

November 28, 1995  
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**FOR THE RECORD**

**State conventions**  
 Annual meetings of state Baptist conventions in recent weeks have been highlighted by surprises. *See page 2.*

**Men on mission**  
 A group of men from First Baptist Church of Madisonville are glad they said yes to leading a lay revival, despite their own fears. *See page 3.*

**Family Forum**  
 Selfish anger is the leading killer of relationships. *See page 4.*

**Editorial**  
 Thanks for making us feel right at home in Kentucky. *See page 5.*

**Accreditation visit**  
 Southern Baptist Theological Seminary faces the most serious accreditation threat in recent history, according to faculty and students who participated in a recent site visit by three accrediting agencies. *See page 7.*

**Abortion ban**  
 The Partial-birth Abortion Ban Act is headed back to the full Senate for consideration. *See page 8.*

## Kentucky Baptists urged to 'break out' of the church

By Ken Walker  
 State Correspondent

LEXINGTON—The body of Christ must reach beyond the church walls to evangelize America's rapidly-changing communities, speakers emphasized at an Oct. 26-28 conference at Porter Memorial Baptist Church.

While the "Church Breaking Out" conference primarily looked at multi-housing ministries, its dominant theme was the need for missions, regardless of the community a church serves.

Be it offering food, clothing, housing improvements, literacy programs, clean-up campaigns or starting community-based congregations, churches are vital to answering God's call, according to Marshall Truehill of New Orleans.

"We've said 'come,' but Jesus said 'go' from the beginning," said Truehill, executive director of Faith

in Action, a ministry in several New Orleans public housing projects. "Some people resist that idea because they haven't been taught this and it's not their experience."

One of several speakers from metropolitan missions sites around the nation, Truehill said God has a vision for the cities and wants his people to reach the cities.

"The days we can open the church doors, hang out a sign and expect people to come are over," agreed Tony Hough, an associate in the direct missions department for the Kentucky Baptist Convention. The KBC co-sponsored the meeting with the church and community ministries department of the Southern Baptist Home Mission Board.

"The ministry of the early church is the ministry to which we are

called," Hough added. "We're only reaching 4 to 5 percent of 80 million people in multi-housing. They're not going to come to us. We have to go to them."

Statistics show the challenge facing Kentucky's Southern Baptist churches, he reported. Though only one-fourth of the state's residents lived in multi-housing units in 1980, by 2015 more than half the state's population will live in multi-housing.

Research also has shown that residents of multi-housing units—such as apartments, mobile home parks and condominiums—are much less likely to be involved in any church than are residents of single-family dwellings.

Reaching residents of multi-housing units with the gospel requires

personal ministry, conference speakers said.

Terry Moncrief, director of the Techwood Baptist Center in Atlanta, noted that God works through relationships, which takes time.

It also takes the right kind of viewpoint, said Jim Queen, executive director of the Chicago Metropolitan Baptist Association. He said Baptists "miss it" by teaching seminary students to become pastors of churches rather than of communities.

"If you're just the pastor of the church, the group shrinks down until the church is gone," said Queen, former pastor of Chicago's Uptown Baptist Church. "If you're pastor of the community, then when you travel in the community you will see the needs and have no lack of things to do."

This kind of intentional outlook is necessary in an environment when "so many people are looking for your" *See Kentucky Baptists ..., page 6*



**THANKSGIVING DINNER** Volunteers from Parkland Baptist Church and other Louisville churches serve Thanksgiving dinner to the homeless at Jefferson Street Baptist Center in Louisville.

### Jefferson Street Center offers Thanksgiving feast

LOUISVILLE—Despite urgent needs for repairs at its facility, Jefferson Street Baptist Center in downtown Louisville opened its doors to the homeless Thanksgiving morning and served up a traditional meal of turkey and dressing and pumpkin pie.

Volunteers from Parkland Baptist Church and other area churches prepared and served the meal, with help from two homeless men who have worked professionally as cooks.

The center's director, Randall Harvey, said this was a new opportunity for ministry at the center, which provides food, shelter, services and spiritual guidance for hundreds of homeless and low-income people.

Harvey has appealed for help from Kentucky Baptist churches to keep this and other ministries of Jefferson Street Center going. The aging facility has been cited by the Health Department for numerous violations, but the center's small

operating budget does not allow sufficient funds to make the needed repairs, Harvey said.

Continuing cuts in federal funding for social programs also have hurt the center's ministry, Harvey said.

He has appealed to Kentucky Baptist churches to come to the aid of the Baptist center with donations of time, money and goods. The most urgent needs are related to volunteer personnel, plumbing and general maintenance.

### Youth group sponsors kids' shopping trip

By Joyce Sweeney Martin  
 Staff Writer

FRANKLIN—It's hard to tell who will be the most excited next week when First Baptist Church of Franklin conducts its annual "Christmas for Christ" ministry—the youth who lead it or the children who participate in it.

For more than a decade, First Baptist Church has sponsored the ministry, which raises money for a clothes shopping spree for children who otherwise might not have gifts at Christmas.

This year, "the big day" will be Dec. 9, according to Youth Minister Jeff Crabtree.

Bright and early—at 7:30 a.m.—more than 50 youth will gather in the Fellowship Hall at First Baptist for what Crabtree calls "a wake-up session" to get ready for a morning of shopping and fun with the children.

At 8 a.m., 45 children ages 5 through grade six and their parents will arrive. While the parents will remain at First Baptist, the children and their youth shopping buddies will board the church bus and head to the local Wal-Mart. For the next hour and a half, together they will hit the racks, looking to get the most for the \$80 each child will be given to spend on new clothes.

The shopping completed, the children and their youth buddies will be off to breakfast at McDonalds. Each year, the restaurant gives the children anything they want from the breakfast menu.

Meanwhile, back at the church, the children's parents will enjoy food, a devotional and time with representatives of local social services agencies who can help them with other needs. *See Franklin youth ..., page 3*

Moving? See page 4 (1128)

# BAPTISTS

## BAPTIST BITS

■ **Baptist Women in Ministry**, based in Louisville since its founding in 1983, will move its offices to Kansas City, Kan., if members approve the change next June. The organization's executive board has accepted an invitation to relocate its offices to the campus of Central Baptist Theological Seminary.

■ **Orville Griffin** has announced plans to retire as executive director of the State Convention of Baptists in Ohio, effective Jan. 15, 1997.

■ **Ruben Swint**, former associate pastor and administrator at St. Matthews Baptist Church in Louisville, has been named president of the Cooperative Baptist Fellowship Foundation. Swint has been vice president for endowment and capital giving at the Southern Baptist Convention Stewardship Commission since 1987.

■ **Steve Bass**, executive director of Tulsa Metro Baptist Association in Oklahoma, has been elected executive director-treasurer of the Arizona Southern Baptist Convention.

## Surprises mark some state meetings; others quiet

By Bob Allen  
Associated Baptist Press

A surprise win by conservatives in North Carolina, the rejection by Alabama Baptists of a plan aimed at resolving a conflict with Samford University and a resolution in Florida pitting 1 million Baptists against the Disney Co. were among highlights of Baptist state convention meetings this fall.

Controversy between conservatives and moderates also took center stage for portions of annual meetings in Texas, Louisiana, Missouri and Tennessee. Other states met in relative quiet, compared to earlier years when a war raged between the two factions in the 15 million-member Southern Baptist Convention.

Moderates in North Carolina were stunned by the surprise election of a conservative president. Greg Mathis, pastor of Mud Creek Baptist Church in Hendersonville, defeated moderate candidate Dewey Hobbs for the office. The 1.1 million-member state convention has long been considered a moderate stronghold.

Alabama Baptists rejected a plan proposed by leaders that would have endorsed action last year by trustees of Samford University to make the school's board self-perpetuating. The plan offered an optional "new paradigm" for institutions of the state convention that would allow Baptists in the state only to ratify—not substitute—members to boards of trustees.

Florida Baptists criticized the Walt Disney Co. for offering benefits to partners of homosexual employees in a resolution pitting 1 million church members against the state's tourism industry. They also voted to sever a century-old relationship with Stetson University over the school's recent decision allowing alcohol on campus.

Moderates held on to control in Texas, easily electing presidential

candidate Charles Wade of Arlington over a conservative challenger. They also adopted a budget that will send less money from Texas to the SBC and keep more in the state for starting new churches. Conservatives opposed the reduction, saying it will hurt international ministries of the SBC.

The Texas convention delayed action on a motion to disfellowship churches that condone homosexuality. The motion, aimed at University Baptist Church in Austin, which recently was kicked out of its association for ordaining a gay man as a deacon, was referred to the Texas Baptist Executive Board.

Two other states joined Texas in altering their support of the SBC.

Citing financial pressures on the state convention, Oklahoma Baptists voted to reduce by 2 percent the share of the Cooperative Program unified budget they forward on to the SBC. The Oklahoma convention now retains 60 percent of those funds for use in-state. At one time it divided funds with the SBC 50-50.

Mississippi Baptists voted without debate to change the way they fund home missions in the state. The state will reduce funding to the SBC by about \$250,000 and use the money to assume total responsibility for home missions work in Mississippi. Until now, that work was shared with the SBC Home Mission Board.

Louisiana Baptists elected a conservative president but turned down a constitutional amendment that would have installed inerrancy as the state convention's official stance. Slidell pastor Michael Claunch won 52 percent of a presidential vote over moderate candidate Eddie Simmons of Lake Charles.

The amendment stating the Bible is without error—which leaders said would merely codify what has been an unofficial stance—fell seven votes short of a two-thirds majority needed

## Six most-common resolutions

Here's a summary of the most common resolutions adopted by state Baptist conventions this fall:

■ **Against gambling:** Alabama, Florida, Georgia, Hawaii, Indiana, Kentucky, Louisiana, Maryland/Delaware, Mississippi, Oklahoma, Pennsylvania/South Jersey, South Carolina, Texas, West Virginia.

■ **On the sanctity of human life:** Arkansas, Hawaii, Indiana, Louisiana, Maryland/Delaware, Pennsylvania/South Jersey.

■ **Against late-term abortions:** Mississippi and California.

■ **Against homosexuality:** Alabama, Arkansas, Hawaii, Maryland/Delaware, South Carolina, Tennessee.

■ **Against racism:** Arkansas, California, Colorado, Minnesota/Wisconsin, Texas.

■ **Affirming Woman's Missionary Union:** Kentucky, Tennessee, Texas, Virginia.

for passage.

Baptists in Missouri defeated a motion to deny exhibit space at the state convention to the Baptist Joint Committee, a religious liberty organization defunded by the SBC in 1991. They narrowly adopted a motion to freeze the division of Cooperative Program funds between the state and national conventions due to concerns about a proposed restructuring of the SBC. They also defeated a bylaw amendment proposed from the floor stating that the Bible is without error.

