

August 29, 1995
Vol. 169, No. 34**FOR THE RECORD**

Texas money
Leaders of the Baptist General Convention of Texas are proposing a plan to hold back \$1.5 million in money that normally would go to the Southern Baptist Convention, in order to help start 300 new churches in Texas.
See page 2.

Student aids
A Kentucky church has developed a unique program to help middle schoolers see the possibilities of future careers and keep on learning.
See page 3.

Family Forum
Safety tips for parents of young children.
See page 4.

Editorial
As school bells ring, get the facts on the relation between religion and public schools.
See page 5.

Christian Coalition
The Christian Coalition is planning to begin a new Catholic division, in an attempt to expand its base beyond conservative Protestants.
See page 7.

Glasgow church raises \$60,000 in a single dayBy Joyce Sweeney Martin
Staff Writer

GLASGOW—It may have taken Glasgow Baptist Church two years to lay plans for remodeling their sanctuary, but it took just one day to get the project off the ground.

On Aug. 20, the 179-year-old county-seat church with an average attendance of 390 collected \$60,000 for the project. Members gave sacrificially to fulfill their dream for a sanctuary that would provide more flexibility in worship, said Pastor Scott Mackey.

The one-day sacrificial offering did not just happen, he said, but was the result of two years of discussion and consensus-building among the people. Mackey also spent seven days in prayer and fasting prior to Aug. 20.

In early August, as Mackey contemplated the remodeling project, he felt the time had come to ask the congregation to make a decision.

Architectural drawings were in place for a redesigned platform which would make it easier to use drama, an expanded altar area which would be more conducive to prayer and decision-making, and angled pews which would create a "family atmosphere," Mackey said.

"Town meetings" held over the two years had given ample opportunity for church members to express

their wishes. But "nothing had been said about how to finance" the \$100,000 project, Mackey said.

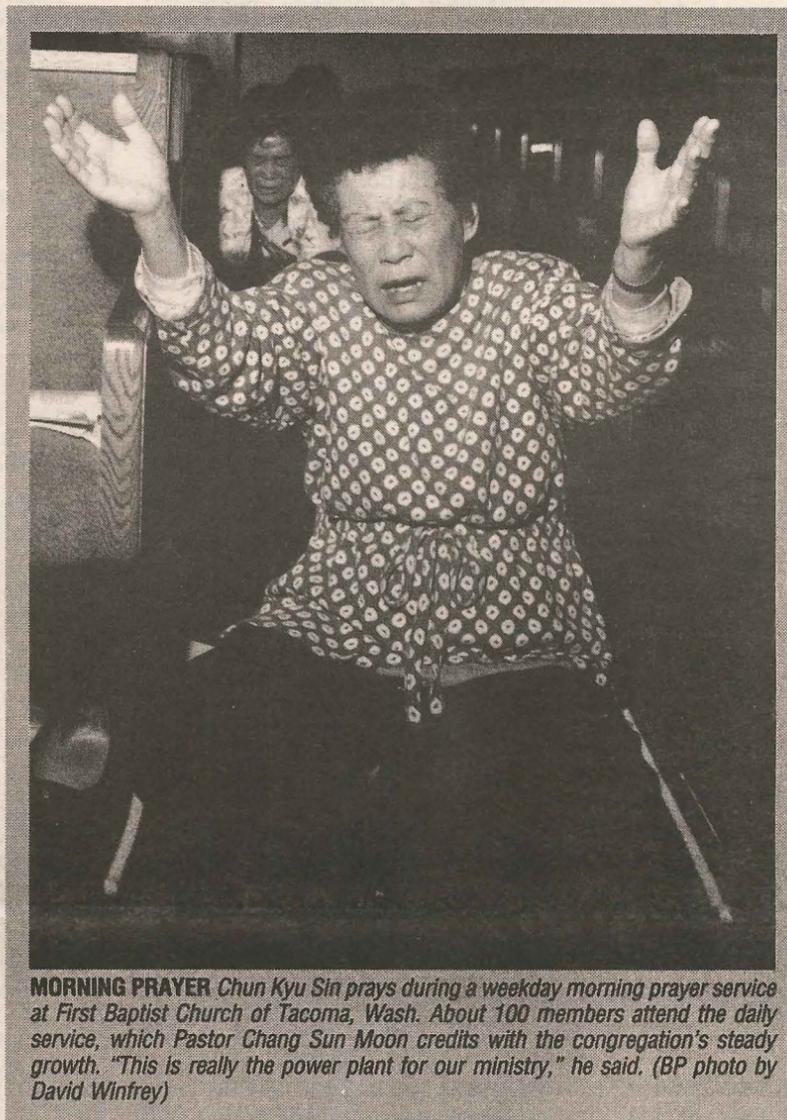
Some people in the church had suggested using money the church had in the bank; others wanted to set up a special building fund. But Mackey was unsure about what to do.

And so, he prayed and fasted for the seven days. Not only did he pray for direction concerning the financing, but also for direction concerning the remodeling itself. And he prayed that the church would be in agreement about what to do.

At the end of the seven days, Mackey said he was sure God wanted him to lay the challenge of a one-day sacrificial cash offering before the people.

On Sunday morning, Aug. 13, Mackey asked the congregation to pray that God would show them the direction to take. He announced that the next Sunday, at the beginning of the worship service, they would vote on whether to go ahead with the project. If they voted to undertake the project, they also would take a one-time sacrificial offering that same day. And he challenged them to give \$50,000.

The next Sunday, Aug. 20, the church voted unanimously to proceed with the remodeling. They took the offering. And when the money was counted, the total was not \$50,000, but \$60,000.



MORNING PRAYER Chun Kyu Sin prays during a weekday morning prayer service at First Baptist Church of Tacoma, Wash. About 100 members attend the daily service, which Pastor Chang Sun Moon credits with the congregation's steady growth. "This is really the power plant for our ministry," he said. (BP photo by David Winfrey)

Even O.J.'s trial hasn't evolved to the level of Scopes trialsBy Ray Waddle
Nashville Tennessean

DAYTON, Tenn. (BP)—Forget O.J.

The "Trial of the Century" happened 70 years ago on Tennessee's Cumberland Plateau.

The world read and listened as the Scopes trial stirred up a debate about religion and human destiny that hasn't died down. It's as loud now as ever.

"It was the world's greatest trial because the issues involved were so powerful that they will affect us for all time," said John Eidsmoe, a law

professor from Birmingham, Ala., who took part in a panel discussion of the trial this summer in Dayton, Tenn.

This small east Tennessee town has roused itself with a festival recalling the drama of the Scopes trial over whether public schools should teach the theory that human beings evolved from apes.

In 1925, high school teacher John Scopes defied a new Tennessee law that outlawed the teaching of evolution. He went to trial, which turned into a frenzied national spectacle, and was found guilty.

It was the first great 20th-century

clash of world views—modern science vs. traditional Christianity, biological evidence vs. revealed religion.

During this summer's festival, the trial was re-enacted nightly in the county courtroom where it was held originally. A learned symposium fleshed out the trial issues. A craft fair opened outside on the shady courthouse lawn—with a petting zoo, but no monkeys.

Behind it all an anxiety haunts Dayton, and America, too: Who really won?

The conflict driving the trial—the role of religion in public life—re-

mains as stalemated and unsettled today as it was in the overheated Rhea County courtroom seven decades ago, observers say.

"Schools don't teach the Bible anymore, so it doesn't look like the trial helped much," said T.J. Brewer, now of Chattanooga and one of the last alive to have witnessed the trial.

"Those who would ban evolution and say their way is the only way are alive in every generation," said Hedy Weinberg, state director of the American Civil Liberties Union, the organization that defended Scopes in the trial.

□ See Winner of 'World's ...', page 6

Penance goes prime-time, but is 'I'm sorry' really enough?By Julia Lieblich
Religion News Service

WASHINGTON (RNS)—All they're missing are the hair shirts.

Personalities as diverse as Pope John Paul II, actor Hugh Grant and confessed killer Susan Smith are apologizing for everything from discriminating against women to murdering children. Prime-time penance has replaced private repentance, and the public has become the new confessor.

"I did a bad thing," Hugh Grant told television viewers after his fall from grace with a prostitute called

Divine. "I think I need to suffer for this."

While the most cynical offenders prefer painless pardons, others seek genuine forgiveness and, in the case of serious crimes, a chance to rejoin the human community. Many penitents use religious language to describe their predicaments, and some rely on clerics to support their pleas.

But most of the world's major religions teach that words are fleeting and those seeking forgiveness must do more than broadcast regrets. They must demonstrate a willingness to change, seek reconciliation and offer direct apologies to those they harmed.

The Book of Common Prayer urges Christians to repent "truly and earnestly." The Koran counsels Muslims to ask forgiveness from people before seeking a pardon from God. And Rabbinic authorities require Jews to make amends to people wronged before Yom Kippur, the Day of Atonement.

"How do we determine when an apology is sincere?" asked Rabbi Julie Spitzer, director of the Mid-Atlantic Council of the Union of American Hebrew Congregations. "There is no singular litmus test. Sometimes the predators are great actors. I think the determination is best made by the victim hearing an apology. Did it feel sin-

cere?"

But too many apologies reveal a lack of empathy for the victim and a failure to acknowledge damaging conduct.

Public discourse is "rife with spurious apologies," Harvey Cox, a Baptist minister and theologian, told a recent conference on repentance at George Washington University. "Last year, for example, Sen. (Bob) Packwood (R-Ore.), responded to accusations of sexual harassment by saying, 'I'm apologizing for the conduct that it was alleged that I did.'"

Cox said the style and content of □ See Prime-time penance ..., page 9

BAPTISTS

Texas proposal would cut SBC funding \$1.4 million

The proposed redirection of funds is "a logical step following the action of the SBC which encouraged the stronger states to accept responsibility for their needs."

D.L. Lowrie, pastor of First Baptist Church of Lubbock, Texas

DALLAS—A budget committee is proposing that Texas Baptists cut funding of the Southern Baptist Convention by about \$1.4 million next year to bolster church-starting efforts within the state.

The action was recommended by the Baptist General Convention of Texas' 15-member administrative committee after they unsuccessfully lobbied the SBC Home Mission Board to invest more funds in church starting in Texas.

The proposal drew immediate criticism from the SBC's national leaders and from some conservative Texas pastors.

If the proposal is adopted by the BGCT's Executive Board and by the full convention in annual session this fall, a greater portion of undesignated Cooperative Program receipts from Texas churches would be kept in Texas and a smaller percentage would be forwarded to the SBC Executive Committee for global causes. However, a special provision would be made to offset any reduction in funds to the SBC Foreign Mission Board.

Each state convention affiliated with the SBC retains a certain percentage of Cooperative Program receipts for state causes and forwards the remainder to the SBC for global causes. The Texas convention currently keeps 64.5 percent and sends 35.5 percent to the SBC. Under the new proposal, 67 percent would remain in the state and 33 percent would be sent to the SBC.

