

WESTERN RECORDER

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

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FOR THE RECORD

Cauthen dies
Eloise Cauthen, longtime missionary and wife of former Foreign Mission Board President Baker James Cauthen, died last week in Richmond, Va.
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Keep them in
Pleasant View Baptist Church in Lincoln County has found a way to encourage new members to remain active members of the congregation.
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Family Forum
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Editorial
What do last week's Supreme Court rulings mean for the future of church-state relations? See page 5.

Court cases
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Success stories
Several Kentucky churches are bearing the fruit from seeds planted during a January conference sponsored by the Kentucky Baptist Convention. See page 7.

Notice
The Western Recorder will not be published next week, in keeping with the paper's traditional summer schedule. The paper's next issue will be dated July 18.



TOOL TIME Teenagers participating in Kentucky Changers June 17-24 help refurbish dilapidated homes in Covington. ■ TOP: Two boys balance on a ladder while attaching a piece of siding to one of the homes. ■ LEFT: Homeowner Robie York talks with one of the teenagers while she paints the front of his house. ■ RIGHT: A volunteer stands on a 25-foot scaffolding to paint between brick crevices.

State teens tune in to 'tool time' ministry

By Melanie Childers
Staff Writer

COVINGTON—June 17-24 was "tool time" for 70 Kentucky Baptist youth and their chaperones, whose enthusiastic home improvement efforts raised more than the roof in Covington.

Volunteers spent their energy painting porches, shingling roofs and caulking windows in eight of the city's dilapidated homes—an event that attracted media attention and won the mayor's favor.

"It's really neat that we came to do something for somebody else when we're almost always doing something for ourselves," one participant commented during an afternoon break.

Kentucky Changers, an in-state version of the popular Southern Baptist World Changers program, could be described as a cross between Habitat for Humanity and Centrifuge youth camp. Church youth groups pay \$135 per person to spend a week during the summer repairing homes by day and participating in contemporary worship and Bible study by night.

In addition to the Covington group, another 130 workers will meet in Hopkinsville this week for the second Kentucky Changers experience offered this summer.

In Covington, church groups were divided up and assigned to a work project site with at least one other person from their own group.

"We've got kids from the mountains to the Kentucky Lake area," explained coordinator Rick Lucas of the Kentucky Baptist Convention's Brotherhood department. "Real quickly, they bond."

The daily regimen for Kentucky Changers included a tight schedule and a full day's work, Lucas said.

After an early breakfast, teens and chaperones alike left their headquarters—the physical education complex of a local high school—for a full day with their work teams from 7:45 a.m.-4 p.m. Local Baptist churches provided lunches at each project site.

Groups then had a break for cleanup and dinner back at the gymnasium before gathering for worship, church

□ See Kentucky Changers ..., page 9

Bowling Green church has sent out 150 vocational ministers

By Melanie Childers
Staff Writer

BOWLING GREEN—At a recent dinner honoring pastor Richard Oldham, Glendale Baptist Church served up a smorgasbord of testimonies from 150 career ministers who found their recipe for service there.

More than 150 men and women who formerly attended Glendale now serve as career ministers in churches, Christian schools and on mission fields around the world.

They credit their Kentucky congregation and Oldham, Glendale's pastor for 39 years, with creating an atmosphere conducive to "calling out

the called."

The dinner was held June 13 in honor of Oldham's 65th birthday. About 150 people attended to express their gratitude.

In addition to dinner, the menu for the evening included several speakers, gifts, music, video memories and prayer.

Ed Snyder, associate pastor at Shawnee Baptist Church in Louisville, noted Oldham's trademark of creating acrostics in sermons and eulogizes.

"Brother Richard's philosophy can best be described as RPO," Snyder explained. "Recognizing Potential in Others."



Richard Oldham

Kevin Hamm, a pastor at Little Flock Baptist Church in Shepherdsville, said, "I cut my first tooth" at Glendale, where he spent 22 years under Oldham's spiritual direction.

Hamm recalled accompanying Oldham on a hospital visit when Hamm was an 11-year-old boy. "Before we left that room, you asked me to pray for that person,"

One reunion covers span of 20 years, 100 refugees

By Suzanne Darland
State Correspondent

ELIZABETHTOWN—Ill and feverish and tied to a buddy so he wouldn't be lost, Bounchanh Vongsurith swam the Mekong River with other escaping Laotians, desperate for freedom in Thailand.

The year was 1975, and the Laotian government had fallen in the aftermath of the Vietnam War. Miraculously spared from capture because a soldier recognized him as a neighbor, Vongsurith survived in a refugee camp for nine months, until a poignant letter to a friend in Vine Grove, Ky., achieved its desired effect: A family would sponsor him in America.

Fast forward 20 years to a reunion with 40 other Laotians who were given a chance at new life by Thurman and Mary Witten, an unassuming couple who live on a 75-acre farm near Fort Knox.

Boon, as Bounchanh Vongsurith calls himself, returned to Kentucky June 10 for the celebration. He now lives in Oklahoma City, where he is pastor of a Laotian church, translates training and evangelism materials for the Southern Baptist Home Mission Board, serves as president of the Laos Southern Baptist Fellowship and as education director for the Laos Conference of Churches in North America.

"I wouldn't be here if it weren't for you," he told the Wittens during the surprise tribute to them. "You rescued me from a living hell on earth."

One after another, other Laotians who had traveled from Illinois and California and places inbetween to be at the reunion told similar stories.

"We owe everything to them," said a tearful Praseuth Douangmala, who with his wife, Mayvina, and 5-year-old daughter was the first family to stay with the Wittens.

□ See Happy reunion spans ..., page 7

he said. "You see more in us than we see in ourselves.

"Iron sharpens iron, and the wise run with the wise," Hamm said, referring to Proverbs 27:17. "For 39 years you've allowed people to run with you. ... We're grateful for that opportunity."

Tak and Lana Oue, missionaries in Japan, could not attend the dinner, but sent recorded messages on a cassette tape that was played during the program.

"Thank you for seeing the potential in both of us, even when we didn't see it in ourselves," Oue said.

"You invested in us so that we

□ See Bowling Green pastor ..., page 9

Moving? See page 4 (0704)

BAPTIST BITS

■ **At 104 years of age,** Joe Raimis is believed to be one of the oldest people ever baptized in a Baptist church. Raimis was baptized Easter Sunday at First Baptist Church of Pinellas Park, Fla. A search of records at the Southern Baptist Convention's Executive Committee in Nashville found evidence of fewer than five people being baptized in SBC churches after their 100th birthday.

■ **A celebration of Baptist volunteer missions** is planned for Sept. 15-19 in Arlington, Texas. The event will include inspirational messages, testimonies, music, drama and information about opportunities for volunteering in missions work. For information, call the Home Mission Board's volunteer hotline at (800) HMB-VOLS.

■ **The Cooperative Baptist Fellowship** will hold its fifth annual general assembly July 20-22 in Fort Worth, Texas. "Come to Joy" is the theme of the conference, which will feature speakers such as Tony Campolo, Russell Dilday, Molly Marshall and Richard Jackson, as well as an emphasis on global missions.

Dilday says 'authentic' Baptists face extinction

SYRACUSE, N.Y. (ABP)—The greatest threat to Baptist ideals comes from within rather than from government intrusion or other evils, according to Russell Dilday.

Dilday, former president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, declared "Authenticus Baptistus" an endangered species in a speech to a group of American Baptists June 20.

While Baptists share a number of "convictional genes"—including beliefs about God, Christ, salvation, Scripture, church and ordinances—Dilday said the dominant Baptist gene is freedom.

But this identifying trait of Baptists is threatened today, he insisted. "The real threat is from within, from pseudo-Baptists, rogues inside the family who either never knew or have forgotten what our true identity is."

Reshapers of Baptist identity, Dilday said, use a lot of pressure, "sometimes subtle, sometimes a sledge hammer," to move people into agreement with their position.

"As more and more naive Baptists give in to pressures, as more and more new young Baptists come up without understanding history, and as the resolute opposition to these reshapers gives way out of growing weary with combatting them, then slowly Authenticus Baptistus becomes extinct."

Dilday offered several "modest proposals" for preserving the authentic Baptist species:

■ **Recycle the enduring concept of the autonomy of the local church.**

"Denominational headquarters for true Baptists has been, always will be the local congregation," he said.

■ **Cultivate the primary role of lay leadership in the church.** "Recently some of our SBC pastors used some creative hermeneutics to show that the Bible teaches that pastors are rulers of the church," he said. "That ought to raise the hackles of every true Baptist anywhere who hears it."

■ **Weed out creedalism in any form.** Baptists may be nudged toward creeds by the "aimless uncertainty" of post-modern culture and the "bland absence of conviction," he said. "But authentic Baptists will always resist that temptation and maintain our historic aversion to any man-made creeds."

■ **Reseed a new crop of leaders for theological education.**

■ **Plant new alliances among free and faithful believers.** "I'm not talking about creating a new denomination or some kind of new political party, but networking" that promotes a shared vision of Baptist freedom, he said.

■ **Filter out the pollution of entanglement of church and state.**

■ **Be Baptist.** "We need some Baptist freedom fighters," he said. "We need modern-day Jeremiahs who are unpurchasable, who are unshaken by the slander of their enemies, who refuse to compromise."

HMB dedicates new headquarters building

ALPHARETTA, Ga. (BP)—Home Mission Board leaders dedicated a new national office building during the Southern Baptist Convention annual meeting, saying the offices will help them accomplish their goal of reaching the nation for Christ.

In addition to offices for 340 staff members, the building will be used by a new church, said Larry Lewis, HMB president. The Church at North Point will meet in the building's 500-seat multi-purpose room.

About 2,000 people attended the June 21 open house and outdoor dedication service, which was shortened by rain.

The 34-acre site was purchased in 1990, and new construction was funded primarily through the sale of the HMB's former location in Midtown Atlanta. The new building has approximately 184,000 square feet of space on six levels.

Joshua Grijalva, who served 52 years as a home missionary, the longest tenure of any home missionary, led the dedicatory prayer.

Bill Tanner, executive director of the Baptist General Convention of Oklahoma and former HMB president, summarized the HMB's 150-year history. Tanner departed from his prepared remarks to ap-



NEW BUILDING Larry Lewis (left), president of the Southern Baptist Home Mission Board, greets Arkansas pastor Ed Harrison after dedication ceremonies for the HMB's new headquarters building in suburban Atlanta. The \$20 million, five-story building was dedicated June 21. (BP photo by Mark Sandlin)

plaud Lewis for taking a stand that led SBC messengers to amend the report of the Program and Structure Study Committee the day before.

Lewis offered a set of three amendments to the restructuring proposal that clarified language about how the new North American Mission Board will relate to state conventions and associations.

"He put his life on the line" and thereby helped state conventions and missionaries, Tanner said of

Lewis. "It's easy to talk the talk. It's harder to walk the walk. He's done both this week."