Tennessee Baptists turned back two efforts to distance the state convention from the Cooperative Baptist Fellowship, a splinter group of moderates not sanctioned by the conservative-led SBC.

Tennessee Baptists elected retired pastor Howard Olive, a Fellowship leader, to the state's executive board and adopted a resolution supporting Woman's Missionary Union, a national auxiliary whose leaders have been criticized for cooperating with the Fellowship to promote missions.

Virginia Baptists handled business with little debate, electing a slate of moderate officers unopposed. Con-

servatives in the state decided to boycott this year's convention and instead held their own meeting, where they decided against forming a separate state convention but hired an executive director in anticipation of a possible split sometime in the future.

Arkansas Baptists elected President Bill Clinton's pastor, Rex Horne of Immanuel Baptist Church in Little Rock, as their state convention president. They distanced themselves from some Clinton policies, however, adopting resolutions against abortion and homosexuality.

For the second year in a row, California Southern Baptists struggled with the issue of whether to recognize a member church with a woman pastor. Messengers allowed the seating of messengers from Nineteenth Avenue Baptist Church in San Francisco, despite a challenge from the floor.

Later, they endorsed a study document that said the Bible lends no support for women pastors but leaves the decision up to the local church. Toward the end of the meeting, however, remaining messengers passed a non-binding resolution strongly opposing the practice.

## Virginia conservatives delay new convention

NORFOLK, Va. (ABP)—After lengthy discussion, Virginia Baptist conservatives backed away from forming their own state convention, but will continue studying that option after hiring a full-time executive director.

At their Nov. 7 annual meeting in Norfolk, the Southern Baptist Conservatives of Virginia debated and defeated a motion to "declare ourselves to be a separate state convention effective today."

The 3-year-old organization is for Virginia Baptists disenchanted with the moderate-controlled Baptist General Association of Virginia and loyal to the conservative leaders of the Southern Baptist Convention.

Had the motion passed it would have forced the SBC for the first time to decide how to relate to competing conventions in one state. It also would have caused many conservative churches to consider leaving the existing Virginia Baptist convention.

The movement to form a separate state convention during the annual meeting was no surprise. Since the conservative group formed in 1993

there has been speculation they would break with the state convention.

Last December, the group's executive committee appointed a committee to study whether to form a separate state convention. In April the committee reported that the conservative group "should work on strengthening its existing ministries" in an effort to "increase its impact for Christ in Virginia."

In September, the group's executive committee voted to recommend to their annual meeting that the group employ a full-time executive director "in recognition of the eventual formation of a separate state convention."

Robert Jackson, director of missions for New River Baptist Association and Virginia representative to the SBC Executive Committee, who chaired the study committee, said the committee decided to recommend against forming a separate state convention now because of "very real and significant differences of opinion" among Virginia Baptist conservatives over the issue.

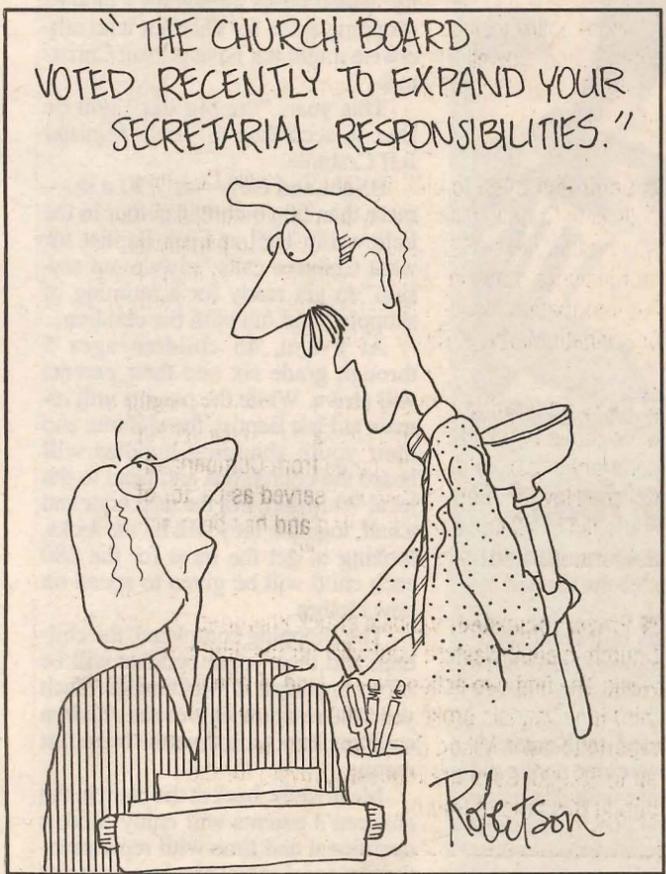
Other issues are "a lack of clarity" about how the SBC would relate to a

separate convention within the borders of an existing state convention and that a new state organization could cause "needless disruption in many church fellowships and even in the SBC itself," Jackson continued.

Before the vote on the committee's report, however, the group debated for more than an hour a substitute motion by Terry Harper, the conservative group's first vice president, that would have created a new state convention.

The motion to form a separate convention failed by a vote of 150 to 60. But the group unanimously voted to employ a full-time executive director. They also narrowly adopted a motion to "enter into serious dialogue with the SBC Executive Committee about steps necessary to become a recognized separate state convention."

Since 1993 the group of Virginia conservatives has grown from 13 to 79 churches and from \$34,888 to \$157,282 in receipts. A budget of \$221,000 was adopted for 1996. The budget allocates 65 percent for the group's expenses and 35 percent for the SBC Cooperative Program.



## Wilkins directs partnership office

Calvin Wilkins has assumed responsibilities as director of the Kentucky Baptist Convention's partnership missions department.

Partnership missions also has returned to the Executive Board's missions and evangelism division, after being a separate office for two years. Partnership missions previously had been part of the missions and evangelism division.

Wilkins has served on the KBC Executive Board staff since October 1988, when he was named to coordinate the newly created partnership missions office in the direct missions department.

Prior to coming to the KBC staff, Wilkins served four years as director of missions for Graves County Baptist Association and 30 years as a pastor in Western Kentucky.

During his seven years on the KBC staff, Wilkins has worked with Kentucky Baptists' overseas partnerships with Brazil and Russia, stateside partnerships with Utah-Idaho and Ohio and intra-state efforts in Eastern Kentucky.

In his new position, Wilkins, 61, says he will "continue what I already have been doing." That includes enlisting volunteers, speaking on behalf of partnership missions, orienting volunteers, planning future projects and overseeing the distribution of money and supplies going from Kentucky to partnership projects.

He also expects to make at least two trips to Russia each year.

Wilkins has made more than 43 overseas volunteer missions trips since his first one—to Jamaica in 1969.

## Madisonville men glad they said yes

By Joyce Sweeney Martin  
Staff Writer

MADISONVILLE—When Don Messick first was asked to be the director for a lay-led revival at Fulton First Baptist Church, he asked, "Why me?"

But by the time the meetings were over, he was more than glad he had said yes to the request.

Even as he enlisted and organized and planned for the four-session meeting, he "was overwhelmed" at how he felt God was at work in bringing together men from First Baptist Church of Madisonville for the endeavor.

Twenty-five men volunteered to make the 100-mile, two-hour trip from Madisonville to Fulton for the Wednesday night through Sunday morning revival in October.

And, as Messick prayed about what part each man should play in the meeting, "all 25 came to me and said they would do whatever I had for them to do."

The group met for two months in order to be spiritually prepared, said

Rodney Vincent, minister of education and administration at the Madisonville church. "It was wonderful to see their interest and motivation."

While most of the men are leaders in the Madisonville church, many had not been a part of a lay revival team before. And for those who had, it had been a while. The last lay revival team the church had sent out was in 1989.

When they arrived at the Fulton church on the first evening, the men "felt like we were at home," Messick said. "We saw Jesus in every face."

Each evening, people from the two churches met prior to the service to pray for the Fulton church. Others from Madisonville greeted the Fulton people as they arrived. Some rehearsed with the choir.

"God's holy presence was evident in every aspect of that preparation," Messick said. And when the first service began, "God's Holy Spirit took control and God used every part of that service to honor him."

"Time did not matter," he said. "It was just as though we had left our watches at home."

But even after the first service,

Messick doubted if the people would come back for a second night. "We had a great crowd and a great response, but the human side of me asked if they would be back tomorrow," he explained.

But the people did come back, and in even greater numbers.

In each service, the men from Madisonville gave testimony to how Jesus Christ is real to them today.

"That was the key," Vincent said. People at Fulton saw these are "real live people" just like them. "Our men were honest about their weaknesses and their strengths."

Now, a few weeks after the Fulton experience, the Madisonville men are meeting regularly to consider what to do next. They are investigating the possibility of beginning a new congregation in an area of their community that needs a church.

This time, it will be easier for Messick and his men to say yes, he said, because they know from experience that "God gets his work done in today's world through ordinary men and women just like you and me who are willing to say 'yes.'"

**"Time did not matter. It was just as though we had left our watches at home."**

Lay revival leader Don Messick



**BACK HOME AGAIN** Bill Marshall (left), executive secretary-treasurer of the Kentucky Baptist Convention, introduces furloughing foreign missionaries during the Kentucky Baptist Convention annual meeting in Owensboro Nov. 15. Four missionary couples with Kentucky roots brought greetings to convention messengers.

## BLUEGRASS BURGEO

■ **Partnership coordinator's mother dies.** Georgia Bivins, mother of Lee Bivins, died Nov. 15. Lee Bivins and his wife, Sarah, are coordinators for the Kentucky Baptist Convention's partnership work in St. Petersburg, Russia. Mrs. Bivins, 91, lived in Tucker, Ga.

■ **Dormitory open house.** Campbellsville College will hold an open house to show off its new South Hall East residence hall Dec. 3, from 2:30-4:30 p.m. The 104-bed residence hall was built at a cost of \$3 million.

■ **Campbellsville names historians.** Ten noted American historians have been named to the advisory board of the American Civil War Institute of Campbellsville College. Director of the institute, which is in its formative stages, is Kent Masterson Brown of Lexington. Others named to the advisory board include Charles Roland, James McClellan, John Simon, Lowell Harrison, Alan Nolan, William "Jack" Davis, Richard McMurray, Herman Hattaway, J.E.B. Stewart IV and Dean Warren Lambert.

■ **Choir tour open to public.** Campbellsville College's Collegiate Chorale plans a May 27-June 8 European tour, in which other interested parties are invited to participate. The tour includes stops in London, Northern France and Paris. For information, contact Robert Gaddis at (502) 789-5269 or Kenneth Martin at (502) 789-5340.