The proposal is based on recommendations of a committee established to study ways the state convention and the Home Mission Board might work together to help Texas Baptists reach a goal of starting 1,400

new churches in Texas over the next five years.

"Texas is a mission field," said Ed Schmeltekopf, associate executive director for the Texas convention and chair of the study committee. He noted that Texas Baptists need to start 300 new churches a year just to keep pace with population growth in the state.

Schmeltekopf and other Texas Baptist leaders said Texans in the past have agreed to give much more to the HMB than they receive back.

Each year the Texas convention sends about \$10 million to the HMB—through the Cooperative Program and the Annie Armstrong offering—and gets back about \$1 million to fund missions projects in Texas, said William Pinson, BGCT executive director.

Most home missions personnel and projects in Texas are funded jointly, with the state convention providing two-thirds of the monies and the HMB providing one-third, he added. Those percentages are reversed in other established state conventions like Florida and Oklahoma, Pinson said.

"In an effort to be generous, Texas Baptists for years have agreed to the least-favorable ratio of finances from the Home Mission Board of any state convention while contributing more to the Home Mission Board than any other state," Pinson said. "If Texas received the same ratio as Florida and Oklahoma, it would receive approximately \$3 million instead of \$1 million, about the additional amount needed for new work."

The study committee appealed to the HMB for more funds to help Texas Baptists reach the new-church

goal, Schmeltekopf said. Though "gracious and cordial," HMB staff members replied the board could commit only about \$100,000 in new monies.

Schmeltekopf and Pinson said HMB officials also cited the restructuring proposal adopted in June by SBC messengers. That action suggests stronger state conventions such as Texas and Kentucky should take more financial responsibility for home missions work within their borders, thus allowing the HMB to focus more of its efforts on new work states.

The proposed redirection of funds is "a reasonable response to the overwhelming spiritual need in the cities of Texas" and "a logical step following the action of the SBC which encouraged the stronger states to accept responsibility for their needs without dependence upon the Home Mission Board," said D.L. Lowrie, pastor of First Baptist Church of Lubbock, Texas.

But Ronnie Floyd, an Arkansas pastor and member of the SBC program and structure study committee which developed the SBC reorganization plan, called the Texas proposal "an extreme departure from the historic tradition of cooperation in worldwide mission support that the Baptist General Convention of Texas has had for years with the Southern Baptist Convention."

Other SBC leaders also criticized the proposal.

Ken Hemphill, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, said Texas Baptists should be called to give more sacrificially, so that the total amount of Texas funds would increase without reducing funding to the SBC.

Morris Chapman, president of the SBC Executive Committee and a former Texas pastor, said: "I applaud any effort by the Texas convention to accelerate church starting in its own state, but I regret that it may be accomplished by reducing the Cooperative Program percentage to the SBC. There are so many critical spiritual needs to be met around the world."

Other Texas pastors countered that the net result of starting new churches in Texas would be increased funding for both the BGCT and the SBC.

"Starting new churches takes money," said Jerold McBride, BGCT president and pastor of First Baptist Church of San Angelo, Texas. "But the bottom line is that more churches will mean an increase in dollars going to home and foreign missions. We don't start churches to raise offerings, but as we expand our mission base and Christian stewardship develops, it will mean an increase in giving for all missions causes."

Yet other pastors said adopting this proposal could drive a greater wedge between Texas conservatives, who support the SBC's new leadership, and moderates, who do not.

"Should this action pass, I will do all I possibly can to send more and more of our mission funds directly to the SBC programs to reach the world for Jesus," said Miles Seaborn, pastor of Birchman Baptist Church in Fort Worth and leader of a group of Texas conservatives. "More funds will be lost to Texas needs as churches divert more of their giving to SBC causes and away from a shortsighted withholding of funds to stay here in Texas."

Compiled from Associated Baptist Press and Baptist Press reports

HMB tightens scrutiny of chaplain candidates

ALPHARETTA, Ga. (ABP)—The Southern Baptist Chaplains Commission is tightening doctrinal requirements for new chaplains, making it tougher for some moderate Baptists to serve as chaplains and pastoral counselors in hospitals, the military and businesses.

The change could potentially nudge the breakaway Cooperative Baptist Fellowship toward declaring itself a separate Baptist convention, though a Fellowship spokesman said chaplaincy is only one of several issues framing a study of whether the moderate organization should formally split with the Southern Baptist Convention.

The Chaplains Commission, a subsidiary of the SBC Home Mission Board, is the body that endorses Southern Baptist chaplains. Chaplains are paid by the agencies and companies they serve and receive no funds from the SBC. But hiring agencies typically require chaplains to be certified by the faith group they represent.

The SBC currently endorses 2,343 chaplains, including some whose sympathies lie with the Fellowship, formed in 1991 by moderates opposing conservative reforms in the SBC.

At the Fellowship's recent general assembly in Fort Worth, Texas, a motion came to the floor asking the

organization to vote next year to declare itself a denomination. Bill Montgomery, a retired Air Force chaplain from San Antonio, Texas, said he made the motion so the Fellowship could endorse chaplains who might otherwise be turned down by the SBC.

Montgomery's motion was ruled out of order. But the Fellowship's moderator, Pat Anderson of Lakeland, Fla., said he will appoint a five-person task group to study the pros and cons of establishing a new denomination.

The chairman of a separate Fellowship committee already studying chaplaincy, however, said in July it would be unnecessary to start a convention just to endorse chaplains, because HMB officials had "bent over backward" to ensure that moderate Southern Baptists continue to be certified.

But just over two weeks later, at an Aug. 8-9 meeting at the HMB's new headquarters in Alpharetta, Ga., the Chaplains Commission voted to add questions to a form sent to new applicants to ensure that new chaplains hold conservative views.

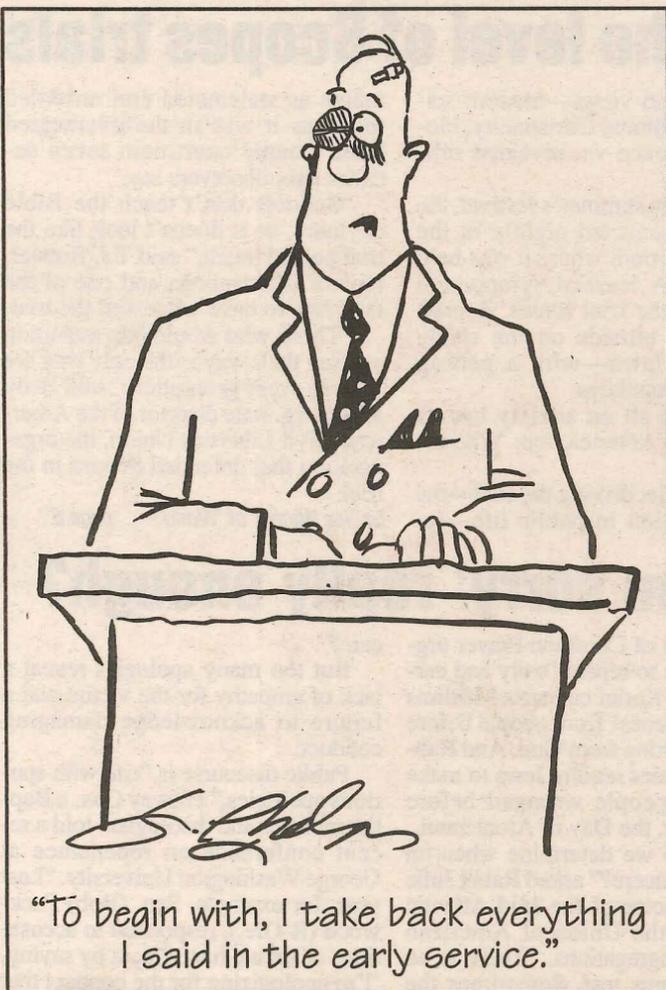
The revised belief for chaplaincy candidates will add specific questions about authority and inspiration of the Bible. Chaplains will be

asked if they believe the Bible is historically accurate and if the miracles described in Scripture actually occurred. They will also be asked to explain their understanding of a section of the Baptist Faith and Message, a confessional statement adopted by the SBC in 1963, which describes the Bible as "truth without any mixture of error."

The Chaplains Commission also voted to add to informational materials mailed to first-time chaplain applicants a copy of the Chicago Statement on Biblical Inerrancy, a document written by evangelical scholars in 1978.

Ron Gaynor, chairman of the Chaplain's Commission, said the timing of the HMB action, on the heels of the Fellowship's discussion on whether to form a convention, was coincidental. He said the recommendation came from a member of the commission, but the Fellowship was not mentioned in the discussion.

Huey Perry, director of the HMB's chaplaincy division, said participation in the Fellowship is not an issue for endorsement of chaplains. The commission is charged with endorsing chaplains and pastoral counselors who are members of cooperating Southern Baptist churches. "That is the litmus test," he said.



KENTUCKY

Church program inspires middle schoolers to learn

By Joyce Sweeney Martin
Staff Writer

LOUISVILLE—Summer came signed, sealed and delivered with an extra bonus for the future for nine Louisville middle school students, thanks to an innovative enrichment program provided by Walnut Street Baptist Church.

For seven weeks this summer, the students participated in Walnut Street's Summer Enrichment Academic Learning Program, or "SEAL."

The brainchild of Pastor Robert Long and Minister of Christian Social Ministries Director Joy Hager, SEAL provided the students with exciting, experiential opportunities to hone academic skills as well as to get an up-close view of possible career choices,

according to Hager.

The bonus? Each student received a \$300 college scholarship, provided by Walnut Street members.

Students spent three hours a day each Wednesday and Thursday in the program. They worked on basic reading and math skills, using creative learning centers developed by Sharon Satterly, volunteer program director.

They took field trips to such places as the Louisville Zoo, where they talked with a zoologist, and to the Falls of the Ohio, where they met a naturalist.

They toured a law office, the court house and a printing plant, thanks to Walnut Street members. They talked with a marketing professional, also a member of Walnut Street.

And as the weeks went by, the stu-

dents began to see such careers "could happen to them," volunteer Ed Amstutz said.

Woven through it all was the spiritual. As the 11 volunteers worked one-on-one with the youth, they often "slipped in" how God had helped them throughout their lives.

For Amstutz, this was the heart of the program. As a long-time educator, he not only saw SEAL as an opportunity to "give capable kids who need an extra boost a chance," but also as an opportunity to be "an example and a witness by word and deed" to the way God works in one's life.

Although both students and volunteers were pleased with the results of this first-year effort, Pastor Long admitted that "it's too early to tell" the end results. He isn't looking for

"band-aid" approaches to difficult problems but for long-range answers which "will break the cycle of disenfranchisement."

