B.I. Though more or less a city boy, he was on our farm crew all three years. Our farm boys often put in more hours than students with other work program jobs. Ben admitted, "It takes up a lot of time, but that's what I like."



BEN CALLANDT
He gained self-control

"If students are willing to give the effort, the teachers are."

James Runion was one of our day students. A Clay County native, he attended the Oneida school by day and returned to his own home in the evenings.

Though most of our students board in the dormitories, we typically average 50-60 day students each year. James attended O.B.I. all four years of high school.

James found closer relationships with Oneida students, faculty and staff than those he had experienced in public school. Since most of our faculty live on

campus, James took full advantage of the opportunity to get to know them personally. He shared, "It's pretty neat when you can go to their houses at 10 p.m. and they won't care a bit. It amazes me."

James was happy he made Oneida his choice. He explained, "I feel I've gotten a better education. Most of my friends in public school have dropped out. At Oneida, if students are willing to give the effort, I know the teachers are."

A good education was very important for

James. He has been accepted to the University of Kentucky and plans to become a pediatrician.

James was never content to let Oneida be just a school for him. He took part in many campus activities, including golf, academic team, BETA Club, baseball and BSU. He was junior class president and senior class treasurer.

James experienced what many of our dorm students enjoy, the opportunity to be in more co-curricular events than would ever have been possible in their hometown schools. For instance, James said, "I would never have been able to play golf at the public high school. I'm not good enough. As for baseball, I probably wouldn't have had much chance at that either. And my other school didn't have a BETA Club."



JAMES RUNION
He stayed on the team

"Here you're not just a number."

Nathan Bauman came to Oneida from Cincinnati the summer before his eighth grade year. His mother had been recently diagnosed with multiple sclerosis and at that time was bedridden. Nathan's father worked second shift, so was not at home in the evenings.

Both parents were concerned about the direction in which their son was headed. He had been suspended six times during his seventh-grade year.

Nathan was placed in our Special Help program that first summer. On his admission form there had been mention of possible attention deficit disorder. Teachers at Oneida realized that was not the case.

Nathan explained, "In the public school I'd been making A's on tests, but just not doing any homework." By that fall Nathan was promoted to ninth grade.

It took Nathan two quarters to be-

gin doing well academically, but finally his grades moved up. He was on the honor roll ever since the third quarter of his freshman year.

Nathan found time for many activities in addition to studying. He was involved in the work program, golf, swimming, track, and took part in drama every year.

Nathan said he experienced better interaction with staff at Oneida. "Here you're not just a number, you're a person. You can become actual friends with teachers and staff."

What if he had not come to Oneida? Nathan estimated, "I'd have been expelled by my ninth-grade year."

Instead, a bright future should await Nathan.

After graduation, he plans to return home. He will attend the University of Cincinnati and major in aerospace engineering.



NATHAN BAUMAN
He got personal attention

"You go through life with friends here."

Ben Hoverter came to us at the beginning of sixth grade from Richmond, Ky. He had gone to live with his grandparents, who were unsure they could adequately meet the needs of a growing middle school boy. They looked for alternate placement and discovered O.B.I.

Ben recalled, "I liked the way they let everybody get involved. Dr. Moore said, 'We let sixth-graders do anything the high-schoolers can do.'"

This was an open invitation for Ben.

He became involved in BSU, basketball, golf, Fellowship of Christian Athletes, track and field, cross country and yearbook. He also was a hall monitor in the dorm and was senior class president.

Future plans for Ben include attending the University of Kentucky to pursue a career in sports medicine.

Ben explained, "I've gotten more attention here than I would have in public school, so I've probably made better grades than I would have otherwise. It's good

preparation for college."

In seven years at O.B.I., did Ben ever wish he were at a different school? "I've had opportunities to leave, but I wanted to stay. A former basketball coach told me that once you're here for a while it runs in your blood."

He smiled in agreement: "It really does."

Ben enjoyed the Christian focus of the Oneida school. He became a Christian three months before coming to O.B.I. and found support and opportunities for growth. He was a BSU small group leader, and often helped lead worship.

Ben has surely accumulated a wealth of memories in seven years. He supposed athletics and dorm life will be the two biggest ones. He also will treasure "all the friends I've made, both students and faculty. ... Friendships here are stronger than those at home. You go through life with friends here."

Ben was sure if he had it all to do over again, he would still choose to

come to Oneida. "I'd come just for the experience. It's good for a person," he explained.

"I probably would have dropped out."

Alicia Butcher enrolled in our school at the beginning of her ninth grade year.

Her parents had been divorced for a few years, and Alicia and her mother had moved to a different part of Lexington. Alicia had trouble making the adjustment to her new school. She recalled, "Nobody was nice to me because I hadn't grown up with them."

By the time the family sought Alicia's admission to Oneida, her mother described her as having low self-esteem, poor relationships with peers and a bad attitude. Alicia later agreed: "Everything she said was true."

Grades were also a problem. Alicia remembered, "I hardly ever failed, but usually had a C or D average." Both parents worked long hours, so neither had adequate time to devote to Alicia.

Making friends proved to be easier at O.B.I. Alicia believed this was because "a lot of people had the same family backgrounds I did, the same school problems."

Alicia made academic progress, too. The structure of boarding school, including required study hall in the evenings, led to grades that were "definitely better."

Outlook and self esteem also improved for Alicia. She resumed a former interest in piano, and our piano lab afforded her daily practice time. She also enjoyed playing pool in the gameroom at our nightly free time.

Like all students who ultimately succeed at O.B.I., Alicia was involved in many school activities. She was a dining hall supervisor, worked in the craft program, was a Baptist Student Union small group leader, and participated in drama, choir and yearbook.

Future plans for Alicia include attending Lindsey-Wilson College. She hopes someday to be a television screenwriter.

Alicia estimated she "probably would not be going to college if I had not come to Oneida. I probably would have dropped out of school."

Oneida's spiritual emphasis also had a positive effect on Alicia: "I probably wouldn't have become a Christian if I had never come to O.B.I."



ALICIA BUTCHER
She's going to college



BEN HOVERTER
He made better grades

Oneida Baptist Institute

Introducing the Class of 2001:

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Colossians 3:23

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"I'm getting closer to God."

At this writing, Meghan Yates is one of our sixth-grade girls. She came to Oneida at the beginning of the school year from Portland, Maine.

Ever since her mother became unable to care for her, Meghan had tried living with her father. He, however, is a commercial fisherman. Since he must be away from home for days on end, he sought a more stable environment for his daughter.

Meghan was seeking something else too. "I can do well in any school, but I needed friends," she said. Here she has found those friends, and she hopes to stay at Oneida until she can graduate.

Always a good student, Meghan has continued to do well at O.B.I. She

has been on the honor roll every quarter.

Homesickness was never much of a problem for Meghan. Though she has the normal ups and downs of someone whose home is so far away, she stated, "Right now I'm glad I'm here."

Surely involvement has been one key to Meghan's adjustment to boarding school. She was a cheerleader this year. Meghan acknowledged this would not have been possible for her as a sixth-grader at her home school. She recalled, "I had wanted to be a cheerleader for three years but never made tryouts till I came to Oneida."

Music is another of Meghan's in-

terests. She took a band class this year and hopes to increase her involvement with band. She already plays some flute, and now hopes to learn to play the clarinet.

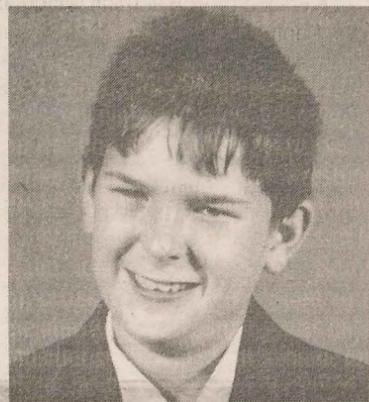
Meghan stated she likes all the co-curriculars O.B.I. offers to middle schoolers. "The schools back home don't have that many activities for middle school. At Oneida, they give you chances," she explained.