■ **Perry honored at Cumberland.** Calvin Perry, pastor of Main Street Baptist Church in Alexandria, received an honorary doctor of divinity degree from Cumberland College Nov. 27. Perry previously served as pastor of churches in Walton and Burlington and has been active in associational and state convention life.

■ **Prayer requested.** Vandals struck Energized Baptist Church in southwestern Louisville for the third time last week. The first two actions were "kind of minor," but on the third time vandals broke out every window in the building, reported Pastor Milton Seymore. Damage estimates range up to \$6,000. Seymore requests prayers for the church during this time of trauma.

## Franklin youth sponsor kids' shopping trip

□ See Bowling Green ..., page 3

When the children and youth return to the church, it will be time for "Christmas stuff" for the children and their parents, Crabtree said. He, along with Minister of Music Don Phillips and volunteers from the church will provide music and a creative rendition of the Christmas story.

Wrapped and waiting under the big Christmas tree will be a toy for each child. "They, like all children everywhere, really want a toy," Crabtree said.

Each year the youth get almost as excited as the children as they present the gifts and watch the children's faces light up as they unwrap their toys, he explained.

And, for the past two years, each child also has received a Bible donated by a First Baptist family. This year, each child will receive a children's devotional book.

Later in the holiday season, First Baptist adults will take the children's older siblings for one-on-one shopping trips.

While "Christmas for Christ" was

begun by the youth of the church, it has become a holiday tradition in which the entire church participates.

Fundraisers begin in the fall. Parents of the youth cook a Sunday noon meal to which the entire church is invited. Donations go to the fund.

Church members "rent-a-youth" to do yardwork and household chores. The youth minister drives the church bus to all "away" football games of the local high school. The \$1 each rider pays goes into the fund.

Each year, donations from church members round out the \$4,000 cost of "Christmas for Christ."

Crabtree begins work with the local school system and the social services office in November to secure the names of children who could benefit from receiving the gifts and special attention. "We try to help those no one else will be helping," he said.

Around Thanksgiving, Crabtree sends each parent or guardian a letter which includes a list of 15 to 20 clothing items they are asked to prioritize. Jeans, slacks, shirts, socks, gloves, underwear, shoes, boots, blouses, pa-

jammas, sweaters and other clothing items are on the list.

After the prioritized lists are returned, Crabtree and volunteers from the church pair each child with First Baptist youth.

This year, as every year, the shopping day will be fun for First Baptist's youth. But, for teens who have every material thing they really need, it also will be an opportunity to kick off the Christmas season with giving, rather than receiving, Crabtree said.

And it will provide a lesson in the value of a dollar. Most spend more on a pair of tennis shoes than the \$80 they will be given to spend on a "buddy." Most importantly, it will show that "our God loves everybody and we are his vehicle," Crabtree said.

While the day also will be fun for the children, for many it will have an added dimension. It will be their Christmas, Crabtree said.

If this year is like all the others, some parent will say to him when the day is over, "If it wasn't for 'Christmas for Christ,' my children wouldn't have Christmas."

## 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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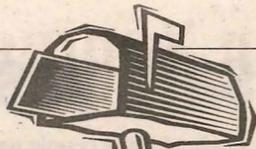
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## BAPTIST FORUM

### Pray for Shawiyas

We wish to send out a call to prayer for one of the world's unreached people groups, the Shawiya Berbers.

Their country of origin is Algeria. They are a semi-nomadic and pastoral people. Some live in the Aurea Mountains, and others live in towns in eastern Algeria, near Tunisia.

Their religion is a mixture of Islam and animistic practices known as Sufism.

They speak their own type of Berber, which incorporates some Arabic and Berber from other groups. They only have portions of Scripture in their language, but missionaries are working on translating the New Testament for them. Only 120 Christians live among the Shawiya, who num-

ber up to 1.5 million.

A civil war is raging in Algeria. Pray for peace and reconciliation between Islamic extremists and the military government. Pray that these people would come to know Jesus Christ as personal Savior.

God will answer our prayers, and we can rejoice in our closeness with him as we pray together for the salvation of the Shawiya.

*Name withheld to protect missionaries*

### God bless Holly

I was very disturbed by the disrespect shown toward Larry Holly in Texas relative to the issue of Freemasonry (WR, Nov. 7).

The following is one of the many resolutions adopted by the old associations of Kentucky and associated by J.H. Spencer in "A History of Kentucky Baptists, Volume II."

Long Run Association resolved in 1805 that, "any member of our society is condemnable in joining a Freemason lodge" (page 155). After further questioning on the subject, it was later resolved that "we believe it

wrong for members of our churches to belong to a Masonic lodge, and if they cannot be reclaimed, exclude them" (page 160).

What a difference! Then, if you endorsed Freemasonry, you could be excluded. Today, if you oppose it, you may be excluded.

In the "Kentucky Monitor" by Henry Pirtle, a handbook for Masons, 1921, page xv discusses "The Spirit of Masonry." It states that all antiquity "believed in a future life ... and in a Mediator or Redeemer ... The Hindus called him Krishna; ... the Egyptians, Horus; Plato, Love; the Scandinavians, Baldur; the Christians, Jesus; Masons, Hiram."

Our forefathers believed it was our duty to take the name of Jesus to all nations (Matthew 28:19); that only through the name of Jesus could men be saved (Acts 4:12); and that there is only one mediator between God and men, the man Christ Jesus (2 Timothy 2:5).

God will bless Brother Holly for his stand (Luke 6:22).

*Joe Morgan  
Vine Grove*

### 'False sweetness'

A minister delivered a children's sermon that has meaning for adults.

The minister told the children he was going to play a trick on their mouths. He said a false sweet taste can be created two different ways.

One way is to eat an artichoke.

The artichoke has a chemical that makes plain water taste sweet. Another way to fool your taste is to put salt on your tongue and then drip a few drops of water on your tongue. The water will taste sweet. Both artichokes and salt can be used to trick you into believing water is sweeter than it is. It is called "false sweetness."

## MINISTERIALLY SPEAKING

This story has a great deal in common with human nature. In every people who harbor in their lives many spiritual and emotional sins, and yet they project in their day-by-day living what they believe is sweetness of spirit. It does not take much frustration and anxiety for the "false sweetness" to go away and the true feelings of anger, hate, distrust, jealousy, envy, etc. to come forward.

"False sweetness" is not "true sweetness," and it is soon exposed as we live the normal experiences of life.

Further, this "false sweetness" becomes a part of our lives when we fool our own minds into believing things that are harmful for us are ac-

tually good for us. The extreme example of this is the person who becomes addicted to drugs, alcohol or other mind-altering chemicals.

But we need to be reminded that some cases of "false sweetness" do not have to do with drugs and alcohol. People can even convince themselves that everything is right in their relationship to God and the church when in reality they are far from God, and their fellowship with the church has been broken for a long time.

Don't hide behind a "false sweetness" or mislead yourself by blindly approving everything you do. Remember, "false sweetness" is not true righteousness.

*Willis Henson, pastor  
Lone Oak First Baptist Church  
Paducah*

### Of pheasants and churches

On the Thursday following the Kentucky Baptist Convention annual meeting, my son, Steve, and I rented a car and almost "non-stopped" it all the way to Cedar Rapids, Iowa, about eight hours away. We were headed to my second pheasant-hunting event, the first he had introduced to me two years ago.

Staying in the home of friends he and Vanessa had made during their years there, we were greeted royally about 11 p.m. by Matty, their 7-year-old springer spaniel, who would hunt with us the next two days.

The contrast of three straight days of sitting at the annual meeting with miles and miles of walking in the vast grain fields was invigorating, even though my aging legs moaned and groaned by the end of each day.

I suppose I should complain that after two trips I have yet to down my first rooster. But I took some consolation that neither Terry nor Steve got any either—and they took more shots!

Never mind the \$65 license for

out-of-state hunters; never mind sore muscles; never mind batting zero on the birds. It was just good—so very good—to be out on those open, free ranges walking with my son, his friend and Matty. It was like being let out of a cage!

I loved every moment of the chill wind in my face, the sound of wind brushing over the dry grass and the optimistic anticipation of a rooster breaking noisily off the ground. The Lord willing, I'll go again next year!

Steve intended me to attend church with him on Sunday before our return; the church of which he and Vanessa were members while there.

I never dreamed I'd feel "comfortable" in jeans and a sweater in a Sunday morning service! But I did; not a dozen ties and coats in the congregation of about 500.

Beginning at 10 o'clock, I had been forewarned that the service would last until 12 and it did.

Until past 11, the congregation participated in song and activity. I was unprepared to feel as positive about it as I did.

## ON MISSION TOGETHER



**William W. Marshall**

Several things impressed me:

■ All the children were called to the front, including infants in the arms of parents; not to hear a "children's sermon," but to experience the blessing of the congregation. Moving among the children, with soft music in the background, the ministers and some lay-leadership placed hands on the head of each child and prayed for them. One by one, they returned to their seats, quietly and reverently.

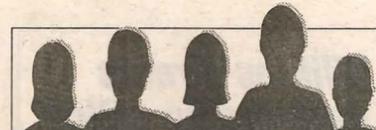
The senior minister had said at the beginning, "Angels come in just for this part!" When it was over, I suspected he might have been right.

■ The baptismal service included a time of testimony by the candidate and a full explanation to the congregation (and visitors) about what believer's baptism means. A church member/father baptized his own daughter; all were "prayed-over" when the baptism was complete.

There were other "differences" in worship, including lots of praise and more clapping than I am comfortable with. Still, I worshipped.

I marveled once again at the multi-colored coat of Christ's church, and I thanked God that I am part of the fabric.

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



## FAMILY FORUM

### Another ruined relationship

By Harry Rowland

Q I'm no good at relationships; he'll say or do something, and I get angry. Then it's over. What do I do?

A Selfish anger is the leading killer of relationships. Often, anger springs from unresolved issues that have hurt the other person or made them feel unimportant.

Selfish anger is the negative emotion we feel when a person or situation has failed to meet our needs, blocked our goals or fallen short of our expectations. This is the emotion we feel when we've placed our needs, wants and desires ahead of anyone else's. Then we become angry if those around us don't react the way we want them to. This anger then closes the other person's spirit toward us, and the relationship begins to unravel.

When selfish anger has closed a person's spirit, there are several attitudes that can reopen his or her spirit. What I am about to describe are not steps but attitudes. You cannot go mechanically down this list and expect to wipe away every hurt or draw out all anger. These are attitudes which can reverse the closing of a person's spirit if consistently applied over time.

■ Become soft and tender with the person. Proverbs 15:1 says, "A gentle answer turns away wrath." When touchy situations arise, it is amazing how a gentle, non-threatening voice and behavior that says I care can soften a person's spirit.

■ As much as possible, understand what the other person has gone through. We need to listen to what is said and not react to the words used. Feelings are real, whether legitimate or not.

