



WESTERN RECORDER

July 25, 1995
Vol. 169, No. 29**FOR THE RECORD****Promise for SBC**

Robert Naylor, a former president of Southwestern Baptist Theological Seminary who hasn't missed an SBC annual meeting since 1933, has written a book in which he claims hope for the convention.

See page 2.

Dressed for success

Participants in a job training program will have professional clothes to wear on job interviews, thanks to a Louisville church's clothes-for-jobs shop.

See page 3.

Family Forum

What do I look for in a good day care?

See page 4.

Fellowship assembly

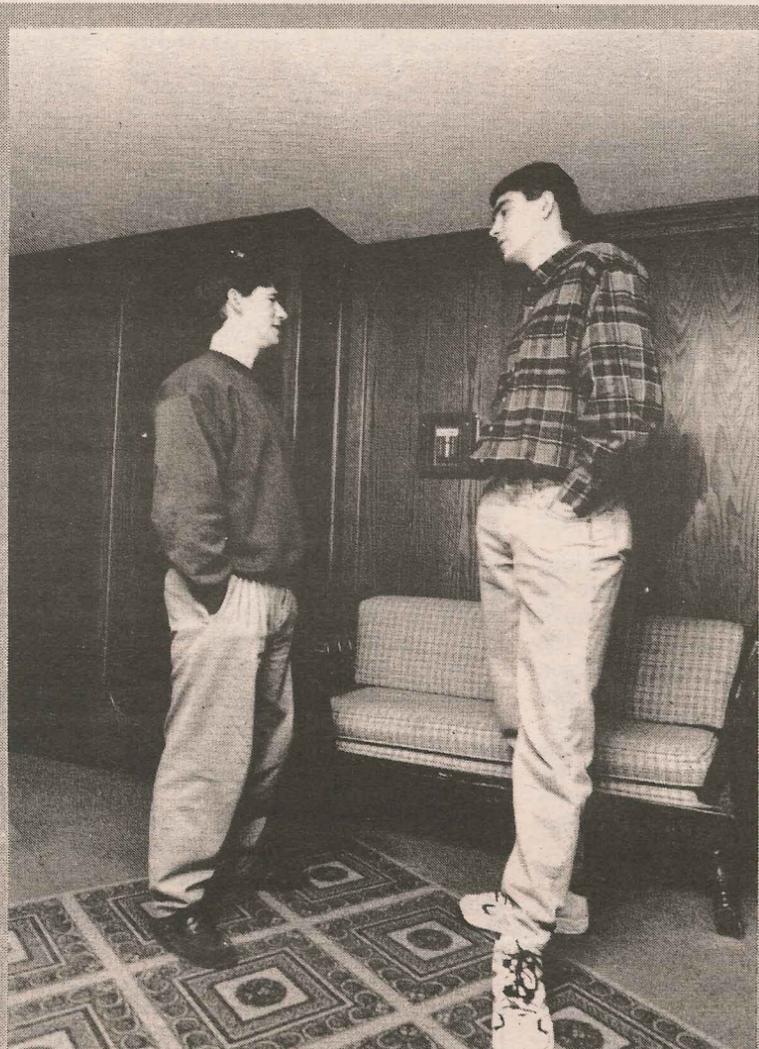
The Cooperative Baptist Fellowship adopted a mission statement at its general assembly in Fort Worth, Texas, last week, but declined to make a decision about becoming a denomination.

See page 6.

Religious liberty

While claiming his organization has no intention of becoming political, James Dobson announced Focus on the Family ministries has become a watchdog agency for religious freedom violations.

See page 9.



CARDINAL'S CHAPLAIN Brian Kiser (right), forward for the University of Louisville men's basketball team, takes time for a casual conversation with Southern Baptist Theological Seminary student Derek Coleman, who serves as the team's volunteer chaplain.

Baptism isn't the only dunking this Kentucky minister knows

By Pat Cole
Southern Seminary

LOUISVILLE (BP)—Derek Coleman has found sports chaplaincy to be a wide world of ministry.

Coleman, a student at Southern Baptist Theological Seminary has completed one season as chaplain for the University of Louisville men's basketball team. Recently, he agreed to be chaplain for the Louisville River Frogs, a professional hockey team which will locate in Louisville this fall.

"I played so much sports growing up I guess that I have a good rapport with athletes ... a natural connection with them," Coleman said.

Through his middle school years, Coleman played football, basketball and baseball. In high school, he decided to focus on tennis and wrestling.

Coleman views his chaplaincy neither as a ceremonial task nor as a religious outlet for a sports fan. At U of L, he has sensed tremendous ministry needs of the student

□ See *Baptism isn't the ...*, page 3

Campolo: Throw a party to celebrate God's Kingdom

By Mark Wingfield
News Director

FORT WORTH, Texas—Christians should throw a party celebrating the Kingdom of God, Tony Campolo said July 21.

Campolo, a popular author and sociology professor at Eastern College near Philadelphia, Pa., delivered a keynote address at the Cooperative Baptist Fellowship's general assembly in Fort Worth, Texas.

Campolo illustrated the joy of Christianity with a story involving a trip he took to Hawaii several years ago. Due to the change in time zones, he awoke at 3:30 in the morning on his first day there and went to an all-night diner to eat. While there, he overheard a conversation between a group of prostitutes and heard one woman say the next day was her 39th birthday, yet she had never had a birthday party.

Campolo and the diner manager

later agreed to throw a surprise birthday party for the woman the next night. The woman was overwhelmed by the gesture, he said, and so was the diner manager.

At one point, Campolo led the group in a prayer—odd, he said, "but it seemed like the right thing to do."

Realizing for the first time that Campolo was a minister, the diner manager asked him, "What kind of church do you belong to?"

"I belong to the kind of church that throws birthday parties for whores at 3:30 in the morning," Campolo happily replied.

He applied the story in his speech by saying, "That is the kind of church Jesus came to create. I don't know where we got this other one."

The Kingdom of God calls for radical discipleship, Campolo said.

"Being a Christian isn't just holding the right political and theological positions," he said. "Being a Christian

□ See *Campolo urges ...*, page 6

State's Christian musicians featured on new sampler

By Melanie Childers
Staff Writer

Kentucky's signature music style may be bluegrass, but a Christian artist network hopes to be instrumental in connecting local Christian rock and pop musicians with regional churches.

Heads Up Christian Artist Network released a demonstration cassette tape last October, showcasing songs by 11 Christian bands in the Louisville-Lexington-Cincinnati area.

"Building Together," available for \$8 at area Christian bookstores, serves a dual purpose, explained Heads Up Director Paul Turner: Youth pastors are looking for somebody local they can afford, and musicians are looking for exposure to more audiences.

Although electric guitars and drum machines are predominant on the tape, Building Together contains a variety of musical styles, including pop, rap, adult contemporary and

jazz, appealing to a broad range of audiences.

Each selection on "Building Together" is an original composition which had been professionally recorded prior to this project.

Groups and artists include Sons of Thunder, Bryon Loren, The Swordsmen, Paul & Leslie Turner, I.E., Fish Tales, Omega Highway, Frontier, Eternal Reign, K.A.D. and One Accord.

Heads Up is a non-profit entity formed to promote Christian music effectively, creatively and responsibly throughout the Kentuckiana region, Turner said.

In addition to the demonstration tape, Heads Up offers Christian music workshops, concerts, song searches and sound seminars. For example, Highview Baptist Church in Louisville has hosted a Heads Up sound seminar, which explains how churches can design sound systems and purchase the correct types of microphones and speakers.

□ See *State's Christian ...*, page 3

Teach children to serve others, child psychologist urges

By Connie Schultz
Religion News Service

PROVIDENCE, R.I. (RNS)—Parents who think they are rearing little Gandhis often make child-rearing choices that lead their kids in the opposite direction, producing self-centered, amoral individuals incapable of seeing beyond their own needs and wants, says William Damon, a developmental psychologist at Brown University.

Such parents mean well, but they have been misled by myths promoted

by child-centered theories of parenting, says Damon, author of the book "Greater Expectations: Overcoming the Culture of Indulgence in America's Homes and Schools."

Damon's book is now in its third printing, and while he denies that he is controversial, that is how he is being described even by those who praise his theories on talk shows and in newspaper and magazine articles.

He is, in particular, receiving considerable attention for his criticism of such widely revered parenting experts as Penelope Leach and Berry Brazel-

ton.

"This child-centered movement has led to parents being afraid to set limits or rules for their children," Damon says. "We're afraid of frustrating them, of wounding their supposedly thin self-esteem."

In his book, which he is promoting in a 10-city book tour, Damon argues that American children are being taught to value the self over all others, resulting in a generation of undisciplined, idle minds unable to face intellectual challenges. He blames this cultural decline, in part,

on the child-centered philosophies of parenting experts, including Leach and Brazelton.

Parents need to reassert their roles as arbiters of rules and limits, even when they are busy, even when they are bone-tired, Damon says.

"Too frequently, busy and otherwise distracted parents buy their way out of the hard job of parenting by letting their children off the hook," he explains. "They are coddling their children, releasing them from any obligations, giving them easy and often

□ See *Teach kids to serve ...*, page 8

BAPTISTS

BAPTIST BITS

■ **Contributions to the Cooperative Baptist Fellowship** rose 9 percent in the first half of this fiscal year, in comparison to the same period last year. Fellowship officials said contributions from January through June 1995 totaled more than \$6.7 million. That includes \$2.2 million given to the Fellowship's annual global missions offering and another \$2.4 million for global missions from regular gifts.

■ **The Brotherhood Commission** remains "fully functioning" while details of its impending merger with two other Southern Baptist Convention agencies are being worked out, President Jim Williams said July 11. "All of our current products will continue to be available, and new materials will continue to be developed," he said. Within the next five years, the Brotherhood Commission is to be absorbed into a new North American Mission Board, along with the SBC's Radio & Television Commission and Home Mission Board.

After 62 conventions, Naylor sees promise for SBC

By Mark Wingfield
News Director

FORT WORTH, Texas—If the Southern Baptist Convention gave out perfect attendance pins, Robert Naylor would earn a diamond-studded one.

Naylor, president of Southwestern Baptist Theological Seminary from 1958 to 1978, has attended every SBC annual meeting since 1933. That's a 62-year run of perfect attendance.

Based on that long view, the last 16 years of turmoil within the SBC should be viewed as a difficult phase but not the end of the convention, Naylor writes in his new book, "A Messenger's Memoirs." The book chronicles Naylor's report and commentary on SBC annual meetings from 1933 through 1994.

In the book, Naylor briefly addresses the mundane and the controversial from each year's convention. He covers topics such as the controversy of the Genesis commentary in the 1960s, the growing influence of the ultra-conservatives in the 1970s and '80s and the 1994 firing of his successor at Southwestern, Russell Dilday.

In a foreword, Duke McCall, former president of Southern Baptist Theological Seminary, explains that Naylor presents a progressive picture of changes in the SBC. "Movement within the convention which was so gradual that it went unnoticed by

those present becomes visible in these 'Memoirs,'" McCall writes.