Spiritual growth has been another positive aspect of Meghan's first year at Oneida. "At home I went to church sometimes. Here I love weekly church and BSU. I'm getting closer to God."

Meghan summed up her feelings for Oneida by saying, "I like it here. I can't say anything bad about something good."



MEGHAN YATES
"They give you chances."



CURTIS CRAWFORD
He found special help.

"After I saw this place I thought it would be good."

Curtis Crawford transferred to Oneida at the beginning of his sixth-grade year. From Nashville, he had learned of O.B.I. when his grandmother knew another student who came here.

Curtis recalled, "I wanted to try it out, and after I saw this place I thought it would be good."

He had begun to get into some trouble at home and at school. Curtis had received an in-school suspension for fighting, and admitted, "I was yelling at my parents a lot."

But Curtis also needed help academically. His grades were typically C's and D's. When he came to Onei-

da, he was placed in our Special Help program. Teachers in Special Help work with just two or three students at a time, giving extra attention to upgrading math and reading skills.

Curtis found the help he needed here. Charmaine Nichols, director of Special Help, stated that Curtis has made much improvement. She has invited Curtis to return next year.

The boy who was beginning to get into trouble back home has been amazingly free of trouble at Oneida. Perhaps this is because he keeps busy with constructive pursuits. Curtis is a band manager and volunteers his time at our shop helping with

equipment repairs. He attends BSU meetings and trips and frequents the Campus Ministry Center during nightly free time.

He regularly attends midweek prayer meeting at the Oneida Baptist Church and recently rededicated his life to Christ in our spring revival. Curtis finds time for healthy hobbies too. He loves to go fishing on our farm.

Curtis plans to be back at Oneida next year. When asked if he might even stay and graduate from O.B.I., he grinned and said, "I'll think about it."

At Oneida, we minister to young people through four major areas:

1 Academics

We require one year of Bible, a course in computer literacy and a course in Appalachian studies, in addition to the state requirements for graduation. Nearly half our graduates have two to three years of French or Spanish, as well as an extra year of science, social studies, music, art or drama above the state requirements.

2 Worship

We require students to attend daily chapel, weekly Sunday school, worship on Sunday mornings and Sunday evenings. We have a very active Baptist Student Union, the only middle school/high school BSU in the state. Our campus ministry staff has activities at the Campus Ministry Center seven days a week. We offer biblical counseling to our students.

3 Work Program

We do not have a hired custodial staff and never have employed custodial help in our 95-year history. Our students do all the cleaning, maintain the grounds, wash pots and pans, wax floors, paint, help with the kitchen and dining room, work on the farm and in our garden. Students typically work one and one-half hours each day. Outstanding workers may be promoted to supervisory positions.

4 Co-curricular

We offer BETA Club, middle school academic team, chess club, color guard, drama, art and a music program that includes choir, band and piano. Our athletic program includes cross-country, golf, soccer, basketball, cheerleading, tennis, volleyball, wrestling, swimming, diving, baseball, softball and track and field.

FINANCES

Foundation gaining funds and confidence of churches

Continued from page 1

important to us," he added.

"As a natural spinoff, we also make a case for them to think of Baptist causes as a part of their (extended) family," Carnes said.

The Foundation provides consultation with churches and individuals considering endowments or other forms of financial management. Laurie Valentine, trust counsel with the Foundation, provides legal counsel to the Foundation and charitable gift planning guidance to institutions and donors.

Thirty Kentucky Baptist churches currently have entrusted the Foundation to manage their endowments or other financial accounts, and the number is growing.

"We meet with finance and stewardship committees and walk with them through the issues they need to think about," Carnes explained.

But the Foundation's services are not appropriate for every church, he added. Because of set maturity and income rates, some churches are limited to short-term investments and probably will benefit most from using their local banks.

However, churches with funds available for a long-term investment period of at least three to five years

could benefit from investing through the Foundation, Carnes said.

Some churches utilize the Foundation to handle their scholarship funds, Carnes said. "We're ideal for that. The Foundation over time can increase the principal through active management."

Other popular uses are for building maintenance, cemetery funds, mission projects or music programs, he said.

About a year and a half ago, Walnut Street Baptist Church in Louisville decided to develop a foundation of its own.

"From the very start of our foundation, we thought about who was going to manage our funds for us," explained Leo George, church administrator. "We decided, 'Why not let our own Baptist Foundation manage our portfolio?'"

Ultimately, church leaders chose the Kentucky Baptist Foundation to manage Walnut Street's portfolio for two main reasons, George added: "Their fees are very competitive, and we liked the idea of keeping our money in the 'family.'"

George acknowledged many churches have had to rethink their attitudes about investing money.

Traditionally, Southern Baptist

churches have shied away from having foundations and endowments, George noted, because "we thought we were supposed to spend all the money we had for evangelism and missions—we were not supposed to hoard it."

But more frequently, churches are exploring other financial options, he added—especially when considering how to maintain their facilities. Churches are realizing that investment is a form of good stewardship.

Carnes attributed the growth of the Foundation to a greater awareness of its services, the reputation of longevity and an anonymous donor about three years ago who gave the largest gift in Kentucky Baptist history.

"At that point, a turn was made," Carnes said. "People saw that as a focus moment. ... a dramatic expression of confidence."

Since Carnes became president in December 1988, the Foundation has grown from \$18 million in assets to \$53 million. Last year, he said, the Foundation distributed \$1.7 million in investment earnings.

The Foundation's status as a KBC agency is a testimony to its maturity, Carnes noted. "The Foundation has become a substantial and meaningful part of KBC life."

Benefits for churches

Churches have found numerous benefits from placing their investment portfolios with the Kentucky Baptist Foundation, explained Richard Carnes, president of the 50-year-old organization:

■ **Cost effectiveness.** With 50 years' experience in the market arena, the Foundation has identified investments that offer the most competitive performance, Carnes said.

■ **Large investment pool.** "Some investment companies will not accept accounts of less than \$10 million," Carnes said. With more than \$50 million in assets, the Foundation has negotiated competitive fees with superb management.

■ **Security.** Diversification has provided a greater measure of safety.

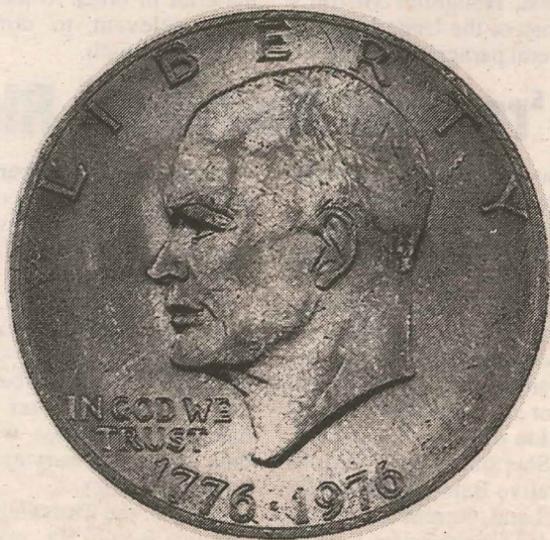
■ **Ethical portfolio.** Because the Foundation is a Baptist entity with a large volume, it is able to implement social and ethical screens to avoid investing funds with companies such as those that support alcohol and gambling.

■ **Freedom from administration.** By investing funds with the Kentucky Baptist Foundation, church and agency leaders are freed from the day-to-day burden of management responsibilities and liabilities.

■ **Individual consultation.** The Foundation is available to consult with individuals interested in adding to or changing current endowment or estate plans that include a portion for Kentucky Baptist or Southern Baptist causes.