The new HMB building will become headquarters for the new North American Mission Board, which will be created out of a merger of the HMB, the Brotherhood Commission and the Radio & Television Commission.

The new building is located 38 miles north of downtown Atlanta, in Alpharetta, Ga.

Eloise Cauthen dies suddenly

RICHMOND, Va. (ABP)—Eloise Glass Cauthen, 85-year-old wife of late Southern Baptist missions leader Baker James Cauthen, died June 29 in Richmond, Va.

Her husband, who died in 1985, led the Foreign Mission Board during a period of dramatic growth.

Eloise Cauthen was born in China to Southern Baptist missionary parents and later returned as a missionary with her husband in 1939. After her husband's death, she returned to China again, this time to teach English for a year in Yantai, the port city where she spent her early years in boarding school.

At her death, Cauthen was living in Lakewood Manor Baptist Retirement Community in Richmond, where she moved in 1989. On June 26 she fell and slightly fractured her pelvis in the front yard of the retirement center while plucking dead lily blooms. But medical personnel said her death appeared unrelated and apparently was the result of a heart attack or aneurysm.

"She had a smile that showed Christ," said Dorothy Utey, a live-in hostess at the center. "You could just see the spiritual in her smile. It was one only a Christian could have."

Cauthen is survived by her son, Ralph Cauthen of Greensboro, N.C.; two brothers, Bentley Glass of Boulder, Colo., and Bryan Glass of Stillwater, Okla.; two sisters, Trudy Chang of San Ramon, Calif., and Lois Glass, an emerita Southern Baptist missionary, of Fort Worth, Texas; and two grandsons.



"Well, I'll be! They're right; here it is; PERFECT, adj., complete in all respects; without defect or omission; flawless; like a pastor, his wife and their children."

Pleasant View keeps new members in the pew

By Joyce Sweeney Martin
Staff Writer

WAYNESBURG—Imagine a church that is working just as hard to close the back door as it is to bring people in through the front door.

That's what Pleasant View Baptist Church in Lincoln County is doing. Last February, the church voted to become just as intentional about keeping church members as it is about bringing in new ones.

To accomplish this goal, the church adopted the Encourager Plan.

Pleasant View could have rested on its laurels, due to a good record of bringing in new members. Last year, the rural church recorded 47 baptisms and 23 other additions by transfer of membership. And over the past 15 years, it has grown from 120 to more than 360 in attendance.

Pleasant View even had a good track record for retaining members; it fell far below the national average of 50 percent of new members in Southern Baptist churches leaving by the end of two years. But Pastor Vola Brown and other church leaders felt they could do much better.

"We wanted to work harder at helping new members feel a part of the church," he said. "Evangelism is not enough." There is "so much more to being a Christian and a church member," Brown said.

Last October, Brown attended a conference on assimilating new church members led by Jim Clontz of the Kentucky Baptist Convention discipleship training department. There Brown learned about the Encourager Plan, which pairs a mature Christian with each new believer and with each person who transfers membership from another church.

After the conference, Brown returned to Pleasant View and began enlisting encouragers. In a few days, he had enlisted 22 people. Later, the church officially adopted the plan.

"It wasn't hard to get people to sign up to be encouragers," Brown said. "They saw the need too."

By the time Clontz arrived on Feb. 9 to train the encouragers, 42 people had signed up. "I found a church serious about assimilating new members," Clontz said.

Pleasant View has a growth mindset, Clontz explained. "All systems of the church want to grow. Not just the pastor and staff, but all the sub-groups of the church."

Pleasant View is a friendly church, according to Clontz. "Newcomers feel wanted."

And both Pleasant View's pastor and people want to meet the needs of new members, he added.

Now, almost six months into the program, Pastor Brown already sees signs that the Encourager Plan is working.

He believes both new and long-time church members can see "we are making a special effort to include people and get them involved." The church reached back to include all those who had joined in the past year in the encourager-encouragee pairings.

Brown believes the Encourager Plan "gives a more personal touch" than the traditional new members' training the church had offered for several years.

Encourager Julian Wall agrees. A new believer "needs a friend, someone to get off in a corner and ask a personal question of and know that question is not going to be spilled all over the church and that no one is going to make fun for asking it," he said. The Encourager Plan provides the structure for such a relationship, he said at a May banquet for the encouragers.

For more information about the Encourager Plan or to schedule training, contact the Kentucky Baptist Convention discipleship training department at (502) 245-4101.

What's an encourager?

What does an encourager do? Jim Clontz of the Kentucky Baptist Convention discipleship training department suggests the following responsibilities for encouragers in the Encourager Plan:

- Contact the new member when he or she joins.
- Contact the new member each week either by phone or in person for up to three months.
- Escort the new member to Sunday school.
- Sit with the new member in the worship services. "If you were a newcomer and 600 eyes were focused on you, how would you feel?" Clontz asks.
- Take the new member on a tour of the church building. Find-

ing one's way around most church facilities can be intimidating, Clontz believes.

■ Introduce the new member to other people in the church with similar hobbies and vocational interests. These people are prime candidates to become a part of the six or seven friends everyone needs in order to feel a part of the church, Clontz says.

■ Introduce the new member to church staff and lay leaders.

■ Interpret the "language of Zion" and the traditions of the church to the new member.

■ Provide information and explanations to the new member about church activities.

■ Pray for the new member.

Why new members don't stay

If only one new member in 50 doesn't plan to make a success of church membership, then why are five out of 10 new members gone within two years?

Robert Jeambey, director of communication for the Presbyterian Synod of Lakes and Prairies in Bloomington, Minn., gives the following reasons based on original research. His research was published in the July-August 1993 issue of *Congregations* magazine.

■ Failed expectations. "The congregation and particularly its pastor(s) didn't provide expected services and relationships."

■ Non-acceptance and unrelat- edness. "Differences and misunderstandings with individuals and groups in the congregation, loss of former friends and relationships or a seeming lack of acceptance or

connection."

■ Lifestyle and work schedule conflicts. "Incompatibilities between the lifestyle of the congregation and its activities and that of the member."

Jeambey identified three stages in withdrawal of a new member from the congregation:

■ Discomfort stage. The member becomes aware of dissatisfaction as the sense of well-being and comfort with the church changes.

■ Withdrawing stage. The member makes a tentative decision to pull back from the church. If no one from the church notices, the member feels his or her fears are confirmed and exits.

■ Exiting stage. The person makes a conscious decision not to return to the church or becomes inactive or seeks another church.

KBC's Jones plans to retire

Longtime Kentucky Baptist Convention staff member Bob Jones has announced his retirement, effective Dec. 31.

Jones has been director of the Kentucky Baptist direct missions division since 1975. He was the KBC's mountain missions director from 1968 to 1975.

Previously, he was director of missions for Pike Baptist Association, pastor of Hillview Heights Baptist Church in Bowling Green, Beattyville Baptist Church in Beattyville and a church in Petersburg, W. Va. While in Beattyville, he also was county missionary for Lee County.

Jones, who will be 65 in November, is a native of Corbin and grew up in Harlan.

His wife, Maxine, retired June 1 after serving 31 years as a nurse.

"I am excited about what God has in store for Maxine and me in the future," Jones said. They are looking at possibilities for serving in volunteer missions, he added.

BLUEGRASS BURGEO

■ **The Pawling Heritage Society** of Georgetown College presented its first Pillar Awards to four people: Dick Carlton of Georgetown, James Collier of Elizabethtown, James Shepherd of Carrollton and Marjorie Stafford of Carrollton.

■ **The integrated health-care delivery network** formed by Baptist Healthcare System, Alliant Health System, Sisters of Charity of Nazareth Health System and St. Elizabeth Medical Center has been named the UNIVA Health Network. The new network will provide a full range of medical services and insurance plans across the state.

■ **Al Laird** has been named director of the Mountain Outreach program at Cumberland College, succeeding Ric Rieffer, who has resigned to attend seminary. Mountain Outreach uses volunteer labor to build homes for poor families in the Appalachian region. Laird has been a pastor in Vermont.

■ **Cumberland College** was the site of this year's Kentucky Girls State Convention June 11-16. This is the third year for Cumberland to host the event. Cumberland is the only private school to have done so.

■ **Correction:** The Western Recorder's June 20 issue incorrectly identified Carol Besspiata, an employee of Southern Baptist Theological Seminary, as Linda Besspiata.



FLAG CORPS Three residents of Spring Meadows Children's Home, part of the Kentucky Baptist Homes for Children ministry, fold the United States flag at the end of the day. The boys live in Hunter Cottage, which has responsibility for maintaining and flying the flag on the Middletown campus each day.

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

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Fidelity to the Bible

We had a big birthday party in Atlanta—150 years old and 150 years proud of our fidelity to the Bible. We prepared for the party by publicly apologizing to African-Americans for birthing our convention in the womb of inerrancy—our belief that I Timothy 6:1-2 and Titus 2:9-10 (texts condoning slavery) were, like every other text in the Bible, inerrant. Officially, we now have admitted our error of interpretation about slavery and thereby confessed the Bible we revere is not inerrant. Many passages, like those condoning slavery, are not in harmony with the spirit of Christ.

Passages used as proof texts about women's subordination in the church are out of harmony with the biblical evidence of women preaching, teaching and evangelizing. They are contrary to Christ's treatment of women as equals who were welcome in his service and were the first witnesses of his resurrection.

Were we to let Jesus Christ be Lord of our interpretation of the Bible, we could avoid the shame of waiting another 150 years before we apologize for blocking the clear evidence that the Holy Spirit is calling women into full pastoral ministry today.

*Edward E. Thornton
Louisville*

Church decides

Rodger D. Eakin made a statement which has been interpreted by many as fact (WR, April 4).

In his letter, Eakin stated, "These messengers do not vote the will of the church that sends them, but are supposed to vote as they feel led of

the Holy Spirit after hearing the debate on the floor."

Since the Southern Baptist Convention's constitution is silent on this issue, this is a local-church issue based on the autonomy of the church. Therefore, the local church shall decide for itself how to define "messenger," and shall act upon this decision according to the local church's constitution. The entire process should be by the guidance of the Holy Spirit.

If a church elects a person to be a messenger, it is in their best interest to elect someone who would represent the consensus of the local church. Thus, the argument which has been raised as to whether a messenger votes his conscience or as the local church dictates is invalid. Neither of these statements is true.

Let's quit arguing policy and procedure and begin to fulfill the will of God.

Vance Havner said it best: "Too many of us have quit being fishers of men and have become keepers of the aquarium."

*T. Noel Jordan
Hardinsburg*

No donkey ride

First of all, let me say I am thankful for our scholarly brethren, and I agree with most of "Theologians take bite from Eve's apple & other myths" (WR, June 20).

However, if we are going to correct myths, then let's also correct one more.

I quote: "It is not likely Mary would have been able to travel any distance on a donkey—much less the rugged terrain from Nazareth to Bethlehem—at full term."