To that end, Walnut Street hopes to continue the program, with this year's nine "charter members" coming back next summer along with an additional 10 students. "If a student is in the program at least through the three years of middle school and earns a \$300 scholarship each year, he or she will have accumulated \$1,200 for college," Satterly said.

"Check with us 10 years from now," Long said. "If we have had a part in helping a kid get through college, develop a strong sense of morals and ethics and build self-confidence to face the world," then the program can be declared "successful."

Five Kentuckians appointed missionaries

RIDGECREST, N.C.—Five people with Kentucky ties were named missionaries by the Southern Baptist Foreign Mission Board Aug. 17 at Ridgecrest Baptist Conference Center.

Barbara Carter will live in Costa Rica, where she will direct the Sojour Academy, a school for children of missionaries who are studying at the Spanish Language Institute in San Jose.

Carter has been a general associate at the Baptist Book Store in Louisville. She also has directed the day camp program at Gloria Baptist Conference Center in New Mexico.

She is a member of Walnut Street Baptist Church in Louisville and has attended Southern Baptist Theological Seminary.

Christopher and Carter



Karen Harbin will live in south Brazil, where they will work in theological education by extension and other outreach ministries.

Since 1994, Harbin has been pastor of Iglesia Bautista "Cristo Te Ama" in Aiken, S.C.

He is a graduate of Southern Seminary and previously served as an ethnic liaison with Long Run Baptist Association.

Mrs. Harbin also is a Southern Seminary graduate and has been a research assistant at Norton Hospital in Louisville.



Harbins

The Harbins previously served as church planter apprentices in Mexico with the FMB for two years. In Louisville, they were members of Highland Baptist Church.

John and Luanne Marshall also will live in south Brazil, where they will do student work.

Since 1992, Marshall has been youth and college minister at First Baptist Church of Marietta, Ga. Previously, he was recreation assistant at Walnut Street Baptist Church in Louisville and volunteer coordinator at Wayside Mission in Louisville.

Marshall is a graduate of Southern Seminary. Mrs. Marshall is a Louisville native who previously worked as a consumer representative for General Electric and as assistant director of Christian social ministries at Walnut Street Baptist Church.



Marshalls

Double-check if you've booked evangelist Short for '96 or '97

EDDYVILLE—Don Short's future just went up in smoke.

Short, one of Kentucky Baptists' best-known vocational evangelists, recently lost his calendars for 1996 and 1997 when fire destroyed a garage at his home near Eddyville.

"The only copy of my 1996 and 1997 schedule was in my car, and it was completely destroyed," said Short, a former vice president of the Kentucky Baptist Convention. "There's no way I can remember all those dates."

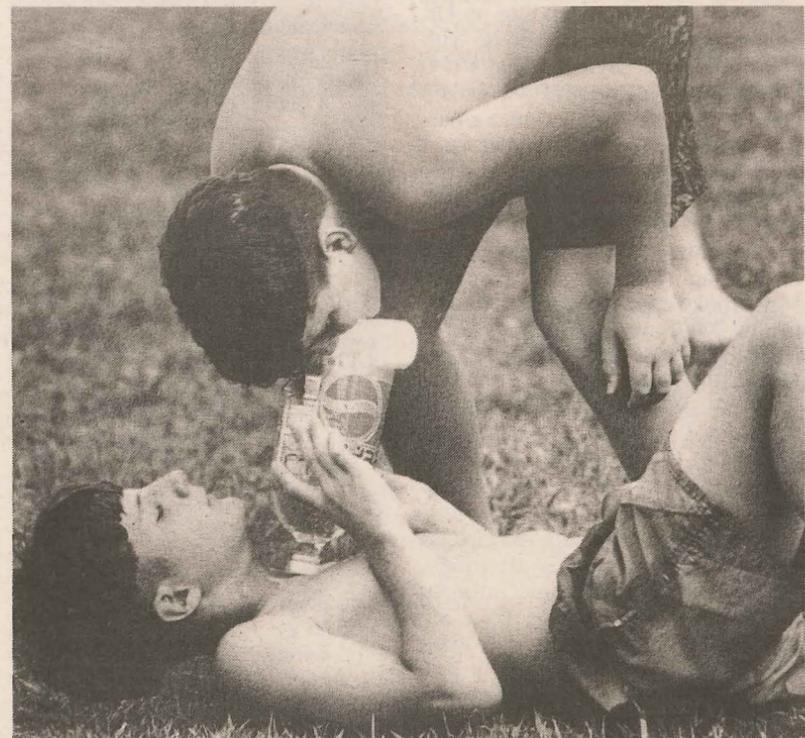
The fire consumed the garage building, which also contained a part of Short's office. He also lost between 400 and 500 books.

Short knows his family keepsakes are irreplaceable. But he desperately wants his future back.

He's asked churches that have scheduled him for revivals in 1996 and 1997 to contact him at 1400 Elkhorn Rd., Eddyville, Ky. 42038; phone (502) 388-2452.

As one of the state's most in-demand revival preachers, Short was teased about the possibility that several churches may call and say they booked him for the same week.

"That's a risk I've got to take," he said, laughing. "I'm just scared some preacher's going to call me on a Sunday morning and ask, 'Why aren't you here?'"



TEAMWORK Brothers Jared and Scott Stevens of Rosemont Baptist Church in Lexington participate in the water relays at their youth camp, one of dozens of events held this summer on the campus of Campbellsville College. Kentucky Baptist Convention schools move from summer programs to fall classes this week. (Photo by Angela Geraldts)

BLUEGRASS BURGEO

■ **Biblical illustrations on display.** Southern Baptist Theological Seminary's Center for Religion and the Arts will mount a display titled "For the Joy of It: Religious Works of Ben Stahl" beginning Sept. 5. This display will be one of the few public showings of biblical illustrations painted by Stahl, an artist otherwise noted for commercial illustrations in publications such as "The Saturday Evening Post." The exhibit will be displayed in the North Gallery of the Honeycutt Campus Center.

■ **Clay Crosse to sing.** Contemporary Christian artist Clay Crosse will perform at Campbellsville College's YouthFest '95. The concert is planned for Nov. 4 at 7 p.m. in the sanctuary of Campbellsville Baptist Church. YouthFest is part of the college's fall visitation day for high school juniors and seniors. Concert tickets are \$6 in advance for groups

of 10 or more and \$7 in advance for individuals. Call (800) 264-6014 or (502) 789-5227.

■ **Japanese course added.** Georgetown College will offer Elementary Japanese 101 this fall as the first in a three-course sequence. Instructor Shigetaka Sato will emphasize basic aspects of speaking and writing Japanese. For information about the class, call (502) 863-8034.

■ **Donors club formed.** Campbellsville College has announced plans to begin a Covenant Society, which will recognize donors who use planned giving instruments, such as wills and life insurance.

■ **Missionaries visiting.** Ray and Bev Hicks, Southern Baptist missionaries to the Middle East for 20 years, will be missionaries-in-residence at Georgetown College this fall.

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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Lottery vs. tithing

It is distressing to witness the wide spread of lottery participation—probably even among “Christians.”

Why don't we give instead to God's way of gain—by tithing? This can open the windows of heaven to bring such blessings there will not be room enough to receive them.

As my husband, H.B. Kuhnle, used to say, “Tithing keeps greed cut close to the ground.”

Christians, try God's way to gain. Try tithing, not just to receive gain, but to know, “Thus saith the Lord.”

*Catherine Kuhnle
Lexington*

Progressive Baptist

Albert Mohler identifies me in the expansionist or progressive generation of Southern Baptists (WR, Aug. 8). “This generation ... would embrace new developments in continental theology, and they would modernize theological and biblical studies.”

I accept this as a compliment, though it was not so intended. I am proud to be a progressive conservative. This is the tradition of Mullins, Robertson, Sampey, Carver and Weatherspoon, who turned theological education from the bankrupt Calvinism of Boyce and Manly to biblical theology.

Mohler would return us to Boyce and Manly's Calvinism, which sanctioned slavery, forbade women to speak in church and exhibited religious intolerance.

Boycean theology demanded five-point Calvinism, including election of some people to hell, and limited atonement for the elect only. These doctrines cut the nerve of evangelism and missions.

I am proud to be part of the South-

ern Baptist expansionist generation. My teacher W.O. Carver founded the first missions department in an American seminary. I taught the first Southern Seminary courses in ecology, ministerial ethics and bioethics, and proposed the first African-American studies in a Southern Baptist seminary. My students and I marched for justice with Martin Luther King Jr.

I am a progressive expansionist conservative. Theologically, I go as far to the right as I can and ethically

as far to the left as I can.

In my search for a biblically based, theologically sound and morally relevant lifestyle, I pray: “Lord, deliver me from rigid righteousness without mercy and mushy mercy without righteousness.”

*Henlee Barnette
Louisville*

Grateful for WMU

In the ever-changing world of Southern Baptists, I have found comfort and shelter in Woman's Missionary Union. It seems to be the one constant in our denomination.

The constitution drafted by WMU in 1888 is still its guiding principle today. The method by which WMU has striven to reach men, women and children for Christ has changed, but the message has not. For 107 years, WMU has kept its eyes focused on the reasons for its founding—missions education, missions support and mission action. This truth stands in sharp contrast to a letter written to “Baptist Forum” a short time ago.

Material written by the Southern Baptist Sunday School Board and Woman's Missionary Union is purchased by other denominations and groups and has been for many years, a concept of which we as Southern Baptists should be proud.

I am grateful that because of wise

and godly women in WMU, my daughter in Mission Friends will grow up in an organization that continues to keep “the main thing the main thing.”

*Leigh Anne Alexander
Shelbyville*

Leaving Southern

Last fall, I came to Southern Seminary to gain a theological education and training for effective ministry. This May, I made plans to leave Southern to attend the Baptist Theological Seminary at Richmond, Va., for those same reasons.

After the events unfolded on campus this spring, I realized Southern was not the place it once was. I will never forget the feeling of sitting in chapel and listening as the president of our school treated us like children. He made it clear our views were not welcome and that we were there simply to study. I wondered if he was aware our tithes help pay his salary.

I could not believe it when, at one meeting, I heard that Southern was “hammering out a new school” like Dallas Theological and Fuller, and the desired model was Trinity. We were told that disagreeing professors would “graciously leave.”

Several of my friends are leaving or simply dropping out. Some are increasing their loads to graduate as soon as possible. I have friends who wanted to come but now feel this is not the place to be.

Southern will survive; however, it will not be the school it once was. President Al Mohler has won, and the question remains: What will he do with it now that he has it?

This is a sad time in Baptist history, and many decisions Southern Baptists are making cannot be easily reversed. My prayers go out to the professors and students of Kentucky.

*Derik Hamby
Nortonville*

It happened at church

My senior minister at Southside Baptist Church in Birmingham asked me on a Saturday if I could preach Sunday at South Highland Baptist Church in Bessemer, Ala. He explained they had an emergency which left their pulpit vacant on the morrow.