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Kentucky author treks into Christian science fiction

Religion best-sellers

■ Clothbound non-fiction

1. "The Seven Promises of a Promise Keeper," Focus on the Family
2. "When God Whispers Your Name," Lucado
3. "Welcome, Holy Spirit," Hinn
4. "My Utmost for His Highest, Updated Edition," Chambers and Reimann
5. "Quiet Times for Couples," Wright
6. "Life on the Edge," Dobson
7. "Love for a Lifetime," Dobson
8. "When God Doesn't Make Sense," Dobson
9. "My Utmost for His Highest," Chambers
10. "If Teacups Could Talk," Barnes

■ Paperback non-fiction

1. "Planet Earth—2000 A.D.," Lindsey
2. "Mere Christianity," Lewis
3. "No Wonder They Call Him the Savior," Lucado
4. "Woman, Thou Art Loosed," Jakes
5. "My Utmost for His Highest," Chambers
6. "The Bondage Breaker," Anderson
7. "More Than a Carpenter," McDowell
8. "Stick a Geranium in Your Hat and Be Happy!" Johnson
9. "Mama, Get the Hammer," Johnson
10. "A Divine Revelation of Hell," Baxter

■ Fiction

1. "The Bluebird and the Sparrow," Oke
2. "The Thor Conspiracy," Burkett
3. "The Yukon Queen," Morris
4. "This Present Darkness," Peretti
5. "Christy," Marshall
6. "Secrets," Gunn
7. "Joshua," Girzone
8. "The Winds of Catawba," Stabl
9. "The Knight and the Dove," Wick
10. "Prophet," Peretti

■ Children's Bible story books

1. "The Beginner's Bible," Henley
2. "My First Bible in Pictures," Taylor
3. "My Little Promise Bible," Sattgast
4. "The Catholic Children's Bible," Theoloa
5. "The Early Reader's Bible," Beers
6. "The Bible for Little Hearts," Kucharik
7. "My First Study Bible," Loth
8. "The Baby Bible Storybook," Currie
9. "The Preschoolers Bible," Beers
10. "The First Step Bible," Thomas

■ Christian music

1. "The Whole Truth," Point of Grace
2. "Going Public," Newsboys
3. "Heaven in the Real World," Steven Curtis Chapman
4. "Moments for the Heart," Ray Boltz
5. "Aaron/Jeffrey," Aaron/Jeffrey
6. "Great Lengths," PFR
7. "House of Love," Amy Grant
8. "The Standard," Carman
9. "Free at Last," DC Talk
10. "Under the Waterfall," Cindy Morgan

Data provided by Evangelical Christian Publishers Association, based on actual sales in Christian retail stores in the United States and Canada. Listing does not constitute endorsement by the Western Recorder.

By Ken Walker
State Correspondent

LOUISVILLE (BP)—Space aliens, UFOs, time travel and "angels of light" don't sound like staples of Christian fiction. But "The Fallen" isn't the normal entry in this ever-expanding corner of the book market.

"I wanted to write a believable explanation, within a Christian world view, of the popular phenomenon of UFOs," said Robert Don Hughes, professor of communications and mass media at Southern Baptist Theological Seminary in Louisville. "I think the high degree of interest in angels and 'kind aliens' are related.

"I think people are searching for someone who can explain everything, a being who can take care of them in this ambiguous world," Hughes explained. "Rather than pointing people to communing with their guardian angel, I would rather point them to communing with their Bible and with God."

"The Fallen" was released in Jan-

uary by Broadman & Holman Publishers. While it sold a modest 6,000 copies in four months, Hughes said word-of-mouth recommendations have been excellent.

That method launched the popularity of Frank Peretti, whose spiritual warfare novels of the late 1980s remain on best-seller lists. They served as a springboard for Christian fiction, which according to industry sources has since increased its market share tenfold.

"The Fallen" is the account of seminary professor Jack Brennan, who is kidnapped by aliens as he walks through the forest near his home. He winds up battling these strange creatures as he navigates his way through time, including historical periods ranging back to the ancient Druids. Brennan's life is threatened on numerous occasions. Scripture and guardian angels represent his two primary weapons against a collection of weird foes.

Hughes said his interests in history, science fiction and biblical re-

search all played a role in crafting "The Fallen."

Although some believe his book represents a pioneering style of Christian writing, Hughes labels C.S. Lewis' "Out of the Silent Planet" as the first Christian science fiction. Part of a trilogy published years ago, it was followed by occasional efforts which didn't sell too well, he said.

Until a decade ago, most Christian fiction was allegorical. Many such works also had a "preachiness" that turned off readers, Hughes said, until Peretti's novels. Hughes said he believes book buyers are open to more Christian science fiction if the stories are well-written and believable.

"As long as it's interesting, people will read it," he said. "It's a way of talking to the world in the days to come. We (Christians) spend so much time talking to ourselves. If people will sit down, read science fiction and talk about gods and fairies and creation, why can't they read something that comes out of a Christian world view?"

Report says more texts treating religion

WASHINGTON (RNS)—Public school history textbooks have expanded and improved their treatment of religion in the past decade, according to a new report by the American Textbook Council.

However, the council's report, released in late May, said many non-historical social studies texts and instructional materials for health classes show an indifference to traditional Judeo-Christian ideas of virtue and substitute "new and shapeless moral credos" for those values.

The council is an independent, non-profit research organization that reviews textbooks and other material.

The new report, "Religion in the Classroom: What the Textbooks Tell Us," was funded by grants from the Richard Lounsbury Foundation and

The Henry Luce Foundation and written by Gilbert Sewall, director of the council.

According to the report, the U.S. and world history textbooks most widely used in high schools today "cover major events and movements with religious dimensions—including non-Western topics—more thoroughly than they did 10 or 30 years ago."

It noted, for example, that the 1962 edition of Todd and Curti's "Rise of the American Nation," the leading U.S. history text of its time, made no mention of Charles Darwin, his theories, or the Scopes trial in which a Tennessee school teacher was tried for teaching evolution.

In contrast, Houghton Mifflin's 1991 "History of the United States" devotes several paragraphs to the tri-

al and its outcome.

"Wide impressions that serious omissions of religion occur in U.S. history and world history textbooks on the market today are out of date," the report said. "Such lessons exist, expanded in response to complaints from textbook critics and First Amendment groups in the 1980s."

Despite the expanded treatment of religion, Sewall's report said the revisions "have failed to satisfy sectarian critics, who are often more interested in ... score-settling" than in objective historical treatment.

But he also said that too often the treatment of religion is nebulous and flawed by a tendency to trivialize the material in order to make the past more relevant to contemporary American youth.

Ethics group blasts 'radical Religious Right'

DALLAS (ABP)—The "radical Religious Right" threatens personal liberties, distorts the gospel and undermines democracy, according to a group of Christian church-state separationists who met May 30 in Dallas.

"We are not willing for the radical Religious Right, with its demagogues, rabble-rousers, opportunists and business entrepreneurs masquerading as Christian evangelists, to go unchallenged in their claim to be the only rightful occupants of the high ground of Christian morality," the group stated in a document.

Foy Valentine, president of the Dallas-based Center for Christian Ethics and former executive director of the Southern Baptist Christian Life Commission, convened the Maston Colloquium on "Countering the Radical Religious Right."

The colloquium was named in honor of T.B. Maston, pioneer in Christian ethics among Southern Baptists and professor at Southwestern Baptist Theological Seminary. It was organized by the Center for Christian Ethics, a non-profit corpo-

ration supported in part by the Cooperative Baptist Fellowship.

Drafters of the document included Valentine; James Dunn, executive director of the Baptist Joint Committee in Washington, D.C.; John Seigenthaler, chairman of the Freedom Forum First Amendment Center at Vanderbilt University; Barry Lynn, executive director of Americans United for Separation of Church and State; and Cecil Sherman, coordinator of the Cooperative Baptist Fellowship.

Richard Land, current head of the Christian Life Commission, took issue with the colloquium's participants, while pointing out he does not consider his agency a Religious Right organization.

"The Maston Colloquium's statement says that 'in sincere Christian love' they are compelled to attack the Religious Right as 'demagogues, rabble-rousers, opportunists and business entrepreneurs masquerading as Christian evangelists.' I shudder to think what they would say if they were not speaking in 'Christian love,'" he quipped.