Correct me if I am myth-taken or

BAPTIST FORUM

Unsung heroes

We were there at 9:30 a.m., but where were the teachers and nursery workers? Alice and I had picked up Marshall and Sarah for Sunday school to help solve a logistical problem their parents were having that Sunday.

I put 1-year-old Sarah down, following her as she explored each room, still empty and inviting. Marshall led Alice on down the hall to his empty room and then back out again to wait for the "candy man," Charlie Taylor, who may be the church's most popular person with preschoolers.

Our minister to children, Eileen Bartlett, appeared and smiled as we asked, "Where is everybody?"

"Bible school fatigue!" she responded. In a few minutes, all teachers present, we deposited the children and made our way to our Sunday school department.

"Bible school fatigue?" It has been so long since I have "done" a Bible school that I have lost touch with this very significant church ministry. The Lord knows who are the "worker bees"—mostly

women—making real sacrifices of personal time and effort in behalf of all the children of the church.

This year, one of those children (in this case, grandchildren) was one of ours. This was Marshall's second. His repeated mention of that to us revealed the favorable impression the week had made on him. Scores of other Broadway Baptist children were nurtured in their early impressions of the gospel and its implications.

Marshall's Bible school was just one of more than 1,400 that will take place in Kentucky Baptist churches this year if 1994's 1,410 are any indication. Most are small, but some are as large as Severns Valley's 1,056 children, which may be the largest this year. Severns Valley is, of course, distinct in other ways—Kentucky Baptists' oldest church and No. 1 contributor of Cooperative Program gifts.

Most pastors recognize the potential of VBS. Jewel Nelson reports in her 1994 findings that 30,586 prospects for Kentucky Baptist churches were discovered as a result of VBS. The bottom line is that VBS is still the most effective outreach program of the church. For example, Florence

myth-informed, but I find nowhere in the Holy Scriptures any mention of Mary riding into Bethlehem on a donkey!

If we are going to do away with the myth-conceptions of "Eve & the apple," "guardian angels," etc., then let's put the donkey back into the stable until we're informed differently.

*Paul D. Cannon
Canton*

No compliment

I am writing in response to Gregory Wills' letter regarding Southern Baptist history (WR, May 30).

His attempt to prove that Southern Baptists were among the first to use the terms "alien immersion" and "close communion" is no compliment to our denomination.

If a person is truly saved, his one and only biblical baptism that was commanded by our Lord Jesus Christ is never an "alien immersion," no matter what group of people labels it.

Also, if any church is "the Lord's church" as it is supposed to be, Christ is the one issuing the invitation to partake of communion, and he alone knows who is worthy to participate, not man.

In regard to the pastor Mr. Wills spoke of who was fired for embracing "open communion," I feel it would please the Lord to have many more leaders like him in our churches. We need people who would stand on biblical principles regardless of whether or not they would be hired, fired or scorned.

I'm thankful that I do personally know some Southern Baptists who don't believe they are the only ones who are saved or have the only access to a "valid" baptism.

*Emma Corn
Hustonville*

ON MISSION TOGETHER



William W. Marshall

Baptist Church in Northern Kentucky Baptist Association held 12 backyard Bible clubs in Boone and Kenton counties during the week of June 5-9, with a total enrollment of 556.

Interestingly, it was Woman's Missionary Union societies which inaugurated vacation Bible schools among Southern Baptists in 1914.

One effect of Bible school on Marshall came as a surprise to us after church while we were at Morrison's, the "old folks" restaurant we have finally coaxed Marshall to prefer over McDonald's (sometimes!).

As we were leaving, carrying Sarah and her diaper bag, and guiding Marshall, I asked him to carry Alice's purse while I paid the cashier. "I can do it," he said. The cashier affirmed it by saying to him, "You're strong!"

Silent for a moment, Marshall responded: "In my Bible story, God made Sampson strong."

A 10-mile-wide smile broke across our faces!

The church in her mission does many significant things. However, on that particular Sunday, I would have put Bible school at the very top.

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



Finding God

By Harry Rowland

Q How can a busy single maintain his/her spiritual life?

A We are not nearly as busy as people have been down through the ages.

"Now wait a minute," you might say. "I've read about how stressed out we are, how demanding our daily schedules are." Yes, but if you look at history and other countries, you will see that we aren't as busy as we think. Most people throughout history and in other lands work many more hours than do we. They work in the field or family shop all day, then return home to do even more work, like gathering water and wood and making meals from scratch—not Betty Crocker mixes.

In our modern Western culture, ours is a self-imposed busy-ness. There may be some exceptions, but most of us have simply added and added to our daily schedules until we can't squeeze in another activity. Then we discover that in our adding, time with God has been subtracted.

If you hope to have a growing faith despite a busy schedule, you first need to turn to the principles that make the spiritual life work. Too often we try to bypass these principles and immediately go to the end result. We want the peace, joy, courage and presence of Christ in our lives (the benefits) without taking the time to develop the relationship from which these benefits resonate. It doesn't work that way.

If you want a vital spiritual life in a busy world, then hold to two principles. First, despite a crammed schedule, make a conscious decision that you will have a vital relationship with the Lord. Make a covenant that says, "I'm going to keep close to you."

Second, commit to spending time with him. You can't hope to develop a relationship with Christ unless you make time for him. The nuts and bolts of how you use this time you have committed to God can be found in hundreds of books at Christian bookstores. The key isn't the method but the commitment. It's not the "planning to" that counts, but the "starting to." Along with our self-imposed busy-ness, we need a self-imposed time with God.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

Rosenberger decision undermines religious liberty

Early in American church history, brave Baptists paid the price for religious protest. They believed Virginians should not be taxed to support the Anglican Church. So, they went to jail for refusing to pay. Through such sacrifice, Thomas Jefferson and James Madison were persuaded to write a guarantee of religious liberty into the First Amendment to the U.S. Constitution.

But just last week, the Supreme Court kicked down part of the "wall of separation" Jefferson and Madison built between church and state. In its Rosenberger decision (reported on page 6 of this paper), the court decreed the University of Virginia discriminated against a Christian student group when it refused to provide the publication costs of the group's magazine. According to the court, the university should have paid the group's printer out of a fund financed by student activity fees.

"For the first time in history, the Supreme Court OK'd payment of money to a religious organization for sectarian purposes," noted Brent Walker, a former Kentucky Baptist pastor who now is general counsel for the Baptist Joint Committee. Despite the court's assertion to the contrary, the \$14 student activity fee becomes tantamount to colonial Virginia's church tax. Students must pay a "user tax," and now part of that money must go to support religious groups.

Supporters of Wide Awake Productions, the student group that published the magazine, claim the ruling only brings the Christian group onto a level playing field with other student organizations. They correctly note university funds were provided to publish newsletters produced by Jewish and Muslim student groups. However, three wrongs don't make a right. The court should have ruled that the Jewish and Muslim groups cannot receive university funds. Ron Rosenberger, the principal figure in this case, expressed similar sentiments: "We would have preferred that the university fund no one. (Otherwise) everybody gets funding, and you get all these crazy, wacked-out groups with any kind of fanatical belief imaginable."

Wide Awake's supporters also claim this ruling is a victory for free speech. Not true. Nobody at the university or in the courts questioned whether Wide Awake Productions had a right to publish a magazine.

From the start, this has been a funding case: Must the university pay printing costs for a religious journal? Unfortunately, the court blurred the boundaries of the case—by allowing the free-speech argument, along with muddled thinking about equality with other religious groups, to shape debate—and made a bad decision.

Many Christians see the Rosenberger decision as a victory for religious liberty. They cite the moral decline of the nation, the advantages extended to non-religious groups that seem to have ready access to public coffers, and the sense of persecution experienced by religious people who feel they are shouted down by state-financed bullhorns when they speak in the public square.

They are wrong for two reasons. Both deal with the Establishment Clause of the First Amendment—"Congress shall make no law respecting an establishment of religion."

First, government funding of religious expression violates the conscience of every person who does not believe similarly. This is why the framers of the First Amendment included the clause, so Baptists wouldn't be forced to fund Catholic worship, and Hindus wouldn't have to pay the bill for Mormons. Admittedly, this logic rings hollow when we see our tax dollars supporting non-religious expression with which we disagree. That's why the National Endowment for the Arts is in hot water with conservative Christians. Still, religious expression is ultimate expression, and the Establishment Clause should protect citizens from violating religious conscience.

Second, government funding leads to government regulation, which leads to government control. Why do people who normally want government to butt out of everything else want to get government involved in supporting religion? Eventually, government will attach strings to its support. And then true religious freedom will be lost.

While it helped one Christian group pay its bills, the Rosenberger decision set religious liberty back more than 200 years. Our Baptist forebears who argued for the Establishment Clause must be rolling in their graves.

Marv Knox

"We would have preferred that the university fund no one. (Otherwise) everybody gets funding, and you get all these crazy, wacked-out groups with any kind of fanatical belief imaginable."

Ron Rosenberger
Supreme Court plaintiff

Missionary thanks Kentucky Baptists for Russian ministry

Greetings from this part of God's world.

Our prayer is that God will continue to bless you.

I want to express to Kentucky Baptists my gratitude for your prayerful participation in the work of our Lord in Russia and particularly in the St. Petersburg area.

These months of ministry together have been a great joy for the Baptists of Russia and for me. Your commitment to work here has not only resulted in providing the material needs of

our people here, but it also has helped inform the Russian people about the faith and love of Americans, and especially Kentucky Baptists.

On one particular occasion, we had a group distributing gifts to children, and the parents of

the children surrounded me and asked many questions about who these people were and why they had come to give gifts to their children. They asked even more questions when they learned the group had paid for some of the gifts themselves and paid their

own way to come to Russia to share the love of God with them.

As I witnessed to the director of the building we rented for the meeting, she said she had not heard much about God except to hear that he did not exist. I asked if she believed there was a God. She said she was trying to believe, but it was very difficult to believe after so many years of anti-God propaganda. She did say that now she has a better understanding of God and of faith after seeing and hearing our group.

I could share with you many pre-

vious moments that illustrate how Kentucky Baptists have blessed our work here.

Let me just say thank you from the bottom of my heart for your love for God and his work here. Without you, we would not have accomplished what has been done.

Everywhere I go, people ask me about the Baptists of Kentucky, and they all ask that I share a warm greeting with you. God bless you all.

Joe de Leon
Southern Baptist missionary
St. Petersburg, Russia

VIEWPOINT

One word tripped her burglar alarm & set off a middle-of-the-night fracas

We're lucky Joanna doesn't "pack heat" in her pillowcase.

Molly would be a goner by now.

Our ordeal started in the middle of the other night, when Molly woke up. That may not be a big deal to you, but 8-year-olds don't like to be awake when everybody else is asleep.

So, Molly decided to go do what any kid her age would do. She decided to go tell her mama and daddy.

Molly's almost as light as a feather, and she walks softly. She can walk down the hallway and halfway across our bedroom without making a peep. Believe me, I know.