"An even more important lesson highlighted is how good intentions of good leaders designed to ride a squall set in motion destructive waves that grow larger with the years," McCall adds. "Without any deliberate intention to diagnose the current ills of the Southern Baptist Convention, these 'Memoirs' note from time to time innovations that have altered the very character of Baptist connective life."

Naylor's accounts note his consternation with many changes in SBC annual meetings over the years—ranging from the shift from singing traditional hymns to singing praise choruses to the shift from friendly presidential elections of unannounced candidates to fierce contests between well-publicized candidates.

Another change made obvious from the photo that wraps around the cover of Naylor's book is the attire of messengers to annual meetings. The 1966 photo shows every person dressed in either a suit or dress, unlike more casual clothing worn today.

But Naylor's dismay turns time and again to puffed-up attendance for the convention sessions in which a president is elected, a trend much-discussed since 1979.

In an interview, he explained: "I emphasize in the book the thing that takes place after the election of a president. We lose 10,000 people in three hours. That's horrible. It has a much

deeper meaning than appears on the surface."

Yet the "politicizing" of the convention, as Naylor called it in the interview, did not begin with the start of the "conservative resurgence" in 1979 but years before.

For example, he records that in 1962, as Naylor moved to the SBC moved that "the messengers to this convention, by standing vote, reaffirm their faith in the entire Bible as the authoritative, authentic, infallible word of God; that we express our abiding and unchanging objection to the dissemination of theological views in our seminaries which would undermine such faith in the historical accuracy and doctrinal integrity of the Bible."

This was a precursor of things to come and a foreshadowing of the full-blown conservative effort to capture control of the SBC beginning in 1979, Naylor suggests. "There would not be a time again when our seminaries would be removed from this subtle aura of suspicion," he writes.

Naylor records the 1990 convention in New Orleans as a pivotal year in the political-theological struggle between moderates and conservatives: "It was decisive; the fundamentalists were in full control."

"If I were to describe this convention in one paragraph, it would be with the subject, 'The Death of a Convention,'" he writes, but quickly adds, "Notice that I did not say 'The Death of the Southern Baptist Convention.'" Nevertheless, Naylor remains loyal

to the convention and its institutions.

He illustrates this in his reference to the 1994 convention in Orlando, Fla., held only three months after Southwestern Seminary's trustees fired Russell Dilday as president, igniting a firestorm of protest.

"At a very opportune time, I had urged our Southwestern family to remember that the seminary itself was more important than Naylor, Dilday or any seminary president," he writes. "We needed to keep our eyes upon the charge given to Southwestern Seminary by God and blessed of God through these 86 years."

Naylor reports his pleasure with the convention's refusal to prolong the seminary conflict by calling for an investigation of the firing. "God had delivered us and caused us to set our eyes again upon that which lay before us," he explains of the decision not to investigate.

In the concluding chapter of his book, Naylor summarizes his perspective of hope for the SBC, based on his long view.

"God has taught through our valleys and on our mountain tops that he has not deserted Southern Baptists, that he has the answer to our divisions, that there awaits a better day, if we will claim it," he says. "In some places I have found a disposition to despair as though we could not again be one people. Let me encourage you to look up and believe that God will lead us through."

Fellowship cuts peace group

By Greg Warner
Associated Baptist Press

FORT WORTH, Texas (ABP)—The Cooperative Baptist Fellowship cut its funding of the Baptist Peace Fellowship of North America July 20 because of the peace group's stated openness to homosexuals.

"That is not why we funded them in the beginning," said Fellowship Coordinator Cecil Sherman, noting the peace group recently broadened its agenda beyond "any normal understanding of peace" to welcome gays and lesbians into its fellowship and encourage churches to do likewise.

An allocation of \$7,000 for the Fellowship budget was deleted from the 1995-96 budget of the CBF Coordinating Council by vote of the council July 20, hours before the Fellowship opened its annual general assembly in Fort Worth, Texas.

"Probably most of the people in this house (Cooperative Baptist Fellowship assembly) would not choose to fund this organization given their enlarged purpose," Sherman later told reporters.

The peace group said in February that inclusion of gays in society and church is a matter of justice. The Peace Fellowship's recent pronouncement does not signal a new agenda but a logical application of its commitment to peace with justice, Ken Sehested, the group's executive director, said July 22.

Most participants in the Fellowship's July 20-22 general assembly

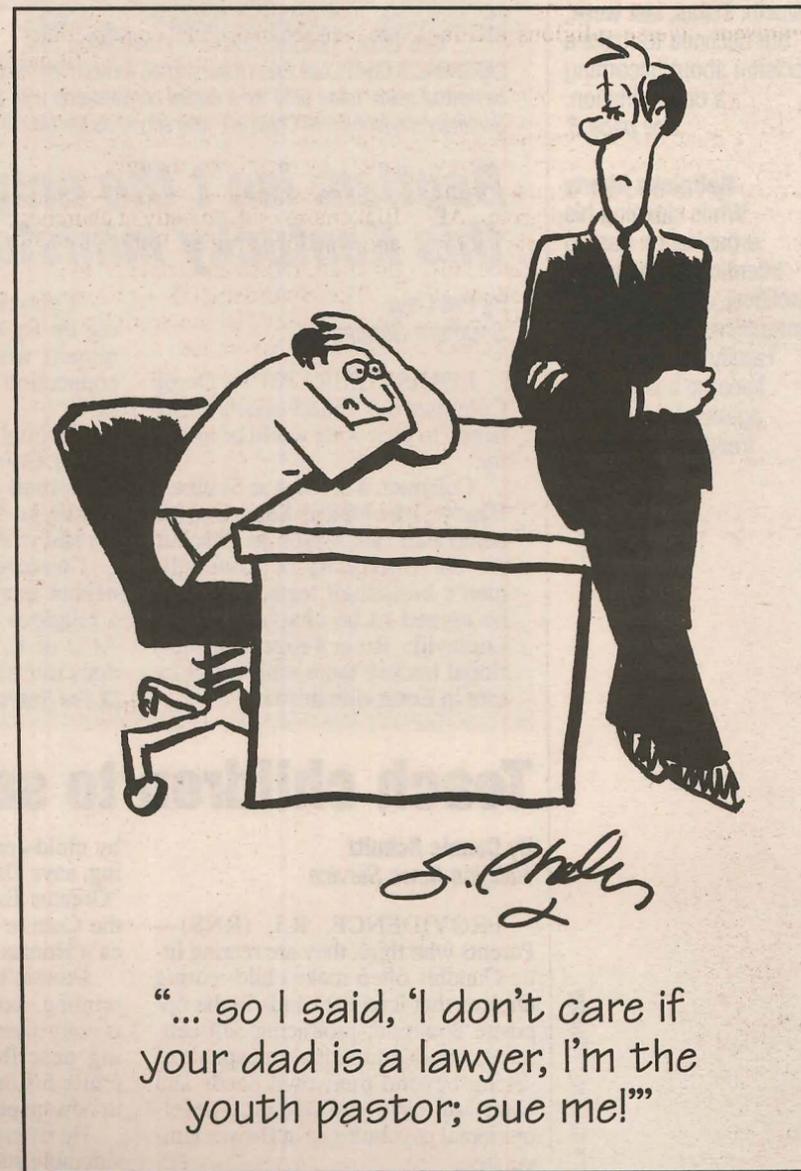
were unaware of the brewing dispute over the Peace Fellowship's funding. Instead, the motion to delete the funds came from the Coordinating Council's ethics and public policy ministry group, which oversees the allocation. No vote of the assembly was required, since the peace group is not a line item in Fellowship's overall budget.

Joel Snider of Nashville, Tenn., chairman of the ethics and public policy group, said the ethics panel is open to funding specific projects of the Peace Fellowship or may renew the original relationship "if there are changes" in the organization.

Sehested conceded those who agree with the Peace Fellowship on homosexuality "would be a minority" among Fellowship participants. But he said opposition to homosexuality is more cultural than biblical. Only seven biblical texts mention homosexuality, he said, and they can be honestly interpreted as condemning promiscuous homosexual behavior, not homosexual orientation.

"It is sadly ironic," Sehested said, "that we are being punished because we hold a different conviction than the majority at one point of biblical interpretation. Sound familiar? The impulse to regulate the reading of Scripture is still with us."

The Fellowship was formed in 1990 by moderates who complained conservative Southern Baptists were trying to require narrow interpretations of Scripture. But many Fellowship participants are concerned an endorsement of homosexuality could divide the group and label it as liberal.



"... so I said, 'I don't care if your dad is a lawyer, I'm the youth pastor; sue me!'"

Church's ministry wears well with hopeful job-seekers

By Melanie Childers
Staff Writer

LOUISVILLE—Walnut Street Baptist Church has tailored its clothing ministry to suit men and women ready to enter the work force.

The Louisville church's clothes-for-jobs shop, stocked by church members' donations, includes racks of second-hand professional dresses, suits, shirts and blouses in excellent condition.

About four times a year, participants in a local job-training program visit Walnut Street's shop as part of their class orientation.

During their visit, volunteers choose outfits from the shop and model them in a "style show" for their peers. Joy Hager, style show organizer and minister of Christian social ministries at Walnut Street, serves as emcee for the brief program.

About 10 students attended the most recent style show July 12. To musical accompaniment, Hager described clothing the models wore and commented about how articles could be coordinated to make multiple outfits. Hager and volunteers provided door prizes and refreshments.

Walnut Street member Fran Lucado, formerly a consultant with Mary Kay cosmetics, offered makeup tips and suggestions for developing a ba-

sic office wardrobe.

After her presentation, Lucado reminded the group that the workplace can be grueling at times. "Things won't always go your way," she said. "You just keep doing your best. Don't let somebody take what's inside of you away."

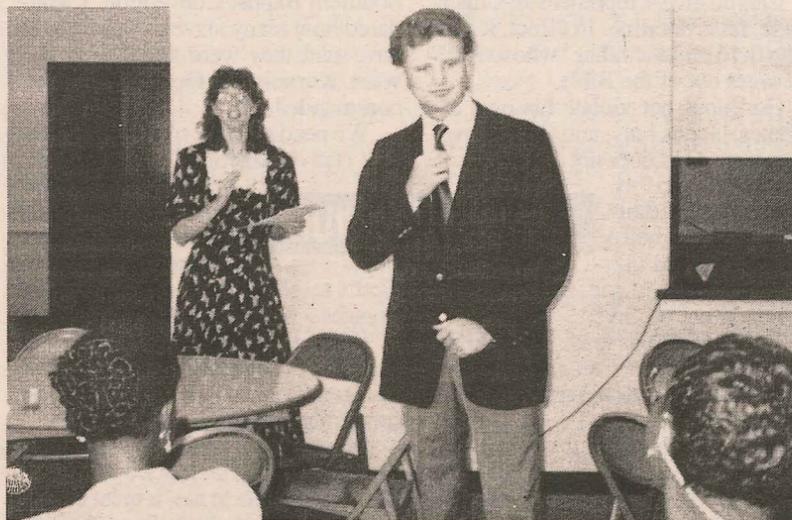
At the conclusion of the visit, other students chose outfits from the clothes-for-jobs shop.