He acknowledged my men's Bible class commitment, but said Mr. Brooks (who was on the phone) would preside until I arrive if I could surely make it in time for the sermon.

Mr. Brooks then gave directions to the “colonnaded-front building half-way up the hill on the right,” and asked that I come as early as possible, “since I've never presided before and may be beside myself!”

I drove as fast as the then-new World War II national speed limit would allow and bounded up the front steps only a little late to be greeted by a white-haired dignified usher.

“I'm Mr. Owen, who is to preach today,” I said.

“Oh yes, you'll want to go straight to the rostrum,” and with that he led me briskly down one of the two main aisles and motioned me up the ros-

trum steps to the company of Mr. Brooks.

I shook hands, but he was hesitant as I said, “I'm Mr. Owen ... who is to preach today.”

He looked surprised and said: “Uh, ... sit down over there.”

I crossed the rostrum to the chair, sat and looked as nonchalant as possible, feeling stared at while we heard announcements, sang hymns and took the offering.

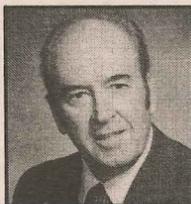
During a hymn he came over and gravely asked, “Are you a preacher?” I answered affirmatively.

“What kind of a preacher?”

I thought he meant this as back-stage humor. He is relaxing me with humor (I thought), he's no longer “beside himself.” He is saying (in effect), “Are you a good preacher or a poor preacher?” So, I replied jokingly, “Just a medium preacher.”

His jaw dropped. I think his brain stopped as his mouth automated my words “medium preacher.” As he returned to the pulpit and I stood to reach a worship sheet on the table to my left. As I sat back down my eyes fell on its words, “First Methodist

ON MISSION TOGETHER



Franklin Owen



Children at risk

By Jewell Nelson

Q Do you have safety tips for parents of young children?

A Adults are wise to take a safety walk (or crawl), and get down where young children crawl, toddle, walk and run. Look for any possible hazards.

Young children are prone to put things into their mouths. Anything that can go through a toilet tissue tube can get into the throat and cause a child to choke: small toys or toy pieces, hard candies, grapes and olives, and food that is not easily chewed, such as hot dogs, apples, and other raw foods, are hazardous.

It is easier on adults and children if anything breakable or dangerous can be removed from the child's environment. Spanking hands and saying no-no, instead of removing items, take continual observation from an adult. Young children do not remember “rules” very long, if indeed they understand them at all. A young child does not have the ability to reason. Explaining the why of not touching something may be in vain.

Childproof the areas where the young child will be. Sturdy safety gates are a necessity for stairways and to protect a child from unsafe areas.

Any type of paints, cleaning compounds or other caustic materials should be secured in a locked cabinet. When in use, the adult must always be aware of where the child is in relation to the caustic substance. It takes only a moment for a child to gulp something toxic.

A bucket of water can be fatal to a young child. When a child leans onto a bucket, there is a possibility of going head-first into the water. A young child should never be left alone, even for a minute, in a bath or pool.

Electrical outlets, wiring and extension cords are hazardous to young children.

Long cords on window blinds are dangerous. Children have been known to get cords, or strings on toys, fatally around their necks.

Too many fatalities are caused by guns and cigarette lighters left in reach of young children.

Never leave a child alone in a car. Heat or abduction can be fatal.

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

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

EDITORIALS

First Amendment safeguards religion in schools

With school bells ringing again, Congress about to return from summer recess and the Supreme Court near its next term, Americans can count on another autumn ritual: High-decibel debate about the role of religion in schools. Lost in the rhetoric is the plight of school superintendents and principals, most of whom simply want to do the right—and legal—thing about relating to religion.

Fortunately, school administrators should get some guidance this fall. President Clinton has directed the Department of Education to describe what forms of religious expression are allowed by law and protected by the Constitution. "What we have to do is work together to help all Americans understand exactly what the First Amendment does," he said. "It protects freedom of religion by allowing students to pray, and it protects freedom of religion by preventing schools from telling them how and when and what to pray. ... We are allowed to believe and worship as we choose without the government telling any of us what we can and cannot do."

Constitutional safeguards aside, the nation has endured three decades of trauma regarding the limits of religious expression in public schools. Since the 1962-63 landmark Supreme Court rulings on required prayer and teacher-led Bible reading in public schools, countless school administrators have ducked for cover at the mention of God, the Bible or prayer. The treatment of schools as religion-free zones has resulted from ignorance, the president proclaimed, noting, "The First Amendment permits—and protects—a greater degree of religious expression in public schools than many Americans may now understand."

In a memo to Education Secretary Richard Riley, he outlined 10 principles that apply to religious expression in public schools:

■ Student prayer and religious discussion.

"The Establishment Clause of the First Amendment does not prohibit purely private religious speech by students," he insisted. "Students therefore have the same right to engage in individual or group prayer and religious discussion during the school day as they do to engage in other comparable activity." Consequently, students may read their Bibles, pray before meals and pray before tests "to the same extent they may engage in comparable non-disruptive activities."

■ Graduation prayer and baccalaureates.

School officials cannot mandate or organize graduation prayers or baccalaureate services. However, if a school opens its building to private groups, it must similarly make the building available to groups that wish to organize baccalaureate ceremonies.

■ Official neutrality regarding religious activity.

When engaged in their official roles, teachers and administrators represent the state and are prohibited "from soliciting or encouraging religious activity and from participating in such activity with students," Clinton said. However, they also "are prohibited from discouraging activity because of its religious content."

■ Teaching about religion.

"Public schools may not provide religious instruction, but they may teach about religion," the president wrote. So, schools may teach the history of religion; comparative religion; the Bible as a literary work; and the

role of religion in history, art, music, literature and social studies.

■ Student assignments.

Contrary to some expectations, students are free to express their religious convictions in homework, artwork and other class assignments. "Such home and classroom work should be judged by ordinary academic standards of substance and relevance," Clinton said.

■ Religious literature.

Schools cannot single out religious literature for special regulations, denying students the right to distribute it to their classmates. The same "time, place and manner" restrictions that regulate all non-curriculum literature should govern religious literature.

■ Religious excusals.

As long as state laws do not stipulate otherwise, schools may excuse individual students from participating in lessons that they or their parents find objectionable on religious grounds.

■ Released time.

Schools may dismiss students to participate in off-campus religious instruction, as long as school officials do not encourage or discourage attendance and do not penalize students who do not participate. However, schools may not allow non-employees to provide religious instruction on school grounds during the school day.

■ Teaching values.

"Though schools must be neutral with respect to religion, they may play an active role with respect to teaching civic values and virtue and the moral code that holds us together as a community," the president noted. "The fact that some of these values are held also by religions does not make it unlawful to teach them in school."

■ Student dress.

Students may wear clothing with religious messages and symbols to the same degree they are allowed to wear clothing with other messages or symbols.

In addition to the constitutional principles, the president's memo also affirms the Equal Access Act. The act "is designed to ensure that, consistent with the First Amendment, student religious activities are accorded the same access to public school facilities as are student secular activities," he said.

The Kentucky Baptist Public Affairs Committee has affirmed the constitutional rights of students to express their religious faith in public schools. At its semi-annual meeting last week, the committee also recommended that Baptists across the state provide every school superintendent and principal, as well as every pastor, with a superb new manual on the subject. "Finding Common Ground: A First Amendment Guide to Religion and Public Education" provides explanations and examples of how the law applies to all forms of religious expression. It is well-organized and easy to follow. It is a powerful document and a must-read for every Kentuckian who wants to guarantee religious freedom in our public schools. Copies are available for \$9.50 from The Freedom Forum First Amendment Center, 1207 18th Ave. South, Nashville, Tenn. 37212.

Marv Knox

The Kentucky Baptist Public Affairs Committee has urged Baptists to provide every public school superintendent and principal in the state with a copy of "Finding Common Ground: A First Amendment Guide to Religion and Public Education." It is available for \$9.50 from The Freedom Forum First Amendment Center, 1207 18th Ave. South, Nashville, Tenn. 37212.

They look like footballs & smell worse, but piglets embody human nature

In a world of change, things that stay the same sure are reassuring.

That's why I enjoy packing up the kids and heading to the state fair. Anybody who's been to more than one Kentucky State Fair can just about lead a first-timer on a guided tour—blindfolded.

Fair veterans know exactly where to go to examine the most intricately decorated cakes. Ditto for the best cookies, with or without chocolate.

We know exactly where to find the fanciest quilts and the championship aquariums. And those of us who regard the fair as the summer's last excuse for gluttony can sniff our way directly to fudge, Italian sausages covered with onions, funnel cakes and roasted corn.

But since the more the world changes the more I like changeless things, my favorite venue is the livestock exhibit.

Smell is only one unchangeable aspect of the livestock exhibit. After six or seven thousand years of domestication, nobody's been able to come up with feed that'll go through a Duroc boar and come out smelling like rose petals.

Other unchangeables include our girls' utter amazement at the monstrous size of an Angus bull, weary looks on the faces of the

exhibitors after two weeks of shows and the pride in the roosters' crows. But our trip to the fair this year reminded me of another eternal verity—sibling rivalry.

We made Lindsay and Molly go with us to see the livestock, and the most fun they had was when we came upon a feeding cage packed with a sow and seven piglets, no bigger than seven footballs.

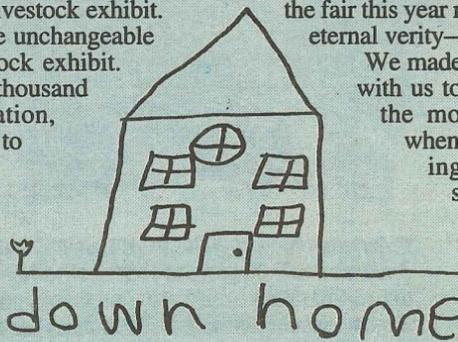
The runt thought he sniffed a lone pellet of uneaten feed and started to go for a late-afternoon snack. Unfortunately, his excited little grunts told one of his big sis-

ters what was up, and she pushed him away, her snout sniffing furiously for one more bite of supper. He took exception to the interruption and butted her away. She took exception to his exception and butted him back. Before you could say "sausage," piglets were bouncing every which way, as those sibling swine forgot about the food and commenced to fighting for fighting's sake.

Although at that moment Lindsay and Molly were united in their laughter, I wanted to sit down and have a heart-to-heart with their mama sow.

"Annabelle," I would have said, "you're a pig and I'm a man, but right now I know exactly how you feel."

Marv Knox



Winner of 'world's greatest trial' still in dispute

"Scopes remains a potent symbol of the cultural divide: What kind of knowledge should we teach children?"

George Webb, a historian at Tennessee Tech and author of "The Evolution Controversy in America"

Continued from page 1

The spirit of John Scopes seems to hover over today's "culture war" wherever school boards fight over creationism and politicians posture over family values and prayer in schools.