As logistics would have it, Joanna sleeps on the side of our bed nearest the door. That

means, of course, that any kid who enters our room with the intent of waking her parents naturally heads for Jo's side of the bed.

Molly was no exception. She glided across the room and stood no more than six inches from her mother's head before she uttered the immortal word, "Mama."

What was happening inside her mother's head at that exact instant remains a mystery. But when Molly said, "Mama," her mother uttered an immortal word of her own. I'm

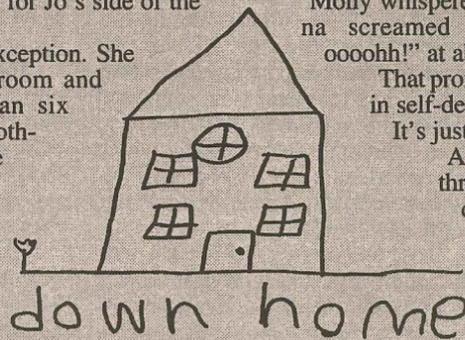
not sure how you spell it, but it's something like "Weeeee-oooo-eew-oooohh!"

Molly whispered, "Mama," but Joanna screamed "Weeeee-oooo-eew-oooohh!" at about 44,000 decibels.

That prompted Molly to scream in self-defense. "Mama, Mama! It's just me!"

All of this sent about three gallons of adrenalin coursing through my bloodstream. After I bounced off the ceiling, I tried to hug them both, if not to calm them down, then to squeeze them into quiet.

Joanna woke up about the time Molly—



who later confessed she feared her mother would call 9-1-1 on her—began to cry. And about that time, Lindsay awoke in her bedroom, shouting, "What's all the shouting about?"

When Lindsay felt sure Armageddon hadn't started, she rolled over and went back to sleep. When Molly realized her mom wasn't going to call in a SWAT team, she trekked back to her room and to sleep. When Joanna knew she had been awakened by her daughter and not a machete-wielding burglar, she nodded off to sleep. And when the adrenalin drained from my body—about two hours later—I slept too.

Sometimes I think I know why monks live solitary lives.

Marv Knox

Supreme Court rules on three church-state cases

"For the first time in our nation's history, the Supreme Court has sanctioned funding of religion with public funds."

Brent Walker, Baptist Joint Committee on Public Affairs

WASHINGTON—The U.S. Supreme Court ruled on three First Amendment cases June 26 and June 29, apparently creating more confusion over the school-prayer issue while softening the court's traditional stand against government financing of religious activity.

In the most pivotal case of the three, the court ruled the University of Virginia's refusal to pay the printing bill of a student-run Christian newspaper violated the free-speech rights of the student publishers.

The case arose in 1991 when Ronald Rosenberger, a student at the Charlottesville university, sued the school because it denied a \$5,862 subsidy from student activity funds to his Wide Awake newspaper.

The university said it could not fund the publication because it constituted a "religious activity." In arguments before the court earlier this year, attorneys representing Rosenberger accused the university of practicing a double standard by funneling student fees to Jewish and Muslim student publications while denying money to the Christian publication.

The university said it regarded the Jewish and Muslim publications as "cultural" rather than religious activities.

Justice Anthony Kennedy, writing for the majority in a 5-4 decision, said the state university's policy of barring the use of student activity funds for religious activities while supporting a range of other student activities amounted to viewpoint discrimination.

To comply with the First Amendment's ban on governmental establishment of religion, Justice Kennedy wrote, it was not necessary for the university "to deny eligibility to student publications because of their viewpoint."

Kennedy was joined by Chief Justice William Rehnquist and Justices Sandra Day O'Connor, Antonin Scalia and Clarence Thomas.

Kennedy distinguished the use of student activity fees to support a stu-

dent journal from the use of general tax dollars to support a church. "Our decision ... cannot be read as addressing an expenditure from a general tax fund," he wrote.

Kennedy added that the appeals court correctly recognized constitutional dangers "where the government makes direct money payments to sectarian institutions." But in this case, no public funds would have flowed directly to Wide Awake since the outside printers of student publications are paid directly, he asserted.

There is no difference, Kennedy wrote, "between a school using its funds to operate a facility to which students have access and a school paying a third-party contractor (such as a printer) to operate the facility on its behalf."

Four justices, in a dissent written by Justice David Souter, lamented that the court for the first time approved "direct funding of core religious activities by an arm of the state."

Souter rejected the majority's view that the funding was permissible because it was paid directly to the printer and not to Wide Awake.

"This reasoning would commit the court to approving direct religious aid beyond anything justifiable for the sake of access to speaking forums," Souter wrote in a 40-page dissent. He was joined by Justices John Paul Stevens, Ruth Bader Ginsburg and Stephen Breyer.

Based on this logic, "the state could simply hand out credit cards to religious institutions and honor the monthly statements," Souter wrote.

He cited the "frankly evangelistic character" of the Wide Awake newspaper and noted, "Using public funds for the direct subsidization of preaching the word is categorically forbidden under the establishment clause."

Souter also disagreed with the majority's reliance on past Supreme Court rulings that affirmed the access of religious groups to public forums, including public schools. For example, under the Equal Access Act

passed by Congress and upheld by the court, public schools may not prohibit religious groups to use school facilities outside instructional time if any other extra-curricular groups are allowed to use school facilities.

Those cases "rest on the recognition that all speakers are entitled to use the street corner," Souter wrote. But there "is no traditional street-corner printing provided by the government on equal terms to all comers," he said.

In a second church-state case announced July 29, the court ruled 7-2 that the state of Ohio could not bar the Ku Klux Klan from displaying a Christian cross in a public park adjacent to the state capitol in Columbus.

When government makes public space available for secular speech, the justices reasoned, it must also provide equal access to private religious expression.

Three days earlier, the court dodged the controversial issue of student-led prayers at public school graduations, saying a case involving an Idaho high school was irrelevant because the students challenging the prayers had graduated.

The justices told the 9th Circuit Court of Appeals, which had barred students at Grangeville High School from leading prayers at graduation, to dismiss the case, rendering it moot.

Supporters of student-initiated and student-led graduation prayers embraced the Supreme Court action, saying it left the door open for some form of prayer in public schools. Opponents criticized the court for not resolving the long-simmering issue of graduation prayer.

The school-prayer case caused experts on both sides of church-state issues to agree that confusion still reigns when it comes to public schools and prayer.

But reaction to the other two cases, particularly the University of Virginia case, was more sharply divided.

"This is a sad day for religious liberty," said Brent Walker, general counsel for the Baptist Joint Commit-

tee. "For the first time in our nation's history, the Supreme Court has sanctioned funding of religion with public funds."

"Thomas Jefferson applauded the 'wall of separation between church and state' in an 1802 letter to Connecticut Baptists," Walker added. "It is ironic that the Supreme Court has knocked a hole in that wall at Mr. Jefferson's own university."

"It was the iron curtain of religious intolerance that took two hits today, not Thomas Jefferson's wall," replied Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission.

"Strict separationists have erected an iron curtain of religious intolerance, and they want to pass it off as Thomas Jefferson's wall of church-state separation."

Walker of the Baptist Joint Committee took issue with the court majority's distinction between payments made directly to religious groups and payments made on their behalf.

"This is a distinction without a difference," he said. "It's like saying, 'We won't give you money, but we'll pay your bills.' The economic reality is the same."

This subtle point could prove pivotal in future cases regarding funding for private and parochial schools. Advocates of tax-funded vouchers which would help parents pay tuition at private schools have advanced a similar strategy. Giving parents money which they may then pass on to religious schools is not the same as directly subsidizing religious schools, they argue.

Jay Sekulow of the American Center for Law and Justice, the legal advocacy group founded by religious broadcaster Pat Robertson, called the court's July 29 ruling "a major victory for religious freedom" that will pave the way for "government subsidizing tuition vouchers for religious schools."

Compiled from Religion News Service, Associated Baptist Press and Baptist Press reports

Student publisher pleased yet disappointed in decision

WASHINGTON (RNS)—Not everyone looks glum after winning a Supreme Court case.

But hours after the court ruled that the University of Virginia had misread the First Amendment when it refused to fund his student-run magazine, Ron Rosenberger, 25, couldn't contain his disappointment.

Justice Anthony Kennedy wrote that the public university risked "fostering a pervasive bias or hostility to religion" and violated free-speech rights when it denied money for the magazine.

What rankles Rosenberger is that four judges dissented, maintaining that the decision violated the Constitution by approving for the first time "direct funding of religious activities by an arm of the state."

Even Justice Sandra Day O'Connor, who concurred with the majority, distressed him when she wrote that the First Amendment's establishment clause on religion could

not "easily be reduced to a single test" and suggested that the court was going to tackle church-state issues case by case.

Rosenberger had hoped instead for a "grand principle" that would guarantee religion a greater role in public life.

"Case by case adjudication just doesn't do," he said outside the Supreme Court June 29. "Does that mean every student and every administrator has to spend four years and half a million dollars? What we need is an overarching principle by which the American people and school administrators can decide these things for themselves."

Rosenberger began his fight with the university in 1991, after it refused to give \$5,862 of student activities money to "Wide Awake," the magazine he founded. Supporting the evangelical publication, the university said, would violate the First Amendment. Not giving the money, Rosen-

berger said, was discrimination. Rosenberger was well-groomed for the role of Christian soldier.

An intense intellectual who studied political and social thought, he spent many hours pondering the proper relationship between church and state, the subject of his long-overdue senior thesis—the only thing now standing between him and a college degree.

The particulars of his case caused him angst. One minute he lamented that "Wide Awake" was no longer published because of a lack of student funds. The next he said that student groups should be forced to fend for themselves financially.

"If universities are going to have (student activity fees), we should have equal access," he said. "(But) to be honest—I go back and forth—we would have preferred that the university fund no one. (Otherwise) everybody gets funding and you get all these crazy, wacked-out groups with

any kind of fanatical belief imaginable."

Rosenberger said his theology and politics defy easy classification. While he is enthusiastic about school choice programs that would allow more people to attend Christian schools, he has vacillated on the issue of school prayer. And he is openly critical of conservative Christians, many of whom align themselves with his cause.

"Much of the rhetoric of the Christian right," he says, "is offensive to me because it doesn't recognize the humanity of people and it simplifies too much."

Some factions of the Religious Right lack a commitment to working with the poor, he said, and they try "to solve a social, moral and political decay with political solutions."

"This is my fanatic Christian Jesus freak side," he said. "But the real solution is going to come in changed hearts (and) changed lives."

Rosenberger had hoped instead for a "grand principle" that would guarantee religion a greater role in public life.

PEOPLE

Happy reunion spans 20 years and 100 refugees

Continued from page 1

Douangmala was one of seven people at the reunion who had first met the Wittens while stationed at Fort Knox in 1972 and 1973 for Allied officers' training. A member of the Wittens' church, Vine Grove Baptist, suggested church members "adopt" military officers stationed far away from their families.

Through this ministry, several Laotian military officers shared meals with the Wittens and fished in the ponds on their farm.