In this quarterly project, the church cooperates with Project SCORE—Securing Concrete Opportunities Resulting in Employment, a course offered free of charge through Duvall Education Center to train unemployed or low-income men and women for clerical or child-care positions.

During two weeks of orientation, participants learn how to interview for jobs, prepare resumes, manage stress, arrange a bus schedule and cook for families after work.

Nine intensive weeks of training follow, either in computer and clerical skills or in child care. During the last two weeks of the program, participants work regular hours in city industries as unpaid interns.

"The SCORE field trip to Walnut Street continues to be the highlight of our two-week orientation program—with both students and staff," SCORE coordinator Marjorie Kohn wrote in a letter of appreciation to Hager. "Many



DRESS FOR SUCCESS A student in a job training program models corporate attire while Joy Hager, minister of Christian social ministries at Walnut Street Baptist Church in Louisville, describes how to build a basic professional wardrobe.

of our students would not have appropriate clothing for job interviews ... were it not for your generosity."

"Our focus is that the ministry helps people in the community by helping their self-esteem," Hager explained. "By giving them clothes that will make them feel good in a job interview, they make things better for themselves and their families."

Hager and volunteers also hear reports of success.

"Sometimes instructors will come back and say, 'You remember so-and-so who was here last time? She wanted you to know she got the job and she wore her suit.' That gives us a lot of joy," explained volunteer Joyce Holmes.

"God told us to love each other," Hager said simply. "This is our way of loving people and letting them know the church is a place where they can feel loved."

State's Christian musicians featured on new sampler

Continued from page 1

The groups on Building Together represent diverse religious affiliations. The Swordsmen, an a cappella quintet, are predominantly Southern Baptists.

"We met at Georgetown College," explained singer Aubrey Blakemore, a contact person for the three-and-a-half year old group. All five of the singers have studied at the Kentucky Baptist college. Three still are there, one now is a student at Southern Baptist Theological Seminary, and Blakemore is at the University of Kentucky in Lexington.

"Our purpose is having fun and sharing the gospel," Blakemore said. "One thing we try to do is be as di-

verse as we can."

The group's five-part harmonies are blended in original contemporary Christian selections, traditional hymns, wedding music and even a bluegrass piece. Some pieces include percussion-like sounds—all created solely by members' mouths.

"We sing almost every weekend," Blakemore said, "mostly at churches and worship services. But we love to do youth rallies and concerts too."

The Swordsmen's first professional album, "Of the Spirit," was released last November.

Eddie Morris of Fish Tales described his group's music as mostly adult alternative. They, too, try to cater their style to fit a diverse audi-

ence. "We play anything from junior high lock-ins to old folks' homes," he said.

Several musicians and churches have expressed their pleasure with Building Together's results.

"At first I wasn't sure how much help it was going to be to be on the Heads Up compilation tape," wrote Larry Sewell of Eternal Reign in a letter of thanks to Turner. "Then the calls started coming. We made enough at our first booking through Heads Up to cover everything we had spent getting on the tape."

"The youth leader there had played our one song from the tape, and they were excited about hearing it. ... They have already booked us

again."

Turner, himself a performer in the Christian music business since 1979, emphasized the significance of musicians helping each other rather than competing. "It's such a wonderful thing to see people working together and networking," he said.

Building Together is based on Scripture from Ephesians 2:19 and 22, Turner explained: "We are no longer strangers and aliens, but we are fellow citizens with God's people in whom we are also being built together into a dwelling of God in the Spirit."

To schedule any of the artists on Building Together, contact Heads Up at (812) 949-3118.

Baptism isn't the only dunking this Kentucky minister knows

Continued from page 1

athletes. As major college athletes in a basketball-crazy state, the U of L team faces phenomenal pressure.

At every home game, more than 20,000 fans pack Freedom Hall to watch the players' every move. Numerous games are played before local, regional or national TV audiences. Meanwhile, sports writers scrutinize the athletic performance as well as any academic difficulties and disciplinary problems.

Coleman attempts to help the team cope with the pressure and the hype. Their celebrity status can be a heady experience for young men ranging in age from 18 to 22, Coleman noted.

"There's a tendency for those guys to be treated special at school and by the fans," he said. "They tend to lose touch with reality."

Coleman takes intentional steps to

assure the players he is more their friend than their fan. He does not receive compensation, nor does he attend the games.

"I want the guys to realize I'm doing this not for perks or trips to the game," he said. "It's primarily for their spiritual growth."

During the season, Coleman meets with players before every home game and once a week after a practice session on weeks when the team has no home game. Chapel for the Cardinals consists of doctrinal studies and discussion. On game days, Coleman visits the Louisville hotel where players are sequestered.

He pulls chairs into the hall near the elevator and begins the conversation. Typically, three of the 12 varsity players attend while others visit intermittently.

As players walk by, Coleman, en-

gages them in conversation.

Such conversations serve as a way to involve players who don't attend the chapels, Coleman maintains.

"Most of the players have a good understanding of God and a need for the relationship, but they've never had an outlet to express that," he said.

Coleman's relationship with the team is the result of an invitation by Brian Kiser, a Cardinal forward from Eminence, Ky. Kiser is a member of the Fellowship of Christian athletes and frequently speaks about his faith in churches.

"Derek relates well to the players, and he listens to us," Kiser said. "He also asks us questions that make us think."

Since U of L is a state-supported institution, Coleman must be aware of church/state separation issues. He meets with the players during pre-

game meals and before games as Kiser's personal guest. He is not allowed to host gatherings on school grounds.

In addition to school work and sports chaplaincy, Coleman, with the help of three other seminarians, has started a church in southern Indiana. The congregation averages about 40 in attendance.

Coleman looks forward to his hockey chaplaincy and to the next basketball season with the Cardinals as he completes his final year of master of divinity studies.

His first season with the Cardinals has left Coleman with an abiding hope for the players' future.

"I want their Christian walk to deepen so that these fellows would leave with more than a chance at the NBA draft and an education," he said. "I would hope that they would leave with some real spiritual growth."

BLUEGRASS BURGEOO

■ David Tillery, senior vice president of Bank One in Lexington, has been named to Baptist Healthcare System's 24-member board of directors.

■ Dawn Richerson has been named associate communications coordinator for the Cooperative Baptist Fellowship in Atlanta. Richerson most recently has been vice president for marketing communications with Integrated Marketing Design in Frankfort. She previously worked in public relations and marketing for Kentucky Baptist Homes for Children and Southern Baptist Theological Seminary.

■ Ken Winters, president of Campbellsville College, has been named chair of the Association of Independent Kentucky Colleges and Universities, which represents 20 schools on public policy and fundraising efforts.

■ **Corrections:** Some calendar information provided by the Kentucky Baptist Convention's Executive Board for the Events Recorder was incorrect. The KBC committee on committees will meet Aug. 24. The KBC resolutions committee will meet Aug. 15. Several dates for Brotherhood regional leadership events also were listed incorrectly. For information about these meetings, call the Kentucky Brotherhood office at (502) 245-4101.

WESTERN RECORDER

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

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False doctrine

Calvinism is a reprehensible, man-made, false doctrine. In effect, it cuts John 3:16 and the other "whosoever" passages out of the Bible.

God does not violate his own attributes. God is holy, and God is love. Therefore, God does not choose some people to go to heaven and other people to go to hell. To do so would violate his very essence. If he did that, he would not be God.

Does the Bible teach predestination and election? Certainly, but not in accordance with the tenets of Calvinism.

God predestinated (predetermined) before the foundation of the world the plan of salvation whereby any person who accepts Christ as Savior and Lord can be saved. Christ died and arose for all people. God is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

All people have freedom of choice to accept or reject Christ. Those who accept him are sealed eternally by the Holy Spirit. They never become lost again; they are the elect. Those who die rejecting Christ doom themselves to hell by their own free choice.

The word of God is clear: "Whosoever believeth in him should not perish, but have everlasting life" (John 3:16) and "whosoever will, let him take the water of life freely" (Revelation 22:17).

The false doctrine of Calvinism should not be taught in Southern Baptist colleges and seminaries, nor should it be preached from Southern Baptist pulpits.

*William R. Hagan
Taylorsville*

Apologies needed

Is our worship contrary to God's

way? When I read about the apology offered to African-Americans by the Southern Baptist Convention, I wondered how many slave owners would have said they were godly men and were worshipping God just like he commanded.

We need to make many apologies. The Native American needs an apology. Our forefathers might have said nothing was done contrary to God's teachings, that these were just savages.

What about children that were enslaved in factories and mills? I'm sure the owners would say they were just providing economic stability.

Most of us operate under the premise that if it feels good to me and if it is profitable to me, it must be OK with God. What about an apology to women who have been treated so poorly for years? You might say they have been enslaved.

One of the biggest apologies we owe is to each other as Southern Baptists. The way we treat each other is an abomination to God. Just because someone talks differently from us, or looks different, or has different opinions from us doesn't mean he isn't a child of God. Jesus said, "How can you say you love God whom you have not seen, and not love your brother whom you have seen?"

Let's stop branding people and ridiculing them because their thoughts are different from ours. Let's offer an apology to God for our narrow-mindedness and start living in harmony with all of our (Baptist) brothers.

*Joseph P. Richey
Georgetown*

Welcome aboard

Dr. Al Mohler reportedly said, "Dr. (Frank) Stagg said that those who are complaining about the con-

troversy at Southern are not debating the interpretation of the Abstract of Principles but now are saying that they believe it to be wrong and that they didn't believe it to be true when they signed it" (WR, June 27).

This distorts my published statements.

Never did I say that when professors signed the Abstract "they didn't believe it when they signed it." What I said was, "Through most of Southern Seminary's years, professors were permitted to sign the Abstract of Principles as they interpreted it, contrary to (James P.) Boyce's demand." How else can anyone honestly sign anything except as one interprets it?

Mohler berates others for having a personal interpretation of the Abstract; but when elected at Southern Seminary, he circulated his own personal interpretation! Significantly, he did not quote or cite Boyce in his interpretation of Article V on "Election." Instead, Mohler tries to maneuver E.Y. Mullins into supporting Mohler's own 1993 interpretation! Mohler practices what he condemns in others.

Mohler's insistence upon enforcing his interpretation of the Abstract violates his boast, "I am not going to defend a certain theological system or heritage, but biblical truth, because I am accountable to that word of God that is sharper than any two-edged sword" (WR, June 27). If he really means to put the Bible above all creeds, including the Abstract, I welcome him aboard.

*Frank Stagg
Diamondhead, Miss.*

Letters welcome

Baptist Forum is the venue for exchanging ideas of vital interest. The Western Recorder welcomes letters from Kentucky Baptist readers. They must be no longer than 250 words.

Where Kentucky Baptists excel

It is no secret to Kentucky Baptists that the "partnership" concept has become a major vehicle for fulfilling our mission together.

Partnership is especially well-known to us because of partnerships with Kenya, Espirito Santo (Brazil), Russia, Ohio, Utah-Idaho, and soon, New England.

Partnership also is seen in such efforts as Baptist Hospital East's ministry in inner city Louisville; Brotherhood's disaster relief efforts with the Red Cross; Baptist Builders with Habitat for Humanity; and Homes for Children's innovative Cornerstone Counseling Centers in partnership with several Kentucky Baptist associations. These are but a few examples of how partnering plays a vital role in God's mission through Kentucky Baptists.