"We're fighting the same battles today," said George Webb, a historian at Tennessee Tech and author of "The Evolution Controversy in America."

"Scopes remains a potent symbol of the cultural divide: What kind of knowledge should we teach children?"

"In Scopes' day, it was a single issue—evolution. Today, it's just a longer list. Progressives argue we owe it to students to teach the best science we have. But there are well-organized groups now who worry the country is falling apart, and they fight that."

This summer's symposium on the "evolving" moral issues since

Scopes laid out a tangle of issues for the 200 people who attended.

In the years after 1925, liberals figured their side won the Scopes Trial and the larger war of values. The anti-evolution forces in Dayton and elsewhere were painted as Southern buffoons laughably out of step with the march of knowledge.

"When I moved here in 1976, there was a real reticence about admitting it ever happened here," said Tom Davis, spokesman at William Jennings Bryan College in Dayton, named after the famous anti-evolutionist who starred at the trial. "Dayton was pilloried as a bunch of ignorant hillbillies."

And evolution eventually triumphed in America's classrooms.

But 70 years after Scopes, the campaign for traditional values is a national one. Creationism thinktanks lobby to teach Genesis alongside evolution in science class.

Federal courts weigh the merits of

prayer in public schools. Scholars debate the ethics of genetic engineering.

"It suggests that the lessons of the Scopes trial weren't as secure as they seemed," said anthropologist Christopher Toumey of Lexington, Ky., in a paper delivered during the symposium.

Many who attended the events in Dayton agreed.

"I learned it was more complicated than it appeared to be—I thought it would be more cut and dried," said Jason Sinkess, 20, a student from DeKalb College near Atlanta, who traveled to Dayton with a student group.

Larry Martin, a Chicago physics teacher who motored to the Dayton festivities from North Carolina at the last minute said: "There seems to be something in the American pioneer spirit that says, 'I don't have to listen to the eggheads'—in this case, the evolutionists. It's a knee-jerk reaction, but they can't help but react that

way when they hear vehement evolutionists."

One man who said he's ambivalent about the continuing debate is one of Dayton's own high school science teachers, Phil Ashworth, a kind of successor to John Scopes at Rhea County High School.

"Evolution is the organizing term for all biology textbooks," said Ashworth, who has taught in Dayton more than 20 years.

"But the (national evolution-creationism) clash is even stronger now. I don't want students to throw out science, even though science gets arrogant in some areas."

Over the years, Ashworth said, he has had occasional confrontations with Dayton students who do not want evolution taught. Tennessee's anti-evolution statute was stricken from the books in 1967.

"I tell the kids that you need to know even about the things you don't believe in," he said.

Trial began as publicity stunt

DAYTON, Tenn. (BP)—It was Genesis vs. Darwin, Protestant God vs. primordial goo. It was also North vs. South, the city vs. the countryside.

Yet the Scopes trial that convulsed and entertained the world in 1925 started playfully as a publicity stunt.

According to one version, the plan was hatched by some city boosters over a round of cream sodas at the local drugstore. They wanted to attract business to Dayton and now saw their chance: Days before, the American Civil Liberties Union took out a newspaper ad offering legal help to any teacher who would challenge a new Tennessee law that outlawed teaching evolution.

Rumor was that several publicity-hungry towns were vying for such a trial. An affable, twenty-something Dayton high school teacher, John Scopes, stepped forward. He explained he had taught from a pro-evolution biology book a few weeks before while substituting for the biology teacher.

Scopes agreed to be arrested so a public debate about evolution could ensue—and Dayton could get the trial.

The stakes shot up when it attracted two titanic public figures, famed defense lawyer Clarence Darrow and populist orator William Jennings Bryan. What started as a constitutional test became a cosmic battle.

Bryan had already figured in the story: In January 1925, his speech in Nashville's Ryman Auditorium on "Is the Bible True?" helped get the Tennessee law passed.

Now he was on board as special prosecutor in the "monkey trial," the term coined by one of the horde of reporters from the U.S. and Europe.

The trial mostly lacked suspense: Scopes' guilt wasn't contested. His defense team was sure the new law would be overturned by a higher court.

But opponents of evolution saw the new science as a dreaded scourge on society itself: If there's no Creator, then there's no divinity to answer to for immoral actions. And if evolution destroys the Adam and Eve story, then there's no original sin—and no need to be saved through Jesus Christ.

The July trial lasted eight days, burdened by stifling heat and long technical arguments. It climaxed when Darrow questioned Bryan on the stand.

Bryan saw himself as the nation's best-known "defender of revealed religion," but Darrow got him to admit the six days of creation might be read symbolically. For his part, Bryan said the crafty Darrow embodied "all that is cruel, heartless and destructive in evolution."

Scopes was, indeed, found guilty and fined \$100. The verdict was later overturned because the judge, not the jury, levied the fine. That reversal prevented the U.S. Supreme Court from ruling on the landmark debate.

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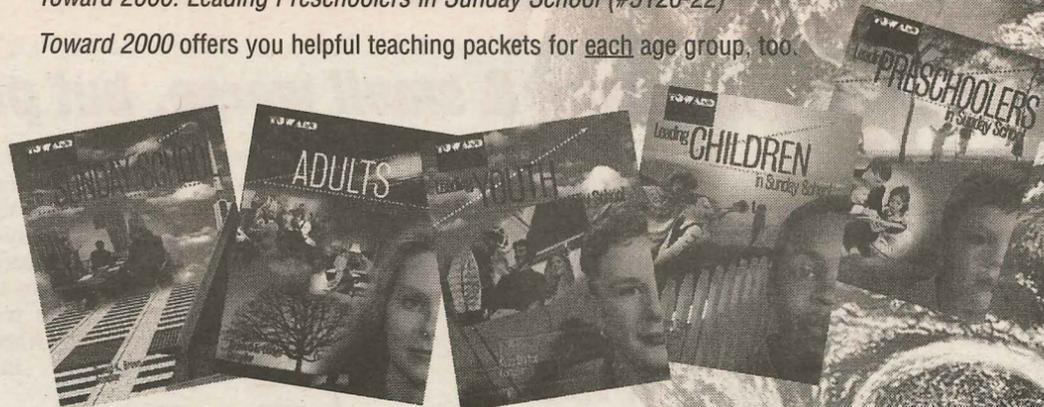
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NATIONAL NOTES

■ **Clergy tax case upheld.** The Fourth Circuit Court of Appeals has upheld a tax court decision that a United Methodist minister from North Carolina is not self-employed. In August 1994, the tax court agreed with the Internal Revenue Service's contention that Michael Weber was not self-employed. Weber is the pastor of five United Methodist churches in the Stonewall, N.C., area.

■ **Mantle professed faith.** Mickey Mantle had a deathbed conversion to Christianity, according to former teammate Bobby Richardson, who officiated at Mantle's funeral. Richardson, a lay preacher who played with Mantle on New York Yankees teams in the 1950s and 1960s, ministered to the Hall of Famer during his dying days. He told those at the Aug. 15 funeral that Mantle long had resisted but finally accepted Christ as Savior.

■ **Wal-Mart to teach accomodation.** Wal-Mart store managers will be trained in accomodating workers' religious beliefs, following a ground-breaking settlement

of a religious-discrimination lawsuit. The suit was filed in a Springfield, Mo., court by Scott Hamby, who said the chain forced him to quit in 1993 after he refused to work on Sunday, his Sabbath. The settlement could greatly affect other companies that employ weekend workers whose hours conflict with their religious practices, the Wall Street Journal reported.

■ **Polls measures prayer support.** A Phi Delta Kappa/Gallup poll has found that most Americans support a constitutional amendment permitting spoken prayer in schools, but also finds more Americans prefer a moment of silence or silent prayer rather than a spoken prayer in the classroom.

Americans surveyed said they favor an amendment by a margin of 71 percent to 25 percent. But most Americans—70 percent to 24 percent—also said they would prefer a moment of silence or silent prayer rather than spoken prayer in public schools. By a margin of 81 percent to 13 percent, respondents said spoken prayers should reflect all major religions rather than be "basically Christian."

Christian Coalition to add Catholic division

WASHINGTON (RNS)—The predominantly Protestant Christian Coalition is laying plans for a new "Catholic division" in an attempt to expand its conservative political base, according to a political scientist who has been assessing the coalition's influence.

Forming a special Catholic branch makes sense, said Georgetown University political scientist Mary Bendyna, because "polls indicate Catholics are uncomfortable with Pat Robertson," the Christian broadcaster who founded the coalition.

The Religious Right—led by the coalition—has become a dominant force in Republican Party politics in many states. But it has been weak in the Northeast, where there are large Catholic populations.

Bendyna was on a panel of social scientists analyzing the Christian Coalition's religious base at the recent annual meeting of the Association for the Sociology of Religion in Washington.

A full-time Christian Coalition volunteer who works with the Catholic community confirmed July 22 that a director for the "Catholic Alliance" is expected to be appointed in the next few weeks.

"It's going to be a grassroots citizen-action organization with members in all 50 states," Gerry Giblin said in an interview. "We will concentrate on grassroots training and voter

identification and membership."

The coalition has been nurturing its Catholic connections for some time, working on the local level with Catholic groups on school board elections and opposing abortion and pornography, said Giblin, who works in the coalition's Washington, D.C., office.

A Catholic mass is scheduled at the coalition's annual "Road to Victory" conference in Washington next month, the third time the meeting has included a Catholic service. In the past, the meeting also has featured panel discussions on Catholic-evangelical cooperation.

The Catholic affiliate will have a separate membership from the coalition but will work with the coalition's state chapters on common concerns, Giblin said.

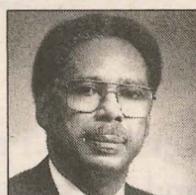
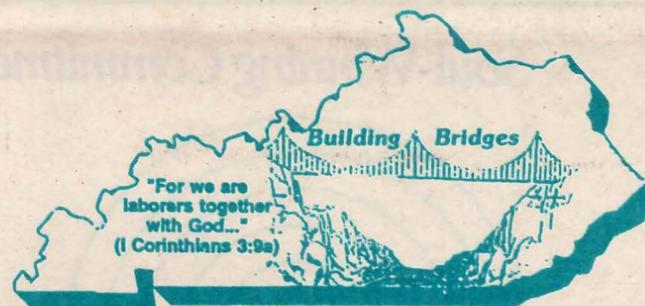
Bendyna said the coalition is aware of the uneasiness some Catholics feel working in a movement founded by Robertson, the television evangelist and former Republican presidential contender.

"The key issue for Catholics is abortion," Bendyna said. "They would prefer to join a Catholic organization, but they don't see Catholic organizations doing anything about the issues."