Colloquium participants criticized politically active religious conservatives for their "shameless identification of Christianity with one extremist wing of a single political party."

In a call to action, the group urged concerned Christians to challenge the movement's "unethical tactics," such as distributing inaccurate and biased voter guides and backing candidates who conceal their ties to conservative political-religious groups.

Neither the Christian Coalition in Virginia Beach, Va., nor the Family Research Council in Washington, D.C.—both leading voices of the Religious Right—returned phone calls asking for a response to the colloquium statement.

However, Land of the Southern Baptist CLC termed the group "religious-left activists who equate defending unborn babies' right to life, opposing the homosexual lobby's special-rights agenda and arguing for students to have the right to pray voluntarily while in school as 'attempting to merge church and state.'"

Rep. Istook suggests local option on school prayer

WASHINGTON (ABP)—A suggestion that local communities should be given the constitutional right to decide for themselves whether to allow public school prayer could create America's next "civil war," a New York congressman warned June 8.

Rep. Jose Serrano, D-N.Y., sounded his warning in response to testimony by Rep. Ernest Istook, R-Okla., before a hearing on "Religious Liberty and the Bill of Rights," held by the House Subcommittee on the Constitution. This was the first of several hearings the subcommittee has scheduled to explore the issue of religious freedom before Congress grapples with whether to adopt a "religious equality amendment."

Istook, who is working with the Southern Baptist Christian Life Commission and other conservative groups on language for a constitutional amendment, testified that "nobody is proposing that we return to a practice of compulsory prayer." He said

he does not favor compelling religious expression but permitting it by letting people decide for themselves.

"This is a community decision," Istook said.

"It's also the next civil war," said Serrano, who said that majoritarian rule does not protect religious minorities.

Istook countered that strife is caused by suppressing those who want to exercise their rights.

"Since the school-prayer decisions began in the 1960s, a steady and increasing squeeze is being applied to religious expression, so gradually that it is not always obvious, but it is certainly insidious, and is a threat to our religious liberties," Istook said. "Our explicit First Amendment guarantees of freedom of speech and freedom of religion and of religious expression have been subordinated to a new concept—one not found in our Constitution.

"We are being told that freedom of

religion takes a back seat and must be restricted whenever anybody complains that it makes them uncomfortable. It is the leading edge of the political-correctness movement. Those who choose to be intolerant of religion are permitted to control and restrict the behavior of those who simply wish to express their belief, as the Constitution is meant to guarantee."

Rep. Melvin Watt, D-N.C., asked Istook how such an amendment would protect religious minorities. The Bill of Rights was designed to offer minorities such protection, Watt asserted.

"The First Amendment protects us all," Istook responded.

Constitutional scholars speaking on behalf of an amendment said the problem does not lie with the First Amendment per se but with the judiciary's faulty interpretation of its meaning.

"If the Constitution had been correctly interpreted, we would not be

here," Istook added.

One Baptist church-state specialist disagreed.

Derek Davis, director of the J.M. Dawson Institute of Church-State Studies at Baylor University, told the panel a religious-equality amendment would "represent radical surgery" from which the nation would never recover because it would repeal the First Amendment's religion clauses.

"It is incredible to me that in the United States of America, where religion is alive and robust, we may be on the verge of adopting funding practices that have for centuries characterized Europe, where religion is essentially moribund," Davis said.

The proposed amendment would return America to "ancient and medieval thinking where religion and government were merged and thought to be indistinguishable in their goals," he said. "In the end, religion is the loser."

"It is incredible to me that in the United States of America, where religion is alive and robust, we may be on the verge of adopting funding practices that have for centuries characterized Europe, where religion is essentially moribund."

Baptist church-state specialist Derek Davis

Sloan answers critics of Baylor link to abortion pill

By Adelle Banks
Religion News Service

WACO, Texas (RNS)—On his first day as president of Baylor University, Robert Sloan responded June 1 to complaints that the autonomous Baylor College of Medicine has ties to testing of the controversial "abortion pill," RU-486.

A small group of alumni of the Waco, Texas, university had asked Sloan to remove Baylor's name from the medical school in Houston because of its connection to the clinical trials of the pill.

"We feel that the testing of the abortion pill is objectionable," said Thomas Goodman, pastor of First Baptist Church in Eastland, Texas, one of 17 alumni who signed a recent letter of protest. "Baylor University's good name doesn't belong on the school anymore if they're going to be involved in something like this."

Among the signatories is former Baylor and Chicago Bears linebacker Michael Singletary.

Sloan, president of the Texas Baptist-affiliated university, responded to the alumni in a statement by declar-

ing his institution's "historic opposition to elective abortion."

"I understand that the RU-486 pill research is being conducted on a contractual basis by one faculty member from the College of Medicine, not by the College of Medicine as an institutional project," Sloan said. "That faculty member is functioning as an independent contractor."

A spokeswoman for Baylor College of Medicine said the contract to test RU-486 is with faculty member Dr. Alfred Poindexter. Poindexter has directed the testing of mifepristone, or RU-486, at the Planned Parenthood Fannin Street clinic in Houston since early this year, said Susan Nenny, spokeswoman for Planned Parenthood of Houston.

RU-486, which has been approved in some European countries, blocks the development of a hormone that maintains a pregnancy. Two days after taking RU-486, a woman takes another hormone, prostaglandin, which causes uterine contractions that expel the embryo.

The Population Council, a New York non-profit research group, began U.S. tests of RU-486 after receiv-

ing the rights to the drug from Rousset Uclaf, the French company that developed the drug. Nenny said the Fannin Street clinic is one of about a dozen sites nationwide where clinical trials are being held that ultimately will involve 2,100 women.

Claire Bassett, spokeswoman for Baylor College of Medicine, would not comment on the alumni's specific requests, but she said none of the testing is taking place at the medical school.

In addition to asking that Baylor's name be removed from the medical school, the alumni also requested that Baylor University's regents no longer participate in the election of medical school trustees. Sloan replied that the Baylor College of Medicine charter calls for those election procedures and "Baylor University cannot change the charter."

"Certainly, abortion represents a great social tragedy in American life," Sloan said, adding that he would be willing to talk with concerned alumni about the issue.

Goodman, responding to Sloan's statement, said, "We stand by the concerns we raised with our new presi-

dent. However, we are glad that Dr. Sloan declared his pro-life convictions in his statement."

Baylor University and Baylor College of Medicine—separated physically by about 200 miles—broke their affiliation with each other in 1969, but Goodman said they remain connected through the use of "the historic Baylor name" and the trustee appointments.

Sloan said the Baylor name has been "legally assigned" to the Baylor College of Medicine as well as to the university and the Baylor Medical Center in Dallas.

"It is their legal right as the Baylor College of Medicine to use the Baylor name, contingent only upon their retention of accreditation," the president said.

Officials acknowledge that there is often confusion about how the schools are related.

Keith Randall, director of communication services at Baylor University, said the split was due partly to the fact that the medical school was seeking government research grants that could not be received by a church-affiliated institution.

Court rules Baptist school may not have police powers

WASHINGTON (ABP)—The U.S. Supreme Court has upheld a North Carolina court's decision that delegation of police powers to a Baptist college is unconstitutional.

Allowing employees of a religious institution to serve as police officers improperly entangles church and state, said the North Carolina Supreme Court, which tossed out the drunk-driving conviction of a Campbell University student who had been arrested by a campus police officer. The U.S. Supreme Court agreed.

Government actions that excessively entangle church and state violate the First Amendment's ban

against governmental establishment of religion, according to the high court.

The student had argued that a North Carolina law that allowed employees of religious institutions to serve as police officers violated the constitutional separation of church and state. Because the law was subsequently repealed, the North Carolina Supreme Court ruled on its constitutionality solely to address the student's appeal.

In siding with the student, the North Carolina court cited a 1982 Supreme Court ruling that Massachusetts could not delegate to churches the authority to veto li-

quor license applications for nearby establishments. The clear rule of the high court's 1982 ruling, the North Carolina court said, is that a state may not delegate an important discretionary governmental power to a religious institution.