Only a few years later, these same officers wrote the Wittens from refugee camps they had escaped to in Thailand. "We were no more officers now. We were refugees," Douangmala explained.

Mrs. Witten said she could not ignore the letters. She felt compelled to help her Laotian friends in their time of need.

She began contacting refugee agencies who were settling Laotians and Vietnamese in Louisville and other large cities. By January 1976, she had signed the papers to sponsor two families, four adults and four children.

Only one of the Wittens' five children was still at home. The rest, including a foster child, were in college or married. But those empty bedrooms held no allure for the Laotians, she recalled. They preferred to sleep on mats in the living room.

"They'd been in crowded refugee camps," she explained. "It didn't bother them to be crammed up. They just wanted to be secure."

Meal time created no search for space either, she said. Someone spread out a sheet or blanket on the

floor while others cooked. "We just all sat on the floor."

Over the years, truckloads of sheets, mattress pads, clothing and food were donated by area churches and groups. The Wittens and their refugee friends always had plenty of garden produce and fish.

In all, more than 100 refugees found their way to America through the Wittens from 1976 to 1980. Families would stay a month or so, then find housing in time for another group to arrive.

Often the refugees' first homes would be one of four apartments the Wittens owned in Vine Grove and made available rent-free for up to three months.

Mrs. Witten ferried the refugees to job prospects and English classes and cared for children while the parents worked.

And she took the families to church.

Vine Grove Baptist Church began a Laotian ministry on Saturday afternoons. In time, when refugees began moving to other parts of Elizabethtown, Severns Valley Baptist Church began a similar ministry.

Once, a family of seven arrived at the Wittens' house unexpectedly, after their sponsor in North Carolina pulled out at the last minute. The refugee family did not learn of the problem until they were at the airport in Bangkok. Had the Wittens not agreed to sponsor them, the family would have been sent back to the refugee camp.

Boon Vongsurith was among a group of four single adults and two families with eight children that arrived in the United States in 1976.

Boon was already a Christian and felt God was calling him to full-time ministry. So Mrs. Witten went to work on enrolling the four single adults at nearby Campbellsville College.

At first the answer was no because the refugees had poor English skills and no papers to prove they had graduated from high school. But the young people fasted and prayed for a week, and Mrs. Witten persisted in her cause.

Finally, the four Laotians enrolled at Campbellsville in January 1977, and the Wittens' daughter, Kathy, transferred from Western Kentucky University to Campbellsville to help them. All four Laotians graduated in

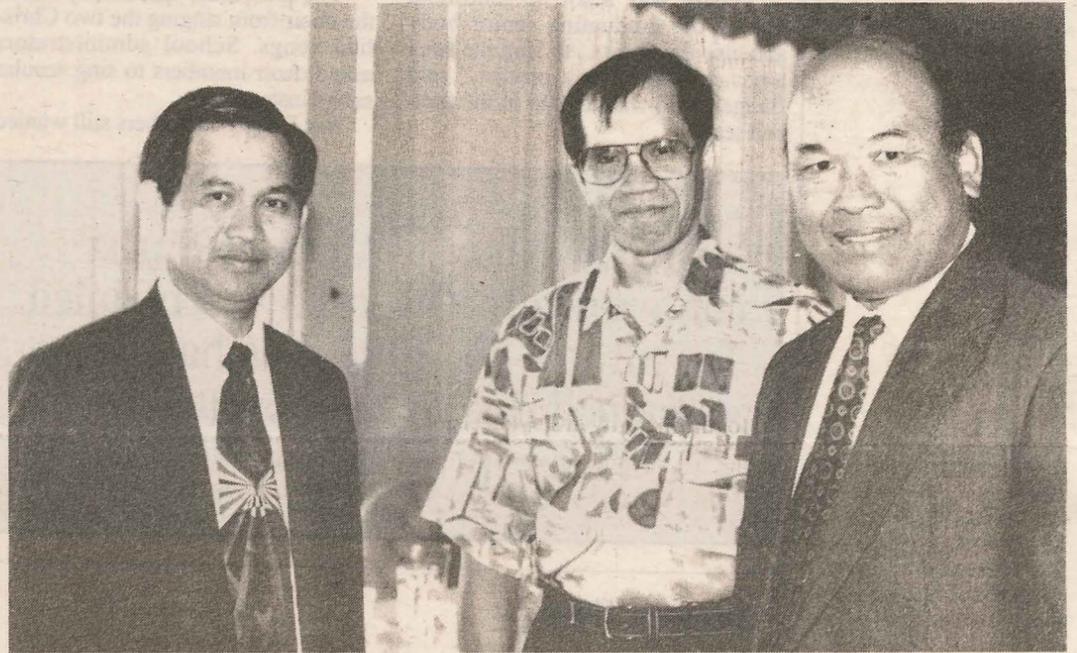
1981.

Boon moved to Oklahoma City to serve as a pastor and later earned a master's degree from Southwestern Baptist Theological Seminary and a doctorate from Mid-America Baptist Theological Seminary. His three friends moved on to other cities to seek jobs or reunite with other family members or friends.

But on June 10, they all came back to Elizabethtown to honor the Wittens, whom they call "Mamma" and "Pappa." They brought gifts and speeches of appreciation.

"We came from nothing to something beautiful," Boon said. "You inspired us. You helped us look to the future."

REUNITED Boon Vongsurith (left), Chaleun Sivichane (middle) and Praseth Douangmala returned to Kentucky recently to honor the Baptist couple who sponsored each of them as refugees, providing a new life in America.



State churches reaping benefits of growth seminar

By Mark Wingfield
News Director

Some creative ideas for outreach gleaned during a cold January week are causing more people to warm the pews of Kentucky Baptist churches this summer.

Several churches have reported success in implementing ideas they picked up from the Kentucky Baptist Convention's Small Church Growth Tour with Sunday school consultant Neil Jackson.

Jackson toured the state one week last January with KBC staff member Jeff Hicks. He offered a lively seminar packed with dozens of ideas for outreach and inreach.

As a result of two ideas gleaned at the seminar, Blackjack Baptist Church in Franklin has doubled attendance in a young adult Sunday school class, said Hallie Gomer, Sunday school director.

In fact, that class has grown so large now that it recently spun off a new class for young single adults.

Gomer said Jackson's suggestions called "Saturday Night Caller" and "The Hand of Fellowship" have worked well for this class.

Saturday Night Caller is a plan to make telephone contact with every member of a Sunday school class on

Saturday nights. The Hand of Fellowship is a plan for each class member to share information about current prayer needs. Each member draws a hand on a piece of paper and then writes specific information in each finger position. These "hands" are then passed around the class, with each person getting someone else's hand as a reminder to pray for that person throughout the coming week.

The Hand of Fellowship also has become a hit with the youth of Providence Baptist Church in Fordsville.

"They love it," said youth leader Ann Brown. "If I forget it each week, they remind me."

Using this technique to encourage intercessory prayer has strengthened the fellowship of the church's youth group, Brown said.

"They're getting closer together, and they're praying for each other," she said. "When I started with the youth group, they had little cliques, but it's finally getting to where everybody's growing together."

Another of Jackson's suggestions, called "Prospect 777," brought immediate results at Pleasant Ridge Baptist Church in Utica.

Prospect 777 is a plan to help class members make seven contacts with prospects over a seven week

period. Inactive members are counted as prospects in this outreach. The plan employs a variety of methods, beginning with sending a postcard, then making a phone call and so forth.

The first Sunday Rhetta Thompson's class at Pleasant Ridge started using Prospect 777, she drew the names of two class members who hadn't been to church in at least two weeks.

Thompson said she was dismayed at first, thinking it was futile to make one more contact with these individuals. But she sent a postcard anyway, offering to pick up one of the women who doesn't drive.

"This one lady, who had not been to church in two years, picked up the phone and called me when she got my card on Saturday," Thompson said. "She's been coming real regularly. I picked her up for about a month, and someone else is picking her up now."

The other woman Thompson contacted also has started back to church, she said.

For more information about Sunday school growth tips or next year's Small Church Growth Tour, contact Jeff Hicks at the Kentucky Baptist Convention, (502) 245-4101.

Volunteers help weary travelers

Members of Woodland Baptist Church in Middletown have taken their ministry on the road.

On major holidays, when traffic is high, members have developed a rest stop ministry along an interstate highway near the church. They offer free cookies, lemonade and Kool-Aid to travelers who stop at the rest area to use the restroom or stretch their legs.

The church's first effort was on the Fourth of July last year. They repeated the effort this year on Memorial Day.

This year, they served refreshments to more than 300 people and found many opportunities to speak with people about Jesus Christ, said church member James Whaley.

Youth from the church entertained travel-weary children with games, face-painting and refreshments.

Whaley said the ministry was well-received. While some travelers grabbed a cookie and rushed off, many lingered to talk, he said.

Church members enjoy the ministry as well, Whaley added. Most everyone who signed up to work a one-hour shift ended up staying much longer, he noted.

The church already is laying plans for its 1996 rest stop ministries.

Graduates sing religious song despite court order

During the ceremony, Badger, a Mormon, stood up and invited the audience to sing the song, which includes the line, "And friends are friends forever if the Lord's the Lord of them."

SALT LAKE CITY (RNS)—A high school student who defied the spirit of a court order barring two religious songs from a graduation ceremony June 7 says he's glad he did it—even if he was reprimanded for his action.

Will Badger, a graduating senior at West High School in Salt Lake City, said he encouraged his classmates to sing "Friends," a song with a Christian theme, despite a federal appeals court order barring the school's a cappella choir from performing it and another song, "The Lord Bless You and Keep You."

The court order resulted from a suit brought by a Jewish student who objected to the religious songs.

"There was a lot of sentiment among the graduating senior body and also the choir ... to sing the song anyway, sort of as a protest," said Badger, who was captain of the football team.

Sophomore Rachel Bauchman, a choir member, sued the school district May 31, objecting to plans for the songs' performance and to choir performances at Christian churches and Salt Lake City's Temple Square, a Mormon site. Bauchman also claimed she was the subject of harassment because of her religious views.

Cheryl Bauchman, Rachel's mother, said she and her daughter were dismayed to hear "Friends" sung at the graduation.

"It was just incredible," she said. "We really thought that parents and the administration would have some control over these children. They ended up turning into an unruly mob, and that's not how this country is run."

The court order specifically barred the choir from singing the two Christian songs. School administrators asked choir members to sing secular songs instead.

But Badger and others still wanted

to hear "Friends," a song written by contemporary Christian artist Michael W. Smith. Students were so set on singing the song that they handed out lyrics as people arrived at the graduation ceremony, Badger said.

During the ceremony, Badger, a Mormon, stood up and invited the audience to sing the song, which includes the line, "And friends are friends forever if the Lord's the Lord of them."

Badger, escorted from the auditorium by an assistant principal, said many students felt they were exercising freedom of speech. It would have been better, Badger said, for a Jewish song to be added to the ceremony than

for the Christian songs to be barred.