She said surveys she has analyzed indicate conservative Catholics see their bishops and the Knights of Columbus speaking out against abortion but not organizing politically.

Fifth Annual Cooperative Ministries WORSHIP/EVANGELISM CLINIC

THEME: HERE'S HOPE. LET'S SHARE JESUS TOGETHER.



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For More Information on the Fifth Annual Cooperative Ministries Worship/Evangelism Clinic: Call (502) 587-0642.

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First-ever Gypsy translation of Scriptures now complete

PARIS (ABP)—A new translation of the Bible into the language spoken by the world's 40 million Gypsies was dedicated at a recent ceremony in Paris.

The first official translation of the Romani-language New Testament was sponsored jointly by Virginia Baptists, the Cooperative Baptist Fellowship and the United Bible Societies.

The new translation paves the way for new ministry opportunities among the Romany people—also known as Gypsies—scattered across several continents, said "T" Thomas, a missionary for the Atlanta-based Fellowship.

The project was initiated more than 10 years ago by Mateo Maximoff, a well-known Gypsy writer.

"This is the greatest day of my life," Maximoff said at the dedication ceremony. "I have been praying for years that God would see a way for this translation to be printed and that I could one day hold it in my hands."

The two Baptist groups became involved in the project after learning that the United Bible Societies lacked funds for printing and a means of dis-

tributing the Scriptures. Virginia Baptists responded with an \$11,500 gift to pay for the first printing. Fellowship missionaries "T" and Kathie Thomas will soon begin distribution of the first 2,400 Bibles.

Gypsies number more than 40 million around the world. While their language has broken down into several dialects, a "core language" of Romani is still spoken and understood by most.

The first official Bible translation into Romani is a "historic event for us," pastor Robert Demeter said at the Paris ceremony. "The printing of this New Testament will not only create a new interest in God's word among the Gypsy people, it will also encourage many of them to learn to read."

Thomas said the translation could have other important cultural implications. "Once a language is written down and published, that language becomes recognized and accepted," he said. "For centuries the Gypsy people have been told that they have no country, no culture, no real language. At least a part of that prejudice can now be refuted."

Morocco releases jailed Christians

TANGIER, Morocco (BP)—Four Moroccan Christians arrested in early August for proselytism were released after a trial Aug. 17 in Tangier, Morocco.

The Christians include Mehdi Ksara, 88, who holds dual Moroccan and U.S. citizenship; Fouad Jaafar, 27; Samir Benali, 24; and Mohcen Ibrahim Belhaj, 20. Police in the northern Morocco seaport of Tangier arrested them Aug. 5.

Despite their release, it's not clear if any charges still are pending against them, according to a report from News Network International. One evangelical source indicated they were questioned at a police station in Tangier after the trial that authorities abruptly moved up from Aug. 31.

The case signals a climate of increasing religious intolerance in the Islamic nation of Morocco, according to an evangelical worker who lived there for five years.

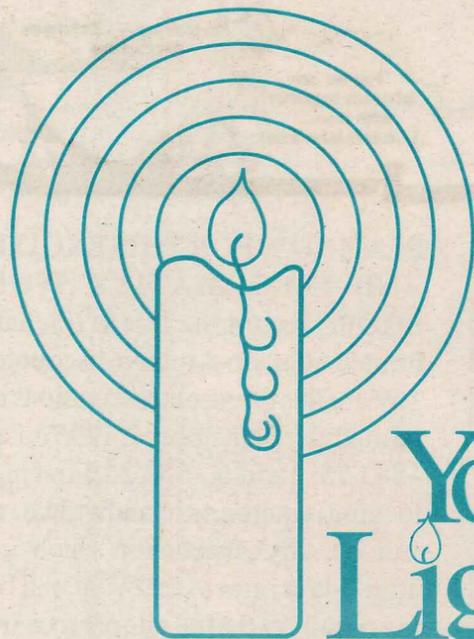
"We see this as a real crack-down on Christianity," said another evangelical worker currently living in that North African country.

But an evangelical pastor of an English-language church in Morocco disagreed. "I see (the arrests) as an echo of a previous attitude, but I see Morocco moving toward a religious toleration it hasn't had for hundreds of years," said the pastor. "We're going to see it wavering back and forth, but (the country) is moving toward toleration. God is doing something in Morocco. He's bringing about a (religious) climate that's more open."

He added: "The fact that the (Christians) were tried, released and not sentenced to prison is a good sign."

Morocco's constitution officially guarantees freedom of worship, but it is illegal to try to entice someone to change religions.

Soul-Winning Commitment Day



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Your
Light
Shine

Matthew 5:16

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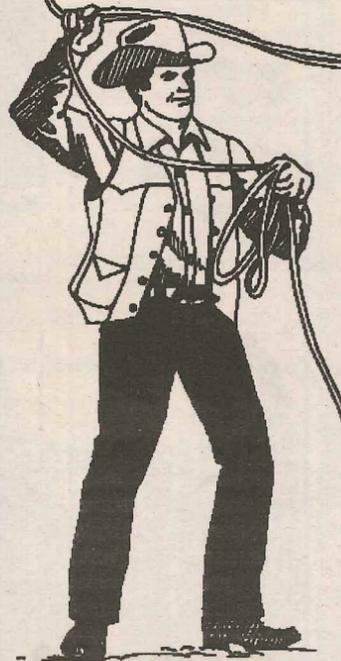
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*Health regulations prohibit us from receiving home-canned foods or dented cans.

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FOR MORE INFORMATION**



ISSUES

Prime-time penance replaces private repentance

Continued from page 1

such apologies raises questions about truth and earnestness and about willingness to face responsibility for one's actions.

Convicted rapist Mike Tyson won the prize for vagueness when he said he was "sorry" for the "situation" and "any pain" it caused beauty contestant Desiree Washington—without ever admitting the crime. While several ministers gave a hero's welcome in Harlem for their prodigal son, feminist protesters asked him to apologize to black women.

Former Secretary of Defense Robert McNamara got equally mixed reviews for his memoir, "In Retrospect: The Tragedy and Lessons of Vietnam." In a letter to the New York Times, Robert McAfee Brown, an anti-Vietnam War activist, lauded McNamara's candor. Others felt he offered too little, too late.

"What is missing ... is any sense of personal anguish or heartfelt remorse over his actions," Cox said. "Mere recognition that mistakes were made or even I erred falls considerably short of what the Christian tradition has meant by repentance."

A classic failed apology came from Richard Nixon, whose 1974 res-

ignation speech offered more excuses than regrets.

"To the day he died, I don't think he knew what brought him down," said Watergate conspirator Chuck Colson, who went on to found Prison Fellowship ministries. "I don't think the country ever forgave him as it would have had he said, 'I'm really sorry. I hope the country can forgive me because I'm wrong.'"

But even the most compelling apologies, religious leaders say, do not release transgressors from paying for their actions and seeking reconciliation with people harmed. And changes of heart don't guarantee immediate changes in behavior.

While the Southern Baptist Convention impressed many with its apology to blacks for its historic role in defending segregation, some blacks lamented the convention's failure to present a plan to repair its relationship with blacks.

Jewish leaders welcomed French President Jacques Chirac's acknowledgment of France's role in deporting thousands of Jews to the Nazi death camps, but whether reparations will be made to survivors has not been determined.

Many women worldwide appreci-

ated the pope's recent apology for church leaders' part in discriminating against women, one of a series of apologies for past church behavior. But Sister Margaret Traxler, CEO of the interreligious group Institute of Women Today, believes it's inconsequential until he allows women's ordination. "His apology may be sincere," she said, "but it's ignorant. It shows his conscience is nudging, but his conscience isn't bringing about conversion. If someone wants forgiveness, they have to make right what they are sorry for."

Chuck Colson said his Christian conversion compelled him to change.

"I had figured that despite all the stuff in Watergate, I was in pretty good shape," he said. "I suddenly felt very dirty and unclean and unworthy. And I cried out to God and asked for forgiveness. I know a lot of people are very skeptical, but it was a transforming moment in my life."

The experience, he said, led him to contact Daniel Ellsberg, the former Defense Department official who leaked "The Pentagon Papers," and whom Colson had tried to discredit. "I wrote a letter to Daniel Ellsberg and asked him to forgive me for what I had done."

But Ellsberg maintains he never got that letter. "I'm not doubting that Colson has changed," said Ellsberg, now an anti-nuclear activist, "but I wish he would stop saying he has communicated."

He doubts Colson has told all he knows about Watergate—a charge Colson denies. But Ellsberg would like to meet with his fellow veteran of the Marines and the White House to compare notes about life.

"I think I've learned some things I'd like to pass on to him," Ellsberg said. "I have no bitterness about what he did ... I'm absolutely prepared to forgive."

Christ teaches that forgiveness is unconditional, noted Ray Hammond, pastor of the Bethel AME Church in Jamaica Plain, Mass. "But that doesn't mean I won't have to remove myself from the relationship or set strict boundaries," he said.

"In the case of Mike Tyson, I would say to Desiree Washington: 'For your own sake, let it go, forgive the man,'" Hammond said. "And I would confer forgiveness. But it does not mean that I would not censure his behavior and decry as completely inappropriate a hero's welcome for a convicted rapist."

"Mere recognition that mistakes were made or even I erred falls considerably short of what the Christian tradition has meant by repentance."

*Baptist minister
Harvey Cox*

The Kentucky Baptist Chorale

Conducted by Dr. John Dickson \ Accompanied by David Dale

with

The Kentucky Baptist Singing Women

Conducted by Dr. Pamela Hopton-Jones \ Accompanied by Nina Bell Durr

PRESENTS A "Home from Russia" CONCERT

Saturday, September 9th
5:00pm

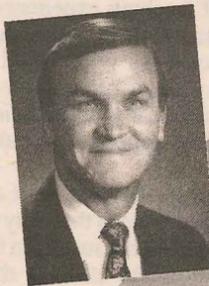
Gardenside Baptist Church of Lexington, Kentucky
1667 Alexandria Drive 606-277-7391

Mr. Jim Cordell is Director of the Church Music Department for the Kentucky Baptist Convention.

Hey!

Youth Ministers
& Youth Leaders!

You're invited to an afternoon with **RICHARD ROSS**, Baptist Sunday School Board Youth Consultant at Severns Valley Baptist Church in Elizabethtown
Thursday, September 21, 1995
Noon-4:00 p.m. EDT



Join us for a **free buffet lunch**, and an afternoon of networking, sharing, fellowship and challenge brought to you by the KBC's Office for Evangelism—Bill Jagers, Director, Monty Carter, Associate.

R.S.V.P before **September 14, 1995** by calling the Office of Evangelism,
502-245-4101 ext. 330/332

Reservations are necessary so call today for your **free** reservation!