In this case, the North Carolina court said, police power is an important discretionary governmental power. The tougher question was whether Campbell was a religious institution.

Campbell, a Baptist university in Buies Creek, N.C., is affiliated with the Baptist State Convention of North Carolina. While the university carries out laudable purpos-

es related to secular education, the court said, the school's secular purposes and religious mission are "inextricably intertwined."

In another church-state dispute, the U.S. Supreme Court left standing lower-court rulings that Nashville taxpayers had legal standing to challenge the issuance of tax-exempt revenue bonds to David Lipscomb University, a Church of Christ-related school.

Nashville's Industrial Development Board argued that the taxpayers lacked legal standing to challenge the bond issue. The Sixth U.S. Circuit Court of Appeals said taxpayers have a right to sue.

Americans believe clergy could assert greater moral influence

PRINCETON, N.J. (ABP)—Americans believe their religious leaders could do a better job of providing moral leadership, according to a recent Gallup Poll.

About one person in three (36 percent) believes religious leaders or churches have been doing a good job of raising the moral and ethical standards of the nation, according to a survey by the George Gallup International Institute. Half the populace think religious leaders have been doing just a fair job, and 12 percent say their performance has been poor.

Americans, however, feel strongly the clergy has the potential to improve the nation's moral climate. Two of three say religious leaders could have a great deal of influence on raising moral and ethical standards. Another 27 percent say they could have some influence, and only 4 percent believe their potential impact is negligible.

There was a time when members of the clergy were the most respected members of their community, but factors such as the televangelist scandals, political forays by some visible clergy and moral lapses by others have tarnished the image of people of the cloth, observed pollsters George Gallup and Robert Bezilla.

Currently, a slim majority rates the honesty and ethical standards of clergy as "very high" (14 percent) or "high" (40 percent). One person in three ranks clergy integrity as only "average," and one in 10 terms clergy integrity "very low."

Before 1988, clergy ranked first in comparison to other professions on the scale of honesty and ethical standards. That year clergy fell into second place behind pharmacists.

Clergy remain in the second-place spot, just slightly ahead of dentists, college teachers and engineers in the public's esteem. At the bottom of the list are senators, congressmen, insurance agents and car salesmen.

Religious leaders issue Packwood warning

WASHINGTON (RNS)—Influent conservative Christian groups last week warned that Senate Republican leaders will be held accountable if they block serious action in the ethics case against Sen. Bob Packwood.

Spokesmen for three politically powerful groups said they expect Senate Majority Leader Bob Dole to ensure that charges of sexual misconduct, evidence tampering and influence peddling against Packwood are considered on their merits and not on the political interests of Senate Republicans.

The groups said public hearings should be held, unless the women who have accused Packwood of unwanted sexual advances object, and Packwood should be expelled from the Senate or stripped of his chairmanship of the Finance Committee if the charges are upheld.

"These are serious charges, and this requires nothing less than full disclosure to the American people," said Mike Russell, a spokesman for the Christian Coalition, one of the nation's most politically potent conservative Christian groups.

Packwood has been at odds with religious conservatives over issues such as abortion. This is the first time, however, such groups have weighed in on his ethics problems.

Their concerns are likely to be taken seriously in the Senate, where Dole and Texas Republican Sen. Phil

Gramm, combatants for the 1996 Republican presidential nomination, are vying for the Religious Right's support.

Russell said in an interview that Packwood should be removed as Finance Committee chairman if the ethics panel recommends such action. The panel can only make a recommendation; it is up to Senate Republicans to decide whether to remove him.

"The issue at that point becomes giving a nod of approval to this kind of behavior, and that is something the Senate just can't afford to do," Russell said. "The question of moral character is of paramount concern to religious conservative voters."

"We believe Sen. Packwood deserves a fair hearing," said Marian Wallace, a spokeswoman for Concerned Women for America, the largest conservative women's group in the country. But Wallace added that if the charges "are found to be true, then Sen. Dole should take the leadership in seeing that he's expelled from the Senate. That kind of behavior should just not be tolerated."

Andrea Sheldon, director of government affairs for the southern California-based Traditional Values Coalition, added: "How does the private sector deal with this? They remove someone. I think Congress should have to play by the same set of rules as the rest of the country."

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To schedule a speaker, call 1-800-456-1386 and ask for Charlotte Kowsari. She maintains a master calendar for the speakers bureau

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If you would prefer a specific person, just ask Charlotte for a time the person is available.

You may also call the individual directly.

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

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Curtis C. Mooney

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Baptist missionaries deliver relief supplies to Grozny

GROZNY, Chechnya (BP)—Baptists in war-ravaged Grozny, the capital of Chechnya, continue to minister despite the death and destruction around them, say two Southern Baptist missionaries who visited there.

Jack Shelby and Norman Lytle, both based in Moscow, visited Grozny and Vladikavkaz (also known as Ordzhonikidze), about 70 miles away, to evaluate refugee needs and the use of Southern Baptist hunger relief funds. They traveled with Michael Zhidkov, a Russian Baptist leader, and Boris Godunov, a Russian Baptist photographer.

The team made the trip in late April, but the report was only recently made available.

The visitors brought away vivid memories of bombed buildings, sniper fire, land mines and bodies of victims slain in the fighting.

Chechnya is a small, predominantly Muslim republic in the Russian federation located east of the Black Sea. Russian troops attacked when leaders there declared independence. Intense fighting has dragged on for months.

Before the fighting broke out, there were about 300 Baptists in Chechnya, about two-thirds of them in Grozny. Today only about 150 Baptists remain in the war-ravaged city. Two Baptist women, ages 60 and

80, were killed when Russian troops pounded Grozny with artillery shells. About 20 homes of Baptists have been destroyed.

The Southern Baptist Foreign Mission Board appropriated \$50,000 in February to help war refugees in the region. The money—sent in five installments—is being used by Baptists in Grozny and by Vladikavkaz Baptist Church in Vladikavkaz and North Ossetian Christian Mission in Ossetia. Both congregations are led by Baptist pastor Peter Lunichkin. About 70,000 refugees from Georgia, Ingushetia and Chechnya are in Ossetia, a state adjacent to Chechnya.

Shelby recommended the FMB send another \$50,000 after verifying the funds were being managed with integrity and that supplies bought are indeed reaching needy people. The team flew from Moscow to Vladikavkaz and then made a grueling six-hour drive to Grozny in a Russian-made military ambulance pulling a trailer laden with food and clothing. Roads were pocked with potholes, rough and dusty, with numerous military checkpoints.

"We distributed Russian Bibles and New Testaments to the soldiers at each post and shared our testimonies with them," Shelby said.

As they approached the city, they began to see damage and bullet holes.

In the city center they saw military vehicles and machine gun posts. "We passed by block after block of bombed out buildings. Not even a utility pole was left standing," Shelby said.

"We walked through the center of town, handing out New Testaments and candy to the soldiers and civilians we met and talking with them about Christ," Shelby said. "We were warned it would be OK to walk down the main street, but that we should walk quickly, since snipers were active."

"The day before, two men had been shot dead by a sniper when their car slowed to go through a flooded overpass about 100 meters down the street we were walking on," he said. "Later, when we drove through the same flooded underpass, everyone in the van was very quiet until we were clear of the area. The tension was palpable."

He described seeing unexploded mortar shells buried in a sidewalk which were kicked by one of the group. "We tried to stay on the well-trodden paths on the sidewalks to avoid mines," he said.

Shelby described a mosaic on world peace, riddled with bullet holes. "Across the street, an elderly woman squatted by the roadside, washing her laundry in a large mud puddle created

by a bomb crater."

Rows of decomposing bodies lay in a cemetery, some barely recognizable as human. The team also saw graves in what once had been a park and playground.

The team stayed with a Baptist pastor in Grozny one night. An unexploded rocket lay buried in front of the house. A Baptist church had been riddled by bullet holes. At night they could hear mortars and machine gun fire. Shelby and Lytle preached the next morning.