■ Acknowledge that the person is hurting and admit any wrong. Again, recognizing that you are aware of his or her feelings and admitting you are wrong when you are is like a healing service to a relationship.

■ Seek forgiveness and wait for a response. Seek a sincere, positive response from the other person.

These attitudes call for risk, but the alternative is to pretend we never got angry in the first place and hope it all goes away. But the only thing that really goes away is the other person.

*Harry Rowland is pastor of Fort Mitchell Baptist Church.*

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

## Thanks for making us feel right at home in Kentucky

"I don't want to go!" Lindsay cried.

My daughter's words felt like an icepick in my soul. She and I held each other tightly in the driveway of our soon-to-be-empty home. Tears flowed down our cheeks as we felt the full impact of our decision to leave Kentucky and return to Texas, where her mother and I grew up. My own sorrow multiplied with each heave of Lindsay's chest as she struggled for breath between anguished sobs.

I knew exactly how she felt. My dad accepted the pastorate of a different church when I was a teenager, and I bid farewell to the only friends I could remember. "Goodbye" sounds like a life sentence to a child. To tell you the truth, it doesn't sound much better to an adult.

Lindsay loosened her grip and slipped into the car. Joanna and Molly climbed in with her. All our eyes were blurry and our cheeks were stained as my girls backed into the street and headed to a new home in a new place. That was last month, and last week I followed them.

After they left, I wiped my eyes, blew my nose and turned back toward the house. A burly mover offered much-needed pastoral care as he walked by, wheeling a load of boxes on a dolly. "I see this about twice a week," he said. "It hurts now, but you'll all feel better in time."

How do people who are not grounded in faith handle major transitions and grief? If our family didn't believe this move to be the will of God, we could not have survived saying goodbye to many wonderful friends. It would have hurt too, too much.

Yet we have been moving forward, following the path we believe God has set before us. Many elements associated with our move excite us. For these, we are grateful.

Up to now, Jo and I have been the prodigals of our families. Since we left Abilene, Texas, for Atlanta in 1979, we never have lived near any of our kin. Now, we will live about 30 to 45 minutes from 10 out of 13 members of our families, including parents, siblings and their children. A friend teased that, after all these years, I'll find out whether I really get along with my mother-in-law. I'll have a good time finding out, just as we'll enjoy watching our daughters get to know their grandparents and cousins much more closely.

The move also offers me an opportunity to fulfill a dream. I remember reading the Baptist Standard, the Texas Baptist newspaper, as a boy. Years later, as I struggled to interpret God's plan for my life, my dad took me to Dallas to talk to Toby Druin, a longtime family friend who had just joined the Standard as associate editor. In this talented journalist, I saw a committed Baptist layman who ministered to others by producing a helpful Christian newspaper. On that trip, I felt both God's blessing and my father's blessing to pursue a ministry of journalism. Now, in joining the Standard, I will live out a dream of my youth and also work alongside my mentor and friend, the new editor, Toby Druin.

Less tangibly, but just as importantly, Jo and I are thrilled about returning to a place we've always called home. We've been a bit like vagabonds, and so we've learned to make home the place we unpack our boxes. As a matter of fact, we've felt completely at home in Kentucky. When we moved here, we figured we'd spend the rest of our lives here. We assumed my previous decision to study at Southern Seminary instead of Southwestern had burned our Texas bridges behind us. We came with the full intention of settling in, raising our girls and growing gray in the Bluegrass. And yet, despite our "home is where you live" credo, we always talked about "going home" when we went back to visit family. People in this part of the country—where trees grow much taller than a one-story house, spring and fall paint the landscape in splendid hues, and hills roll like limestone waves—sometimes poke fun at the barren landscape of our Texas plains. But our affinity for the peculiarities of Texas—big sky, wild wind and people with personalities to match—is an acquired taste. The Southwest may look like the backside of the moon to other people, but it's our backside of the moon, and we love it.

We also love Kentucky and Kentucky Baptists. We've tried to explain to our girls that the sadness we feel is good grief. We've been blessed beyond measure these past few years. And our sorrow at leaving reminds us of the breadth and depth of the joy and happiness we have experienced. We hurt so deeply because we have been loved so freely. Judging by the volume of our tears, we have been loved far more than

we could have imagined.

Several groups and individuals come to mind as I count my Kentucky blessings:

■ I always will be grateful for the dozen Western Recorder board members who called me to this good place. They are Dick Bridges, Bill Crosby, Denzel Dukes, Glenn Durham, Greg Earwood, Paul Godsey, Garnett Hulette, Don Mantooh, Ike McDonald, Glen Mollette, John Searcy and George Smith. They have been succeeded by an impressive line of equally fine board members—Jim Abernathy, Mark Boes, Tom Curry, Rusty Ellison, Frank Hatfield, Sherry Hignite, Karen Owen Phelps, June Rice, Bill Thurman, Kay Trisler, Jim Weaver and Kenneth Wells. Nobody ever worked with more committed, insightful board members.

■ Similar praise can be said for the Western Recorder staff. They are dedicated Christians who see their work as ministry to the Lord on behalf of Kentucky Baptists. Melanie Childers, our staff writer, brings sensitivity and insight to the pages of the Recorder and to our office as well.

Joyce Martin, another staff writer, has a passion for missions and compassion for people that leaps from her copy and into the lives of folks around her. Mauri Smith, the Recorder's marketing and business manager, lends abundant expertise to our paper, and she also adds a wonderfully warm human touch to our office.

Ann Tatum, our receptionist and my secretary, defines "loyalty" and "faithfulness." Sandy Teague, the subscription and accounting coordinator, is unflappable and tenacious in sorting out the details of complex business matters.

Mark Wingfield, the paper's news director, is the most creative and prolific journalist I have known; he's also my alter-ego, and I truly think he can read my mind. Jeff Wise, our computer "guru" has set a new standard for technical excellence, which is particularly remarkable for someone who's a minister first and a computerhead second.

These seven people have shared most of my waking hours the past few years, and the journey alongside them has been a delight.

■ Colleagues in the Baptist Building and at the various Kentucky Baptist agencies and institutions have been solid, caring, consecrated partners in ministry. We've shared hopes and fears, jokes and dreams. Their vision for God's work in this world has shaped my own.

■ I cannot calculate the impact Bill Marshall, the KBC's executive secretary-treasurer, has had on my life. When I arrived in Kentucky, I expected he would be a valuable colleague and possibly even a friend. He has been much, much more. He's like a big brother or uncle in the ministry—a prayer partner, confidant, adviser, sounding board. He's exulted with me in happy days, lifted me up in difficult days, and brightened my life during innumerable "normal" days. I'll bear the mark of his ministry and friendship all my days.

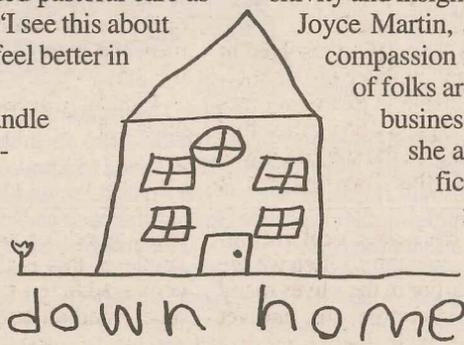
■ Our entire family also will bear the beautiful marks of Crescent Hill Baptist Church upon our lives. We have been blessed to participate in a fellowship of faith that has demonstrated time and again the gifts of grace, courage, faith, hope, love and redemption. Crescent Hill people loved us into their fellowship the first time when we were only two—Jo and I, during seminary years. Then, when we returned to Kentucky, they picked up where we left off. They supplied all of us with extended family, nurture and care. We'll forever be grateful to the people in the place where Lindsay and Molly took their first steps of Christian faith, and where their daddy and mama also grew in faith.

■ Finally, how can I say thanks enough to beloved Kentucky Baptist brothers and sisters all across the commonwealth? You (all right, most of you) embraced us with loving and open arms. You prayed for us, encouraged us and allowed us to minister alongside you. Even when we disagreed, you (all right, most of you) wrote and spoke out of Christian love and respect. Your calls, letters and other contacts of admonition and affirmation spoke to me as from the Lord. When I think back upon you, I will remember warm embraces, hearty handshakes, fond greetings, prayers of encouragement, cooperative spirits and a passion for hands-on missions.

You (yes, all of you) will be in my prayers. And when I pray for you, I will thank God for you and thank God for blessing the Knoxes with a home in Kentucky.

Marv Knox

**"I thank my God upon every remembrance of you, always in every prayer of mine making request for you all with joy, for your fellowship in the gospel ..."**  
(Philippians 1:3-5)



## Kentucky Baptists urged to 'break out' of the church

**"You've got to have 'fire in the belly,' a passion that won't let you quit. That will make breaking-out ministries possible. It doesn't take a lot of people, but when there is that kind of passion, God will make it happen."**

*Larry Martin, Kentucky Baptist Convention missions and evangelism director*

*Continued from page 1*

time," said Larry Martin, director of the KBC's missions and evangelism division.

"You've got to have 'fire in the belly,'" he said in his keynote speech, "a passion that won't let you quit. That will make breaking-out ministries possible. It doesn't take a lot of people, but when there is that kind of passion, God will make it happen."

Using passages from Luke and Matthew, Martin said Jesus clearly spelled out that his ministry consisted of preaching good news, healing the sick, feeding the hungry and aiding the less fortunate.

Thus, there is no way a church can claim to be a New Testament body, he said, and fail to meet the needs of the community.

The church must help people overcome issues such as fear, suspicion and loneliness before they will come into the church, Martin said.

And the church must free its laypeople to take the gospel to the marketplace.

"Many laypeople in our Kentucky churches are lonely because they have a deep urging inside," he said. "They see people they work with every day, but they've been taught the only ones who can minister are people on a church staff or paid missionaries. They need to be set free."

### New Orleans: 'People need affirmation'

LEXINGTON—Marshall Truehill knows how vital missions work is because a missionary witness saved his life.

"The story of what happened to me is being repeated over and over in inner-city America," said the executive director of Faith in Action, which works in four New Orleans housing projects like the one he grew up in.

When God burdened Truehill to reach out to 10 of the city's housing projects, it scared him to death, he said.

Truehill cited demographic studies which show that 84 percent of public housing families are headed by a single mother, nearly 60 percent are unemployed, and 79 percent are on some form of government assistance. Also, 96 percent claim no church affiliation, he said.

A feeling of powerlessness fills these communities because crucial

decisions are made without their input, Truehill said. Not only does that breed dependency, it instills apathy and a feeling that "we have nothing to lose," he said.