PRAYER PARTNERS

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

- The Kentucky medical team going to Russia Aug. 30-Sept. 13.
- The Kentucky construction team going to Vyborg, Russia, Sept. 6-20.
- The Kentucky women's work team going to Novosibirsk, Russia, Sept. 26-Oct. 11.
- The Christmas gift project for Russian children.
- Churches and individuals planning projects for the 1996 Boston partnership.
- The staff and members of the Greater Boston Baptist Association as they plan their upcoming October annual meeting.
- September Mega Focus Cities strategy planning in Greater Boston Baptist Association.

Mountains to the Mississippi

Compiled by Ann Tatum

- **BLANDVILLE**—Blandville Church will celebrate its 150th anniversary Oct. 1 with an old fashioned day. Director of Missions **Wayne Newby** will be guest speaker. A combined anniversary/homecoming all-day event will be Oct. 8 with **Bob Elliott** as guest speaker. **Larry Jackson** is pastor.
- **BURNSIDE**—First Church will celebrate its 95th anniversary Sept. 24 with an old-fashion day service at noon. **Richard Allen** is pastor.
- **Jasper Bend Missionary Church** retired its debt July 23. The church is now debt-free.
- **CARROLLTON**—Cove Hill Church called **Larry Smith** as pastor July 16. Smith is a student at Southern Seminary.
- **FRANKLIN**—**Lee Piper**, a Southern gospel vocalist, has recently moved her singing ministry to Franklin from Kansas. Piper writes and records Southern gospel songs, sings at church services, camp meetings, revivals and other religious events. Piper may be contacted at (502) 586-7018.
- **GEORGETOWN**—Gano Avenue Church called **Tim Matheny** as minister of youth.
- **HENDERSON**—First Church licensed **Shane Critser** to the gospel ministry Aug. 13.
- **LEXINGTON**—Highlands Church called **Delbert Walker** of White Sulphur Springs, W. Va., as

- pastor July 9.
- **LOUISVILLE**—First Middletown Church will celebrate its 75th anniversary Sept. 17. A picnic will follow the morning service. Call (502) 245-7889 for more information.
- **Bashford Manor Church** called **Robert Dobson** as part-time minister of youth. Dobson is a student at Southern Seminary.
- **MOUNT EDEN**—Mount Moriah Church called **Steven Periconi** as youth minister. He is a graduate of Lenoir-Rhyne College in Hickory, N.C.
- **SOMERSET**—Beacon Hill Church called **Rodney Lynch** as minister of education and administration. He previously was minister of education and youth at First Church in Danville.
- **SUMMERSVILLE**—Summersville Church called **Kevin Byrd** as pastor. He previously was pastor at Bradfordsville Church. Byrd is a student at Campbellsville College. He will begin his new ministry Sept. 1.
- **WADDY**—Mount Vernon Church celebrated its 150th anniversary July 30.
- **WICKLIFFE**—**Charles Frazier** has resigned as pastor at Bethlehem Church. He will be serving in a Louisville area church while attending Southern Seminary.
- **Cane Creek Church** will celebrate its 150th anniversary Sept. 3. **Wallace Adams** is pastor.

Elkhorn City marks 75th anniversary

ELKHORN CITY—Elkhorn City Baptist Church marked its 75th anniversary Aug. 6 with a day of celebration and remembrance.

The church organized in 1920 with 11 charter members. Three of the 11 still are members: Inez Elswick, Nell Elswick and Jack Tackett.

Earl Brooks of Anderson, S.C., who served the church as pastor from 1978-1980, was the guest preacher for the morning worship service, which included the baptism of two young people.

Dinner and an afternoon praise and testimony service rounded out the

day's activities.

Over the years, Elkhorn City Baptist Church has established at least three mission points: Marrowbone Baptist Church; First Baptist Church of Faith, which began as Yellow Hill Mission; and Cumberland Baptist Mission, which currently meets at Potter's Trailer Court on Elkhorn Creek and is sponsored by Pike Baptist Association.

Pastor Michael York, a graduate of Clear Creek Baptist Bible College and New Orleans Baptist Theological Seminary, is the church's 22nd pastor.

CLASSIFIED ADS

SEEKING: Valley Station Baptist Church will accept applications for minister of youth, minister of music, minister of education or any combination thereof, part time or full time. Please submit resumé to Valley Station Baptist Church, 5415 Valley Station Rd., Louisville, KY 40272 no later than Oct. 15, 1995.

SECURITY: Need security at church, business or home? Call Bob at ADT Security Systems, Lexington, (606) 254-0837 or (502) 343-4056.

FOR SALE: 22 padded church pews, 3 choir pews, pulpit and altar rail. Call (502) 358-3876.

WANTED: Pastor's position open. If interested, send complete resumé to: Search Committee, Ballardsville Baptist Church, 4901 S. Hwy. 53, Crestwood, KY 40014-9745.

NEEDED: Russell Cave Road Baptist Church in Lexington is in need of a part-time pianist. Contact Gene King at (606) 299-4611 or Veronica Tichenor at (606) 293-1478.

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

TOUR: 10-day Holy Land pilgrimage; includes Athens and Corinth, Greece. March 12-21, 1996. Only \$1,795 from New York. Call Pastor Jack R. Studie for a color brochure and more information, (502) 247-8331. Experience you can trust!

Education from Mount Moriah

Shortly after Barkley Moore became the president of Oneida Baptist Institute in 1972, a special person came to meet him. This lady, Mrs. Floy Chancellor Lyons DeJarnette, said that she was 65 years old and had decided to retire from teaching in the public schools. She explained that she was in good health and still had a reasonably sound mind. She stated that after spending a lifetime in education, she was still interested in working with young people. There were two words Moore did not like.

The first word was "can't" and the second was "retirement." "The only difference between 'can' and 'can't' is the letter 't,'" he would say. It was usually not wise to tell Moore that something "can't" be done. A second mistake was talking about retirement. He said that retirement, as we think of it, was not in the Bible and therefore was not scriptural. So when DeJarnette told him that she would like to continue to teach, it was music to Moore's ears.

DeJarnette was our librarian for the first few years. Then in 1977 she was put in charge of our special help program. This program was designed to help students who come to us with special needs. This is not a "special education" program, but a program where students are provided tutors who will help them progress at a rate consistent with their ability.

Several years ago DeJarnette and I were talking about one or two boys we were both working with. She had them in special help and I had them in the student work program. She told me that the single biggest need many students had was the time to do their work.

They had been labeled "slow learners" because they could not keep up with the rest of the class. She said that some students were by nature slower,

but that given time, they could often do the work as well as the rest of the class.

She further explained that these same students who appeared to be "slow learners" were also slower than most in other areas. "They do not dress, tie their shoes, eat, walk and do many other things as fast as most kids. Just because they do not do them as fast does not mean they are slow. They are just not as fast as others," she told me. I have never forgotten her words.

Have you ever tried to walk faster or slower than your normal pace? Have you ever tried to eat, dress, talk, etc. at a different pace than normal? Try it for one day and see how frustrated you become.

When DeJarnette left the special help program in 1992 at age 85, Moore encouraged her to write a book about her 40 years of teaching experience. She agreed that much of what she had learned over those years could be of help to many others, especially teachers who may not really understand why some children appear to be "slower" than others.

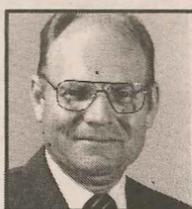
I was given the final draft of this book last winter. As I read some of the many stories she tells in her book I smiled, because even though she changed the names of the students she told about, I knew who many of them were.

We had the book published this summer and the books arrived last week. It was my pleasure to give every teacher a copy of the book at our pre-school meeting.

I thank God for this wonderful woman and for her dedication to the ministry of helping those students who need a little "extra time and patience."

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

THIS IS ONEIDA



W.F. Underwood

God's grace adequate for new students

"When God called me, I responded, 'You've got the wrong person. I'm 32 years old with a wife and two children.' My wife gave the same reasons, but added, 'Not his will but yours be done.' I left one of the best jobs a person could have and put our house on the market. We've discovered Abraham's promise is also ours—God will provide." This testimony of first-year student Alan Moser has similarities with others in the class of 1999.

The arrival of new students is a transfusion of faith, promise and enthusiasm.

Nearly half the class comes from Kentucky, followed by Tennessee with Ohio and Maryland tied for third. Other states represented include California, Florida, South Carolina, Virginia and West Virginia.

The average age of this class is four years above the second-year group. These freshmen average 32 years of age. Six are in their 40s, one is 51 and another is 65.

Seventy percent of the class is married and they have 40 children among them.

Probably the most difficult part of the move for Daniel and Diosdada Cajuat was to leave 11 grandchildren in California.

All the class holds at least a high school diploma, and half of them will transfer credits from other colleges.

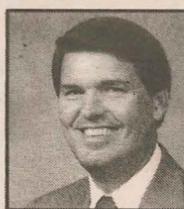
As usual, they bring a wealth of experience from the workplace. Previous employment includes auto mechanic, railcar repair, textile manager, cashier, auto parts dealer, resident caregiver, milk delivery, surveyor, X-ray technician, printer, building/property management, furniture salesman, registered nurse, deaf counselor, custodian, child care worker, secretary, coal miner, youth minister and pastor.

Amy Balthis of Bristol, Va., said, "When God called Joel, he also called me. As soon as we knew Clear Creek was the place to prepare, Satan attacked us.

"But God has been faithful. We've sold our house and now live in a campus apartment. It isn't a house, but it is our home now and we all love it.

"We've had some surprises, but God provided grace to see us through. When you trust in the Lord, he will direct your way."

CLEAR CREEK CHRONICLE



Bill Whittaker

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

CHURCHES

Baptists need help to keep up with Denver's growth

By Sarah Zimmerman
SBC Home Mission Board

DENVER (BP)—Imagine the population explosion in your city if 34,000 people moved there this year. Then envision it happening three years in a row.

In Denver, there's nothing imaginary about that kind of growth.

According to the Denver Chamber of Commerce, an average of 548 people moved to the Denver area every week last year—more than the weekly average attendance at most of Denver's Southern Baptist churches.

The local Baptist association has 80 churches and missions whose members account for less than 3 percent of the metro area's 2 million residents.

Yet associational Director of Missions E.R. Cagle is undaunted. He calls Denver's growth "doors of opportunity that are wide open right now. It is our wonderful privilege and responsibility to enter those doors."

One key is finding ways to do "missions without money," Cagle says. Denver's growth has inflated prices, making buying land out of the question for most new congregations.

Sharing facilities is one solution to the church building dilemma. Brentwood Center, which is owned by the Colorado Baptist General Convention, hosts Anglo, Hispanic and Vietnamese congregations. Denver Temple Baptist Church is home to Anglo, Hispanic, Korean and predominantly black congregations.

At Denver Temple, leaders "go by the calendar religiously" to avoid conflicting schedules for weddings, seminars and special events, says Rod Viera, pastor of the Anglo and Hispanic congregations.