"We emphasized the power of the resurrection and the peace and security found only in Christ," Shelby said.

The team distributed parcels of food to church members. The parcels included bread, sausages, powdered milk, tea, corned beef, flour, sugar, barley, dried fruit, canned goods and dextrose tablets. They distributed the rest of their supplies throughout the city, sharing them with Muslim and Christian families alike.

Moving quickly to avoid sniper fire, they shared Russian Bibles, New Testaments and sweets to people standing in line to collect water.

"Over and over, the people in Grozny expressed their gratitude for our help. Tearfully they told us how grateful they were that we had come to visit them in their time of trouble," Shelby said.

"We emphasized the power of the resurrection and the peace and security found only in Christ."

Missionary Jack Shelby, on his visit to Grozny, Chechnya, with fellow missionary Norman Lytle

New Era scandal hurts donor to FMB project

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board is not directly involved with a philanthropic foundation whose collapse affected numerous charitable organizations, but it does expect to lose some funds from a benefactor who was.

As a result, the FMB has stopped promoting, at least for now, a special \$3 million program for post-communist evangelism in Romania.

The program called for using up to \$1 million in matching funds from the Chattanooga, Tenn.-based Maclellan Foundation, which experienced problems with the collapsed Foundation for New Era Philanthropy.

Maclellan was paying part of the matching funds to the FMB from a grant it received for Romania from the New Era Foundation. New Era declared bankruptcy May 15 amid accusations of fraud. Now it appears

bankruptcy trustees might require Maclellan to give back part or all of the grant it received, said Thomas McCallie, Maclellan's executive director.

At least for now, Maclellan has stopped making payments for matching funds to the FMB. Still, McCallie told FMB officials to keep the money they already have received—\$279,571—whatever the outcome against New Era.

Pope calls for Christian unity

VATICAN CITY (RNS)—In the 12th encyclical of his 17-year papacy, Pope John Paul II on Tuesday called for greater efforts to overcome the denominational divisions that have marred Christianity for 1,000 years.

But while saying the Roman Catholic Church was willing to continue negotiations over theological differences between Rome and the Protestant and Orthodox churches, the pope also made it clear that essential Catholic teachings will not be compromised and reunion must happen essentially on Vatican terms—meaning that the pope would remain the prime authority on the Christian faith.

Protestant and Orthodox leaders generally embraced the pope's call for unity, but resisted his emphasis on papal primacy.

"What's striking to me is the strength of the particular responsibility Pope John Paul feels in calling us to a new vision of unity," said Bruce Robbins, who directs ecumenical affairs for the United Methodist Church.

At the same time, however, Robbins said he was struck by John Paul's emphasis on papal primacy. "It shows how far we have to go," Robbins said.

The pope has made the quest for Christian unity a key theme of his papacy, but the issue has taken on added urgency as the world approaches a new millennium. The 115-page encyclical, "Ut Unum Sint," (That They May Be One), calls Christian unity "the will of God."

An encyclical is the highest form of non-infallible papal teaching.

John Paul lauded progress in overcoming some of the past differences that led Christianity to splinter into denominations, first in the 11th century and later during the 16th-century Protestant Reformation.

He said, however, divisions between Catholics and other Christians remain in five broad areas: the understanding of Scripture and sacred tradition; the understanding of the Communion; ordination to the priesthood; the teaching authority of the Roman Catholic Church; and the place of Mary, the mother of Jesus, in the church.



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PEOPLE

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

- Three Baptist churches in Russia have burned recently. The fires have been of suspicious origin.
- Kentucky Baptist Chorale and Kentucky Baptist Singing Women as they go to Moscow and St. Petersburg. KBC music director Jim Cordell is the team leader.
- Good quality eyeglasses to send to Russia. Call the KBC partnership office for information.
- Vacation Bible school teams who will work at First Baptist Church in Kearns, Utah, this summer.
- Vacation Bible school teams who will work at Alton Canyon Baptist Church in Sandy, Utah, this summer.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CAMPBELLSVILLE**—Meadowview Church called **Robert Oldham** as interim pastor.
 Pleasant Hill Church called **Ken Dillingham** as music director.
 ■ **CRESTWOOD**—**Melissa Nethery** resigned as minister of children at Crestwood Church to become minister to families and children at Derbyshire Church in Richmond, Va.
 ■ **ELIZABETHTOWN**—**Mike Burnett** resigned as pastor of Mount Zion Church April 2. He will continue to live and work in the area.
 ■ **FAIRFIELD**—Little Union Church ordained **Evan Keeling Jr.** and **Gary Marksbury** as deacons June 4.
 ■ **FRENCHBURG**—Means Church called **Lloyd Mahanes** as interim pastor.
 ■ **GEORGETOWN**—Georgetown Church called **Ken and D.J. Fendley** as senior adult ministry directors.
 ■ **GOSHEN**—**David Byrd** resigned as pastor of North Oldham Mission after a three-year pastorate. He is available for supply or interim pastorates.
 ■ **GRAND RIVERS**—Grand Rivers Church called **Mark Gill** as pastor. He previously was associate pastor of music and education at Calhoun Church.
 ■ **HOPKINSVILLE**—First Church celebrated its 177th anniversary June 6. **James McKenzie** is pastor.

■ **LA GRANGE**—Covington Church called **Terry Burden**, professor of world religions and biblical studies at the University of Louisville, as pastor. He began his new ministry May 21.
 ■ **LAWRENCEBURG**—**Tyre Denney** celebrated his 28th anniversary as pastor at Alton Church June 4. On the same day, **Betty Denney** retired after serving 18 years as church secretary.
 ■ **LOUISVILLE**—**Pat Cole** resigned as minister of music and senior adults at Melbourne Heights Church.
 Hurstbourne Church called **Debbie Lochridge** as minister to preschool. Also, **Jim Fleming** was called as pastoral counseling director and **Rich Gray** as interim singles minister.
Wayne Hayes resigned as pastor of Beechmont Church.
 Third Avenue Church called **David Green** as pastor. He previously served as pastor of Audubon Church.
George Cavanah resigned as minister of music at Highview Church.
 ■ **MILTON**—Milton Church called **Marcie Cottrell** as children and youth minister June 4. She is a graduate of Campbellsville College and a student at Southern Seminary.
 ■ **MOUNT STERLING**—Macedonia Church called **Gary Evans** as pastor.

Kentucky seminary graduates



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 Master of divinity
 Midwestern Seminary



James Cason
 Dawson Springs
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 New Orleans Seminary



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 Southwestern Seminary



John Hume
 Louisville
 Master of arts in religious education
 Southwestern Seminary



Patricia Hodge
 Florence
 Master of divinity
 Southwestern Seminary



Raja Kandanada
 Mayfield
 Master of divinity
 Southwestern Seminary



James Reber
 Clinton
 Master of divinity
 Southwestern Seminary



Rebecca Robbins
 Lancaster
 Master of arts in communication
 Southwestern Seminary



John Weaver
 Ashland
 Associate of divinity
 Southeastern Seminary

Barkley Moore Offering

This coming Sunday will be a milestone for Kentucky Baptists and for Oneida Baptist Institute. The first annual offering will be received for the Barkley Moore Offering. How will Kentucky Baptists respond? Why should you support this offering?

Nearly everyone who knew Barkley Moore knew of his love for young people. While some did not always agree with the way he did things, no one could dispute his dedication to young people, especially those who were in need.

I said for years before his death that every Christian should be allowed to spend a year of his/her life working with a Barkley Moore. For those of us who had that privilege, we will never take our service to the Lord so lightly.

We learned from Moore the importance of putting others first. Not only did he always put others first, he always put himself last. While most of us would like to think we put the needs of others first, the truth is that very few of us truly care for others more than we do ourselves.