Over the course of my 12-year ministry here, I have noted some of the significant realities resulting from past and present partnerships:

■ The partnerships have involved an increasing number of laypersons in a hands-on mission experience. (In this, it accomplishes one of the seven

priorities which guide our Executive Board ministries: "To increase the awareness of and involvement by Kentucky Baptists in the total world mission of God.")

■ The partnerships have stimulated unusual and sacrificial giving by individuals, churches and associations. I continue to be amazed at the generosity and sacrifice of numerous Kentucky Baptists in support of specific projects. It is a rare day during which I do not receive a copy of an acknowledgement from the partnership office of a financial gift for use in a partnership.

■ Partnerships bring together Kentucky Baptists of diverse background, education, vocation and denominational opinion. The focus of the project illuminates our mutual commitment to Christ and offers no arena for theological or political conflict.

■ Associations have "bought in" to the partnership concept, cooperating exceptionally with the state convention and, in many cases, assuming leadership in their own partnership

ON MISSION TOGETHER



William W. Marshall



FAMILY FORUM: CHILDREN

Good day care

By Jewell Nelson

Q What do I look for in a good day care?

A Be sure the day care is state approved and currently licensed.

Get information about the director's qualifications, and how much experience he or she has in day care. Ask what qualifications those who teach in the day care must have.

The ratio of children per adult should be no more than, babies: 5-1; ones: 6-1; twos: 10-1; threes: 12-1; fours: 14-1; fives: 16-1. A smaller number of children per adult would be better.

For safety, for better teaching and to lessen possible child abuse, two adults should be in each room.

Ask how children are disciplined. Ask for safety, security, hygiene and other day care policies.

Visit the day care in which you are interested. Is the environment clean and safe, indoors and out?

Many pictures on the walls, bright colored or busy patterned walls are stimulating. Soft greens and blues on walls and floors are more soothing and calming.

Clutter is stimulating. Preschoolers need to focus on areas, and make choices easily. Clutter does not allow that.

Look for a good selection of age-appropriate toys and equipment.

Toddlers need space for toddling. An age appropriate two through pre-six room needs learning centers more than lots of tables and chairs.

There needs to be a balance of adult-directed and child-initiated activities and a balance of quiet times and activity times.

Do the care givers speak softly and give positive guidance? Are they on the eye level of children when they interact?

Are activities age appropriate? Readiness should be taught, not academics. Coloring books, patterns and work sheets are not age-appropriate for preschoolers. Their finger muscles and eye-hand coordination are not fully developed. Hands-on activities in the block center can teach math better than work sheets, for example.

Observe a day care with your heart as well as your head. How do you feel about what you see and hear?

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

Help debunk those phony P&G and O'Hair rumors

Some people really think you're stupid.

Almost as fast as you can say, "It ain't so," rumor mongers keep recycling old lies about Procter & Gamble and Madalyn Murray O'Hair. These lies stir up batches of righteous froth over nothing. They distract attention away from real problems. They waste the energy of good, well-meaning people. But like the famous battery bunny, they keep going, and going, and going. Here are facts about the rumors that just won't die:

■ For at least 13 years, conspiracy theorists have tried to link Procter and Gamble to satanism. These rumors have surfaced again this summer.

The most persistent rumor claims "the president of Procter & Gamble" appeared on Phil Donahue's television show and announced his company gives vast amounts of its profits to the Church of Satan. This rumor usually alleges Donahue asked the president if he felt his open embrace of Satan would hurt his company and that the president said, "There are not enough Christians in the United States to make a difference."

This rumor is absolutely false. "The president of P&G has never appeared on any talk show to discuss satanism," reported P&G spokesperson Ann Jenemann Smith. "We have successfully filed lawsuits over the years against a number of people who were intentionally spreading this lie, and will do so again if necessary." Donahue himself has backed P&G's claim. "It never happened!" he said of the alleged satanic confession.

A related Procter & Gamble rumor asserts the company logo, with a crescent moon and stars, actually is a satanic emblem. The logo dates to

the 1850s. Company historians report the logo was initiated during a period when many Americans were illiterate and depended upon distinctive markings to recognize official products.

P&G officials insist the satanic-logo rumor is vicious and ludicrous. They have been supported in their efforts by evangelist Billy Graham, former Southern Baptist Convention presidents Jerry Vines and Jimmy Draper, and Catholic Archbishop Daniel Pilarczyk of Cincinnati.

The next time someone tells you the rumor about Procter & Gamble, wash his mouth out with Safeguard.

■ For almost 20 years, bogus petitions have circulated, claiming infamous atheist Madalyn Murray O'Hair has filed a legal document, known as RM 2493, to ask the Federal Communications Commission to "stop the reading of religion on the airwaves of America."

This rumor also is phony. O'Hair never was associated with RM 2493. That distinction belongs to two California men who asked the FCC to freeze licenses for TV and radio stations that were to air only religious programs. The FCC unanimously denied their request Aug. 1, 1975.

Furthermore, the dates on the O'Hair petitions prove they are at least 17 years old. They claim O'Hair got Bible reading and prayer removed from public schools "15 years ago." Those rulings were handed down in 1962 and 1963—at least 32 years ago.

So, the next time someone tells you O'Hair is trying to get religion thrown off TV, tell her she's wrong and pray that this silly rumor will die.

Marv Knox

The next time someone tells you Procter & Gamble gives most of its profits to the Church of Satan, go wash his mouth out with Safeguard soap.

Placing blame: Scapegoating leads into a moral wilderness

Government leaders, radio talk-show hosts and the rest of us must draw a line between scapegoating and civil critique in debates over controversial issues. Scapegoating rips the national fabric, while civil critique expresses disagreement respectfully.

The idea of scapegoating originated in the biblical ritual called the Day of Atonement.

According to Leviticus 16:7-22, two goats were selected. One goat was sacrificed. The other was held while the chief priest ceremonially placed the collective sins of the people on its head. Then the goat was driven into the wilderness. The second goat symbolically carried off the sins of the people.

We no longer make goats carry the blame for our social ills and moral sins. Instead, we self-righteously blame others, placing the burden for wrong-doing on the heads of individuals and groups.

President Clinton blames conservative, talk-show radio hosts for flaming the widespread hatred in the land. Radio hosts blame the president and liberals for all national woes. Conservative Christians blame the "liberal media" and "Hollywood elites" for increasing out-of-wedlock births and

teenage pregnancy. The "liberal elites" blame conservative Christians for so-

cial bigotry and injustice. Everyone is scapegoating.

Scapegoating resolves no disputes and solves no social ills. It is reckless and fuels hate speech.

Scapegoating is hypocritical and destructive for three reasons.

First, scapegoaters pridefully see themselves as faultless. Scapegoaters are so blind they fail to see the contribution they make to social ills, even though everyone is a sinner. Their pride is destructive (Proverbs 16:18).

Second, scapegoaters justify them-

selves by claiming they stand for good against evil, even though evil results from their words and deeds.

Third, scapegoaters lack genuine care for others, even though they accuse others of lacking responsible care.

Civil critique, on the other hand, often resolves disputes and offers a course of action to solve social ills. Civil critique is constructive and responsible speech. It allows us to judge the words and actions of others, but with humility, prudence and empathy.

Civil critique happens when we humbly acknowledge our own responsibility for social failures, injustice and hatred. We are all in this mess together. When we point our fingers, we do not join hands together in common work.

Civil critique occurs when we prudently recognize that even our best efforts to do good may cause harm. Our own self-judgment leads us away from the temptation of self-justifica-

tion which drives scapegoating.

Civil critique takes place when we genuinely care about the opinions and feelings of those with whom we most vigorously disagree. Empathy means we listen carefully and refuse to make demons of our adversaries.

The Sermon on the Mount yields great wisdom in the era of scapegoating.

Jesus warned against the blind leading the blind. He essentially said, "Get the plank out of your own eye before you try to get the splinter out of someone else's eye" (Matthew 7:1-5). Jesus urged us to evaluate others only after thorough self-judgment.

Christians must lead the way in our society by drawing a line between scapegoating and civil critique.

Let's stop scapegoating and start judging with civility the words and deeds of others.

Robert Parham, director
Baptist Center for Ethics
Nashville

GUEST EDITORIAL

If you can't stand the heat, go to the kitchen and make ice cream

Now I remember why summer never scales the heights to the top of my list of favorite seasons.

Actually, summer is commendable in many ways:

■ Kids are out of school, and families do more things together.

■ Grocery stores stock more fresh produce, especially watermelon.

■ Swimming pools are open.

■ Sometimes, if you take off from work, you can go almost a whole week without wearing long pants (and if you go to one of those outdoor worship services on the beach or in the mountains, or if you have absolutely no sense of shame, you can go more than a week without wearing long pants).

■ People churn a whole lot more homemade ice cream in July and August than they do in January and February.

However, one solitary factor reverses those wonderful, redeeming summertime qualities:

■ The heat.

An unscientific survey has yielded an important distinction between summer and winter. Back during The Winter of '94, when 16 inches of snow covered the ground and the temperature plummeted to -22 degrees, you still could put on enough

clothes to stay warm. But during The Heat of '95, or any summer for that matter, you can't take off enough clothes to get cool.

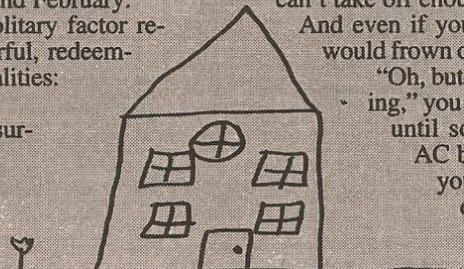
And even if you could, polite society would frown on such an indiscretion.

"Oh, but we have air conditioning," you might retort. Yeah, but

until somebody develops an AC bubble that goes where you go, you've got to get out in the heat. And until

somebody invents an automatic timer that starts your car and turns on the AC, you've still got to sit

in a convection oven for the first 10 minutes of your trip home.



down home

Interestingly, a few people actually like the heat.

Some theorists believe these heat-adaptive citizens enjoy warm weather because their metabolism conditions their bodies to respond positively to heat.

Wrong. Heat adaptivity actually is a reflection of a person's spiritual condition. People who like heat are people who are less resistant to sermons on hellfire. They think an eternity in an oven sounds all right.

The rest of us realize so much heat is not good for you. We don't care if heaven's streets are paved with gold, but we're looking forward to an eternity of sunny May mornings and crisp October afternoons.

Marv Knox

BAPTISTS

Fellowship's assembly adopts mission statement

The mission statement adopted by the Cooperative Baptist Fellowship describes the organization as "a fellowship of Baptist Christians and churches who share a passion for the Great Commission of Jesus Christ and a commitment to Baptist faith and practice."

By Bob Allen
Associated Baptist Press

FORT WORTH, Texas (ABP)—The Cooperative Baptist Fellowship adopted a detailed mission statement July 21 describing its role in the shadow of the Southern Baptist Convention.