At 44, Denver Temple is Denver's oldest Southern Baptist church. The building is debt-free, but like most churches, it always needs money for operating expenses. Funds sometimes

come from unexpected places, such as the steeple. A cellular telephone company rents the church steeple to house an antenna.

In addition to creative financial assistance, local churches need personnel. "We need lay volunteers to come and stay," Cagle says. "We need bivocational people to start Bible studies. One couple could make a difference in some of our missions and small churches."

Jack McAskill, for example, is volunteer minister of education at Parkway Baptist Mission in Franktown, formerly a farming community that is becoming suburban Denver. McAskill has helped churches in the Denver association for 28 years, and he currently serves on the association's missions development council.

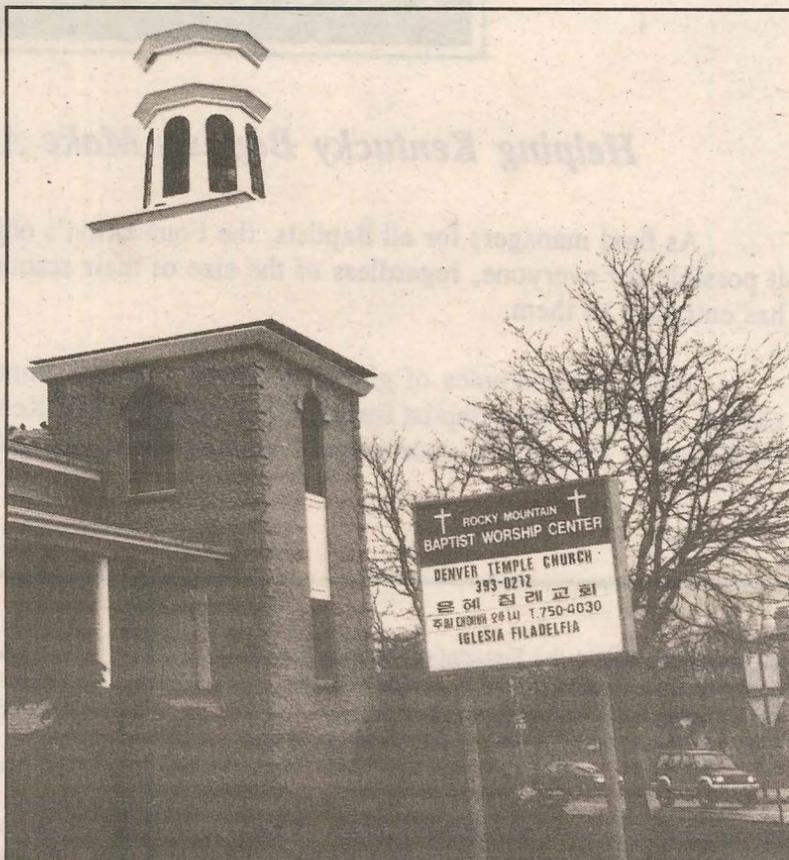
McAskill shares Cagle's optimism about opportunities from Denver's growth, while noting making the most of those opportunities will require some changes.

"We will have to find some way to reach non-Baptist people," McAskill says. Denver churches used to grow by reaching uprooted Southern Baptists, he explains. "We have got to become quite a bit more non-traditional because we're ministering to non-traditional people."

That may mean eating egg rolls instead of fried chicken at church pot luck suppers, ministering to the person who rides a motorcycle as well as those who drive a BMW and accepting leaders with Hispanic accents instead of a Texas drawl, says Rick Ferguson, pastor of Denver's Riverside Baptist Church.

Riverside is a "key church," meaning it participates in the Home Mission Board strategy to start congregations and ministry programs. The church sponsors six language congregations and other satellite groups that meet in 14 locations.

Earlier this year the association hired a church extension director who



SIGN OF THE TIMES Denver Temple, the oldest Southern Baptist church in Denver, is home to Anglo, Hispanic, Korean and African-American congregations, as shown by the marquee on the front lawn. (BP photo)

has identified 30 places or people groups needing churches. The associational goal is to begin work in 10 of those places this year.

Two areas where Cagle wants to see new ministries are the Hispanic community and mobile home parks.

Hispanics comprise one of the largest ethnic groups in Denver—one out of six residents, or 300,000 total, Cagle says. The association has five Hispanic congregations with a combined Sunday morning attendance of less than 300.

Forty mobile home parks in Denver are home to more than 40,000 people, Cagle says. He dreams of volunteers starting Bible studies in those mobile home parks.

Cagle says he knows Denver churches alone can't reach all the city's unchurched residents and newcomers. So he's counting on fellow Southern Baptists to pray for God to send workers and resources.

"To ask for prayer sounds glib, but it's the first and last thing people can do for us."

Traditional churches aren't dinosaurs, seminary dean says

By Pat Cole
Southern Seminary

LOUISVILLE (BP)—Church growth expert Thom Rainer believes too many people have written a "premature obituary" for traditional churches.

In his book recently published by Broadman & Holman, "Giant Awakenings: Nine Surprising Trends You Can Use to Benefit Your Church," Rainer takes issue with the "myth" that traditional churches are "dinosaurs." In fact, he points to evidence that many traditional churches are actually experiencing a renewal.

Traditional churches often are contrasted with contemporary churches that feature "seeker sensitive" worship services and contemporary music. In an interview, Rainer said a debate is raging among church growth experts who are advocates of either a traditional approach or a contemporary approach.

Rainer, dean of the Billy Graham School of Missions, Evangelism and Church Growth at Southern Baptist

Theological Seminary, describes himself as "pro-contemporary" and "pro-traditional."

Context rather than a personal philosophy should determine a church's style, Rainer maintained. "This book pleads for an end to the debate," he said. "I think it leads to a better understanding of both sides."

Yet Rainer's book deals mainly with positive trends he has observed recently in traditional churches. His findings came after a year of conversation with other church growth specialists, pastors and denominational leaders.

"There are many things inherent in traditional churches that are not dying," said Rainer, citing Sunday school, prayer movement and denominational identity.

Sunday school continues to serve as an effective teacher of biblical and doctrinal truths, Rainer said. "The strength of Sunday school is that it can teach doctrinal truths to all ages on a continuing basis."

In churches across the nation, prayer ministries are contributing to

spiritual awakenings and rapid growth, he said, even though sometimes these congregations are located in communities where population trends suggest the church should not be growing.

The prayer lives of churches are being helped by a new "unleashing of the laity," Rainer stressed. In addition to personal involvement in a church's prayer ministry, he said many laypeople are involved in ministerial and administrative tasks which allow the pastor to focus on prayer.

"Pastors are learning that prayer is an unbelievably important part of what they do," Rainer said. Pastors, he added, are discovering the importance of their role as "equippers" of laypeople for ministry.

Training laypeople for ministry requires they be given a solid grounding in the Bible and doctrine, Rainer said. He cited the "return of expository preaching" as evidence of increased interest in the Bible. Rainer also noted many theologians are urging an emphasis on biblical doctrines.

Rainer said the current interest in

doctrinal matters is not simply "conservative versus liberal" issues. Instead, he said, people are seeking to know the biblical message and the historic doctrines of the Christian faith.

Denominational heritage, which usually is a key part of traditional churches, is still important to many people, Rainer said.

As he looks toward the future, Rainer said he is encouraged by traditional churches that have been able to adapt changes pioneered by contemporary churches.

"The contemporary church movement has caused all churches to be aware of their context and culture," he explained. "The traditional church is learning what the contemporary church has been doing for a decade."

Rainer said churches of all styles are paying close attention to demographic data, conducting community surveys and responding to community needs. "The contemporary church has shown us not to compromise biblical truths, but to know who we are trying to reach," he said.

"We need lay volunteers to come and stay. We need bivocational people to start Bible studies. One couple could make a difference in some of our missions and small churches."

E.R. Cagle, director of missions in Denver

"The contemporary church movement has caused all churches to be aware of their context and culture."

Thom Rainer

KENTUCKY BAPTIST FOUNDATION

Helping Kentucky Baptists Make A Lasting Difference

As fund managers for all Baptists, the Foundation's objective is to encourage, assist, and make it possible for everyone, regardless of the size of their resources, to be better stewards of what God has entrusted to them.

These are examples of giving in Christ's spirit. Funds may be established to benefit a local church, missions, or a Baptist institution or agency. The Kentucky Baptist Foundation exists to serve all Kentucky Baptists; at your request, we will assist you with your planning.

A Baptist couple in Louisville asked the Foundation how they might create a fund as a memorial to their daughter who was killed in an automobile accident. They expressed a desire to create a college scholarship fund and hoped the fund could be structured so others could give to it.

With \$16,000 of life insurance proceeds received as a result of the daughter's death, the couple established a scholarship fund with the Kentucky Baptist Foundation for the benefit of students at Campbellsville College, Cumberland College and Georgetown College. The donors selected the following terms for the fund:

1. Scholarships of \$750 per year would be paid from the income of the fund.
2. Eligible applicants would be students at Campbellsville College, Cumberland College or Georgetown College who are Kentucky residents, members in good standing of a Southern Baptist church and needy as determined by the colleges' financial aid officers.
3. A committee composed of the President of the Kentucky Baptist Foundation, the pastor of the couple's church and a long-time pastor friend of the couple will select the recipients.

This fund has grown through the gifts of this couple and many others and now provides 7 scholarships each year to worthy Kentucky Baptist students; allowing them to secure a quality college education in a Christian atmosphere.

A Baptist man in Somerset contacted the Foundation because he wanted to establish a perpetual fund to provide income for maintenance of his church's buildings.

In addition to his limited resources, he envisioned others giving to the fund. With his initial investment of \$1000, the Foundation staff enabled this man to realize his dream of establishing an endowment fund with the following provisions:

1. The fund would accept gifts either outright or by Will from other contributors.
2. Earned income was to be re-invested until the principal had a value of \$5000.
3. When the principal had a value of \$5000, the income was to be distributed annually to the church for building maintenance.

After eight years through additional contributions from this donor and others, the fund had grown to \$10,000 and the Foundation now sends approximately \$400 each year to the church; allowing the church to direct more of its budget to missions and other ministries.

A Baptist lady in Bowling Green contacted the Foundation to guide her in making her estate plans for the future.

She already had a Will, which provided for transfer of stock, at her death, to the Kentucky Baptist Foundation for support of foreign missions.

She was currently receiving 2% annual income from this stock, which she felt she could not give up, but she asked the question: "Is there a way I can give it now?" The Foundation staff's affirmative answer led to the creation of a Charitable Remainder Trust. The result for her was a large charitable income tax deduction, no capital gains tax, and her income tripled!

After her death there would be unending annual income gifts to the Foreign Mission Board. Her estate plan was thus adapted to accommodate her growing enjoyment in giving for missions causes.

Donor directed giving insures that funds are disbursed as you decide.

Legal counsel available to help you set up your fund.

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