A few days after his death, the trustees asked three of us to begin packing Moore's personal items and school documents. As I opened one of his desk drawers, I began to remove canceled checks he had written over the years. I could not help but notice the names written on the checks. Nearly all of them had been written to former students, former or current faculty and staff. Others had been written to Oneida Baptist Institute in honor of some friend or loved one who had passed away or had an anniversary. Very few had been written for personal use. Everyone at Oneida works for very modest wages, including the president. These checks had not been written out of abundance, but from modest

THIS IS ONEIDA



W.F. Underwood

resources.

Many times I saw Moore sitting on a park bench, watching students walk across the campus. It was not uncommon to see three or four boys returning from a fishing trip at our pond. Moore would always watch for the boy with no fishing pole and call for him to come over. Moore would ask the boy where his pole was. Normally the reply would be, "I don't have one." Moore would then ask the boy if he would like to have one. The boy's eyes would light up. With a big smile he would reply, "Sure, but I don't have any money!" Moore would reach into his pocket and give the boy some money, with instructions to ask a staff member to take him to get a fishing pole.

Other times we would see Moore talking to students who were in need of shoes or clothes, or who had other financial needs. Moore would always reach into his pocket and give the student the money needed.

Jesus taught us to be sensitive to the needs of others, and be ready to help. Moore was a living example that it is possible to meet the unending needs of others and still have our needs met as well.

We believe God has blessed Oneida over the years because we have been good stewards, we have been compassionate and sensitive to the needs of others, and we have shared the love of Jesus with thousands of young people.

While some would be critical of the hours Moore worked, his refusal to take time off and the lack of care for his body, Jesus said, "greater love hath no man than this, that a man lay down his life for his friends."

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

Results continue from 1944-46 ministry

John J. Smith came to Clear Creek Mountain Preachers School Jan. 3, 1944. "That was the biggest step I ever took," he said. "It was a far cry from Cincinnati where I had raised a family for 12 years. I had done well for an uneducated boy from Georgia. When I told my wife the Lord had called me to preach, she said, 'John, if you are going to be a preacher, I want you to be the best preacher you can possibly be.' I quit my job at the Chevrolet plant with almost 18 years seniority. Clear Creek was the one place I found that was open to a man, 36 years old with a ninth grade education, a wife and three children. When we sold our new home in Ohio and moved to Clear Creek, I was as sure that I was in the will of God as I had ever been in my entire life."

Smith lived in Kelly Hall his first six months and rode a bus back to Ohio on the weekends.

"Dr. Kelly came busting into my room one day. 'Get in the car, John. There's been another shooting in Pineville. We've got to go to the hospital,' Kelly said. Two state policemen and two bootleggers had shot it out across from the courthouse. There were more people killed on the streets of Pineville in 1944 than there were boys from Bell

County killed in the war."

During his first year, Smith became pastor of Concord Baptist Church at Flat Lick. "We went to school in the mornings and had the afternoons off to visit and teach in the mining camps."

At Flat Lick he met W.B. Bingham. "He had done a little preaching but had mostly given up on it. I encouraged him to keep on preaching and to take advantage of Clear Creek. When I baptized three of his cousins in the Cumberland River, he ran up and down the river bank shouting and praising the Lord."

Preacher Bingham, as folks still call him, did go to Clear Creek and recently completed 45 years as pastor of Binghamton Baptist Church in Middlesboro.

The Flat Lick church had 25 in Sunday school. "They had two classes. The adults met in the front of the church and the children went to the back corner. We built five new rooms, a choir loft and a library. We grew to more than 100 in attendance, and I baptized 43," Smith said.

Concord's current pastor is fourth year student Robert Futrell.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

PEOPLE

Pitcher's family thrown hard times but still stands

NEWNAN, Ga. (BP)—When Atlanta Braves' relief pitcher Steve Bedrosian mentions "the farm," he is not referring to the minor leagues. In fact, it has been a while since the 13-year veteran played at that level.

Rather, he is speaking of the house and acreage in rural Coweta County, southwest of Atlanta, that he and his wife, Tammy, call home. There the otherwise quiet countryside setting is only interrupted, and joyfully so, by the activities of their four sons.

Bedrosian's baseball career has given him much about which to be proud. He has pitched in the World Series and, in 1987, received the coveted Cy Young Award acknowledging him as the best pitcher in the National League.

Yet life has not always been this peaceful for the Bedrosian family. Their lives were upended in 1990 when young Cody, now 7, became ill.

A biopsy revealed leukemia.

"I'll never forget that day," Bedrosian said. "It was so hard to believe at first, but we turned to God." Their prayer was one for endurance: "With your strength, please get us through this."

The diagnosis of Cody's illness came as the 1990 season began. At season's end, Steve was once again traded to the Minnesota Twins.

"We had no idea," Mrs. Bedrosian explained of their discovery of the leukemia center at the University of Minnesota. "It ended up being the best facility in the country for childhood leukemia."

"So many ways the Lord has worked in our lives," Bedrosian noted. Little did they know that an experimental drug study at that hospital would play a key role in saving Cody's life. Still, there were some very difficult days ahead as Cody

continued his treatments.

After moving to their farm a couple of years ago, Bedrosian headed out alone one Sunday to visit First Baptist Church in Newman, Ga. Soon the whole family was drawn in by the worship and warmth of the church, which would support the Bedrosians through more trying days.

Sept. 27, 1993, was to be a special day to recognize the completion of Cody's years of chemotherapy. Celebration turned to heartache when the blood test revealed a relapse.

As everyone sought to encourage the young boy, they soon learned he was a reservoir of strength for them. "I've done it before; I can do it again," he insisted.

An answer to many prayers came with the news that two of Cody's brothers matched as potential donors of bone marrow. After suffering through radiation treatments, the

transplant was successfully performed Dec. 27, 1993.

Cody, although still hospitalized, was adamant his dad should go to spring training. He was hopeful of returning home, eventually, and attending a game in Atlanta.

By May, Cody, joined by brother Kyle, threw out the ceremonial first pitch in Atlanta.

It has been over a year now since the transplant, and Cody is active and back in school. His annual checkup showed him in full remission. However, his parents remember the darkest days and what they learned from them.

"You can't do it by yourself," Bedrosian said. "He (God) will give you strength. And don't be proud."

In addition to finding ways to minister to others who are facing crises, The Bedrosians also find thanksgiving to be a daily event for their family.

'With God, all things possible' Miss America's mother says

BIRMINGHAM, Ala. (BP)—For Daphne Gray, these words are truth—"with God, anything is possible." From the time her three daughters were babies, she taught them to believe it, too.

And this past Sept. 17, when her youngest daughter, Heather Whitestone, was named Miss America, even doubters began to believe.

Only a mother can imagine the emotions that overwhelmed Gray as she watched her daughter glide down the runway.

"I just feel like it was God's will," Gray says about her daughter winning the title. "I certainly do believe that he had his purpose."

When Whitestone was only 18 months old, her family rushed her to the hospital with a dangerously high fever. Doctors administered a medication that saved her life.

But after several months, Gray knew something was still not quite right. One day, someone dropped a stack of pans in the kitchen. Startled by the loud clanging, everyone jumped—except Whitestone. At the Spain Clinic at Children's Hospital in Birmingham, Ala., Gray learned her daughter was "profoundly deaf."

"I was devastated and very angry with God," Gray says. "I could not understand why this was happening. I asked over and over why it couldn't have been me. He really let me vent my anger—but he never left. Finally, it dawned on me that God did not do this to Heather. But God was there to help me. Once I realized that, I said: 'OK, we have a deaf child. How do we help her?'"

They visited the Doreen Pollack Clinic at Porter Memorial Hospital in Denver which teaches "ocoupedics"—children learn to "listen" and to speak, rather than studying sign language.

"We got to meet a lot of the kids," Gray explains. "They were

able to communicate and seemed very happy, well-adjusted and successful."

As a part of ocoupedics, Whitestone's mother would often sit behind her and speak, forcing Whitestone to learn to use what little hearing she has. Whitestone also began to read lips.