"These people need affirmation," said Truehill, co-pastor of

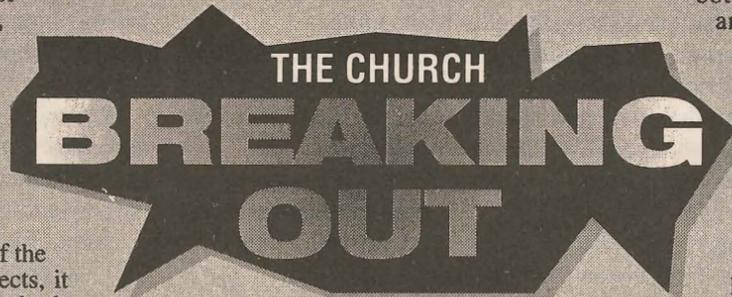
project, where they helped plant 80 trees, painted buildings and helped erect two basketball courts, a softball diamond and a children's playground.

Not only did the community quickly drop from the top to the bottom of the murder and crime charts, Marshall said, but a year later things still are quiet.

"We realized we had given the people something to lose," he said.

Residents of public housing are open to churches coming in, Truehill said. "They don't care what color you are if you're identified with Jesus Christ."

And public officials often encourage such church involvement, he added. The City of New Orleans was very receptive to the Georgia group's visit and is cooperating with a Southern Baptist World Changers project next summer, he said.



First United Baptist Church in New Orleans, an interracial church. "They need to know we love them, God loves them and they are worth loving themselves."

The proof of what that means in people's lives can be seen in last year's visit to New Orleans by members of Powder Springs Baptist Church in suburban Atlanta.

More than 200 volunteers poured into a New Orleans housing

### Chicago: Church has the answer

LEXINGTON—The church has the answer to America's questions, said Jim Queen, longtime pastor of Uptown Baptist Church in Chicago and now director of the Chicago Metropolitan Baptist Association.

"Something's happening in the world, and it's happening in Kentucky—multi-housing and ethnics," Queen said at the recent "Church Breaking Out" conference in Lexington.

"This is a hinge of history where nobody else has answers. We do and we're willing to work with people. But we don't have to build churches, we need to congregationalize people."

The key to reaching any community for Christ is knowing those around you, he said.

He recalled a conversation with a pastor who asked Queen for ideas about ministering to his area. When Queen asked if they could help the elderly, the pastor said he didn't know how, even though a high rise housing unit for senior citizens sat across the street from the church. A manager there estimated two-thirds of the residents never received a visit from anyone, Queen said.

One way to break into urban areas is to befriend apartment building managers by offering to provide services and resources, Queen said. During his time at Uptown Baptist Church, the congregation developed a series of food programs and spent countless hours working with social service

agencies to establish credibility.

Besides credibility, churches need to demonstrate humility, Queen said.

"If you come with a sense of humility and ask how you can help, they'll let you help," he said. "All these high rises have community rooms, apartments, they'll let you use and kitchens. You can never ask for too much."

But if a church plans to work in an area, it must commit to a long-term relationship, he warned. Because so many have lied to or abandoned them, low-income housing residents must have a sense of security that "you will be there tomorrow," he said.

Though the challenges are great, one of the greatest places for training church leadership is in multi-housing units, Queen said.

For example, an associational missionary is enjoying great success in a high rise at the troubled Cabrini-Green housing development in Chicago, he reported. Southern Baptists have established a medical clinic, laundromat, grocery store and the city's largest Little League program in the complex.

Now officials of the federal Housing and Urban Development agency are asking the association to go into the city's 27 other public housing units, Queen said.

"We know how to do it; we've got the theology," he declared. "The agency that helps people is the one that has the credibility to give them the gospel."

### Atlanta: Miracles a way of life

LEXINGTON—In the nation's oldest public housing project, miracles have become a way of life for Terry Moncrief.

Appointed by the Southern Baptist Home Mission Board to serve Atlanta's Techwood community, the Georgia Tech graduate smiles as he talks about the progress God has brought there in the past 23 years.

Moncrief told his story as part of the "Church Breaking Out" conference in Lexington, sponsored by the HMB and Kentucky Baptist Convention.

"We had a \$30,000 miracle in three weeks," he said of a computerized literacy program that recently helped four adults get their GED.

And that's not all.

Today the Techwood Baptist Center operates a medical clinic in an 8,500-square-foot addition opened two years ago. The clinic was part of a renovation project costing \$850,000, most of it funded by foundation grants.

The clinic's family practitioner is a former Winchester resident, Terry Wood. While studying MasterLife, Wood felt God wanted him to give away half his medical practice. He eventually moved to Atlanta, where he donates half his working time to Techwood.

Among the other miracles Moncrief has seen are a turning back of plans to displace the community of public housing to make room for Olympic facilities and housing adjustments that encour-

age long-term residency.

"If people come and see what God is doing and meet people, that is the best way to begin the process," he said of attracting church members' interest in missions. "Two people came in 1987 and kept going back to their church, and now we have more volunteers and giving from that church than anywhere else."

Still, it was a hard road getting to this point, Moncrief said.

For one thing, the situation didn't look promising when he arrived. Just 60 of the Techwood community's 6,000 residents belonged to a church.

And progress was slow coming. Forty volunteers quit his first year, at a time when a young man broke into the Baptist center 12 times in one month. But 15 years later that young man's mother accepted Jesus as her Savior as a result of the Baptist center's witness.

Other trials also have turned into triumphs, Moncrief said. The most difficult was when a mentally retarded boy nurtured at the center became one of 20 victims of a serial killer.

However, in the aftermath of that tragedy, churches around Atlanta began responding to the Techwood community's needs. A day care ministry sprang up and 95 teens professed faith in Jesus Christ.

"Out of the absolute worst events came tremendous advances," Moncrief declared. "God said, 'You're not alone.'"

## Accrediting team visits Southern; results not yet public

By Mark Wingfield  
News Director

LOUISVILLE—Southern Baptist Theological Seminary faces its most serious accreditation challenge in recent history, according to seminary faculty and students who met with an accreditation team Nov. 8-10.

Faculty members reportedly asked the Association of Theological Schools to place the seminary on a five-year probationary status, with frequent site visits to measure progress. Whether ATS representatives will recommend such a sanction has not been disclosed.

Seminary President Al Mohler has received a preliminary report from the joint accreditation team, but the contents of that report won't be made public until sometime next year. Due to the confidential nature of accreditation investigations, some parts of the report may never be made public.

The joint accreditation team included representatives from the Association of Theological Schools, the Southern Association of Colleges and Schools and the Council on Social Work Education. ATS and SACS are the seminary's primary accrediting agencies. CSWE accredits the master of social work degree offered through the Carver School of Church Social Work.

The accreditation investigation was prompted by last spring's controversy surrounding the Carver School but encompassed a broader range of issues than the Carver School. The Carver School crisis surfaced last March when Mohler fired the school's dean, Diana Garland, after she told students Mohler's restrictive hiring policies threatened the school's accreditation.

Seminary trustees subsequently voted to affirm Mohler's actions and enacted permanent changes in the fac-

ulty hiring process. Trustees also decreed that faculty, staff and students who disagree with the administration are not to criticize the administration publicly.

The accreditation team reportedly examined these trustee actions, Garland's firing, issues of overall seminary administration, as well as compliance by trustees, administration and faculty with the "Covenant Renewal" document enacted by those parties in 1991.

Although final decisions on the seminary's accreditation with ATS and SACS won't be made until next year, more information on CSWE's accreditation of the master of social work degree has come to light since the accrediting team's visit.

Janet Spressart, acting dean of the Carver School, wrote a letter Nov. 15 to the 24 social work students who normally would finish their degree programs in the 1996-97 academic year. They are the last students admitted to the program before new enrollment was cut off last spring.

The seminary has been attempting to transfer the master of social work degree program to another Baptist institution and currently is negotiating with Campbellsville College. One goal of the negotiations with Campbellsville and earlier with Samford University has been to transfer operation of the degree program by August 1996, but with provisions for the remaining students to be able to finish their degrees.

"Conversations continue with Campbellsville College and other institutions, but a transfer is unlikely to occur before fall 1997," Spressart said in her letter to students.

And carrying accreditation through such a transfer is not a sure thing, she added. She cited a conversation with Nancy Randolph, CSWE executive director, to report that "ac-

creditation of the Carver School is not transferable to another institution." Randolph confirmed that statement in a Nov. 21 interview with the Western Recorder.

Spessart said CSWE will consider maintaining accreditation of the Carver School at Southern Seminary through May 1997, if the seminary submits a letter requesting a continuance without applying for reaccreditation.

"Clearly, the program in church social work education offered through the Carver School of Church Social Work would ... cease to exist at Southern Seminary after May 1997," Spessart wrote.

CSWE accreditation actually will cease in May 1996 unless the seminary requests a one-year continuance, Spessart implied. Spessart said CSWE has said this continuance might be granted, if two other criteria are met:

■ That decisions made by ATS and SACS as a result of the November site visit do not impact CSWE's ability to continue accreditation.

■ That the educational quality of the Carver School can be sustained, a factor dependent largely on the stability of faculty. Since last spring, the Carver School has declined from six full-time faculty members to two, Spessart and Garland. Neither has said how long she will remain on the faculty.

Spessart told students that David Dockery, vice president for academic administration, has begun talking with representatives from the University of Louisville and the University of Kentucky about accepting Carver School students, should that become necessary. No guarantees have been offered, however.

Carver School students, with help from Carver School alumni, have obtained legal counsel and are making

preparations to file a class-action lawsuit against the seminary for breach of contract if they cannot graduate with an accredited degree. Students and others close to this legal process would not discuss details of a potential lawsuit publicly at this time.

Ultimately, the seminary faces serious accreditation issues not only with the master of social work degree program, but with all its degree programs, which are accredited by ATS and SACS.

ATS representatives on the recent campus visit will file a report with the agency's commission on accreditation, which is scheduled to meet the third week of January. The ATS commission on accreditation will determine what sanctions, if any, to levy against the seminary. That information will be relayed confidentially to the seminary for a response and then will be made public one month later.

SACS has made its primary report to seminary administration through the exit interview conducted with Mohler, according to SACS spokesman Ben Hudson. A written report with the same information should be delivered to the president soon, he added.

The seminary will have until April 10 to respond to the SACS representatives' comments and recommendations. Both the visiting team's report and the seminary's response will be considered during the summer meeting of SACS officials, the week of June 24.

Any sanctions levied against the seminary by SACS would be reported publicly at that time, Hudson said. However, the full report of the commission to the seminary will be made public only if the seminary chooses to release it, he said.

Seminary officials declined to comment on the accrediting team visit and exit interview.