Acting on rumors that students wanted to sing "Friends," school officials warned them not to do so, said Sherri Clark, spokeswoman for the Salt Lake City School District. After Badger stood up and asked the audience to sing, Principal William Boston asked the crowd to respect the court decision, she said.

Clark said "the chances are small" that Badger will be reprimanded further, but other students may be in trouble for violating the principal's directions.

Asked how school officials would know who sang and who didn't, Clark responded, "We have videotapes."

Dr. T.W. Hunt's "Mind of Christ" conference in Owensboro scheduled for July 28-29, 1995, has had to be postponed due to his hospitalization. Please pray for Dr. Hunt.

Jubilee time

By Ted Hodge
Director Pastoral Care
Baptist Hospital East

I was born in 1945 on the day after President Franklin Roosevelt died. My father said that one day a burden was laid on his shoulders and the next day it was lifted. My mother thought that she would never have children, so she gave me a name as her first born that means "gift of God." Along with these good stories, this year brings my total to 50 years of birthday memories. Fifty used to seem so old to me, so in April of this year as I anticipated "celebrating" my 50th birthday, I approached it with some very mixed feelings. On the positive side, I have always enjoyed remembering my parents' recollections of my birth. I was grateful to be alive and healthy, but on the other hand, I did not want to think of myself as being this old. I thought, "I am too young to have sons in their mid twenties." I recalled my 40th birthday and remember friends having a mock funeral. That was 10 years ago. What now? I had many interesting comments from others. One of my chaplain friends informed me that I was now eligible to join AARP, a group for retired persons.

While I was bemoaning the fact to another friend, she reminded me

that 50 is the year of jubilee in the Bible. It was a time of letting the land lay fallow, a time of debts being canceled, of reconnecting with family and home land.

As I ponder the meaning of my 50th year, I am intrigued by the notion that ancient wisdom may lend guidance for the celebration of this marker event. I would love not to work this year as a way to honor this Scripture, but I don't think that is a possibility. In the language of the New Testament, there are two words for time: chronos, meaning time as the clock measures it, and chiros, time that is pregnant with meaning and not dependent on the clock. I am going to try to make and experience this 50th year as a "gift of God," a "year of jubilee," a time that is rich with meaning.

Baptist Healthcare Foundation is providing opportunities on a daily basis for all of us to give added meaning to our time and talents. Through programs such as the Sunday School Charity Fund, we have a chance to forgive debts of some who are unable to fully pay their bills. Gifts that you give may provide an ongoing "holy" memorial for someone. Whatever year this may be for you, even if not your 50th, it can be a jubilee time that gives added meaning to your life while helping others in need.

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Kentucky Baptist Homes for Children



Kentucky Changers tune in to 'tool time' ministry

Continued from page 1
group devotions and rest.

Evening worship was led by Jerome Byrd, a pastor from nearby Cincinnati with experience as a Centrifuge leader and a degree from Southern Baptist Theological Seminary. Jeff Slaughter, a songwriter and keyboardist from Nashville, provided music.

The construction projects were completed as a partnership between the city of Covington and the Kentucky Baptist Convention.

The city provided funding for the materials and a pool of applicants needing assistance, as well as overall construction supervision, Lucas explained. Kentucky Changers provided all the labor and most of the tools.

Men and women with construction experience and strong capabilities for working with youth were chosen to serve as crew chiefs and assistant crew chiefs, Lucas said.

Rebecca Wadley, a full-time mother who worked as crew chief assistant, said she got involved in Kentucky Changers last year when the group worked in Hopkinsville, where she lives.

"I helped fix lunches for them that year" and wanted to get more involved, she said. "I went to the training, and the next thing I know, here I am."

"I'm one of those people who had such a rough way to go that I'll always try anything," Wadley said.

"I'm a worker, and when I work for the Lord, I feel like I'm in heaven."

Casey Tindle, 16, of Bethlehem Baptist Church in Mount Eden, said she joined Kentucky Changers "to do something for others, ... and to be an example, be a witness."

Tindle said she knows what the long-term impact of this experience will be. "I'll be forever appreciative of what I have. Before, I always complained about wants and needs, but I won't be so quick to do that after seeing what I've seen on this trip," she said.

"With one exception, we're working on homes of elderly residents on fixed incomes," Lucas said. "People are very surprised that these kids would pay \$135 a piece to come work for free on somebody else's house."

But the benefits of such work are more than free labor for the city, he added. One elderly widower's home previously had been vandalized by teenagers. At first, Lucas said, the man distrusted the young builders who came to assist him. But by week's end, he was joining the group for lunch breaks in the front yard.

Kentucky Changers helped restore some of that man's faith in youth and in humanity in general, Lucas concluded.

Pearl Hagan, an 86-year-old resident at one project site, said her leaky roof was the main problem with her house. She said the teenagers had been very nice and that she liked the

noise they made in the yard while they worked.

"They're making it a pretty place," she said. "The appearance will be much better, and I appreciate it very much."

Robie York, 76, and his wife, Ella, have lived in their home for 25 years. He said it had gotten difficult to live in because of a lack of insulation and other problems.

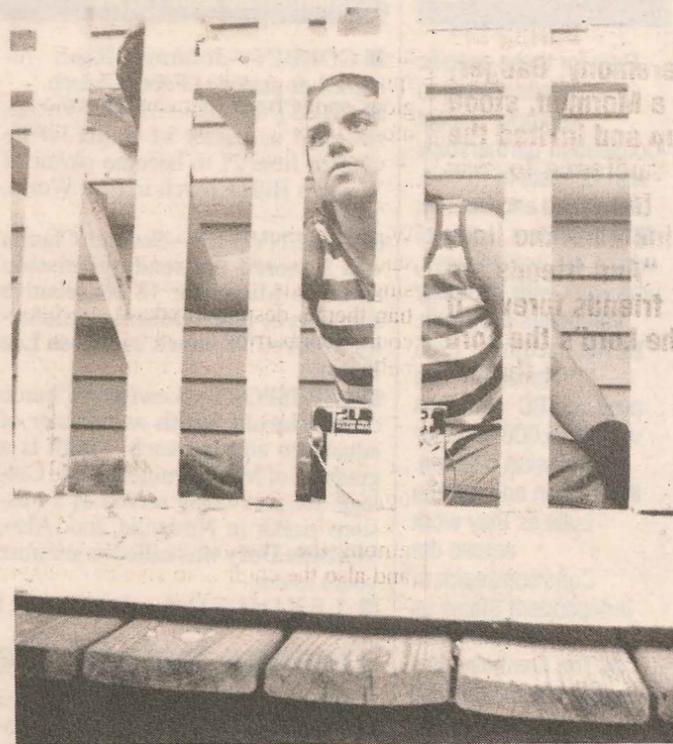
"I started to put vinyl siding on it last year myself until I found out about the lead poisoning" and couldn't follow through on the job, York said. "So I just sat here and froze all winter. ... Me and my wife stayed in one room to stay warm."

When he was informed this spring that he had been selected to receive assistance from Kentucky Changers, York said, "I didn't believe it until I saw it."

"And it ain't costing me nothing," he whispered behind a raised hand, seemingly amazed. But the best part is that this winter, "the house will probably be about 100 percent warmer," he said.

"The kids have been great," exclaimed Covington Mayor Dennis Bowman. "I wish our community would do this type of work regularly. They're helping our senior citizens; they're changing our city's image; they're letting the press say something good about young people."

Bowman went out of his way to show his appreciation to Kentucky



Changers, Lucas said. The mayor visited several sites to observe the teams at work, and he provided the entire group with a pizza supper one evening and tickets to a Cincinnati Reds baseball game another evening.

"I'm strong on Kentucky Changers," Bowman said. "It puts more pride in the community than building a skyscraper."

SERIOUS PAINTER Casey Tindle, a Kentucky Changer from Bethlehem Baptist Church in Mount Eden, paints a front porch railing. She and five others from her church joined with teenagers from all across Kentucky "to do something for others" in Covington, she said.

Bowling Green pastor mentors 150 vocational ministers

Continued from page 1

might invest in others," Lana Oue added. "Thank you for always modeling Christlikeness."

Visibly moved by the display of warmth and gratitude, Oldham responded with brief words of appreciation and encouragement.

"God said, 'I want you to build a work and focus on creating an environment where people can hear my call to ministry,'" he said. "All I can say is 'to God be the glory.'"

In a later interview, Oldham credited God with the church's success and credited Glendale members with great commitment and dedication.

"We have a tremendous team of laypeople," he said. "They are sacrificial in their love and giving, and in their soul winning."

Oldham and church members have invested in young people through the years, taking many of them under their wings and offering spiritual guidance.

In addition to a strong emphasis on evangelistic visitation and preaching, the church has sponsored a youth Bible conference for 34 years in a row.

The church has paid a price for sending out so many ministers, Oldham said. "Our church is not a large church, but it probably would have been large if all those people hadn't left."

Glendale, which was started in 1955, averages 400 in Sunday school attendance.

Several other ministers in Kentucky and elsewhere echoed sentiments of dinner speakers concerning

Oldham's influence on their lives.

"Brother Richard and the ministry of Glendale Baptist Church gave me the foundation for everything I've faced in ministry," said Jerry Adam-

son, pastor of Indian Heights Baptist Church in Kokomo, Ind.

"His theme is to call out the called," affirmed Joe Adams, a volunteer chaplain for Kentucky's state

legislature. "The key is Brother Richard always had confidence in young people. He saw the greatest potential in everyone. ... I call him my father in the faith."

Ministers produced by Glendale Baptist Church

More than 150 men and women have left Glendale Baptist Church in Bowling Green to enter vocational ministry. Here is a list of those ministers, compiled from church records. Names in parentheses indicate spouses who were not members at Glendale.