"It's the hardest way," Gray admits, "but Heather has gotten used to putting in extra work." Today, Whitestone can hear nothing with her right ear. With the help of a sophisticated hearing aid, she can detect minimal sound with her left.

As an additional part of Whitestone's therapy, her mother enrolled her in a ballet class when she was 5 years old, hoping the music, rhythm and meter might help her to hear human voices. "We never realized it would become one of the loves of her life," Gray says.

Yet despite obstacles and people who thought she couldn't do it, Whitestone pursued her love of dance. And on Saturday, Sept. 17, just one hour before she was crowned Miss America, Whitestone dazzled the audience with her perfect pirouettes and effortless arabesques to Sandi Patty's powerful song, "Via Dolorosa." Relying strictly on memorized counts, Whitestone danced to the music God placed in her heart.

Believing God allowed her to be Miss America because he has a purpose for her life, Whitestone expressed her faith moments after she won, saying, "I want to witness for God. Because he gave me this talent, I want to give it back to him."

"I get goose bumps when I watch Heather perform," says Gray. "I feel like God has given her this wonderful gift, and I feel like Heather, through her dance, has the ability to show people that 'with God all things are indeed possible.'"

Quadriplegic knows God is good

By Sarah Zimmerman
SBC Home Mission Board

LA PUENTE, Calif., (BP)—Roberto Yslava insists God is good despite circumstances that appear to contradict him.

In 1971, Yslava was a police investigator when he saw an elderly man being assaulted. He intervened and was shot by the assailants. The bullet hit him in the back. Today he is paralyzed from the neck down. He can't drink a cup of coffee without help.

"God is not going to heal everyone. Paul had a thorn in the flesh which God did not heal," Yslava says. "Someday I'll have a glorified body."

Born and raised in Arizona, Yslava spent most of his childhood angry and in foster homes.

Yslava says he became more rebellious after being shot because "I thought the world owed me something." Then a physical therapist shared Christ with Yslava, and a group of Christians visited him.

In 1976, Yslava became a Christian. "God is good. He gave me a second chance," he said.

After being paralyzed, Yslava earned a law degree. He has not passed the California bar exam because he can't finish it in the time allowed.

Currently Yslava is a field representative and legal assessor for a Santa Ana, Calif., law firm. The company handles mostly personal injury and criminal law cases, he explains.

Typically Yslava talks to potential clients on the phone first, and they often complain about their situations and indulge in self-pity.

When they meet, clients are surprised to see him in a wheelchair. "I can identify with them. They ask how I can have peace, and I tell them that God is good."

Yslava also is personnel commission chairman for the Bassett School District, comprised of 10 schools in east Los Angeles. The commission is charged with ensuring fair treatment for employees.

Yslava earns \$50 a month plus benefits for being on the commission, but he has another motivation for



serving. "I care about the rights of employees, and I have the opportunity to share Christ one way or another. If you're sensitive, people will give you the opportunity to introduce Christ."

District Superintendent Linda Gonzales says Yslava helps interpret policy and procedures to guarantee people are hired impartially.

Gonzales explain Yslava's real impact on the school system.

"I'm a born-again believer," she begins and identifies Yslava as a prayer partner.

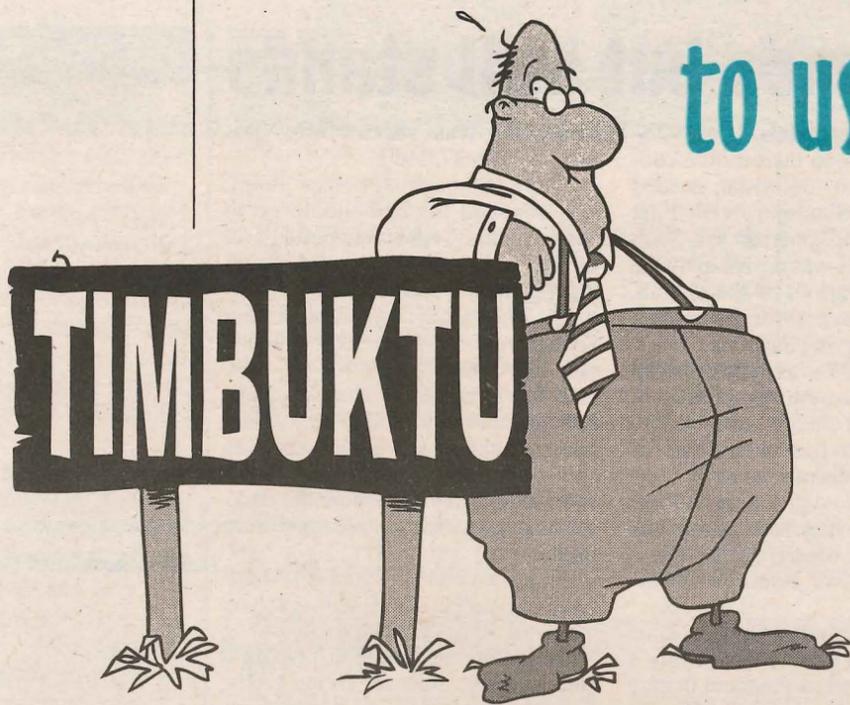
"We have 21 gangs in our community," Gonzales says. "One year we had 40 deaths of young people. This year we've had three deaths, and none of them were our school children. We've had not one violent fight and no weapons on our campuses."

"We're not implementing another program. What we're doing is praying," she says.

"God is good," he replies.

MOTOR ACCESS Although Roberto Yslava is a quadriplegic, he has enough movement in his upper body to control an electric wheelchair. He can drive by using a combination of shoulder and head movements. Although he's been confined to a wheelchair for 24 years, Yslava's message remains, "God is good." (BP photo by Sarah Zimmerman)

You don't have to drive to Timbuktu to use the Western Recorder's news page plan



And answers to other myths

Using the Western Recorder's back page for your church newsletter never has been easier than today. Before assuming it's not right for your church, let us tell you all the things we can do to make your newsletter look better and cost less.

1. We can take it however you dish it out.

The Recorder receives church news pages in a variety of forms. Some churches type out their copy on a typewriter and paste it down. Some churches use a computer. Some use sophisticated desktop publishing systems. The point is, you don't have to invest in more sophisticated equipment than you already have. But, at the same time, you don't have to make a relic out of whatever "state-of-the-art" equipment you've already invested in.

2. You can mail, messenger or modem on Monday.

Churches get their news pages to the Recorder in a variety of ways. Some mail the page in. Some drop it off in person. An increasing number send it electronically. The bottom line: We need your page by noon on Monday for publication that week. That means you can get in your Sunday statistics if you hand-deliver your page or send it electronically.

3. We get the picture.

Your church news page may include as many photographs as you like. We offer high-quality reproduction.

4. It's a deal even Ross Perot would like.

Publishing your newsletter with the Western Recorder is an excellent value. We're good at helping churches balance their budgets by reducing newsletter costs. We can mail your church newsletter and all the helpful content of the Recorder to every family in your church for less than the cost of sending them a postcard.

5. Color us flexible.

For a small fee, you can use a second ink color other than black on your newsletter page.

6. We've got designs for you.

We offer six contemporary page designs which we'll gladly adapt for your use. These professional-looking designs will enhance the attractiveness and readability of your newsletter—all at no extra cost. But if you have your own design already, that's fine too. We'll work with you to make sure your page looks the best it possibly can.

7. We'll set your staff free.

Preparing a news page for the Western Recorder usually takes significantly less staff time than producing a newsletter in-house. This can free up your valuable staff time for other important ministries.

8. It's no myth, mister.

It may be a secret in some places, but it's no myth that the Recorder offers the best value for church newsletters combined with timely news of faith & inspiration.

9. Oh, why not tonight?

Now, is there any good reason why your church shouldn't be using the Recorder's news page plan? We didn't think so. Just take that simple step of faith and give us a call. We'll counsel with you, provide materials to help you and even come make a presentation to your church if appropriate. You'll never know how good this deal might be unless you ask. Call us now at (502) 244-6470.

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