**"Accreditation of the Carver School is not transferable to another institution."**

*Carver School Acting Dean Janet Spessart, citing the position of the Council on Social Work Education*

## Plans for Lexington-based school advancing

By Mark Wingfield  
News Director

OWENSBORO—A group of 60 Kentucky Baptists met at Third Baptist Church in Owensboro Nov. 14 to endorse a proposed Baptist Center for Theological Education to be housed at Lexington Theological Seminary.

"The purpose of this center is to provide theological education and ministry training for those pursuing vocational ministry as well as those involved in the ministry of the laity," said Greg Brooks, president of the Kentucky Baptist Fellowship and pastor of Immanuel Baptist Church in Lexington.

The center, which could open as early as the fall of 1997, is proposed to be a joint project of Lexington Theological Seminary, Baptist Theological Seminary at Richmond, the Kentucky Baptist Fellowship and the Cooperative Baptist Fellowship.

The Kentucky Baptist Fellowship already has appointed a committee to guide development of this new center. That committee is chaired by Paul Simmons, former professor of Christian ethics at Southern Baptist

Theological Seminary.

"This is a brand-new opportunity for theological education in an ecumenical setting," Simmons told the group.

He outlined four goals for the immediate future:

- Naming a center director.
- Identifying sources of funding.
- Developing a program of study.
- Recruiting students for the fall of 1997.

Brooks said he hopes the Kentucky Baptist Fellowship will contribute at least \$200,000 annually to the center.

One of the committee's goals is to enable Baptist students to choose this new option without having to spend more in tuition than they would pay at a Southern Baptist Convention seminary, he said.

Pastors and laypeople attending the session asked numerous questions about the proposed arrangement, such as what degrees will be offered, which institution's name will be on the degrees awarded and what doctrinal influence the Disciples of Christ-affiliated Lexington Theological Seminary will bring to bear on Baptist students.

Brooks said the Disciples of Christ branch of the Christian Church is "more a kindred spirit of Baptists than any other group."

Sharon Dowd, a Baptist who teaches at Lexington Theological Seminary, said Baptist students who have studied there and at other non-Baptist schools "actually become more Baptist" through exposure to other faiths.

Simmons noted that students in the proposed Baptist center would take at least one-third of their courses from Baptist professors. "This is ecumenicity in its best sense," he explained.

This new model is exciting to the faculty and administration of Baptist Theological Seminary at Richmond, reported Bill Rogers, a Christian education professor there.

"Baptists have been separatists; we have been isolationists," Rogers said. "And now we have a chance to do it right."

Lexington Theological Seminary currently offers a master of divinity degree in Baptist studies, with 75 percent tuition scholarships available to Baptist students.

## Samford dedicates Beeson Hall

BIRMINGHAM, Ala. (ABP)—Samford University dedicated the new Beeson Divinity Hall Oct. 23-27.

The building is the permanent home for Samford's Beeson Divinity School, established in 1988 by a bequest from the estate of philanthropist Ralph Waldo Beeson.

In a dedicatory address, Beeson Dean Timothy George consecrated the hall "to the glory of God, for the service of his church and to the furtherance of his kingdom."

Highlights of the week-long celebration included a Tuesday evening banquet honoring Southern Baptist patriarchs Herschel Hobbs and W.A. Criswell.

Hobbs, 88, longtime pastor of First Baptist Church in Oklahoma City, built a reputation as a leading authority on Baptist doctrine. Criswell, 85, earned fame for his fiery expository-preaching style during 50 years as pastor of First Baptist Church of Dallas.

The two departed from an evening of mostly light-hearted story telling to lament division in the Southern Baptist Convention, including the 1991 formation of the Cooperative Baptist Fellowship by disaffected moderates.

Major points of contention could have been resolved, Hobbs said, if conservatives controlling the SBC had heeded recommendations of the 1987 Peace Committee calling for balancing leadership in the convention between the two groups.

"If those recommendations had been followed—balanced appointments, balanced faculties, boards—we would never have had a Cooperative Baptist Fellowship," Hobbs said.

## NATIONAL NOTES

■ **The U.S. House of Representatives** has approved, by a 241-177 vote, a program that would provide federally funded scholarships for low-income children to attend public or private schools in the District of Columbia. Church-state separationists have criticized the action, which must be acted on by the Senate before becoming reality.

■ **Jehovah's Witnesses**, who have warned for decades that the generation aware of events in 1914 would not die off before seeing an Armageddon bloodbath and dawn of a new world, have changed their position. A spokesman for the Brooklyn, N.Y.-based sect said a re-examination of Scripture prompted leadership to see "this generation" as the people of a historical era rather than the lifespan of certain individuals. Jehovah's Witnesses contend that Jesus "returned" to rule in the heavenly realm.

■ **Alabama's state school board** voted Nov. 9 to add a message to new biology textbooks saying evolution is a theory, not fact. "No one was present when life first appeared on Earth. Therefore any statement about life's origins should be considered as theory, not fact," the 250-word statement says.

## Partial-birth Abortion Ban Act headed back to Senate

WASHINGTON (BP)—The Partial-birth Abortion Ban Act was slated to return to the Senate calendar Nov. 27, after a six-hour hearing sponsored by the Senate Judiciary Committee Nov. 17.

The bill, H.R. 1833, already has been approved by the House of Representatives. If passed by the Senate, it would be the first limitation enacted on abortion rights since the landmark 1973 Roe vs. Wade Supreme Court decision.

At the Judiciary Committee hearing, some pro-abortion senators indicated they would introduce amendments, including some to provide exceptions for use of the procedure. Those amendments will be attempted on the Senate floor.

The Senate voted Nov. 8 to refer the legislation to the Judiciary Committee for a hearing. The action followed by only a week the House of Representative's 288-139 vote in favor of H.R. 1833.

A day before the Senate's referral to the committee, the White House announced officially President Bill Clinton's opposition to the bill.

In a policy statement released through the Office of Management and Budget, the Clinton administration said: "The president believes that the decision to have an abortion should be between a woman, her conscience, her doctor and her God. ... The president has long opposed late-term abortions except where they are necessary to protect the life of the mother or where there is a threat to her health, consistent with the law. ... Therefore, the administration cannot support H.R. 1833 because it fails to provide for consideration of the need to preserve the life and health of the mother, consistent with the U.S. Supreme Court's decision in Roe vs. Wade."

An exemption to allow the procedure in order to protect the mother's health would render the bill mean-

ingless, the bill's supporters argue. The Supreme Court's definition of "health" in Doe vs. Bolton, the 1973 companion case to Roe vs. Wade, includes emotional and familial health, thereby permitting abortion for a wide variety of reasons throughout pregnancy.

While the bill does not provide an exception in case of a threat to the mother's life, it does allow as an acceptable defense for the doctor the necessity of saving her life.

In September, the American Med-

ical Association's legislative council unanimously recommended the AMA's board of trustees support the bill.

In October, however, the AMA's board split on the recommendation and decided not to take a position.

The American College of Obstetricians and Gynecologists opposes the bill.

Punishment of up to two years in prison and fines could be levied on any doctor found guilty under the legislation.



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## Thank you, God!

We live in a time of intense feelings. To get attention today, television producers compete to see which program can use the worst language or show the most risqué scenes.

Our politicians point fingers and talk about how terrible the other side is. The print and broadcast media look for the sensational. Everyone seems to be on the attack.

If we took the approach of our world today we would focus our attacks on God—for isn't he the one who created the world and allowed it to get in the shape it is in?

The truth is, however, that it is we humans who have so often forgotten what God has taught about what is good and decent.

As I approached the special season of Thanksgiving last week, I decided to focus on what is good and what unites us rather than on what divides us. Here are some things for which I am thankful:

Thank you, God, for a tremendous people called Kentucky Baptists. Thank you for their love of children and families and their willingness to work to make the lives of their neighbors better. This past year through Kentucky Bap-

tist Homes for Children and our partnership with Kentucky Baptists across the state, 2,222 children and families were served.

Thank you, God, for the Russian Partnership. Though I have not been to Russia, I have seen the fruits of our ministry there. The fruit I have seen is our own changed lives. People across Kentucky now have friends

among those they once thought totally atheistic.

Thank you, God, for giving to each of us a spirit of forgiveness. We see so many heartaches in the lives of the individuals we serve. Thank you for bringing healing to broken hearts.

Thank you, God, for the gift of your Son. He gives our lives meaning

and calls upon each of us to live beyond ourselves to truly be our brother's keeper.

Let each of us be thankful for what God has given and strive to work together to make this world what he would have it be.

### HOMES FOR CHILDREN



Curtis C. Mooney

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



## FINANCIAL FORUM

### Charities may receive property from donors

By Laurie Valentine

If you own a home or other property that you no longer want to live in or manage and you are thinking about making a charitable gift, a gift of real estate may be an effective way to accomplish both of your objectives.

An outright gift of real estate that has appreciated in value can provide double benefits—an immediate income tax deduction equal to the current market value of the property and avoidance of the tax on the capital gains that would be payable if you sold the property.

If the property's value has depreciated, you should sell the property and make a gift of the sale proceeds to charity. This allows you to potentially use both the charitable deduction and the capital loss on your income tax return.

Sometimes a donor wishes to make a gift during life but cannot afford to give up all benefits from the property. If you are considering making a gift of your residence, a vacation home or a farm, the tax laws permit you to make a current gift of the property while reserving the right to live in the property for the remainder of your life or that of you and your spouse or another survivor. Your tax deduction would be the difference between the current value and the present value of the life interests you have reserved, not the full value of the property.

Real estate also may be used to fund a charitable remainder trust. These types of trusts provide an income stream to the donor or other non-charitable beneficiaries for life or a term of years with the remainder passing to charity.

In choosing the property to gift, consider salability, current value and whether the property is subject to a mortgage. These issues may affect the way in which your gift should be made to be most beneficial to you and the charitable recipient.

*Laurie Valentine is trust counsel and interim chief operating officer for the Kentucky Baptist Foundation. For more information on donating property to a charitable cause, call the Foundation at (502) 245-4101.*

## Religion amendment praised & jeered

WASHINGTON—A proposed constitutional amendment allowing for greater religious expression in public places is drawing cheers and jeers after its introduction on the House floor Nov. 15 by Rep. Henry Hyde, an Illinois Republican.

Hyde's 45-word "Religious Equality Amendment" has the backing of Christian conservatives who believe the First Amendment of the Constitution does not go far enough in guaranteeing religious liberty. They say the measure would protect religious expression in public schools and other venues from government interference.

Opponents say the measure, which would be the first alteration in the constitutional language on religious freedom in 204 years, would lead to coercive religious activities in schools and narrow the historic separation of church and state.

Even among conservatives who support some kind of amendment, differences about the measure's language remain. Rep. Ernest Istook Jr., R-Okla., has introduced his own version of a Religious Equality Amendment. Istook's version takes a position even more accommodating to religion than Hyde's.