Billy and Wilma Johnson
Ronnie and Betty Joe Atkisson Hicks
Joe and Sandra Adams
Jerry and Judy Adamson
R.B. and Sandra Adamson
Tommy Brooks (and Linda)
Phil and Phyllis Buckner
Bobbie Logan Burgett (and Charlie)
Chris and Paula Gray Butler
Mark Butler (and Janet)
James and Ann Campbell
Richard and Janine Campbell
John and Karen D. Chapman
Ron and Lana Hall Chilton
Rick Clark (and Sandy)
James and Wendy B. Crawford
Danny Dalton
Johnny Deasins
Chuck and Linda Deglow
Jim and Glenda Garrett
David Gifford (and Amy)
Jerry and Tammy Gifford
Jim and Beth Gifford

Paul Gordon (and Beverly)
Sheldon and Ritchie Hale
Harold and Cathy Dotson
Terry and Mary Ann Hale
Kevin Hamm (and Kim)
Bob Hanses (and Linda)
Dennis and Shelia Harris
Jim and Robin Jackson
Buster and Abbie Jordan
Danny and Vicki King
Bob and Sandy Kubasch
Russ and Karen Livers
Richard and Dorothy Lunsford
Phil and Marilyn Masters
Lonnie and Nancy Mattingly
Hollie Miller (and Paula)
J.R. and Missy Monroe
Karen Kerley Morris (and David)
Ron Nofsinger (and Carolyn)
Bob and Elaine Norman
Mike Norris (and Linda)
Sing Oldham (and Debbie)
Steve and Sammie Playl
Mel and Darolyn Poe
Jewell Pruitt (and Mary Lynn)
Bill and Mildred Ricketts
Bill and Darla Stone Ricketts
Tony Rose
Mike and Kathy Routt
Richard and Sue Simmons
Ed and Sheila Snider
Robert and Marisa Tarence

Bill and Donna Vaught
Randy and Vicki Vaught
Charlie Ward (and Beth)
Bob Wheeler
Lloyd and Melissa Williford
Jim and Teresa Yates
Mike McKinley
Don and Joyce Barrow
Mickey and Dianna Berkley
Steve and Kathy Bogner
Frank and Evelyn Botkin
Jerry and Rebecca Brooks
Retha Clevenger
Larry and Kathy Embry
Dave and Jerrie Ann Collier
Wanda Carpenter Dobbins (and Jim)
Larry Doyle (and Becky)
Tom Findley
Bonnie Brown
Paul and Beverly Hampton
Kelly and Betty Harris
Kenny Harris
Doyle Herrin
Mary Lynn Kindberg (and Eric)
Bob Bonsee
Tak and Lana Oue
Bruce and Alice Rubin
Byron and Karen Miller Simmons
Jonathan Oue (and Brittany)
Richard Oue (and Renee)
Kathleen Paisley
Buford Page

Carole Peacher
Danny and Amanda Pedigo
James and Onita Thomason
Dwight Treadway (and Sue)
Sue West Phaneuff (and Al)
David and Sandy Towe
Clyde and Mary Gordon
Bill and Pat Compton
Rebecca Walters
Laura Meeks
Ben and Bonnie Oates
Glen Halcomb
David Atherton
Carol and Carroll Adams
Martha Vaught
Charlene Linker
Mike and Ronnye Jo Bryant
Danny Smith
Cora Lee Triplett
Dennis and Rita Purvis
Edna Hughes Lindholm (and Al)
Joynnie and Ruth Newsome
Don Niblett
Jay Register
Ed Norman
Perry Cox
Carolyn Cox
Mike Beam
Bill Cassidy
Jim Richardson
Gary Bryant
Wayne and Sandy Shelton

PRAYER PARTNERS

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

- Interpreters, some of whom are not believers, who work with Kentucky volunteers in Russia.
- The upcoming 1995 Christmas gift bag project. KBC churches will fill 15,000 bags for Russian children.
- Norman and Martha Lytle as they work across the Commonwealth of Independent States as missionaries.
- The Kentucky deaf evangelism team that will go to Russia this fall.
- Pastors and their families as they minister in areas of Utah where the presence of Southern Baptists is resented.
- Churches and individuals to be called out for work through the upcoming Boston partnership.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CORBIN**—Johnnie Hash resigned as pastor at Faber Church.

■ **CRESTWOOD**—Mark Waters resigned as pastor of Ballardsville Church June 21 to become pastor of Western Hills Church in Fort Worth, Texas.

■ **GREENVILLE**—Second Church was honored for sending mission teams to Miami for 18 consecutive summers by retired Miami missionaries Mildred Womack and Rosa Lee Franks.

■ **LEWISPORT**—Lewisport Church called Harold Smith as minister of education and outreach. Smith is a graduate of Mid-Continent Bible College. He previously served as a missions pastor in Nashville, Ind. Also, Michelle Duty was called as summer youth intern.

■ **LEXINGTON**—Immanuel

Church will honor Ted and Ginny Sisk on their retirement from the church with a reception July 22 in the fellowship hall from 2-5 p.m. All are invited. Sisk was pastor there 25 years.

■ **LOUISVILLE**—Midlane Park Church called Ken Bryan as part-time music minister. Bryan previously served as interim minister of music at Walnut Street Church. Also, Alan Craghead was called as part-time youth and children's minister.

■ **OWENSBORO**—Lewis Lane Church called David Nelson as interim pastor.

■ **ROCKHOLDS**—Robert Burnett resigned as pastor at First Church.

■ **WAYNESBURG**—Dan McGinnis, 37, pastor of Double Springs Church, died June 24. He is survived by his wife, Cindy, and three sons.

Thomas Halsell dies en route to SBC

Thomas Erle Halsell, a former Kentucky pastor and longtime Southern Baptist leader, died June 19 following a massive stroke. He was 74.

Halsell died in Gadsden, Ala., en route to the Southern Baptist Convention annual meeting in Atlanta.

He was retired as executive director of the West Virginia Convention of Southern Baptists. Previously, he was director of evangelism and stewardship for the State Convention of Baptists in Indiana and a missionary

to Brazil for 14 years.

In retirement, he taught at Boyce Bible School and at Bluefield College.

Halsell is survived by his wife, Mary Elizabeth Tolson Halsell of Louisville; a son, Thomas Halsell Jr. of Paris, France; three daughters, Hilda Beck of Tulsa, Okla., Maribeth Dockery of Princeton, W.Va., and Lauretta King of Bluefield, Va.; a brother, Aubrey Halsell of San Antonio, Texas; and six grandchildren.

CLASSIFIED ADS

SEEKING: Minister to children and families; full-time, hands-on leadership for preschool/children's divisions (enrollment 200+). Prefer seminary MRE with childhood education emphasis. Musical background helpful. No day care. Salary negotiable plus medical/dental insurance and annuity. Send resumé to: Personnel Committee, West Lynchburg Baptist Church, 3031 Memorial Ave., Lynchburg, VA 24501.

FOR SALE: Seven white metal cribs, hospital style. \$50 each; includes mattress and sheets. Contact Parkway Baptist Church office, (606) 299-8445, Monday - Friday, 8:30 a.m. - 4:30 p.m.

SEEKING: Part-time minister of music. Send resumé to chairman, staff selection committee, Southern Heights Baptist Church, 3408 Clays Mill Rd., Lexington, KY 40503.

SEEKING: Part-time music minister. Send resumé to Penny Slattery, 1007 Tierra Linda Dr., Frankfort, KY 40601. For more information, call (502) 695-0344.

SEEKING: Lexington Avenue Baptist Church, Danville, Ky., is currently receiving applications for a minister of youth/college students/singles. MDiv preferred but not required. Salary and benefits commensurate with qualifications and experience. Send resumé to: Dr. Tim Noel, Lexington Avenue Baptist Church, 339 W. Lexington Ave., Danville, KY 40422.

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

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

FOR SALE: 1981 Ford Super van, 15-passenger, 6-cylinder. Only 61,529 miles; no AC. \$2,675. (502) 451-7220.

FOR SALE: 1984 Dodge Maxivan, 15-passenger, front & rear AC. Only 76,242 miles; \$3,575. (502) 451-7220.

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

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

Thank you, Kentucky Baptists

I want to thank everyone for your help with the Barkley Moore Offering. Early reports have been very encouraging. We started receiving information four days after Father's Day.

I was asked to speak in the morning service of a small church in eastern Kentucky on Father's Day. This church has been a longtime friend of the Oneida ministry. They have visited our campus regularly over the years, and have brought used clothing for our Friendship House. They had a goal of \$200 for the Barkley Moore Offering and received nearly \$300.

We heard from a church in Louisville with a goal of \$500 which received \$1,600.

Another church had a goal of \$1,000 and took in more than \$4,000. We have had several gifts from churches who never have supported us financially before.

I spoke at a church in Bowling Green earlier this month. I received a letter from the pastor a few days later stating the church had voted to make the Barkley Moore Offering an annual offering.

Barkley Moore would have been so happy to see this response. We have been blessed with many friends from Western Kentucky to the mountains of Eastern Kentucky. Every day we thank God for showering us with so many friends.

I hope that each church, whether you promoted the Barkley Moore Offering or not, will take time to review the materials you received. I believe you will find the video especially informative. Many Kentucky Baptists still do not know much about the Oneida school.

Over the past several months I have been in dozens of churches, explaining our ministry. I normally state that most people fit into one of

three categories. Either you know "little" about Oneida, you know "nothing" about Oneida or what you know is "wrong." I would be happy to come to any church and explain the special ministry we provide. Many young people in Kentucky would benefit from our ministry.

We are painfully aware of the fact that we are not successful with every young person. There are times we could have done more. It is also true that Oneida has helped many students who would not have been successful anywhere else. We have taken many young people when others had "passed on the other side of the road." Oneida for the most part has been like the Samaritan, willing to be inconvenienced, make a personal commitment and encounter considerable expense in order to help those who were in need.

As we already begin to look at the 1996 offering, I hope that if your church has never been to our campus and would like to spend some time with us, we can show you firsthand many of the things we do. Oneida is a ministry Kentucky Baptists can be proud of. During the 96-year history of our school we have impacted the lives of thousands of young people. They give testimony of the wonderful blessing this school has been.

Along with this offering comes the awesome responsibility of stewardship. We covenant with you to be the very best stewards possible. Every dollar will be invested in meeting the needs of young people. We will not know the full impact of this offering for several weeks, but at this time it looks as though Kentucky Baptists have greatly blessed us! Thank you!

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

THIS IS ONEIDA



W.F. Underwood

CLEAR CREEK CHRONICLE



Bill Whittaker

The unfinished task

The Atlanta Southern Baptist Convention celebrated 150 years of cooperative work and focused on the unfinished task of missions and evangelism.

Much of my time at the convention is with the school exhibit. On Monday and Tuesday a constant stream of alumni and friends came to visit and secure news about the school. Tennessee evangelist Ronnie Owens, who came to Clear Creek with an MA in education, recalled, "Clear Creek did the most for me. The Bible was so real to my teachers. I'll always be grateful for Dr. Fitts and Dr. Clark. Wherever I go, Clear Creek graduates are leaders in evangelism."

The testimony of '74 alumnus Bobby Slagle certainly supports that claim. Slagle went to Indiana from Somerset. "In the last 18 months we have seen 90 professions of faith and have baptized 65."

Clarence Richardson of Athens, Tex., writes to about 1,200 missionaries each year. "I've used your cards before. Many of the missionaries write back and tell me they know about Clear Creek and what a fine school it is."

In the late 40s and 50s, Larry Weeks came to Clear Creek with his father, pastor of Porter Memo-

rial in Lexington. "We cleared the grounds and did whatever was needed. I've never forgotten it. You do a great job. I help you out a little along the way, and have remembered you in my will."

West Virginia pastor Richard Carbaugh checked us out in 1993. He came by to tell us he had graduated from another college, but had a member who had surrendered to preach. "I wasn't able to come to Clear Creek, but the visit was enough for me to recommend you to him."

Thursday morning I left the parking building and headed toward the dock to load our exhibit and head home. Walt and Terry Campbell, 1985 graduates now serving in Miami, were in the car in front of me.