But some participants at the Fellowship's general assembly July 20-22 called for the 4-year-old moderate organization to move beyond the SBC and declare itself a convention.

The mission statement describes the organization as "a fellowship of Baptist Christians and churches who share a passion for the Great Commission of Jesus Christ and a commitment to Baptist faith and practice."

The Fellowship's mission, the statement says, is "to network, empower and mobilize" Baptists "for effective missions and ministry in the name of Christ."

It enumerates seven priorities, led by "doing global missions in a world without borders."

The Fellowship was chartered in 1991 by opponents of a conservative juggernaut that captured control of the 15 million-member SBC during the 1980s. At first, the Fellowship served mainly to allow moderates to register protest against conservative reforms by channeling money to SBC programs through the Fellowship rather than traditional giving plans.

Gradually, however, as the Fellowship's own alternative programs grew, contributing churches decided to send less of their money to support the SBC. Last year the SBC, in an apparent effort to force a split with the moderates, instructed its agencies no longer to accept gifts from the Fellowship.

This year's general assembly in Fort Worth, Texas, gave attention to a growing sentiment that the Fellowship should become a new Baptist convention.

Bill Montgomery, a retired Air Force chaplain from San Antonio, Texas, offered a motion asking the Fellowship to vote on declaring itself a denomination separate from the Southern Baptist Convention in 1996.

Moderator Carolyn Weatherford Crumpler ruled the motion out of order. Parliamentarian Bart Tichenor explained that this year's general assembly could not dictate to next year's meeting.

Crumpler said Montgomery rejected alterations that would have made the motion in order and told the audience her ruling was not intended to stifle debate on the subject.

Despite being rejected, Montgomery's motion apparently succeeded in renewing interest in the question of whether the Fellowship will eventually become a convention.

The Fellowship's new moderator, Pat Anderson of Lakeland, Fla., said

he plans to appoint a committee to study the question more fully.

The SBC has encouraged the Fellowship to go its own way. Fellowship leaders say they have no plans to start a new convention but acknowledge the possibility has been discussed informally since the Fellowship's early days.

The general assembly twice amended the mission statement, the product of a two-year drafting process. One amendment, offered by Ron Serino, a member of Metro Baptist Church in New York City, changed phrasing of a section "affirming our diversity as a gift of God, including but not limited to race, ethnicity and gender."

The original language, "affirming our racial, ethnic and gender diversity as a gift from God," excluded those with handicaps and the aged, Serino told the general assembly. The Fellowship's administrative committee recommended against the change, but the general assembly voted for it by a wide margin.

Some observers said the amended language could open the door for inclusion of gays and lesbians, which most agree would be unpopular with the majority of Fellowship members.

Another amendment to the mission statement added to a commitment to be "inclusive in spirit and in practice" the words "in language." The general assembly debated the

amendment before approving it. Critics said it could be interpreted as referring to God as "she," which would "violate the freedom" of Fellowship members who find that offensive.

In other business, the general assembly elected Oklahoma pastor Lavonn Brown moderator-elect. Pat Anderson, a Florida college professor, assumed office as moderator for 1995-96, succeeding retired Woman's Missionary Union executive Carolyn Weatherford Crumpler of Cincinnati, Ohio.

Anderson said his two objectives during his tenure are to place more emphasis on evangelism and "to blur the regional distinctions in the CBF."

The general assembly approved a \$13.3 million budget for 1995-96, including a \$3 million goal for the Fellowship's global missions offering. The budget includes funds for both the Fellowship's own ministries and for various independent ventures such as new theology schools and Associated Baptist Press.

Registration totaled 2,979 for the meeting in the Tarrant County Convention Center, down from the 4,433 registered at last year's meeting in Greensboro, N.C. It was the first general assembly to be held during the summer—earlier meetings were held in May—and the meeting site was moved mid-year from Austin. Planners said both factors may have affected attendance.

Campolo urges Fellowship to turn mourning into a 'party'

Continued from page 1
is a lifestyle."

He offered four illustrations of radical discipleship he believes are needed today:

■ **Declaring that God calls both men and women to ministry.**

"I can't believe there's any group around right now who would deny to women the right to be ordained to proclaim the gospel of Jesus Christ," Campolo said. He cited the Scripture passage from Galatians 3:28 that says, "There is neither Jew nor Greek, bond nor free, male nor female, for you are all one in Christ Jesus."

He also cited the passage from Joel 2:28 that says, "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams and your young men will see visions."

"There is no indication in Scripture that it's only men who get the gifts of the Spirit," Campolo declared. "If you want to deny women the right

to preach, you deny that the power of the Holy Spirit is alive and at work in the world today."

■ **Accepting homosexuals as people loved by God regardless of what one believes about the morality of homosexuality.**

Campolo said he cannot find biblical justification for accepting same-sex sexual relationships. But he declared, "I refuse to buy into any ideology that bashes gays and lesbians."

His wife, on the other hand, does not see a biblical mandate against same-sex relationships. They have agreed to disagree, he said.

"The fact that you have a strong difference of opinion on a theological difference is no grounds for divorce," he said.

Homosexuals are people loved by God, just as God loves prostitutes and everyone else, since all are sinners, Campolo said. He quoted Romans 8:39, which says, "Nothing shall separate us from the love of God that is in Christ Jesus our Lord."

But most homosexuals aren't likely to get any help developing a closer relationship with God because church people hardly will talk to them, he said. Most homosexuals "wouldn't set foot in a church because they are convinced they would be shunned."

While he cannot give his approval to same-sex relations, "I'm here to lend my disapproval to a church that has stopped loving people Jesus will never stop loving," Campolo declared.

■ **Calling youth to greater commitment and sacrifice.**

"We've got to say to a generation

of young people that to be Christian is to refuse to give in to the middle-class lifestyle," Campolo asserted.

For example, most parents urge their children to stay in school so they can go to college, so they can get a job, so they can make lots of money, he said.

Young people should stay in school and should go to college, he agreed. But he added: "The purpose of an education is not to get a lot of stuff. The purpose of an education is to be equipped to give yourself in service to others."

"We will lose this generation of young people not because we have asked too much of them but because we have asked too little of them," he predicted.

■ **Embracing lifestyles of sacrifice.**

The modern church and modern Christians in the United States have wrongly combined the appeals of materialism and the gospel, Campolo said. "We spend billions of dollars on buildings to honor somebody who says, 'I do not dwell in buildings built by men.'"

If Jesus had a choice between buying stained glass windows and feeding the world's hungry, he would always choose to feed the hungry, Campolo said.

He quoted 1 John 3:17, which says, "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God dwell in him?"

"I believe all the stuff you're supposed to believe in," Campolo said. "But let me tell you this people, be-

lieving is not enough. You have to devote your lives to Jesus Christ."

Campolo called for commitment to "the Jesus who says: 'I gave my life for you. Will you give your life for me?'"

In another major address, Bill Leonard, a professor at Samford University in Birmingham, Ala., preached a sermon titled "Joy: The Irony of it All."

"It dawned on me recently that besides Jesus, the thing that holds me to the gospel is the irony of it all," Leonard said. "To open the pages of the Holy Scriptures or to read the history of the church is to come to terms with the amazing irony of divine grace."

The American Heritage Dictionary defines irony as "incongruity between what might be expected and what actually occurs," he continued. Reflecting on that definition, Leonard proclaimed, "Christ's resurrection, like no other event, illustrates ultimate irony."

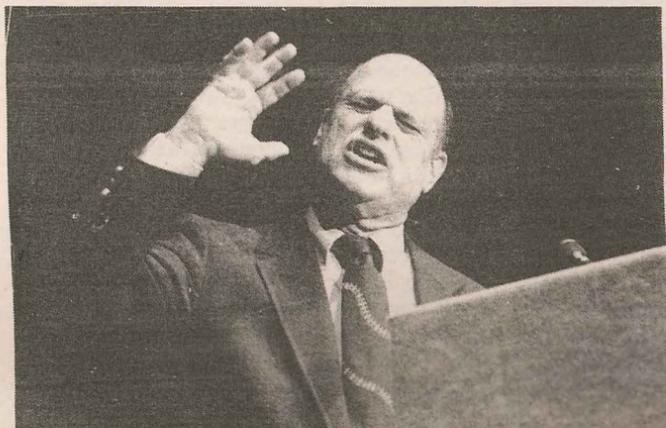
"Grace doesn't always come as we think it should or fit neatly into our plans," Leonard said. He related a story about a youth of 10 or 11 "taking my first drink from a 'colored' water fountain."

"The cool, clear water was barely down my throat when I realized it tasted the same as our 'white' water."

"That was a beginning of sorts," added Leonard, who now is one of the few white members of an African American congregation in Birmingham.

Grace "is like a seed," Leonard said. "Who knows where it may spring up with a little water?"

RADICAL DISCIPLE
Popular author Tony Campolo challenges Christians to a lifestyle of radical discipleship during his July 21 keynote address at the Cooperative Baptist Fellowship assembly in Fort Worth, Texas.



CHURCHES

Church poor steward of grace, faces constant change

By Mark Wingfield
News Director

FORT WORTH, Texas—Grace is the only thing the church has an exclusive franchise on, yet grace is the one thing the church doesn't do well, according to author and pastor Gordon MacDonald.

MacDonald, pastor of Grace Chapel, a non-denominational church in Lexington, Mass., led a one-day seminar on spiritual renewal in the church July 20. The conference was offered prior to the general assembly of the Cooperative Baptist Fellowship.

The modern church faces increasing competition for people's time from a variety of secular and religious organizations, MacDonald explained. "The prime competitor to your church is not another church but all the other organizations in your community who are now doing the work of the church."

But these organizations cannot duplicate everything the church should be doing, he said. "The only thing the church has an exclusive franchise on is the one thing it doesn't do well: grace."

MacDonald talked about a period several years ago when he was out of the ministry due to a personal crisis. He said he often went to worship on Sundays longing for a message, even a prayer, that would touch his pain. Yet often he left just as empty as he had come, he said, because the worship leaders made no preparation to administer God's grace that day.

The church's No. 1 purpose should be "to take a broken person, cover them with forgiveness and make them whole again," he said.

Throughout the seminar, MacDonald compared the teachings of Jesus with the teachings of modern business analysts such as Peter Drucker who talk about "break points" in world history.

The modern Christian church faces a breaking point today, MacDonald said, because it is operating on organizational principles developed during the last great "sea change" in civilization, the "Age of Revolution," which began around 1790. He described "sea changes" as periods when "whole cultures and peoples begin to think in different ways," resulting in paradigm shifts.

Under this old paradigm, or way of understanding, people gathered into large church buildings to hear information. But the "sea change" currently underway as society heads toward the "Age of Knowledge" has changed the playing field, MacDonald said. "People don't have to come to a place to get their information anymore."

This dramatic societal change affects not only the church but virtually every aspect of life, MacDonald said. Thus, people to whom the church ministers are facing the stress and un-

certainty of overwhelming change in their jobs, families and communities.

"Renewal in the modern church is telling people we're in a storm and it's probably not going to change," he said.

But to even get a hearing with most people today, the church must develop new ways of ministry, MacDonald said. Much of what the traditional church does is based on 18th and 19th century models that either no longer work or will not work much longer, he said.