Hyde's specific language reads: "Neither the United States nor any state shall deny benefits to or otherwise discriminate against any private person or group on account of religious expression, belief or identity; nor shall the prohibition on laws respecting an establishment of religion be construed to require such discrimination."

The preamble, which is not part of the formal amendment, states: "Proposing an amendment to the Constitution of the United States in order to secure the unalienable right of the people to acknowledge, worship and

serve their Creator, according to the dictates of conscience."

The Southern Baptist Christian Life Commission has endorsed Hyde's measure, while the Baptist Joint Committee on Public Affairs has denounced it.

"The Hyde amendment is so simple even a lawyer can understand it," said Michael Whitehead, the CLC's general counsel. "To support this amendment is to support equal treatment of religion by government. To oppose this amendment is, in effect, to support discrimination."

But BJC General Counsel Brent Walker called the proposal "radical surgery on the First Amendment."

"We should never try to amend the Constitution, particularly the First Amendment, unless there is a compelling need for it," Walker said. "There is none here. The First Amendment and an array of supporting laws ... provide vigorous protection for our religious freedom."

But Whitehead and Steven McFarland, director of the Christian Legal Society's Center for Law and Religious Freedom, countered that confusing court decisions for several decades have made such an amendment necessary.

"This amendment would not revoke any part of the First Amendment," McFarland said. "It only corrects court misinterpretation of it. We want religious people free to exercise and express their faith without help or hindrance by government."

Whitehead said the proposed amendment poses no threat to the First Amendment. "This amendment is nothing to be afraid of, if you really oppose discrimination," he said. "If you support religious discrimination, then you might have good cause to fear this amendment."

Barry Lynn, executive director of

Americans United for Separation of Church and State, sounded a more ominous warning, however.

"The Hyde proposal is not a 'religious equality amendment,' it's a religious tyranny amendment," Lynn said. "Congressman Hyde and his allies want to slap a clerical collar on Uncle Sam."

Walker of the BJC further warned that the amendment could open the door to government funding of religious activities.

"Current law does not allow, but the new amendment would permit and sometimes require, government funding of religious activities," Walker said. "Thus, if the government funds the educational and charitable activities of secular organizations, it would also fund the sacred missions of churches and other pervasively sectarian groups. This is wrong."

Whitehead discounted that threat, drawing a distinction between mandating support of religious institutions and allowing support for religious schools on the same basis as non-religious schools.

Both conservatives and liberals alike expressed concern about Istook's amendment alternative.

"We're very concerned that it (Istook's proposal) would open up the possibility of imposing on unwilling minorities a Christian or a majoritarian religious belief," said Forest Montgomery, counsel for the National Association of Evangelicals.

Whitehead also said he fears Istook's amendment might cause confusion among potential supporters by introducing different language. "We think the Hyde version is the shortest, crispest version to make sure we do enough without doing too much and going too far," he said.

*Compiled from Religion News Service and Baptist Press reports*

### In next week's Recorder:

A Point/Counterpoint debate on the proposed "Religious Equality Amendment" by Michael Whitehead of the Christian Life Commission and Melissa Rogers of the Baptist Joint Committee

## CLASSIFIED ADS

**SEEKING:** Full-time early childhood minister (children, birth-8). Reply to: Early Childhood Search Committee, 230 JR Miller Blvd., Owensboro, KY 42301.

**SEEKING:** Part-time minister of youth. Please send resumé to: First Baptist Church Broadway, P.O. Box 132, Danville, KY 40422 Attn: Youth Minister Search Committee.

**SEEKING:** Minister of music/education, full- or part-time. Send resumé to: Vine Grove Baptist Church, 408 W. Main St., Vine Grove, KY 40175.

**FREE:** Report: Eight secrets clergy need to know to minimize their tax obligations and maximize their financial well-being. Act now! (800) 823-7864, 24 hours.

**WANTED:** Permanent/part-time minister of music; predominately Southern Gospel music. Send resumé to: Cloverleaf Baptist Church, 4401 Manslick Rd., Louisville, KY 40216. Telephone: (502) 367-0218.

**SEEKING:** Full-time youth and education minister, Buena Vista Baptist Church, Owensboro, Ky. Send resumé to: Search Committee, c/o Byron Rice, 2924 Plymouth Place, Owensboro, KY 42303.

**SEEKING:** Dynamic pastor desired in an evangelical, seeker-friendly, SBC church. Spiritual gifts should include: Biblical application preaching, teaching, nurturing believers. Must also be a personable, youth-oriented team player. Seminary training required. Send resumé to: Centerfield Baptist Church, P.O. Box 1026, Crestwood, KY 40014, Attn: Pastor Search Committee.

**SEEKING:** Part-time music minister. Providence Baptist Church, Frankfort, Ky. Send resumé to: Penny Slattery, 1007 Tierra Linda Dr., Frankfort, KY 40601.

**NEEDED:** Loving, Christian teachers needed for Mothers' Day Out on Thursdays, 9:45-2:15, at Hurstbourne Baptist Church. Call Linda at (502) 254-2741 for details.

**CARE:** Care for the elderly in my home. State approved, references at interview. (502) 361-4083.

**SEEKING:** Full-time pastor. Contact: Pulpit Committee, c/o First Baptist Church, P.O. Box 616, Salyersville, KY 41465.

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

**SEEKING:** Part-time youth and music director for moderate Baptist church; housing optional. Send resumé to: Rock Haven Community Baptist Church, 4444 Old Mill Rd., Brandenburg, KY 40108.

**URGENT:** Teachers for two-year-olds for a two-days-a-week mothers' day out program. Call for information: Rockford Lane Baptist Church, (502) 447-2591 or 448-4817.

**SEEKING:** Part-time minister of youth and children. Please send resumé to: Ashby Lane Baptist Church, Youth-Children Search Committee, 6617 Ashby Lane, Louisville, KY 40272.

**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. Call Pat Owen, (502) 895-8752.

**MISSIONS:** Youth groups needed in New Orleans, Branson, Atlanta, Orlando, Baltimore, Philadelphia, Buffalo for 1996 summer mission projects. We provide meals, lodging, assignment. For information, costs, call Dr. Harry Fowler, Youth on Mission, (800) 299-0385.

# PEOPLE

## PRAYER PARTNERS

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

- Funds for printing "Experiencing God" materials which now are available in Russian.
- Russian students who attend a Friday night Bible study near Moscow.
- Russians Elia and Vladic, who made professions of faith in Christ recently.
- Russians Ola, Natasha, Anna and Tanya who attend a Bible study for children.
- Spiritual power and stamina for Greater Boston Baptist Association Director of Missions Ignatius Meimaris and his wife, Nena, and for GBBA partnership director Vicky Parrott and her family.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ **CARROLLTON**—First Church ordained **Bill Lewis** and **Randy Meford** to the deacon ministry Nov. 5.

■ **COVINGTON**—Rosedale Church will host the Crescent Springs Church children and youth choir in a performance of "Case of the Missing Christmas" Dec. 10 at 7 p.m.

■ **CRESCENT SPRINGS**—The children and youth of Crescent Springs Church will present "Case of the Missing Christmas" Dec. 9 at 7 p.m. A "Celebration" of Christmas music will be presented Dec. 10 at 10:55 a.m. The church will have a live nativity Dec. 15-20, 6:30-9 p.m., with the children and youth performing at the Dec. 17 event.

■ **ELIZABETHTOWN**—Mount Zion Church called **Scott Kerr** as pastor. He will begin his new ministry Dec. 10.

■ **FOREST HILLS**—First Church called **Al LaRoe** as pastor. He began his new ministry Nov. 27. LaRoe was ordained to the gospel ministry at Highland Church in Louisville Nov. 12.

■ **GILBERTSVILLE**—East Marshall Church celebrated its homecoming Oct. 8, with a record in Sunday school attendance of 79.

■ **LEXINGTON**—**Mike Rogers** resigned as pastor of Chevy Chase Church. Rogers and **Claude King** have written "The Kingdom Agenda: Experiencing God in Your Workplace." Rogers has been called to begin a new ministry, equipping Christians to be marketplace missionaries and will be available to teach in churches, businesses and on college campuses. Call (606) 269-7661 for information.

■ **LOUISVILLE**—Highland Park First Church called **Howard Beauman** as pastor. Beauman previously was pastor at First Church in Paris. He will begin his new ministry Dec. 3.

Ormsby Heights Church celebrated its 35th anniversary Nov. 5. **Russell Bennett**, executive director of Long Run Association, was guest speaker.

Shively Church will present its fifth annual "Walk Through Bethlehem" Dec. 1 from 6-9 p.m.; Dec. 2 from noon-8 p.m.; and Dec. 3 from 3-7 p.m. Call (502) 367-9155 for information.

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**HELP THE CHILDREN**

## Not very often

How many times have we used the expression "not very often?" We may say it is "not very often someone says 'thank you.'" All of us like to be thanked; for those little and sometimes not-so-little things we do for others.

At times we say it is "not very often" I do or do not do certain things. As we get older we easily fall into routines that become very natural.

Something happened this week that does "not happen very often." I received a note from the parent of one of our students. When this mother enrolled her child in our school, she was having a difficult time financially. The father and mother of this student were temporarily out of work.

Often parents say that if we can accept their child on a full or nearly full scholarship, as soon as they get work they will help with the room, board and tuition. Historically, we know that it is indeed a rare person who will actually notify us of additional income and help with their child's expenses.

This week there was indeed an exception to the rule. The mother of this student had found a job, and notified us that she would start paying a little toward her child's school expenses. This does "not happen very often."

I believe there are many reasons why God has blessed the Oneida ministry over the years. One is that we have always been sensitive to the needs of the "underprivileged" child. When I was a kid they were referred to as "poor children."

When I, as a "poor kid," wanted to come to Oneida, room was made, even though my mother could not pay the \$1 per day room, board and tuition. This has been a long tradition at Oneida.

This year we have over 200 students who are on full scholarship. They are from families who

cannot afford to pay the modest room, board and tuition. Oneida has one of the lowest tuitions of any boarding school in the United States. Most day schools charge much more than we do, and we are caring for each child 24 hours a day, seven days a week.

In addition to those on full scholarship, 150 are on substantial scholarships. These young people are from households with modest incomes. Usually these families are single parent homes with one source of income. Or there may be several children in the home, making it impossible to pay full room, board and tuition.

The third group of students, about 150, are those who pay the regular fees. These students come from families with average to above average incomes.

No one in our school pays more than half the actual cost—nearly \$800 a month per child—to attend Oneida. The portion each student does not pay is made up mostly by Kentucky Baptists. However, we have many other supporters here in Kentucky and

across the United States. Just as Oneida has helped many students from other denominations, other Christian friends help support our ministry.