Waiting for traffic, we exchanged greetings. "We're headed to Midwestern Seminary for an interview. I need to get my degree to be appointed a home missionary. We want to go where no one has worked. You know I'm not the traditional preacher," Walt said with a laugh, his hair tied in a ponytail. I drove on with thanksgiving for two willing to be used for the unfinished task.

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



SPIRITUAL FOUNDATION Southern Baptist missionary Jack Brannan prepares to baptize a young Filipino during 29th anniversary ceremonies at Pasig Baptist Church in East Manila. While Manila is experiencing what some call a mass spiritual awakening, Brannan—who has started one church per year over the course of more than 20 years—says he is building a spiritual foundation, one disciplined Christian at a time. (BP photo by Charles Ledford)

Report calls world poverty 'an affront to morality'

By David Anderson
Religion New Service

WASHINGTON (RNS)—The world tolerates levels of poverty and inequality that "by any civilized standard represent an affront to morality," the London-based international aid agency Oxfam said June 20.

The private, non-profit group, which works in 70 countries, held news conferences in eight world capitals, including Washington, D.C., to issue a report detailing the extent of global poverty and urging governments and citizens to end it.

"The existence of massive global poverty is morally unacceptable and a criminal waste of human potential," said Joel Charny, acting president of Oxfam America.

According to "The Oxfam Poverty Report":

- One in four people in the world lives in absolute poverty, unable to meet his or her basic needs.

- 35,000 children die each day from poverty-related illnesses.

- 1.3 billion people live without clean water or sanitation.

- 130 million children are denied primary education, with girls spending only half as much time at school as boys.

Despite the report's gloomy statistics, it argues that the technical and financial resources necessary to end world poverty are at hand.

"We at Oxfam believe that poverty is man-made and we can do something about it," said Dianna Melrose, policy director of Oxfam United Kingdom & Ireland, the group's British entity. "What we need is political will."

In its report, Oxfam said that even within current budgetary constraints, the resources are available to attack global poverty.

"Governments can find \$800 billion a year in military expenditures to finance the acquisition of the means of destruction, but they claim to be unable to find the \$5 billion a year which would provide a basic education to all children," the report said.

Melrose and Charny said they were dismayed that the world's rich countries appeared to be abandoning their commitment to aiding poorer nations.

"To us it is particularly worrying that the United States is withdrawing from the leadership role it once took" in providing help to less-developed countries, Melrose said.

The report was issued as members of Congress and the Clinton administration debate proposals to reshape American foreign-aid institutions and reduce and redirect development spending.

While the United States spends a little less than 1 percent of the federal budget on foreign aid, some Republicans contend that much foreign aid is wasted and, in the case of Africa, goes to nations of little strategic value.

Others, such as Sen. Mitch McConnell, R-Ky., the chairman of the Senate Appropriations subcommittee on foreign operations, argue that foreign aid must be cut as part of deficit reduction.

"If we did not face a \$5 trillion cumulative budget deficit, we probably wouldn't be looking at foreign aid reductions like we are," said Kyle Simmons, a spokesman for McConnell.

45 Israelis trust Christ

HAIFA, Israel (BP)—Forty-five Israelis prayed to accept Jesus Christ as Savior during a three-day evangelistic campaign in Haifa, Israel.

Messianic Jewish believers who organized the effort said it was the biggest campaign with the most results since such efforts began by Jewish believers a decade ago.

Campaigns with this number of decisions would not be news in many places, but this is Israel, where resistance to the gospel is high.

Leaders were cautious about releasing statistics from the campaign, which ended June 18. They said it was the first time those 45 people had prayed in the name of Jesus, the Messiah. Only after a well organized follow-up program ends will the actual number of lasting decisions be known, they said.

During the campaign, 200 Israeli believers and Christian workers, including several Southern Baptists, organized themselves into 14 teams. They shared the gospel with about 600 people in Haifa, a coastal city in northern Israel.

That record number also was considered a victory, since few Israelis have heard the full Christian gospel unmarred by traditional distortions. Leaders also were elated that almost 100 Israelis provided their addresses for future follow-up.

"This is the best campaign we've ever had in every way," said Avi Mizrahi, an Israeli who coordinates evangelism among Jewish believers.

More than three dozen Messianic Jewish congregations are scattered across Israel, and estimates of the number of believers range as high as 6,000.

Yeltsin turns back threat to Russia's religious freedom

MOSCOW (BP)—President Boris Yeltsin has turned back Russian hard-liners who planned a maneuver to crack down on religious freedom by making 11th-hour changes to new legislation.

Yeltsin sent parliament a message rejecting the proposed amendment in principle after he got wind that communists and nationalists were using a legislative committee to tack on harsher limits than those for which lawmakers voted.

In its first of three readings, the proposal had passed with no opposition in April. It was designed to address a growing fear by Russians of religious cults.

Among the evangelicals who introduced it was Vladimir Ryakhovsky, president of the Christian Legal Center in Moscow. He told Baptist Press he considered it a calculated risk to support the mild religious freedom limits the proposal called for.

It was necessary as a last-ditch effort to stave off even more severe moves against religious freedom in the wake of poison gas attacks in Japan by the Aum Shinrikyo cult, Ryakhovsky said.

But in a political maneuver in mid-May, hard-line nationalists and communists threatened to withdraw support from the amendment. They promised not to vote for it during its

needed second reading unless broader measures were added that could limit the work of evangelicals.

That would have left the legislature open to passing even more restrictive laws.

But in his message to parliament, Yeltsin rejected the entire amendment. He said the Russian Federation's new constitution already makes room for ideological pluralism, and freedom of religion must be allowed in a democracy.

Twice before, Yeltsin has vetoed other proposals to reverse religious freedom. Still, political leaders are continuing to prepare other versions of restrictive proposals. All are de-

signed to offer relief from the lack of order they say has prevailed on the religious landscape since reformers passed a religious freedom law in 1990.

Many Russian Orthodox leaders have reacted sharply to attempts by evangelicals to use any means they can—especially educational programs in schools—to teach Christian concepts.

They have backed proposals introduced by hard-liners to limit the new freedom and have lumped evangelicals and cults all into the same category as non-Orthodox and thus, in their interpretation, something other than Russian.

Protestants protest Argentine law that favors Catholicism

BUENOS AIRES (RNS)—Three major Protestant organizations in Argentina are objecting to a proposed religion law they say will increase the inequality they already suffer in comparison with the dominant Roman Catholic Church.

According to the Protestant groups, the new regulations proposed by the government for non-Catholic religious bodies, known as the Worship Law, would hamper the expan-

sion of Protestantism and impose a number of bureaucratic regulations on Protestants, but not Catholics.

Under Argentine law, the Catholic Church has a "natural legal status," meaning that its activities cannot be regulated by the government.

But the proposed regulations treat non-Catholic places of worship the same as shops, gymnasiums and ballrooms, and they would be subject to the same regulations that apply to

commercial activities.

In addition, the Protestants also would have to provide authorities with the identity of pastors and report on the nature of the religious ceremonies celebrated, including the number of people attending. The Protestant churches also would be required to provide details of financial contributions to church headquarters.

"We cannot accept requirements which consider the churches as if they

were businesses," the three Protestant organizations said in a statement.

The three groups—the Argentine Federation of Protestant Churches, the Argentine Christian Alliance of Protestant Churches and the Protestant Pentecostal Confederation—represent a broad spectrum of the small but growing Protestant presence in Argentina. Protestants account for about 7 percent of Argentina's 2.5 million people.

Cumberland College Students Share Hope Through Summer Missions

Baptist Student Union

Carlee Ballard, Bardstown, KY, serving with Son Praise
Lisa Dickens, Erlanger, KY, serving in Louisville, KY
Debbie Dye, Hamilton, OH, serving in Russia
Kristi Kidd, London, KY, serving with Son Celebration
Matt Norton, Irvington, KY, serving at Camp Joy
Beth Wayland, Kingsport, TN, serving in Louisville, KY

Home Mission Board

Leah Paige Chambers, Elizabethtown, KY, serving in the Northeast
Kelly Martin, Harlan, KY, serving in Jacksonville, FL
Vicki Skaggs, Tornado, WV, serving at Camp Joy
Chris Wilder, Waynesburg, KY, serving in Wyoming

Foreign Mission Board

Jenny Gyorey, Grand Rapids, MI, serving in Phillipines

Mountain Outreach-House Building in Whitley County, KY

Dwayne Ackley, Harlan, KY
Marie Cajuste, Delray Beach, FL
Richard Clark, Yeaddiss, KY
Amy Cummins, Covington, KY
Julie Frances, Pleasant Hill, OH
Jennifer Hodge, Waynesville, OH
Amy Smith, Charleston, IN
Ansel Smith, Greencastle, IN
Sharla Hanson, Pendleton, KY

Appalachian Ministries-Backyard Bible Clubs in Whitley County, KY

Travis Barnes, Louisville, KY
Jenny Collins, Middlesboro, KY
Michele Gant, Cincinnati, OH
Chris Kennedy, Williamsburg, KY
Jason Kramer, Salt Lake City, UT

Campus Crusade

Kelli Bennett, Knoxville, TN, serving in Florida
Monica Inman, Sidney, OH, serving in Russia
Chris King, Clairfield, TN, serving in Russia

Global Student Involvement in Vietnam

Rob Adams, Corbin, KY
Darrell Burris, Wellington, KY
Jason Padgett, Rineyville, KY
Jonathan Minner, Greenfield, IN
Traci Carver, Madison, FL
Chrystal Hensley, Smith, KY
Lesley Swann, Andersonville, TN

Cooperative Students International Educational Consortium in China

Jeff Holloway, Keego Harbor, MI
Shelly Nelson, Galloway, OH
Sarah Smurr, Crowne Point, IN

Individual Placement - Home Missions

Stephen Brown, Waynesburg, KY, serving with Crosspoint, NY
Logan Murphy, New Paris, OH, serving with Crosspoint, NY
Brian Goodman, Dayton, OH, serving in Hilton Head, SC
Amy Schlayer, Wadsworth, OH, serving in Hilton Head, SC
Chris Burtch, New Paris, OH, serving in New Carlisle, OH
Justin Murphy, New Paris, OH, serving in New Carlisle, OH
Jason Bradford, West Lafayette, OH, serving in Camp Echoing Hills, OH
Kathy Bradford, West Lafayette, OH, serving in Camp Echoing Hills, OH
Chris Ardey, London, OH, serving in Seneca Lake, OH
Shawn Finch, Dalton, GA, serving Beacon Hill Baptist Church
Todd Hughes, Jacksonville, FL, serving at Ridgecrest Conference Center
Clayton King, Louisa, KY, serving Burnaugh Baptist Church
Michael Jones, Williamsburg, KY, serving at Laurel Lake Youth Camp
Terry Harbison, Gardendale, AL, serving Camp Ground Baptist Church

Cumberland College
Williamsburg, KY 40769