Churches must engage in serious soul-searching and strategic planning to renew their ministries, he suggested.

A starting point is to ask, "What is the core thing, the one thing your church should be doing?" he said. From this new foundation, the church can be rebuilt, shedding traditions that are ineffective and renewing the biblical mission of the congregation, he said.

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Change confronts churches

FORT WORTH, Texas—The Christian church faces change in every direction, pastor and author Gordon MacDonald said in a July 20 seminar:

■ **Economics.** "Economic realities are going to make it impossible for churches to operate in the future the way they have," MacDonald said.

■ **Technology.** "Technology makes it possible for the average layperson to get as much information as the pastor has with a seminary degree," he said.

■ **Relational realignment.** "The nuclear family is almost a non-existent dinosaur in many parts of the country," MacDonald said. Yet the simple assertion that getting right with God will restore the nuclear family is wrong, he added, because the nuclear family is not even the model of biblical times.

■ **Growing hostility of communities.** Neighborhoods and communities are increasingly turning inward in a defensive posture, MacDonald said. And at the same time, as revenue available through taxation becomes tighter, more communities are asking why the church should get a free ride.

■ **Generational segmentation.** At least five distinct generations are alive today, MacDonald said. And each sends and receives information in different ways. This is seen most clearly in different tastes in music styles, he said. "How many churches are on the verge of dividing over music?"

■ **1990s version of spirituality.** Old ideas of religion are changing as people look to a broader understanding of spirituality, he explained.

■ **Exhaustion.** Many Christians drop out of church today because they are simply exhausted from heavy job and family responsibilities, MacDonald said. He explained that in the 1950s, a family could achieve a middle-class living standard with a total of 43 hours of employment per week. Today, it takes an average of 96 hours of family employment per week to achieve the same standard, he said.

■ **Population mobility.** Due to an increasingly mobile society, 60 percent to 70 percent of an urban congregation can turn over in a 30-month period, he reported.

■ **Consumerism.** The old model of church was built on the idea that people would remain loyal to church and denomination, MacDonald said. But the modern reality is that people shop around frequently, seeking the place that best meets their current needs.

■ **Single-issue mentality.** "There is a tendency to find one issue and make it a litmus test," he said, citing the contemporary issues of abortion and conservative politics. "Pastors have people in their congregations who are not concerned about whether you're preaching the gospel but what you think of Bill Clinton," he said.

'Teach kids to serve others'

Damon believes sparing children from demanding challenges, particularly from all expectations of service to others, robs them of the chance to establish their sense of competence and social responsibility.

Continued from page 1

unearned praise, allowing them to drift about in idle pastimes, as long as they stay out of their parents' hair."

The result, Damon charges, is that children have learned to care more about themselves than about the feelings and reactions of others.

Sparing children from demanding challenges, particularly from all expectations of service to others, robs them of the chance to establish their sense of competence and social responsibility, he says. It also deprives them of the chance to develop "real" self-esteem.

"The best way to develop self-esteem is to let them try and fail. Try again, maybe fail again, but learn more. Then try again. Slowly they learn to do it. That's real self-esteem, the type that comes from the child learning how to do it on his own."

Brazelton, who has published numerous books on childrearing, says he agrees with Damon that today's children are in trouble but strongly disagrees on how that came about.

"We've been the least child-centered country in the world," says Brazelton, who described Damon as "pretty rightist and conservative" in his thinking. "If parents really are devoted to their children, they do have

high expectations of them and, over time, high self-esteem follows. By the time they are 5 or 6, they are ready for altruism."

But Damon believes parents can start teaching self-sacrifice a lot sooner than that.

"As soon as they are moving around and communicating, you guide them in activities that teach them to serve others: helping with the dishwasher, helping in a chore, reading to a grandmother. They love to do it and they develop a sense of enjoyment in serving others. They see the joy that comes from helping someone else."

But what of those kids who've been coddled and indulged well into their teens?

Their self-centered ways don't have to become lifetime habits, Damon says, but their parents may need to do some serious soul-searching of their own as they seek to redirect their kids' focus.

"If the kid is 12 years old, and now you want to change his behavior, it will take energy and commitment on the part of the parent," he says. "You need to engage in guided participation. Bring the child with you to the soup kitchen, for example. Model for the child."

Kentucky Baptist Fellowship Seeks Network Coordinator

The Kentucky Baptist Fellowship is seeking an enthusiastic bivocational or retired pastor for the position of Network Coordinator. This person must be willing to travel throughout Kentucky and have a history of involvement with the Fellowship movement and with the Kentucky Baptist Convention.

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Would you enjoy seeing the horses, cows, sheep, goats, rabbits, dogs, bees and other projects that are part of one of the largest 4-H programs in Kentucky?

You can do all of these things by coming to Child Care Day at Glen Dale Children's Home in Glendale on Saturday, July 29 and at Spring Meadows Children's Home in Middletown on Saturday, Aug. 5.

On these days we look forward to opening our doors for Kentucky Baptists to come and see what wonderful things God is doing through your ministry for children. The young people and staff will be working hard to get everything ready and are hoping to have a big turnout. They are all geared up to give you a personal tour and show off their campuses. We have special programs or activities planned and we'll be providing lunch.

The only other ingredient we need to cook up two great days is for you and a group from your church to come and be with us for one or both of them. You will not be disappointed and your presence will be a strong encouragement to our staff and young people. We are your ministry. We need to know

you are praying for and supporting us. In addition, you need to know what is happening at your homes for children.

Child Care Day will start at 10 a.m. Eastern time at Glen Dale while Spring Meadows will begin their activities at 10:30 a.m. Both events end after lunch. Feel free to come for part or all of the time.

If you can come, please call us at (800) 456-1386 and tell us the day you plan to attend and the number who will be in your party. But if you wake up on one of those Saturday mornings and decide at the last minute that you would like to come, don't worry about the reservation. We'll love to see you!

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

HOMES FOR CHILDREN



Curtis C. Mooney

Dobson collecting evidence of religious liberty concerns

By Mark Wingfield
News Director

COLORADO SPRINGS, Colo.—Focus on the Family ministries has declared itself a clearinghouse for people to report incidents where religious freedom has been violated.

This effort was spawned by a conversation between Focus on the Family President James Dobson and Speaker of the House Newt Gingrich, R.-Ga., Dobson said in a July letter to his supporters.

Dobson's ultimate goal, he said, is to get Congress to pass a religious liberty amendment to the Constitution.

Religious conservatives have been calling for such an amendment, which they believe is necessary to set the record straight on what is allowable religious expression in places such as public schools. Other religious groups have said such an amendment is unnecessary but that courts and school administrators need a clearer understanding of the freedoms already afforded by the First Amendment.

In his July letter, Dobson cited the case of a Salt Lake City high school graduation ceremony where a student choir was barred from singing two religious songs.

"It is estimated that more than

1,000 incidents like the one in Salt Lake City occur every year, but the national media typically ignore them unless they involve 'homosexual rights' or other politically correct viewpoints," Dobson wrote.

Dobson said Gingrich suggested congressional understanding of the problem would be enhanced by more careful recording of alleged religious liberty violations.

"What is needed is a central registry through which violations of religious freedom can be reported," Dobson said. "Henceforth, Focus on the Family will serve as the repository of that information, which will later be reported, hopefully, in congressional hearings."

In the same letter, Dobson reported on findings from a recent survey of Focus on the Family supporters. More than 95 percent of the 115,000 respondents said they favor the idea of a religious liberty amendment, he reported.

Further, more than 95 of the ministry's supporters favor Dobson's involvement in "the great moral and social issues of our time," he said.

As examples, the Christian psychologist and radio talk-show host cited his ministry's opposition to former Surgeon General Joycelyn Elders, to

homosexuals serving in the military and to allowing women to serve in military combat. He also cited the ministry's efforts related to abortion, "local control of schools" and a "more reasonable tax structure for families."

"These are not 'political' activities, even though most of them occurred within the political arena," Dobson explained. "They have profound moral and spiritual implications."

Dobson said the most frustrating comment he hears comes occasionally from "sincere friends who misunderstand this passion and say 'Don't get political.'"

"Focus on the Family has no intention of becoming a political organization," he wrote. "By that, I mean we will never endorse political candidates or align ourselves with political parties. Despite some perceptions to the contrary, we are not 'owned' by Democrats, Republicans or independents."

Dobson said his ministry has spent only 4 percent of its total budget in the past year on "public policy" issues. "That ratio is not likely to change in the future—but please don't ask me to snuff out the remaining 4 percent in order to avoid 'getting political.'"

Candidates visit Dobson

By Adelle Banks
Religion News Service

COLORADO SPRINGS, Colo. (RNS)—Focus on the Family President James Dobson may devote only 4 percent of his ministry's budget to politics, but Republican politicians are willing to spend some money on him.

In remarks July 15 to the Religion Newswriters Association, Dobson, a conservative Christian psychologist and radio talk-show host, said four presidential candidates have visited him at his evangelical ministry's 47-acre campus in the last few months.

"Phil Gramm has been here—in fact, I've met with him four times now," Dobson said. "I went to meet with Sen. (Robert) Dole at his invitation and I thought I was going to be with him 15 minutes. I was with him for three hours and I'm meeting with him again in September."

Lamar Alexander, Pat Buchanan and Alan Keyes each have paid a visit. Dobson said he also meets with House Speaker Newt Gingrich on a "fairly regular" basis, though not at Dobson's ministry.

Dobson reiterated his contention that the Republican Party is focused more on economic issues than moral issues, such as opposition to abortion and "safe sex ideology" in schools.

"I tell you, the conservative politician who first articulates that broad concern is going to have more support than he knows what to do with," Dobson said.