Jesus taught us a lot about helping those who are poor. Nearly every day we have an opportunity to help those in need. The need may be a plate of food for those who are hungry, or a drink of water for those who are thirsty. It is important to remember that every time we do these things, we are doing them unto the Lord. Everything we do is made possible because of those who care and share.

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

**THIS IS ONEIDA**



**W.F. Underwood**



**CENTER'S CEILING** Carpenters for Christ, a group of men from First Baptist Church in Bethalto, Ill., spent a week Oct. 23-27 repairing the ceiling at the Baptist Fellowship Center, a Christian social service agency in Louisville. Portions of the ceiling in the 50-year-old building had collapsed three years ago, and another segment fell last summer, on a day children were on a field trip. The men's project will allow children to return to the multipurpose room on the main floor, and will also facilitate additional ministry growth by providing space for a computer lab and medical clinic in upstairs rooms which the men also refurbished. The center, supported jointly by the Kentucky Baptist Convention and the General Association of Baptists in Kentucky, addresses physical, spiritual, emotional, social and educational needs of people through a variety of ministry programs.

## Reshaping our world view

The 1995 foreign mission emphasis has the theme, "Reshaping our world view." West Kentuckians Charles and Carolyn Dixon, 1993 graduates now in Morogoro, Tanzania, have had their world view reshaped.

Carolyn said of their son, "Paul has adjusted to life here. He is able to speak Swahili. I know his life is changed and he will never be the same. He has an international view of life that many Americans are unable to understand."

The Dixons are in an area that has five church buildings and nine preaching points. Charles has helped purchase two more church plots, and four buildings are under construction. Florida Baptists provided tin for three church roofs.

"We have a great need for trained leaders, so both of us teach classes in theological education by extension," Charles wrote. "We also need your prayers for an evangelistic crusade at Morogoro town church, Dec. 7-10. The church has had problems through the years, but now has a new pastor who graduated from the seminary in July."

Women's work has been started in two churches. Charles has baptized five people since they arrived

in the city last year.

"After mission meeting, three of our missionaries and two MKs were kidnapped in an area close to Morogoro. They spent 20 hours in the bush before a plane spotted them. Our house was the center for the search. We had American embassy people, area office staff, missionaries, police and friends of those kidnapped all at our house.

They all ate here, and I still don't understand how we fed them all. It was a time of prayer, praise and worship for a mighty God who is able to deliver his people from the mouth of the lion."

Carolyn asked us to "pray for our worker, Ramadhani, a Moslem who has studied the Bible with me since we came. His wife is going

with me to the ladies' meetings. It has been a good year; it has been a hard year. We thank you for your prayers."

Your Lottie Moon Christmas Offering for foreign missions will enable Charles, Carolyn and Paul to continue in Tanzania. Give them another precious gift—a letter from a fellow Kentuckian: P.O. Box 105, Morogoro, Tanzania.

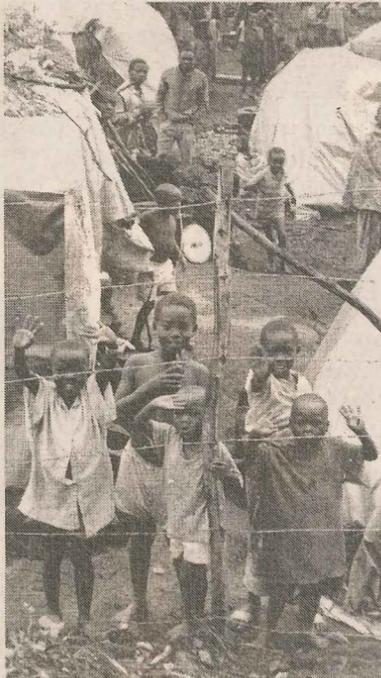
*Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977*

**CLEAR CREEK CHRONICLE**

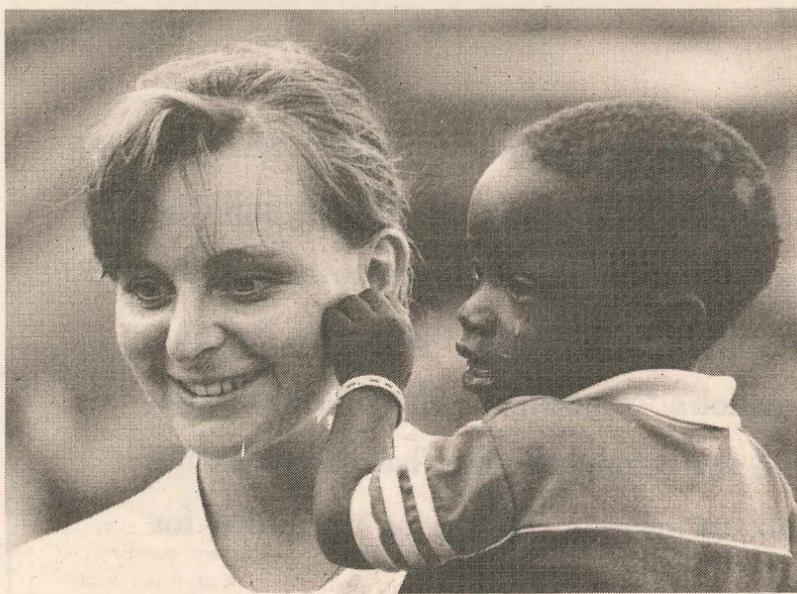
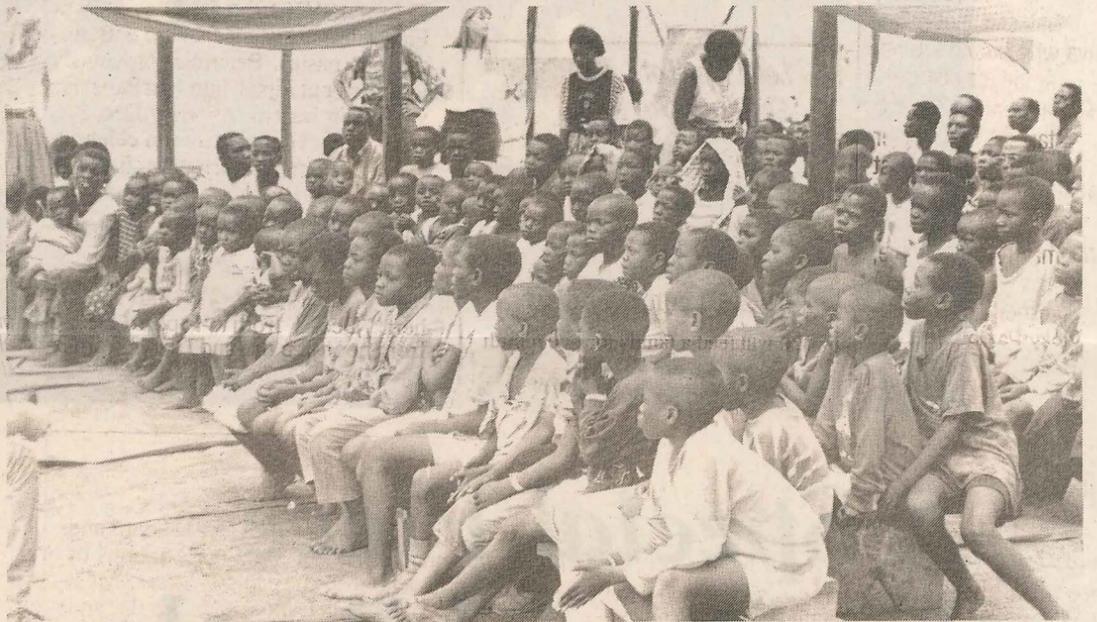


**Bill Whittaker**

# MISSIONS



■ Far left: A Rwandan orphan poses for the camera in the camp for "unaccompanied" children operated by Southern Baptists in Goma, Zaire. ■ Left: Camps for Rwandan refugees teem with people in close proximity and feature various kinds of make-shift shelters. ■ Below: Children in the refugee camp operated by Baptists gather for a program in which they hear about God's love. (BP photos by Steve Evans)



■ Above: A Rwandan child brings a smile to the face of Southern Baptist volunteer nurse Karman O'Kelley of Beavercreek, Ohio. She coordinated medical services at the Baptist refugee camp in Goma, Zaire. ■ Right: O'Kelley, back in the United States, comforts 15-year-old Rwandan refugee Azaria Hakizimana before surgery to remove a massive tumor at a Dayton, Ohio, hospital. O'Kelley helped bring him to the United States for the life-saving surgery. (BP photos by Steve Evans)



## Baptists shined love on Rwanda's 'Valley of Death'

GOMA, Zaire (BP)—Southern Baptists have helped love blossom in the valley of the shadow of death.

Nestled in the mountains of north-west Zaire, home to the famous "gorillas in the mist," lies some of Africa's most spectacular scenery. Since the massive displacement of Rwandan refugees fleeing ethnic genocide last year, the scenery now includes an area dubbed "Valley of Death."

Nearly 100,000 refugees died there and now lie in mass graves.

But nearby, Southern Baptists have planted seeds of love that have sprouted new life amid the stench of death. Baptists operated a camp for "unaccompanied" children there.

"Unaccompanied children" is a euphemism for traumatized waifs orphaned, abandoned or separated from families during the mass exodus from Rwanda in July 1994. Of 160,000 lost Rwandan children, 15,000 to 20,000 ended up in Goma. The Southern Baptist camp cared for 450 of them.

"Volunteers in the beginning only saw the pain," said Southern Baptist missionary Phyllis Tadlock of Uganda, "while those at the end only saw the joy. If they could step back and

see a panoramic view, they could see the tremendous contribution they made."

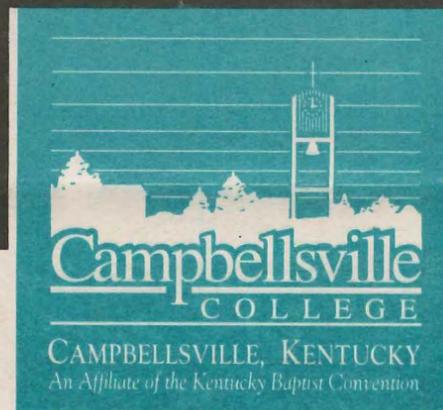
Tadlock, from Longview, Texas, worked with about 100 volunteers from the United States who came to minister in the camp.

"Children here have been surrounded by love, attention and Jesus Christ in action," she said in an interview at the height of the camp's activity.

"That's the only thing that could make a difference in their lives. Many came out of horror, and they may go back to horror. What we have done here may be the one touch that could change them."

The camp closed after the United Nations High Commissioner for Refugees declared all unaccompanied children would be incorporated into the social life of the main refugee camps by last May.

Before it closed in May, the Baptist camp was cited by the United Nations as the best organized and operated children's camp in Goma. It also had the highest success rate for reuniting separated children with their families.



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