James F. Hines

Academic Dean and Professor of Religious Education

Effective 8/1/95

B.S., East Central State University, Ada, OK
M.R.E., Southwestern Baptist Theological Seminary
Ed.D., Southwestern Baptist Theological Seminary

Formerly a member of the Christian Education faculty at Midwestern Baptist Theological Seminary

Member of Wornall Road Baptist Church, Kansas City, MO



Gayla D. Sherman

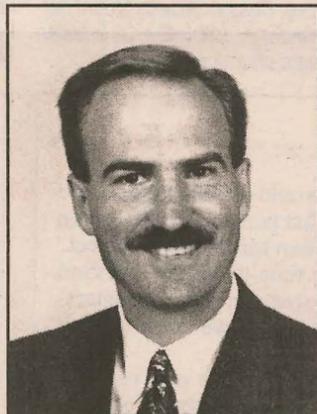
Vice President for Development and Public Relations

B.J., The University of Texas at Austin

C.I.T., The Southern Baptist Theological Seminary
M.S.W., The Southern Baptist Theological Seminary

Formerly a Development Officer at Southern Baptist Theological Seminary

Member of Holmeswood Baptist Church, Kansas City, MO



Mike Graves

Associate Professor of Homiletics

Effective 8/1/95

B.S., University of Houston
M.Div., Southwestern Baptist Theological Seminary
Ph.D., Southwestern Baptist Theological Seminary

Formerly a member of the Preaching faculty at Midwestern Baptist Theological Seminary

Interim Pastor at Ashworth Baptist Church, West Des Moines, IA



Molly T. Marshall

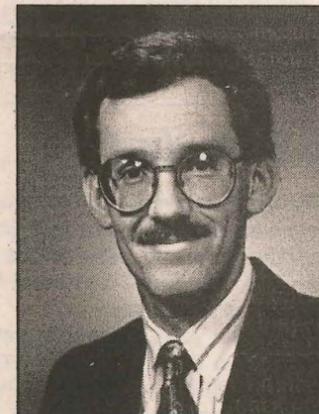
Visiting Professor of Theology, Spiritual Formation and Worship

Effective 8/1/95

B.A., Oklahoma Baptist University
M.Div., The Southern Baptist Theological Seminary
Ph.D., The Southern Baptist Theological Seminary

Formerly a member of the Theology faculty at Southern Baptist Theological Seminary

Member of Crescent Hill Baptist Church, Louisville, KY



David M. May

Associate Professor of New Testament

B.S., Northwest Missouri State University

M.Div., The Southern Baptist Theological Seminary
Ph.D., The Southern Baptist Theological Seminary

Formerly a member of the New Testament faculty at Midwestern Baptist Theological Seminary

Member of Wornall Road Baptist Church, Kansas City, MO

Central Baptist Theological Seminary

celebrates with Cooperative Baptists in welcoming James Hines, Gayla Sherman, Mike Graves, Molly Marshall, & David May to the CBTS family.

PEOPLE

PRAYER PARTNERS

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

- The upcoming 1995 children's Christmas gift bag project. KBC churches will fill 15,000 bags for Russian children. The original deadline for churches to have bags to their associational offices has been extended to Aug. 22. Call (502) 244-6489 for more information about participating.
- 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

- **BEAVER DAM**—Central Grove Church called **Ronnie Sizemore** as pastor. He was ordained to the gospel ministry July 16.
- **BEECHMONT**—Hazel Creek Church called interim pastor **Don Piper** as pastor.
- **DRAKESBORO**—Ebenezer Church called **Scott Casebier** as pastor.
- **DUNMOR**—New Hebron Church called **Doyle Fitzhugh** as pastor.
- **ELKHORN CITY**—Elkhorn City Church will celebrate its 75th anniversary Aug. 6. Former pastor **Earl Brooks** will be guest speaker for the morning worship, followed by dinner on the grounds and an afternoon praise and testimony service. Call Pastor Mike York at (606) 754-3144 for more information.
- **FORDSVILLE**—Fordsville Church called **Mitchell Donohue** of New Harmony, Ind., as pastor. He began his new ministry July 19.
- **GREENSBURG**—**Herbert Wright** resigned as pastor of New Hope Church July 9.
- **GREENVILLE**—**Wayne Dukes** resigned as pastor of Cave Springs Church.
- **Mike Johnson** resigned as bivocational pastor at New Prospect Church.
- **Jewell LeGrand** resigned as pastor of Macedonia Church.
- **HARDIN**—**Terry Sills**, director of missions for Blood River Association

for almost 16 years, announced he will retire Dec. 31.

- **KNIFLEY**—Dunbar Hill Church called **Terry Alford** as pastor.
- **LEBANON**—Stewarts Creek Church will celebrate its 100th anniversary Aug. 6. Morning worship service will be followed with dinner on the grounds and an afternoon fellowship service. **Scott Salsman** is pastor.
- **LOUISVILLE**—Cedar Creek Church called **Rusty Ellison** as pastor. Ellison currently is pastor at First Church in Benton. He will begin his new ministry in mid-August.
- **REYNOLDS STATION**—Zion Church called **Roy Kanode** as pastor.
- **WEST PADUCAH**—Harmony Church called **Bob Seeley** of Olney, Ill., as minister of music.



CLASS ACT Noble Roberts (fourth from right), of Campbellsville Baptist Church, and Nicoli Sarovatko (to Roberts' right) pose with students after teaching courses at the Russian Baptist Pastor's School in St. Petersburg, Russia. Roberts taught early church history; Sarovatko, a Russian Baptist, taught church administration.

CLASSIFIED ADS

FOR SALE: 29 church pews; good condition. (502) 281-4118.

FOR SALE: Klipsche KP320 loudspeakers. Bill Thomas, FBC, Shepherdsville, (502) 955-7372. Asking \$950/pair. Used in sanctuary speaker cluster.

LESSONS: Russian classical pianist at Downtown Baptist Church (Lexington area) is available to teach piano to youth and adults. Svetlana Alkhasova (606) 266-8582 or (606) 252-8026.

SEEKING: Part-time youth minister; position available Oct. 1. Please send resumé to: Valley View Baptist Church, P.O. Box 468, Vine Grove, KY 40175. For other information, call (502) 877-2150, 8-3 p.m., Mon.-Fri.

NEEDED: Part-time youth minister. Send resumé to First Baptist Church, 200 N. Morgan St., Morganfield, KY 42437, or call (502) 389-1042 for more information.

FOR SALE: Church PA system (our church has upgraded systems). 1-24 channel studio mixer by Talngent, w/metal carrying case; 8-Electrovoice PL-95 mikes w/cords; 2-Peavy 4 speaker w/horn cabinets (w/covers); 1-Peavy monitor head w/equalizer; 1-custom 100-watt power head; 1-Shure 100-watt power head; 1-ARP string and horn keyboard. All in excellent condition. \$2,200 or best offer. (502) 223-5479, leave message.

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

WANTED: Part-time pastor for mission in Stanton area. One worship service on Sundays and one day of on-field visitation per week. Send resumé to Mission Pastor Committee, P.O. Box 113, Winchester, KY 40392-0113.

WANTED: Good, used stage curtains (to buy). Call Ashland First Baptist Church, (606) 324-3100.

SEEKING: First Baptist Church of Carrollton seeks talented individual with computer skills to serve as secretary 25 hours a week. Lotus and Windows experience preferred. Starting pay \$6.10/hour. Send resumé and references: P.O. Box 296, Carrollton, KY 41008, Attn: Personnel. Call (502) 732-4396 for information.

NEEDED: Part-time church secretary; 30 hours per week. Gethsemane Baptist Church, (502) 969-3191. Call the church office between 8:30 a.m. and 2:30 p.m.

WANTED: Part-time, temporary minister of education; work approximately 20 hours a week for 12-13 weeks. Experience preferred. Send resumé: Cecilia Baptist Church, 416 E. Main, Cecilia, KY 42724.

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.

"In God's time"

For the last several years of his life, Barkley Moore wanted to write two or three books. All of those who knew him knew he was a walking encyclopedia. He could remember facts, figures, dates, places and names.

About two years before his death, Moore had decided on a title for his first book; In God's Time. Though he never lived to write the book, Barkley had told many stories of how God had provided for our needs even before we knew we would have a need.

One story he often told was of a typical prospective teacher who may have just shown up one day. After the teacher would introduce him/herself, the conversation would usually go something like this: "Mr. Moore my name is _____, and I have known about the Oneida ministry for many years. I have been praying about the possibility of coming here."

Moore would ask "What do you teach?" The person would state the subject he wanted to teach. Moore would say "Well, what else do you teach?" Often the answer would come, "Nothing else, this is the only subject I want to teach." To which Moore would reply "Well, I do not know what to tell you. You say that the Lord has led you to Oneida, but I do not have any openings for a teacher in your area. I currently have a teacher who has been teaching that subject for the past ??? years, and I have no reason to believe he/she will be leaving. Maybe you have misunderstood the direction the Lord is leading."

On more than one occasion a prospective teacher has left the interview a little confused!

Frequently Moore would tell how a few weeks or months later, the person who had been teaching that particular class for many years would in-

form him that he/she would be leaving. Moore would then remember that person who had come seeking a teaching position for this very subject.

It took Moore some time to realize that God was in fact planting the seed and making preparation for our needs even before we knew we had them.

One of the many blessings this past year has been to see the hand of God at work. Several months ago, prospective faculty and staff started coming to Oneida expressing interests to minister in certain areas. If I had not heard Moore share these stories, I would not have been as sensitive as I should have been.

As early as last November a young lady came to me who was not yet out of college, but was due to graduate in May 1995. She said she felt led to consider serving at Oneida. I am happy to say the Lord was surely leading this young lady. She moved onto our campus in May to begin teaching summer school.

There are others who have come during the past several months sharing the same testimony. They simply stated they had been led to come and see if there would be a place of service. I do not believe there was a single opening at those times for any of those who came. But I explained to each of them that it was very possible we would have a need later.

A total of ten people are now here or in the process of moving to replace those who will be leaving this year. I did not know I would need a single one of these people seven months ago! Thank you, Lord!

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

THIS IS ONEIDA



W.F. Underwood

Charitable foundation support

It's always good news when you can pay for something. Clear Creek operates on a "pay-as-you-go" basis and has no debt. The Lord answered our prayers with three recent gifts from charitable foundations and made an exciting close to the 1994-95 fiscal year.

The Thompson Charitable Foundation of Knoxville contributed \$25,000 toward construction of the new health services center. Prior to his death, Jack Thompson, owner of Shamrock Coal Company, established the foundation to assist the areas in which his mines were located. Coal interests often have been criticized for taking from Appalachia without giving much in return—The Thompsons provide a worthy alternative. In a more remote area of a neighboring county, the foundation has joined efforts with six other entities to fund a \$7 million project to secure residential water service for 300 residents.

The W.K. Kellogg Foundation of Battle Creek, Mich., gave \$25,000 for equipment, furnishings and upgrading of the health services center. This contact came to us through Lexington trustee Joan Parr who knew a former member of the foundation.

The Kellogg Foundation was

established in 1930 "to help people to help themselves." Community-based primary health care services is a special interest. Our center provides tremendous preventive health care services to a college population of several hundred. We rely heavily on volunteer medical personnel. The 1,860-square-foot facility also will include offices for Cornerstone Counseling Center.

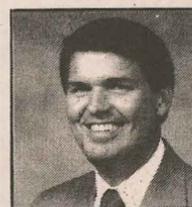
Join us for the dedication of the center Monday, Aug. 7, 4 p.m. A special thanksgiving service will be held in the chapel to praise God for what has been accomplished through the combined efforts of many friends.

The Zinngrabe Charitable Foundation of Cosa Mesa, Calif., has donated \$12,928 to provide furnishings in eight rooms of Kelly Hall. Our goal is 32 rooms and we now have 17. The furnishings are made by a firm near Red Bird on the edge of Bell County.

We have been turned down by foundations; one said it would help if we didn't have "Bible" in our name. Thank the Lord for these three who appreciate and affirm our distinctive purpose. We welcome others to join us as partners.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

MISSIONS

Missionaries recall joy of service, pain of expulsion

By Mark Kelly
SBC Foreign Mission Board

FRANKLIN, N.C. (BP)—On Easter weekend 1975, artillery shells ripped Danang as the North Vietnamese army reached the city's outskirts.

Southern Baptist missionaries Bob Davis and Gene Tunnell watched in dismay from a freighter edging into the South China Sea with a cargo of 5,000 terrified souls.

Within days, South Vietnam fell to the communists, slamming shut the door to Southern Baptist missions in Vietnam—a door open only from 1959 to 1975.

Thirty-two former Vietnam missionaries relived that abrupt, painful departure—and dozens of happier memories—in their first reunion since Saigon fell 20 years ago. Accompanied by family members, they met June 22-24, about three weeks before the United States announced reopening of full diplomatic relations with Vietnam.

Cloistered at a retreat center in the foothills of North Carolina's Smoky Mountains, they renewed friendships, enjoyed Vietnamese food, sorted through old photographs, sang Christian songs in Vietnamese and talked about the hole evacuation had left in their hearts.

The forced departure struck to the very core of a missionary's identity, said Sam James, who served in Vietnam 1962-75 and now is a Southern Baptist Foreign Mission Board vice president.

"I was a missionary and a pastor of a church," James told the group. "That's who I was. When we lost South Vietnam, everything I counted precious in my identity was stripped

away. Eventually God taught me my identity is in Christ, and that it has no geographical boundary and isn't limited by time."

"Leaving was like losing all your family at once," said Dottie Hayes of Lafayette, La. "It was a crushing experience. It took us a long time to get over it." She and her husband, Herman, the first Southern Baptist missionaries to South Vietnam, arrived there Nov. 1 1959.

The Vietnam the former missionaries remember is not the war-ravaged country most Americans saw on the evening news.

"It's hard for Americans to realize there were as many peaceful areas as there were," said Ida Davis, who served with her husband, Bob, from 1961-75. "The Vietnamese people were so friendly. Doors were wide open to us, even strangers' houses. We could just walk inside, and they would serve us tea, and we could sit and talk about why we were there."

Their new friends welcomed the gospel. By the time the Americans were forced to leave, 50 Vietnamese Baptist churches had 3,000 members. Thirty-five mission personnel had set up a seminary, media and publication work and various human-needs ministries. Their work touched not only Vietnamese, but also American servicemen, who by the spring of 1969 numbered 543,000.

Some of the missionaries' memories of how God worked in Vietnam from 1959-75 have been collected in a new book, "Stories That Won't Go Away," published by New Hope Press. The 100 recollections, by 24 women of the Vietnam mission, relive the best and hardest experiences of those 16 years—and the lessons God



taught through them.

The former missionaries' abiding love for the Vietnamese and their adopted country colored the entire retreat. Their interest, however, was more than nostalgic. They hung on every word about progress of the gospel in Vietnam.

Vietnam today offers many opportunities to demonstrate Christian concern through a variety of human needs and development outlets, said a spokesman for Cooperative Services International, the Southern Baptist relief and development agency.

And when President Bill Clinton announced reopening of diplomatic

relations on July 11, the door to Vietnam swung wide open, said Bill Smith, CSI field associate for work in Asia. "We have more opportunities and invitations than we have people for. We have tremendous opportunities in the north."

Six CSI volunteers currently teach English in Vietnamese universities, and three career workers have been appointed, Smith said. Medical and agricultural projects multiply as fast as volunteers and equipment become available.

Opportunities for open missionary work in Vietnam, however, appear nowhere on the horizon, he said.

FOND MEMORIES Former missionaries to Vietnam Sam James, Doug Compher, Bob Davis and Bill Robertson sort through photographs and scrapbooks at a recent reunion of missionaries. (BP photo by Warren Johnson)

REFUGEE MISSIONARY Church planter Vinh Le has converted the carport at his Denver home into a storage area for supplies to help refugees. (BP photo)

Vietnamese doctor's voyage to freedom led to missions

By Sarah Zimmerman
SBC Home Mission Board

DENVER (BP)—Vinh Le's voyage to freedom became a journey to missions.

The Christian physician who fled Vietnam in 1982 is now a home missionary serving as a pastor and church starter in Denver.

Le's grandfather was the first person in his family to leave Buddhism for Christianity. The grandfather made his decision when he was in his 60s, and it resulted in his wife and all but one of his seven children deserting him. The one child who also embraced Christianity was Le's father.

Le became a Christian at 16, and he began to lead music groups at his church while he studied medicine. He graduated from medical school in 1966 and began his medical practice.

As Le treated patients, he also talked to them about Christ. He witnessed without constraints until 1975, when communists took over Vietnam.

"They put pressure on me to keep my mouth shut," Le says. "In the hospital I talked to patients about the Lord. The director of the hospital hated that."

When government leaders threatened to put Le in a concentration

camp because of his Christian witness, he says, "I realized it was time God wanted me to go out."

Le's family could not leave the country together. Four of his children came to the United States in 1981, Le escaped in 1982, and his wife and two youngest children came seven years later.

Le says he left Vietnam "on a small boat that was very dangerous at sea." On the journey, Le shared Christ with his fellow passengers, and 35 of the 39 people on board became Christians. Despite bad weather conditions, "we arrived with celebration."

Le was in a refugee camp in the Philippines before arriving in Denver in 1983. In the United States, he took an exam that would allow him to work as a physician, but could not pass it because he had not mastered the English versions of medical terminology.

Instead, he earned a master's degree from Denver Seminary, a Conservative Baptist institution. He currently is working toward a doctorate from Golden Gate Baptist Theological Seminary, a Southern Baptist school in California.

In the meantime, Le became concerned for Vietnamese people in Colorado who were not Christians. Since 1983, he has started seven Southern

Baptist missions, and he currently serves as pastor of Vietnamese missions in Aurora and Colorado Springs.

Le says he hopes someone else will become pastor of the Colorado Springs mission because he would like to start another mission in Littleton. He has identified needs for Vietnamese churches in Bloomfield; another site in Colorado Springs; Omaha and Lincoln, Neb.; and New Mexico.

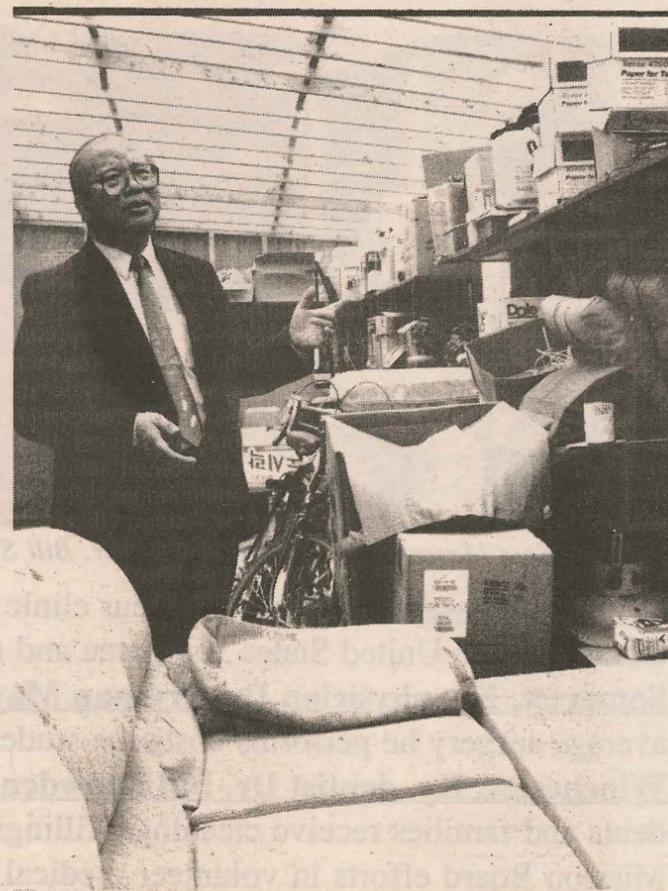
He's also concerned about people still in Vietnam. "There's only one Baptist church in Vietnam officially," Le says. "People there need the Lord. I am burdened for how to do that."

Yet Le says he has no long-term goals other than to "walk with the Lord one step at a time."

His motivation is love. "When we love the Lord with all our heart, we want people to know him and come to him," he explains.

One way Le and the Vietnamese missions reach out to newcomers is through refugee assistance. Le converted his carport to a storage area for household items to give to families arriving from Vietnam.

At 57, Le says he has no plans to slow down. "I don't believe in burn-out. When we depend on him, he renews our strength."



Equipping Ministers to Help Families



Helping Ministry Families Stay Healthy

CLEAR CREEK BAPTIST BIBLE COLLEGE DOES BOTH

The Health Services Center Nears Completion For August 7 Dedication

VOLUNTEER WORKERS:

Bob Magel, Colorado
Smith County Association, Raleigh, MS
Greenup County Association, Ashland, KY
Severns Valley Baptist Church, Elizabethtown, KY
Tony Traynum, Pendleton, SC

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W.K. Kellogg Foundation, Battle Creek, MI
The Thompson Charitable Foundation, Knoxville, TN
Kentucky Dental Supply Company, Lexington, KY
Mobile Medical Mission Hospital Association, Knoxville, TN

Statistics:

1,860 sq. ft. contains reception, records, laboratory, offices for medical, dental practice and Crossroads Counseling Center offices.

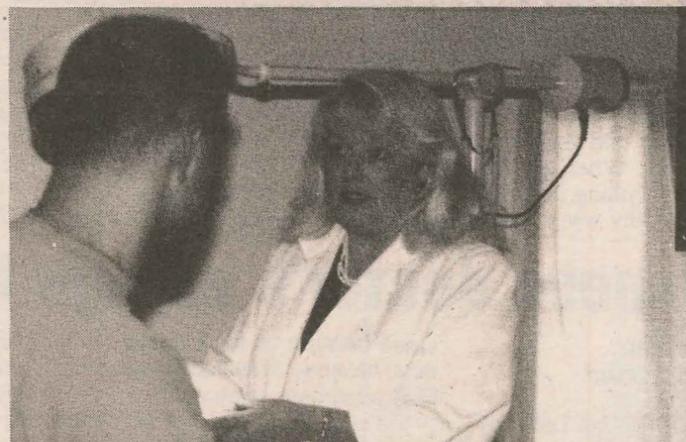
An average of 15 patients are seen by the campus nurse each day. 60% of medicine is donated.

Nursing services include:

- * well check-ups
- * blood pressure
- * pregnancy tests
- * strep tests
- * school physical
- * allergy shots
- * treatment for minor illnesses
- * preventive care



Dr. Sam Massey, Dr. Truman Mays, Dr. Bill Snowden



Gloria Harris, R.N., Campus Nurse consults with a patient.

CROSSROADS COUNSELING CENTER

is a cooperative ministry with Kentucky Baptist Homes for Children. A trained counselor ministers to student families and community needs.

Dr. Sam Massey, Tx, has staffed our clinic since 1982. He is an eye, ear and throat specialist. He is also a full Colonel in the United States Air Force and regularly flies from Texas to volunteer his time and skill.

Somerset, Ky. physician Dr. Truman Mays performs minor out-patient surgery and much preventive care. The average surgery he performs costs the student \$5.00.

Winchester, Ky. dentist Dr. Bill Snowden comes to campus regularly and treats 20 - 40 persons each visit. Students and families receive cleanings, fillings, partial plates, root canals, etc. Dr. Snowden directs the SBC Foreign Mission Board efforts in volunteer medical missions.